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PROCEEDINGS  
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THE ROYAL IRISH ACADEMY.

IRISH MSS. SERIES.

I. —DESCRIPTIVE CATALOGUE OF THE CONTENTS OF THE IRISH MANUSCRIPT,  
COMMONLY CALLED “THE BOOK OF FERMOY.” By JAMES HENTHORN  
TODD, D. D., F. S. A. L. & E.

INTRODUCTORY REMARKS.

**I**N presenting to the Academy a Catalogue of the contents of the ancient Irish MS. commonly called the “Book of Fermoy,” it was my wish to have accompanied it by some account of the history of the MS.; but I regret to say that I have found but little to record. I am not sure that the title “Book of Fermoy” is ancient, or that it was the original name of the volume, neither can I ascertain when the MS. was first so called. It is not mentioned under that name by Keating, or, so far as I know, by any ancient authority.\* It is not mentioned by Ware, Harris, Archbishop Nicolson, or O’Reilly, in any of their published writings. It has been said that it was once in the possession of the Chevalier O’Gorman; but this has not been established by any satisfactory evidence. There is in the box which now contains the MS. a paper giving a short and very imperfect account of its contents,

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\* A collection of papers relating to the Book of Fermoy was deposited in the Library of Trinity College, Dublin, by the late Dr. John O’Donovan, in 1845. These

papers (now preserved in the box H. 5, 7), consist chiefly of extracts from, or references to the Book of Fermoy, made for philological or grammatical purposes.

written about the beginning of the present century, in which it is said to have been then in the possession of William Monck Mason, Esq. This paper is apparently in the handwriting of Edward O'Reilly, author of the Irish Dictionary; but, if written by him, it must have been written at an early period of his life, when his skill in ancient manuscript lore was very inferior to what it afterwards became. Unfortunately the paper is not dated. The Book of Fermoy was sold in London, at the sale by auction of Mr. Mason's books, by the well-known auctioneers, Sotheby and Wilkinson, in 1858. There I purchased it, together with the autograph MS. of O'Clery's "Life of Red Hugh O'Donnell," with a view to have both MSS. deposited in the Library of the Academy. For the Book of Fermoy I gave £70, and for the Life of Red Hugh £21, in all £91, which sum was advanced in equal shares by Lord Talbot de Malahide, Gen. Sir Thomas A. Larcom, the late Charles Haliday, and myself; and it may be worth mentioning, to show the rapid increase in the market value of Irish MSS., that the Life of Red Hugh O'Donnell, which in 1858 brought the sum of £21 in a London auction, had been sold in Dublin, in 1830, at Edward O'Reilly's sale, for £3 7s.

The Book of Fermoy might, with equal propriety, be called the Book of Roche. It is a loose collection of miscellaneous documents, written at different times, and in very different hands; a great part of it relates to the family history of the Roche family of Fermoy; but it contains also a number of bardic poems and prose tracts on the general history of Ireland, and a very curious collection of legendary, mythological, and Fenian tales.

It begins with a copy of the *Leabhar Gabhala*, or "Book of Invasions," written in the fourteenth or beginning of the fifteenth century, very much damaged, and imperfect at the end.

Then follows that portion of the book which contains the legendary and mythological tales, written in the fifteenth century. This is in many respects the most interesting and valuable part of the volume; it contains also some historical bardic poems on the O'Connors, or O'Conors of Connaught, the O'Keeffes of



Fermoy, the Mac Carthy, Roche, and other families of the south of Ireland.

The volume concludes with some fragments of medical treatises in the usual exquisitely neat handwriting peculiar to Irish medical MSS. These fragments were certainly no part of the original Book of Fermoy; they probably belonged to the family of O'Hickey, who were hereditary physicians, and whose name occurs more than once inscribed in the margins and blank places of this portion of the MS.

J. H. T.

TRIN. COLL., DUBLIN.

### CATALOGUE.

I. A Stave of eight leaves ( $10\frac{1}{2}$  inches by 8), written in double columns, containing a fragment of the *Leabhar Gabhala*, or "Book of Invasions." The leaves are numbered in the upper margin, 1 to 8, in red pencil, by a modern hand.

*Fol.* 1. *a.* This page is very much rubbed and defaced, so as to be quite illegible. It begins with the letters  $\text{C}\mu\text{o}$  . . . . In the upper margin, in black ink, in a modern hand, is the letter B.

*Fol.* 1. *b. col.* 1. begins with the words  $\text{S}\mu\text{m } \text{b}\eta\text{a } \rho\text{o } \zeta\text{ab } \text{an } \text{A}\rho\text{p}\eta\text{a}$ ,  $\text{C}\mu\text{m } \text{ip } \text{an } \text{A}\text{o}\rho\text{p}\eta\text{a}\text{ic}$ ,  $\text{I}\mu\text{p}\epsilon\text{t } \text{a}\rho\text{an}\text{t}\text{o}\rho\eta\text{a}\rho$ , "Shem settled in Asia; Ham in Africa; Japhet in Europe." This is a short prose account of the establishment of the descendants of Japhet in the principal countries of Europe.

*Ibid. col.* 2. A short poem, beginning  $\text{M}\mu\text{g}\text{o}\theta$   $\text{m}\mu\text{c } \text{an } \text{I}\mu\text{p}\epsilon\text{t } \text{a}\text{t}\alpha$   $\text{c}\mu\text{nc}\text{i } \alpha$   $\text{c}\text{l}\mu\text{nn}$ , "Magoth [read Magog,\*] son of Japhet, well known are his descendants."

*Ibid.* A prose tract, beginning  $\text{b}\mu\text{a}\text{c}\text{t } \text{m}\mu\text{c } \text{g}\text{o}\text{m}\epsilon\text{p } \text{m}\mu\text{c } \text{I}\mu\text{p}\epsilon\text{t } \text{ip } \text{u}\text{a}\text{b}$   $\text{g}\mu\text{a}\text{e}\text{o}\text{i}\text{l}$ , "Baath, son of Gomer, son of Japheth, from him are the Gaedil." This short tract contains an account of the building of the Tower of Babel, and the Confusion of tongues, with a tabular list of the

\* *Magog*. In the Book of Lecan there is a copy of this poem beginning, *fol.* 25. *b. col.* 2. It is there attributed to

"Fintan," i. e. Fintan Mac Bochra, the person who is fabled to have survived the Deluge in Ireland.

seventy or seventy-two languages into which the speech of man was divided.

*Fol. 2. a. col. 2.* A short poem beginning *Bepla in doman decaib lib*, "Regard ye the languages of the world." This is in the Book of Lecan, fol. 26. a. col. 1.

*Ibid.* Then the history is continued in a prose tract, beginning *Sru mac Eppu mac Gaedil ipe coirpaé do Gaedilib*, "Sru, son of Esru, son of Gaedil, was the leader of the Gadclians." See Book of Lecan, fol. 26. a. col. 2.

*Fol. 3. a. col. 2.* A poem by Gilla Caemhain (ob. 1072), beginning *Gaedil glair ocaic Gaedil*, "Gaedhil Glas, from whom are the Gaedhil." This poem occurs in the Book of Lecan, fol. 26. b. col. 2. & *Leabhar Gabhala* (O'Clery), p. 60. The poem ends fol. 4. a. col. 2.

*Fol. 4. a. col. 2.* A short prose paragraph, enumerating the several conquests of Ireland, beginning *Scurim do pecluib na nGaedil*, "I have done with the Stories of the Gaedhil." *Book of Lecan*, fol. 27. a. col. 2.

*Ibid.* A poem attributed to Fintan (sixth century), beginning *Eri ce iarraictearom*, "Erin, if it be asked of me." See *Yellow Book of Lecan*, col. 741.

*Fol. 4. b. col. 1.* The narrative is continued in prose to the Deluge. Then follows an anonymous poem,\* beginning *Capa i lathu i luapad gpinb*.

*Ibid. col. 2.* The prose narrative continues to the coming of Ceassair (*pron.* Kassar), grand-daughter of Noah. Then follows a poem (anonymous) beginning *Cearrair canar tainic ri*, "Ceassair, whence came she?"

*Fol. 5. a. col. 1.* The prose narrative continues to the death of Ceassar at "Carn Cuili Cessrach in Conacht." Then follows an anonymous poem, beginning

*Cetpaéa traé don tur timb  
po ppiu epenn pe noilind.*

This poem, with a gloss, is preserved in O'Clery's *Book of Invasions*, p. 3.

*Ibid. col. 2.* A poem attributed to Fintan, beginning *Cain pamb do pinbramar*. See *Leabhar Gabhala* (O'Clery, p. 2).

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\* This poem is quoted by Keating.

*Fol. 5. b.* The history is then continued to the arrival of Partholan, and his death.

*Fol. 5. b.*, lower margin. There is a line of Ogham, in a modern hand, blotted, and with the exception of one or two letters, quite illegible.

*Fol. 6. a. col. 1.* A poem (anonymous), beginning *Á caemam ; élaip cuimé caempinó*, "Ye nobles of the fair-sided plains of Conn." This is attributed to Eochaid Ua Floinn (ob. 984), in the L. Gabhala of the O'Clerys (p. 15), and by O'Reilly (*Writers*, p. lxx).

*Fol. 6. b. col. 1.* The prose history is continued.

*Ibid. col. 2.* A poem which O'Reilly, p. lxx. (*loc cit.*), attributes to Eochaidh Ua Floinn, or O'Flynn, beginning *Ro bo maic in muntaip mop*, "Good were the great people." Eochaidh O'Flynn flourished in the second half of the tenth century.

*Fol. 7. a. col. 1.* A poem headed *Óo tairab Partholan in roebur*, and beginning *Parthalan canar tamic*. This poem contains an account of the principal adventures of Partholan, and ends with a notice of the battle of Magh Itha, fought by Partholan against the Fomorians, which is said to have been the first battle fought in Ireland. O'Reilly (*loc. cit.*) attributes this poem to Eochaidh Ua Floinn. It is given in O'Clery's L. Gabhala, p. 9, with a gloss. At the end are the words, *ir iad rin tra peela na .c. gabala Epenn iar nóilínó*, "These are the history [or traditions] of the first conquest of Ireland after the Deluge."

*Fol. 7. b.* The history is then continued in prose to the coming of Nemed, thirty years after the destruction of Partholan's people; with the taking of Conaing's tower in Tor-inis, now Tory island.

*Fol. 8. a. col. 2.* A poem beginning *Ernu oll oirno gaeib*, "Noble Erin, which the Gaedhil adorn." This is preserved in the L. Gabhala of the O'Clerys, with a copious gloss, (p. 25), and is there attributed to Eochaidh Ua Floinn. See also O'Reilly, *Writers*, p. lxxvi. The poem ends imperfectly, fol. 8. b. col. 2.

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II. Next follow sixteen staves, which constitute most probably what remains of the true Book of Fermoy. They are in a very different hand (or rather hands) from the fragment of the Book of Invasions already described, which had probably no connexion with the Fermoy collection of Legendary Tales and Poems.

These sixteen staves are in good hands, probably of the 15th century, and are numbered in the upper margin in Arabic numerals, in a hand of the 17th, and in black ink. The pages are in double columns; size of column, 10.2 inches by 8. A full column contains thirty-six lines.

- (1.) The first staff consists of six leaves, and is numbered fol. 23–28, from which it appears that twenty-two leaves have been lost since the folios were numbered, unless the eight leaves of the former part of the volume have been included. The following are the contents of this staff:—

*Fol. 23. a.* The legend of Mór Mumhan (Mór or Mória of Munster), daughter of Aedh Bennain, king of West Luachair (i. e. of West Kerry), and wife of Cathal Mac Finguine,\* king of Munster. This tract begins *Cleo bennain m̄ i ploēpu, da meic dec lair, 7 ceora ingena* (“Aedh Bennain, king of West Luachair, had twelve sons, and three daughters”). A space has been left for an ornamental capital *C*, which, however, was never inserted.

Mór was, and is to this day, proverbial for her great beauty. As she approached to womanhood, she was suddenly struck with an irresistible desire to travel, and stole away from her father’s house. For some years she continued to wander alone, shunning the haunts of men, and traversing on foot the wilds and forests. At length she arrived at Cashel, in torn and ragged garments, foot-sore, and miserable; but, notwithstanding, her transcendent beauty shone forth, so as to attract the attention of Cathal mac Finguine, king of Munster, who, after some inquiries as to her parentage, finally married her. After this her taste for wandering left her, and she became as celebrated for her wisdom and domestic virtues as for her beauty.

\* *Cathal Mac Finguine.* Aedh Bennain was the lineal descendant of Cairbre Pict, surnamed Luachra, from Sliabh Luachra, where he was brought up. He died, according to Tighernach, in 619, Ann. Ult. 618, Four Mast., 614. If so, it is difficult to understand how his daughter could have been the wife of Cathal Mac Finguine, who died 737 (Four Mast.).

Aedh Bennain is called king of Munster by Tighernach, and king of Iar Mumha, or West Munster, by the Four Masters. But he was really king of Iar Luachair (West Luachair). The district was divided into East and West, and had its name from Cairbre Luachra; it is now Ciarraigue Luachra, or Kerry. See *Wars of the Danes*, p. li, n. 3; lxxv. n. 2.

Besides the adventures of Queen Mór, this tract contains also the story of the abduction of her sister Ruithehern, the battles fought by their brothers on her account, and the death of Cuana, son of Calchin, King of Fermoy, with whom Ruithehern had eloped. He flourished in the seventh century, and was celebrated for his liberality and hospitality.\*

This tale, under the title of *Clíed Ruithearna pe Cuana mac Cailcin* [“Elopement of Ruithearna with Cuana mac Cailcin”], is mentioned by Mr. O’Curry in the curious list of ancient tales which he has printed from the “Book of Leinster,” *Lectures*, p. 590. A copy of it is preserved in that ancient book (H. 2. 18, Trin. Coll. Dublin); the only other copy (if I mistake not) which is known to exist.

*Fol. 24. a.* A curious Legend, giving an account of the fifty wonders which occurred in Ireland on the night when Conn of the hundred Battles, King of Ireland in the third century, was born.†

It begins, *Da fingen mac lucta aithi panna in dpuum fingen*, “On Samhain’s night (i. e. All Hallow Eve), Fingen Mac Lucta was at Drum-Fingin;” a space being left for an ornamented initial *D*, which was never inserted. The fifty wonders were related to Fingen Mac Lucta, King of Munster, by a lady named Bacht, who sometimes visited him from the fairy mound called Sith-Cliaith, which Mr. O’Curry thought was originally a Tuatha De Danaan mound, now Cnoc Aine in the county of Limerick.

This is a very rare tract, if indeed another copy exists; it contains various topographical, historical, and legendary notices, which throw much light on several superstitious practices not yet entirely forgotten; it records the origin of several roads; explains the ancient names of some rivers, and describes a few of the formerly existing monuments of Tara.

*Fol. 25. a. col. 2.* A poem of 35 stanzas, beginning, *Cia ro agraip coip um cruachan*, “who is it that asserts a right to Cruachan,” i. e. a right to the sovereignty of Connaught; Cruachan was the fort or palace of the Kings of Connaught. It is now Rathcroghan,‡ county of Roscommon. The ornamented initial *C* which ought to have decorated the beginning of this poem was never inserted.

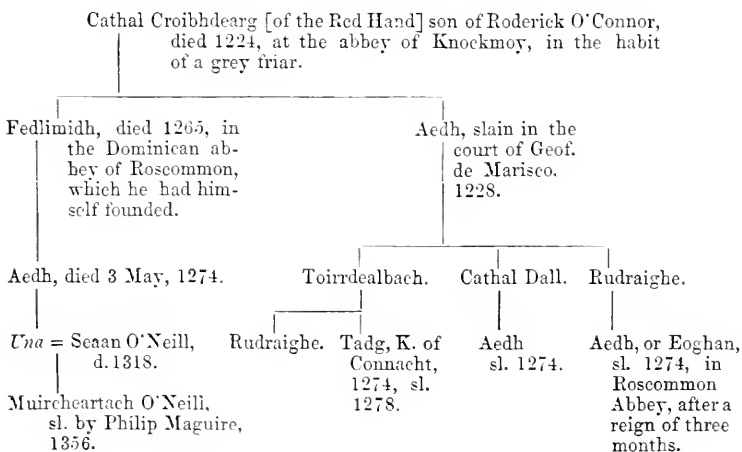
\* See O’Flaherty, *Ogg.*, p. 336.

† *Ibid.* p. 313.

‡ See O’Donovan, (Four Masters, 1223,

n. r.)

The author of the poem is not mentioned. His object was to arouse Muircheartach, son of John O'Neill, lord of Tir-Eoghain [Tyrone], to assert his claim to the throne of Connaught, in right of his mother Una, daughter of Aedh, King of Connaught, who died in 1274 (Four Masters); which year was therefore the date of this poem, for it must have been written before the successor had been inaugurated; or at least before the confusions consequent on the death of Aedh had come to an end. No less than three Kings of Connaught were set up within that year, 1274, as we learn from the Four Masters, viz.: 1. Aedh (son of Rudraighe, son of Aedh, son of Cathal Croibhdearg), who was murdered in the abbey of Roscommon, after a reign of three months, by his kinsman Rudraighe, son of Toirrdealbach, or Turlogh, son of Aedh, son of Cathal Croibhdearg. 2. Another Aedh, son of Cathal Dall, son of Aedh, son of Cathal Croibhdearg: he was elected by the people of Connaught, but was murdered a fortnight after. 3. Tadhg, son of Toirrdealbach, son of Aedh, son of Cathal Croibhdearg, who was permitted to reign for four years, but was slain, in 1278, by the Mac Dermots. It is evident, therefore, that Muircheartach O'Neill (who must have been young at the time), did not yield to the exhortations of the poet to risk his life and fortunes in this troubled sea of factions. The following genealogy, gathered from the present poem, and from the Annals of the Four Masters, will assist the reader in understanding what has been said:—



The present poem is very rare, if not unique; no other copy of it was known to Mr. O'Curry. It belongs to a class of bardic poems which are extremely valuable for local and family history.

*Fol. 26. a. col. 1.* A poem of fifty-eight stanzas, beginning, *Mop loipep lucht an mbuig*, "Much do slandering people destroy." The initial M has been written by a modern hand, in the space left vacant for an ornamented letter. The author of the poem, which is addressed to David, son of Thomas O'Keeffe, of Fermoy, was Domhnall Cnuic an Bhile Mac Carthy. It seems that David O'Keeffe had taken offence at some reflections said to have been cast upon him by the poet, who accordingly addressed to him the present poem as a reparation. In it the usual amount of flattery and conciliatory remarks is applied to the wound, the poet denying also the heavy charge brought against him, and putting the blame of it on slandering and backbiting tongues.

This is another of that class of bardic poems throwing light upon local family history. Mr. O'Curry knew of but one other copy of it.

One stanza of the poem (*fol. 26. b. col. 1*) seems to have been an after insertion, in a space originally left blank for it.

*Fol. 27. a. col. 1.* (six lines from bottom) begins a poem of forty-nine stanzas, the author's name not mentioned. It is in a good hand, by a well practised scholar, but not the same scribe by whom the foregoing poem was written. It begins *baile putham pié Emna*, "A mansion of peace is Sith Emna [the fairy hill of Emain.]" The initial letter *Ḁ* is as usual omitted. Five lines at the beginning of col. 2. are obliterated, and nearly illegible, by damp. The poem, which is otherwise quite perfect, is a panegyric on Randal, son of Godfrey, King of the Hebrides, whose royal residence was Emhain Abhla [Emania of the Apples], in the isle of Múilé (*pron. Moolé*), now Mull.

Randal was descended from Godfrey, or Geoffrey, King of Dublin and of the Hebrides, who is surnamed *Macaranach* in the Annals of Ulster, and who died of the plague in Dublin in 1095. Hence, this poem must have been written before that year, for in it the poet exhorts his hero to lay claim to the throne of Ireland, and tells him that the stone which is on the side of Tara would proclaim him as the lawful sovereign. The allusion here is to the celebrated Lia Fail, or stone of destiny, which was said to utter a sound when the true heir of the crown was inaugurated upon it, but to remain silent at the inauguration of an usurper. It is remarkable that the poet speaks of this stone as being

still in his own time at Tara. But notwithstanding his assertion of Randal's legitimate right to the Irish throne, the prudent poet advises him to remain in the enjoyment of the ease and happiness which surrounded him in his beautiful island.

The language of the poem is a very ancient and pure style of Irish, containing, however, a few words peculiar to the Scottish dialect. For this reason the philological interest of the poem is very great, and that interest is increased by the historical facts of which it is the only record. The fairy palace of Eamhain Abhla, or Sith-Eamhna, for instance, is celebrated in the romantic legends and tales of the Tuatha De Danaan, but its exact situation was never before known. The present poem identifies it with the residence of the Kings of the Hebrides, in Mull, in the twelfth century. "This poem alone," wrote Mr. Curry to me, soon after I had purchased the Book of Fermoy, "is worth the price you gave for the whole book, and I know of no other copy of it." Mr. Hennessy has a remarkably fine copy of this poem.

*Fol. 28. a. col. 1.* On the upper margin, in an old hand, is written,  $\tau\alpha\delta\gamma$   $\text{M}^{\circ}$   $\text{D}^{\circ}$   $\text{O}^{\circ}$   $\text{M}^{\circ}$   $\text{N}^{\circ}$   $\text{U}^{\circ}$   $\text{I}^{\circ}$   $\text{O}^{\circ}$ . c. c., i. e. "Tadg Mac Domhnuill Og eccinit." In other words, Tadg was the author of the poem, if his name be rightly decyphered (for the writing is injured and very obscure). The poem begins,  $\text{D}^{\circ}$   $\text{E}^{\circ}$   $\text{P}^{\circ}$   $\text{P}^{\circ}$   $\text{O}^{\circ}$   $\text{D}^{\circ}$   $\text{A}^{\circ}$   $\text{B}^{\circ}$   $\text{M}^{\circ}$   $\text{G}^{\circ}$   $\text{I}^{\circ}$   $\text{L}^{\circ}$   $\text{L}^{\circ}$   $\text{M}^{\circ}$   $\text{N}^{\circ}$   $\text{A}^{\circ}$   $\text{M}^{\circ}$   $\text{U}^{\circ}$   $\text{M}^{\circ}$   $\text{A}^{\circ}$   $\text{N}^{\circ}$ , "It is a short time since the women of Munster were pledged," i. e. since they were deemed worth having pledges given for them. The initial  $\text{D}^{\circ}$  is inserted, with a rude attempt at ornamentation, by a modern hand.

This poem is a kind of elegy on the death of Siubhan [or Johanna] daughter of Cormac Mae Carthy; but it gives little information as to her history, or the time when she lived.

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(2). The second stave consists of eight leaves, numbered foll. 29-36. Its contents are as follows:—

*Fol. 29. a. col. 1.* In the upper margin is the title of the first tract,  $\text{I}^{\circ}$   $\text{N}^{\circ}$   $\text{C}^{\circ}$   $\text{I}^{\circ}$   $\text{P}^{\circ}$   $\text{I}^{\circ}$   $\text{C}^{\circ}$   $\text{A}^{\circ}$   $\text{C}^{\circ}$   $\text{H}^{\circ}$   $\text{C}^{\circ}$   $\text{R}^{\circ}$   $\text{I}^{\circ}$   $\text{N}^{\circ}$   $\text{N}^{\circ}$ , "Here beginneth the battle of Crinna." This is a remarkably fine copy of this old historical Tale. It is in prose, and begins  $\text{D}^{\circ}$   $\text{A}^{\circ}$   $\text{P}^{\circ}$   $\text{I}^{\circ}$   $\text{A}^{\circ}$   $\text{M}^{\circ}$   $\text{P}^{\circ}$   $\text{A}^{\circ}$   $\text{P}^{\circ}$   $\text{O}^{\circ}$   $\text{P}^{\circ}$   $\text{H}^{\circ}$   $\text{E}^{\circ}$   $\text{P}^{\circ}$   $\text{E}^{\circ}$   $\text{N}^{\circ}$   $\text{N}^{\circ}$ , i. e.  $\text{C}^{\circ}$   $\text{O}^{\circ}$   $\text{R}^{\circ}$   $\text{M}^{\circ}$   $\text{A}^{\circ}$   $\text{C}^{\circ}$   $\text{M}^{\circ}$   $\text{A}^{\circ}$   $\text{C}^{\circ}$   $\text{A}^{\circ}$   $\text{I}^{\circ}$   $\text{P}^{\circ}$   $\text{M}^{\circ}$   $\text{A}^{\circ}$   $\text{C}^{\circ}$   $\text{O}^{\circ}$   $\text{N}^{\circ}$   $\text{C}^{\circ}$   $\text{E}^{\circ}$   $\text{C}^{\circ}$   $\text{H}^{\circ}$   $\text{A}^{\circ}$   $\text{C}^{\circ}$   $\text{A}^{\circ}$   $\text{I}^{\circ}$   $\text{N}^{\circ}$ .\* Crinna was a place on the borders of Meath and Louth,

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\* "There was a noble king over Erinn, the Hundred Combats." viz., Cormac, son of Art, son of Conn of



in the ancient Bregia, not far from Douth on the Boyne, near Drogheda. There the battle was fought between three Ulster princes, brothers, all named Fergus,\* and Cormac mae Art, grandson of Con of the Hundred Fights. Fergus Dubhdedach had usurped the throne, and had, moreover, with his brothers, insulted Cormac at a feast given by him in Bregia. Cormac succeeded in making alliance with Tadg, son of Cian, son of Oilliol Olum, King of Munster, and also with the famous champion Lugaidh Laga. This latter hero had slain Art, Cormac's father, at the battle of Magh Mueruimhe [near Athenry, Co. of Galway], and Cormac demanded of him as an Erie, in reparation, that he should join him on the present occasion, and cut off the heads of the three Ferguses. To this Lugaidh Laga agreed, and in the battle that followed at Crinna, with their united forces, utterly defeated the Ulster princes, and brought their heads to Cormac. By this victory, gained A. D. 254, Cormac became firmly fixed on the throne of Ireland, which he held for twenty-three years.

Another very good copy of this Tale will be found in the Book of Lismore. Keating, in his history of Ireland, has given a summary of it, including most of the legendary and marvellous incidents, which I have not thought it necessary to dwell upon.

Other copies of the Tale are also preserved; but they are very inferior to the copies in the vellum books, the "Book of Fermoy," and the "Book of Lismore." The other copies are on paper, transcribed, no doubt, from ancient copies, but with many mistakes and inaccuracies.

*Fol. 32. a. col. 1.* (line 16). Here begins an ancient prose tale, entitled *Ḃpuiden mē dapeó aīpo pioḡana* ("The Court of the son of Daire down here") beginning, *Ḃui foóoḡoḡ moḡ ic aóeó-óuaóeáib̄ Eḡenn an aumḡuḡ eḡuḡ rúḡ Eḡenn* ["There was a great conspiracy among the Athech-tuátha of Eriun in the time of three kings of Erin"], the three kings mentioned being "Fiacho Findolaigh (or Fiacha Finnolaidh), King of Ireland; Fiac mae Fidheic-Caich, or Fiac-Caech, King of Munster; and Bres mae Firb, King of Ulster."

This is an account of the insurrection of the people called Athech-tuatha against the Milesian chieftains and nobles in the first century of

\* But distinguished by the surnames Fergus Dubhdedach [black toothed], Fergus Folleabar [of the flowing hair], and Fergus Cas-fiaclach [crooked toothed],

who was also called Tene fo Bregha, or "Fire through Bregha," in allusion to his frequent irruptions into Bregia.

the Christian era. It relates to a most difficult and obscure incident in the history of Ireland—an incident which has been most probably greatly disfigured by the partizanship of historians, and of which we have only the account of the ultimately successful party. All revolutions which have failed in their object are not unnaturally liable to similar misrepresentations. The very name *Athech-tuatha* is variously interpreted. Some have sought to identify the people so called with the *Attacotti* mentioned by *Ammianus Marcellinus*, and by *St. Jerome*, as a tribe of marauders, who, with the *Picts* and *Scots*, caused great disturbance to the *Britons*, and are said to have appeared also on the continent of *Europe*. But no mention is made of them until the middle of the fourth century; and in true Celtic pronunciation the name *Athech-tuatha* bears no similarity to *Attacotti*. The word *Tuatha* signifies *people, tribes*, or the territories they inhabited; but *athech* is the word whose etymology and meaning make the difficulty. *Keating* seems to translate the compound word by *Daop clanna*, the *clanns* who were not free, that is to say, the *clanns* who were under an obligation to contribute by a rent of cattle and food to their chieftains; in opposition to the *Saop clanna*, or free *clanns* who were not under any such rent or tribute. This is also *Mr. O'Curry's* interpretation, who tells us that the word *athech* signifies nothing more than *Rent-Payers, Rent-paying Tribes or People*.\* If this be the true signification, it will follow that in the word *Athech-tuatha* we are not to look for an indication of their genealogical descent, but only a description of their civil condition; they were not *free*; in other words, they were compelled by an external force or moral obligation to pay tribute to their chieftains.

This, however, is not the place for a dissertation on this subject, which very much needs a patient and dispassionate investigation by competent Irish scholars. It must be enough to say here, that there seems no reason to suppose these *Rent-paying tribes* to have been of

\* *People*. *O'Curry's Lectures*, p. 363. (*O'Donovan's B. of Rights*, p. 174, n. w). It is to be regretted that *Mr. O'Curry* did not give us his opinion on the etymology and origin of the word *Athech* or *Aithech*; his interpretation of it must therefore rest on his own authority. *Lynch* [*Camb. Evers*. p. 65], explains it "plebeiorum hominum genus." *O'Reilly* (*Dict. in voc.*) supposes it to be quasi παῖσῶ

τῶσῶ, which he interprets "a plebeian." But παῖσῶ or αἰσῶ, signifies a *giant*, and, therefore, *Dr. O'Conor* explains the words "gigantea gens." *Rev. Hib. Scriptt.* vol. i., Proleg. i. p. 74. n. Let it be observed, however, that the word is not *fathach*, or *athach*, but *athech*, which is not necessarily the same thing. See *O'Donovan. Supplem. to O'Reilly's Irish Dict. sub voc.*

a different race from the dominant Milesian nobility of the time. They were dissatisfied with their condition ; they were unable to supply the extravagant demands of their rulers ; they regarded themselves as the victims of an intolerable oppression ; they therefore organized a secret conspiracy to murder the kings, and all the *paop-clanna*, “free clans,” or nobles. Their plan was in accordance with the ancient customs of their race. For a year and a half the plot was kept secret, during which time they laid by cattle and other viands, mead, and such strong drinks as were then in use, for a great banquet, to which they invited the kings, above named and their nobles. Fiacha Findolaigh, King of Ireland, was also, it should be mentioned, King of Connaught, so that the three provincial kingdoms, as well as the supreme power, were represented on the occasion. The unsuspecting guests all arrived on the appointed day at the Court of Mac Dareo, in a plain in Breifne, the O'Rourke country, in the present county of Leitrim. For nine days the guests revelled in all the luxuries of the table ; on the ninth, especially, the excellence of the viands, the flavour and admirable quality of the drinks, surpassed every thing that had been till then experienced. All suspicion was lulled ; all was joyousness and noise, and goblets circulated, until at midnight, the royal party—kings, chieftains, nobles and their followers—all lay senseless in the utter helplessness of intoxication. This was the moment so long looked for by their treacherous entertainers. The *Athech-tuatha* arose, and basely murdered their unconscious guests. Not a man was suffered to escape, and the plain in which the *Bruidhen mac Dareó* (or Court of Mac Dareo) stood, was thenceforth justly named *Magh Cro*, or the Plain of Blood.

The insurgents were completely successful ; but their notions were not republican, and they at once placed upon the vacant throne one *Cairpre-cind-chait*, or *Cairpre* of the Cat's head, who had been their principal leader in the massacre.

All the “free tribes,” it is said, had been entirely extirpated, with the exception of the queens of the three murdered kings, who by some means escaped. They were each pregnant, and having found refuge in Alba, or Scotland, soon after gave birth to three princes, by whom was afterwards restored the ancient race of the murdered sovereigns.

It is not possible of course to receive all this as authentic history ; but that some such event did take place cannot be doubted. The bards, who were always in the interest of the chieftains and royal races, can-

not be supposed to have gratuitously invented a tale so dishonourable to their race and sovereigns; and the very inconsistencies of the history, the different order in which the succession of kings, during and after the revolution, is given by different bardic historians and annalists, clearly show that attempts were made to tamper with the truth. Keating gives the succession of supreme kings of Ireland thus:—[the dates are the supposed years of the accession of these sovereigns to the throne]:—

- B. C. 12. Crimthann Nia Nair, killed by a fall from his horse.
- A. D. 4. Feradach Finn-Fectnach, son of Crimthann Nia Nair.\*
- A. D. 24. Fiacha Finn, slain by his successor.
- A. D. 28. Fiacha Finnolaidh (son of Feradach Finn-Fecht nach), slain by the Athech-Tuatha.
- A. D. 54. Cairbre Cinn Chait, the usurper, king of the Athech-Tuatha.
- A. D. 59. Elim, son of Connra.
- A. D. 79. Tuathal Techtmar, son of Fiaca Finnolaidh; escaped in his mother's womb from the slaughter of the nobles.

The "Four Masters" give the order of events and dates as follows:—

- B. C. 8. [74]. Crimthann Nia Nair.
- A. D. 10 [90]. Cairpre Cinn-Chait.
- A. D. 15 [95]. Feradach Finn-fecht nach, son of Crimthann Nia Nair; died A. D. 36.
- A. D. 37 [116]. Fiatach or Fiacha Finn, slain by his successor.
- A. D. 40 [119]. Fiacha Finnfolaidh, slain by the Athech-Tuatha.
- A. D. 57 [126]. Elim Mac Connra, slain by his successor.
- A. D. 106 [130]. Tuathal Teachtmar.

O'Flaherty retains the same order of the events, but alters the dates to the years which I have put in brackets.

The account given by Tighernach is as follows:—

- A. D. 79. Crimthann Nia Nair: died A. D. 35.
- A. D. 85. Feradach Finn-Fecht nach.
- A. D. 110. Fiacha Findolaidh, or Findfolaidh.
- [A. D. 128. Elim Mac Conrach, or Mac Connra, is mentioned as king of Emania only.]
- A. D. 130. Tuathal Teachtmar.

It is curious that Tighernach makes no mention whatsoever of the rebellion of the Athech-Tuatha, and their Cat-headed king. Fiacha Finn-

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\* *Nia-Nair*, or *Niadh-Nair*, "hero of Nar," his wife's name.

olaidh is said to have been slain in his palace of Tara, or as others say, in Magh Bolg, by Elim Mae Conrach, king of Ulster, who was himself killed in the battle that followed, by Tuathal Techtmar, in vengeance for the death of his father.\*

It will be seen that these accounts, each given by high authorities, are not only widely discrepant, but also utterly inconsistent.

This tale of the slaughter of the nobles is enumerated among the curious list of ancient tales published by Mr. O'Curry from the "Book of Leinster," under the title of *Argam Cairppe Cinn Cairp* *pop pæp clannaib hEppenn*, "Slaughter of the free clans of Erin by Cairpre Cinn-chait." There is a copy of it in the Trin. Coll. MS. H. 3. 17, and another which Mr. O'Curry calls "a detailed, but not very copious account," in the MS. H. 3. 18. (*Lectures*, p. 264.)

*Fol. 33. a. eol. 1.* (Five lines from bottom) is a tale with this title—*Cm̄ d̄iapoibe in cep p̄op ul̄taib r̄ó r̄ip*, "This was how the debility came on the Ultonians," beginning *Cið d̄iapaibe an cep p̄op ul̄taib ? .nn.*, "Whence [proceeded] the debility that was on the Ultonians? not difficult to tell."

The story is this: Crunnchu, son of Agnoman, was a rich farmer‡ of Ulster, whose wife had died. Not long afterwards, as he was sitting in his house alone, a strange woman, well clad, and of good appearance, entered, and seated herself in a chair by the fire. She remained so until the evening without uttering a word, when she arose, took down a kneading trough, went to a chest, as if she was thoroughly at home, took out some meal, kneaded it, baked an excellent cake, and laid it on the table for the family. At night Crunnchu, perceiving her excellent qualities, proposed to her to become his wife; to this she consented,

\* *Father.* See Tighernach, *Rev. Hibern. Scriptt.* tom. ii. p. 29. An instance of the confusion which exists in the history of these events is furnished by Mr. O'Curry. In one place (*Lectures*, p. 263) he tells us that Fiacha Finnolaidh was slain by the insurgents at Magh Cro; in the very next page (p. 264) he says, that Fiacha succeeded to the throne after the death of Cairpre Cinn Chait, but was afterwards slain by a second body of rebels at Magh Bolg. For both statements he could have

cited high authority; but it is curious that he does not seem to have perceived their discrepancy.

† *List.* Another list of these tales is given in the MS. H. 3. 17. in Trin. Coll. Dublin. See O'Donovan's Catalogue.

‡ *Farmer.* The word so translated is *ar̄ceach* in the original; the very same word which occurs in the disputed compound *Ar̄ceach tuac̄a*, "the farmer or tribute-paying tribes," of which we have already spoken.

and they lived together in great happiness and prosperity, until she became pregnant.

At this time the great annual fair of the Ultonians was proclaimed, and Crunnchu pressed his wife to accompany him thither. This, however, she refused on the ground of her approaching accouchement; so Crunnchu went alone. The sports consisted of sham fights, wrestling, spear-throwing, horse or chariot racing, and other athletic games. In the race, the horses or chariots of the King of Ulster (the celebrated Conchobhair Mac Nessa\*), carried off the palm from all competitors. The bards and flatterers of the Court extolled the royal horses to the skies; they were the swiftest in the world—nothing could compete with them. In the excitement of the moment, Crunnchu publicly denied this statement, and declared that his own wife could excel in fleetness the royal steeds. He was immediately seized, and detained in custody until his words could be put to the proof. Messengers were sent for his wife; she urged her condition and the near approach of the pains of childbirth; but no excuse, no entreaty, was suffered to prevail; she was carried by the messengers to the race course, and forced to run against the king's fleet horses. To the surprise of all, she outran the horses, and reached the goal before them; but in the very moment of her triumph she fell in the pains of labour. Her agonies were increased by the cruel circumstances which had prematurely caused them; but she brought forth twins—a son and a daughter. In the irritation of the moment she cursed the Ultonians, and prayed that they might be periodically seized with pains and debility equal to that which they had compelled her to undergo. And this was the *Ces* [debility or suffering], or as it was also called, *Ces naoidhean* [infant or childbirth suffering†], of the Ultonians.

A tale called *Tochmarc mna Cpuinn*, "Courtship of the wife of Crunn," or Crunnchu, is mentioned in the ancient list‡ of Tales, published by Mr. O'Curry, from the Book of Leinster (*Lectures*, p. 586). The

\* *Conchobhair Mac Nessa*. O'Flaherty dates the beginning of his reign B. C. 13, and his death, A. D. 47.

† *Childbirth suffering*. It is added that this plague continued to afflict the Ultonians for nine generations. The Book of Lecan says during the reign of nine kings, to the reign of Mal Mac Rocraidhe, A. D.

130. But there were but seven reigns from Conchobhar Mac Nessa to Mal, inclusive. See the list given O'Conor, *Stowe Catalogue*, pp. 101, 102.

‡ *List*. It is also in the corresponding list in Trin. Coll. MS. H. 3. 17, under the title of *Tochmarc mna Cruinn mc Agno-main*. O'Donovan's Catalogue, p. 319.

story is also given in the *Dinnseanchus*, where Crunnchu's wife is named *Maeha*, and she is mentioned as one of three ladies so called, from whom Ard-Macha, or Armagh, may have had its name.\*

Mr. O'Curry states (*ibid.* note), that the whole of this tale is preserved in the Harleian MS. 5280, in the British Museum.

*Fol. 33. b. col. 2.* On the upper margin we have Cmaet .h. apta-  
gair .cc. "Cinaeth O'Hartigan cecinit." This poet, called by Tigher-  
nach the chief poet of Leth Chuinn (the northern half of Ireland), died  
A. D. 975. The poem here attributed to him begins *Óoluib cillill ip*  
*in caillib i culbreab*, "Ailill went into the wood in Cul-breadh." The  
object of the poem is to describe the manner of death, and places of inter-  
ment of the seven sons of Aedh Slaine, King of Ireland, A. D. 595  
to 600.

Several good copies of this poem exist in the Academy's collection, and in that of Trinity College. The present copy is one of the best of them.

*Fol. 33. b. col. 2.* (eight lines from bottom). A poem headed *Foth-*  
*ad na canoine .cc.*, "Fothadh na Canoine [of the Canon] cecinit," be-  
ginning *Cept cech ríḡ co péill, do clannaib neill naip*, "The  
right of every king clearly, of the children of noble Niall;" the next  
lines add, "except three, who owe no submission so long as they are in  
power, the Abbat of great Armagh, the King of Caisil of the clerics,  
and the King of Tara."

This poem was addressed to Aedh Oirníge, when he became king of Ireland in 793, by Fothad of the Canon, so called because he gave a decision, which was regarded as a law or Canon, exempting the clergy from military service. (See O'Curry, *Lect.*, pp. 363, 364; Four M. 799, and O'Donovan's note <sup>e</sup>, p. 408). Fothad was tutor, as well as poet, to King Aedh Oirníge, and in the present poem gives that sovereign advice as to his conduct in the management of his kingdom.

There is a damaged copy of this poem in the Book of Leinster; and other copies, more or less perfect, in the Academy, and in Trinity College. The present is a very good copy, and quite perfect.

\* *Name.* Book of Lecan, fol. 266. b. b. [pagination of lower margin]. The original, with a translation, and a curious poetical version of the story, are published

by Dr. Reeves in his "Ancient Churches of Armagh," p. 41, sq. See also Dr. S. Ferguson's agreeable volume, "Lays of the Western Gael," pp. 23 and 233.

On the upper margin of fol. 34. b. col. 1. a modern reader of the volume has written his name thus:—"Uill. ua heagra," "William O'hEagra, 1805." The O'hEagra are called by O'Dugan\* "kings" of Luighne, the present barony of Leyny, in the county of Sligo. The name is now O'Hara.

*Fol. 34. b. col. 2.* A tract headed *mbap̄ba Mochuda ar Raithin*, "Banishment of Mochuda out of Raithin." It begins *Mochutta mac p̄inall do ciarairi luacra a cenel*, "Mochuda, son of Finall, of Ciariaghe Luachra [now Kerry] was his family."

This is a curious and valuable account of the banishment of St. Mochuda† from Raithin, now Rahan, near Tullamore, King's County, and his settlement at Lismore, where he founded a celebrated school and episcopal see in the seventh century. The banishment of this holy man from his original seat at Raithin seems to have been due to the jealousy of the neighbouring clergy, and is said to have been owing partly to his being a native of Munster. The names of all the clergy who took part in this proceeding are given (a singularly curious list),—and the conduct of the joint kings of Ireland, Diarmait and Blathmac, is severely censured.

This tract ends fol. 36. b. col. 2. imperfectly, the next leaf (fol. 37) of the MS. being lost.

(3). The third stave consists of six leaves; the first leaf is numbered 38, showing that the loss of fol. 37 has taken place since the numbering of the leaves in black ink, which has been already spoken of.

*Fol. 38. a.* begins imperfectly. This leaf has been greatly damaged and stained. It contains the life of St. George, of which the Academy possesses a very fine copy in the *Leabhar breac*.

The present copy ends fol. 42. b. col. 2.

*Fol. 42 b. col. 2* (eight lines from bottom), is a short legend, entitled,

\* *O'Dugan*. See *Topogr. poems transl.* by O'Donovan, p. 59.

† *St. Mochuda*. He is also called St. Carthach. A beautiful woodcut of the round window of the Church of Raithin (still nearly perfect) may be seen in Dr. Petrie's *Essay on the Round Towers*.

Dr. Reeves is of opinion that the expulsion from Raithin had some connexion with the Paschal controversy. Tighernach records it at 636 in these words: "Effugatio Cairthaigh a Raithin *in diebus Paschæ*;" and it is remarkable that St. Cummin's paschal letter was written in 634.



Seel patpach na muice annpo rior, "The story of the pigs' Psalter down here;" it begins *Ḙppuc ampai bo hi cluain mic nois*, "There was a noble bishop at Cluain-mie-nois." The name of this bishop was Coenchomrach; see Mart. of Donegal, July 21 (p. 199). He died 898 (Four M.) which was really 901. The present copy of the legend is damaged, but other copies exist in the Academy's collection. The original scribe seems to have written as far as line 9, col. 2. fol. 43. a., and to have left the tract unfinished, but it was afterwards taken up where he had left off, and completed by another hand, on the next page. This continuation begins line 10, fol. 43. a. col. 2., under which a line is drawn in modern ink. The portion of the column thus for a time left blank is now occupied by the following curious note by the Scribe of the life of St. George, already noticed :—

Ḙpaib laip m mbctuib ro pan  
peoirri o uilliam officeada, do daibie  
mac muirur mhuc r'fain do roicri,  
ḡ do biað bliaðna m tizerna an  
tan do p'ribad anpo hi .i. mite bli-  
aðan ḡ ceicri .c. bliaðan ḡ pecht  
mbliaðna deḡ ḡ da p'icri; ḡ m dapa  
la p'icri do mi nouemb. do ep'icnu-  
ḡeð anpo hi, ḡ a p'icriarur do bi  
ḡrian mcan rin ḡ a canper do bi  
mte ep'ai; .a. do bun leicri dom-  
nach m bliaðan rin, ḡ a 15 do bun  
nuafnur oir, ḡ ipe aipð pennac do-  
tizernad panuar rin do lo .i. m'p-  
cuir, ḡ 6 laeta ap ron m concup.

A prayer along with this life of St. George, from William O'Hieadha [O'Hickey], for David, son of Muiris, son of John Roitsi [Roche], and the year of the Lord when this was written here was a thousand years and four hundred years, and seventeen years, and two score [1457]; and it was finished here the twenty-second day of the month of November; and the Sun was in Sagittarius at that time, and the Moon was in Cancer; A was the Dominical Letter, and 15 was the Golden Number, and the planet that dominated at that hour of the day was Mercury, and 6 days on account of the concurrent.

The year here designated, whose Sunday letter was A, and golden number 15, was 1457-8; that is, from 1 January to 24 March, was called 1457, according to the old style reckoning; and from 25 March to the end of the year was 1458. It is not worth stopping to explain the astrological characteristics.

This note is followed by four lines of consonant and *Coll* Ogham, in which the two modes of writing are mixed up together in a way which renders it very difficult to read them; and the difficulty is greatly increased by the injury sustained by the lower corner of the MS., which renders one-third of each line illegible.

(IV.) The fourth stave contains but five leaves, numbered in the same hand as before, 44-48. It is greatly damaged by damp and dirt.

*Fol. 44. a.* Here commences a Tract on the Destruction of Jerusalem under Vespasian and Titus, taken apparently from the account given by Josephus; it is of considerable length, and ends fol. 48. a. col. 2. It begins *Da bliadhán ceathrúchad bádar na hIudaí, &c.*, "The Jews were 42 years, &c."

*Fol. 48. b.* is occupied by a poem, but so obliterated by dirt and damp that it cannot be easily decyphered, at least without giving more time to the task than I have now at my disposal.

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(V.) The fifth stave contains eight leaves, numbered as before, from 49 to 56. The leaves are all injured in the outer margin.

*Fol. 49. a. col. 1.* On the upper margin, in the handwriting of the original scribe, now nearly obliterated, are the words in nomine patris et filii et spiritus sancti. amen; under which is written, in a later hand, the title of the following tract: *Tócmairc Treblainne*, "The Courtship of Treblainn." It begins *Froech mac fíadaigh fólc puaiḡ o ríð fíadaigh ḡ o loé fíadaigh, &c.*, "Froech, son of Fíadaigh of the Red Hair, of Sidh Fíadaigh, and of Loch Fíadaigh," &c.

The tale belongs to the time of Cairbre Niafar, called in many of these tales erroneously King of Ireland; he was in fact only King of Leinster; but because he dwelt at Tara, he is sometimes called King of Tara, which led to the mistake. He was contemporary with Conchobhar Mac Nessa, and therefore flourished about the end of the first century.\* Treblainn was his foster daughter, although daughter of a Tuatha De Danann chieftain. The story is as follows:—

At this time there dwelt in the west of Connaught a young chieftain, named Froech, son of Fíadaigh, of the race of the Firbolgs. He was as distinguished for his remarkable beauty as for his valour. His

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\* *Century.* See O'Flaherty, *Ogyg.* p. 273; and *Tighernach*, B. C. 2. (O'Conor, *Rer. Hib. Scriptt.* vol. ii. p. 14).

fame having reached the ears of the lady Treblainn, she contrived to convey to him a hint, that it would not be displeasing to her, if he would ask her in marriage from her foster-father. In this there was nothing, perhaps, absolutely improper—at least for a young lady brought up at an Irish Court in the first century. But whether she exceeded the rules of decorum or not I do not pretend to say, when she went a step further, and gave her lover to understand that, if her foster-father refused his consent, she was quite prepared to take the law into her own hands, and elope with him. Froech, at least, saw no impropriety in this declaration of her independence. His vanity was flattered, and he at once communicated with King Cairbre on the subject. As the lady had foreseen, however, his suit was refused, and in accordance with her promise, she managed to elude the vigilance of her guardians, and eloped with her beloved, who soon after joyfully made her his wife.

Like all tales relating to the Tuatha De Danaann, this story is full of curious necromantic and magical narratives, some of which are perhaps worthy of preservation.

In the list of ancient tales published by Mr. O'Curry from the Book of Leinster is a legend, called *Tain bo Fraech*, "the Cowspoil of Fraech," which, notwithstanding the difference of title, Mr. O'Curry thought was the same as that now before us. *Lectures*, p. 585, n. (115). Mr. Hennessy thinks it a different tale, although the hero was the same.

*Fol. 51. a. col. 1.* A tale beginning *búí coupppe epom mac pe-pabairg mic lugach mic dallán mic bpepail mic maine móir, a quo .l. maine Connacht.* "Coirpre Crom\* was the son of Feradach, son of Lugaidh, son of Dallan, son of Bresal, son of Maine móir, a quo Hy Maine in Connacht, &c."

This is a short legend giving an account of how the iniquitous Cairbre Crom, King of Hy Maine, in Connaught, was murdered and his head cut off; and how he was afterwards restored to life by the miracles of St. Ciaran of Clonmacnois, who replaced his head, but in such a manner that it remained from that time forward somewhat stooped, a circumstance from which Cairbre received the name of *Crom*, or *the Stooped*.

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\* *Cuirpre Crom*. See the genealogical Customs of Hy Maine." table in Dr. O'Donovan's "Tribes and

This story is interesting in consequence of the topographical information it contains. Seventeen townlands are enumerated which the grateful king, on the restoration of his head, conferred upon St. Ciaran and his church for ever.\* See Proceedings of the Kilkenny Archæological Society, New Ser. vol. i. p. 453.

The present is a very excellent copy of this legend.

*Fol. 51. b. col. 1.* (line 14), a tract beginning *Riġ uapal oipmto-neac oipeċċa do ġab flaitemnuq poċla pecc naill .i. conb .c. cathac mac peiðlimiġ peċctmar*, "Once upon a time a noble, venerable, famous king assumed the sovereignty of Fodla [i. e. Ireland], viz., Conn of the Hundred Fights, son of Fedhlimigh Rechtmar." This is a full account of the exploits, reign, and manner of death, of the celebrated Conn of the Hundred Battles, called by O'Flaherty, † Quintus Centimachus. He was treacherously slain by his kinsmen near Tara, on Tuesday, 20 October, A. D. 212, according to O'Flaherty's computation. The history is continued after the death of Conn, until the accession of his son Art-aonfir, or the solitary (so called because he had murdered all his brothers), who was slain at the battle of Magh-Mucruimhe, near Athenry, ‡ in the county of Galway, A. D. 250, by his successor and nephew, Lugaidh. The revolutionary times § that followed are passed over briefly until Cormac, son of Art, the commencement of whose reign is dated by O'Flaherty from the battle of Crinna, A. D. 254: his glories || and

\* *For Ever.* O'Donovan, *ubi supra*, p. 15. 81.

† *O'Flaherty, Ogyg.* p. 144, 313.

‡ *Athenry.* O'Flaherty, *Ogyg.* p. 327.

§ *Times.* The chronology, as well as the succession of so called kings, is very confused in this part of Irish history. The following is O'Flaherty's arrangement of the events:—

Art Aonfir, King of Ireland, slain at the battle of Magh Mucruimhe by his successor, A. D. 220.

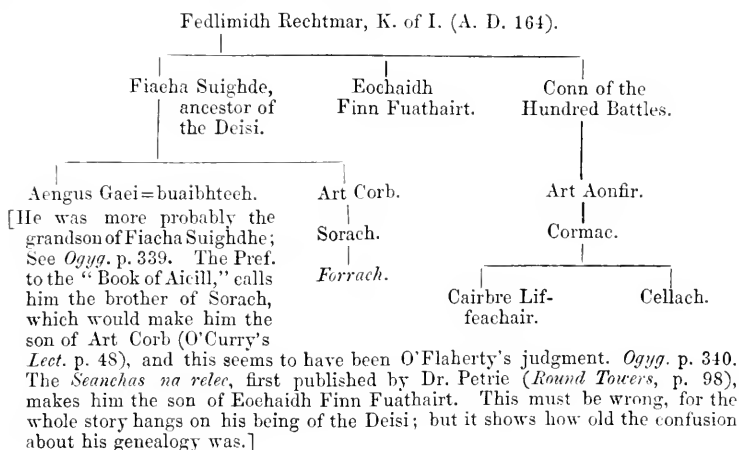
Lugaidh Laga or Mac Con. In 237, his followers appear to have given him the title of king, which he disputed with Art. After the battle of Cenn-febrath (dated by O'Flaherty, 237), he fled beyond sea. In 250 he

became undisputed king, having slain his rival and uncle, Art; but in 253 he was expelled by Cormac, son of Art, and took refuge in Munster. Cormac, however, was himself also driven into Connaught, by Fergus Dubhdedach [of the Black Tooth], who seized the kingdom, but was soon after slain by Cormac at the battle of Crinna, A. D. 254. From this event O'Flaherty dates the beginning of Cormac's reign, although Lugaidh Laga was allowed to retain the name and pomp of king to 267 or 268, when he was murdered at the instigation of Cormac, by the Druid, Ferchis mac Comain, *Ogygia*, p. 151.

|| *Glorics.* See O'Flaherty's panegyric, *Ogyg.* p. 336.

successful government are then described, until the story comes to the following romantic event which lost him the crown :—At the south side of Tara dwelt the family of Fiacha Suighdhe, brother of Conn of the Hundred Battles, and consequently Cormac's grand-uncle. These people were called Deisi, i. e. Right-hand, or Southern people, from their position in reference to Tara ; and subsequently Deisi Temrach, or Deisi of Tara, to distinguish them from the Deisi of the county of Waterford. The barony of Deece, in the county of Meath, still preserves their name. Some time before, Cormac had sent out his son Cellach in command of a party of warriors to assert his right to the Boromean tribute, or annual tax of cows, which had been imposed upon the men of Leinster about 150 years before by the King Tuathal Teachmar. Cellach returned with the cows ; but, as an insult to the Leinster men, he had brutally carried off 150 maidens. Amongst these was one named *Forrach*, who did not belong to the Leinster families liable to the cow tribute, but was of the neighbouring race of the Deisi, the allied tribe descended from Fiacha Suighde. In fact, Cellach had carried off, and reduced to slavery, his own cousin.\* When this became known to her uncle, or grand-uncle, Aengus Gaei-buaibhtech, he undertook to avenge her. He had announced himself as the general avenger of all insults offered to his tribe, and for the better discharge of this duty carried with him a cele-

\* *Cousin*.—The following Table will help the reader to understand this relationship :—



brated javelin, called *Gaei-buaibhtech*, or poisonous dart. He immediately went to Tara, and found his kinswoman at a well called *Nemnach*, near Tara, engaged with the other captives in carrying water to the royal residence. Without delay he led her to his own house, and having put her in safety, returned to Tara; there he sought the presence of the king, behind whose chair stood the young prince *Cellach*. *Aengus*, after some words of angry altercation, struck *Cellach* with his formidable spear, and slew him in his father's presence. On withdrawing the spear, the blade touched King *Cormac's* eye, and blinded him for ever; the other end of the spear-handle at the same time struck *Setna*, the king's house steward, in the heart, and killed him on the spot. In the confusion *Aengus* escaped, and safely reached his home.

It was then the law that personal blemishes, such as the loss of a limb or an eye, incapacitated the sovereign from the active government of the kingdom; *Cormac* therefore left Tara, and retired to *Aicill*, or *Acaill*, now the hill of *Skreen*, where he had a residence. He resigned his crown to his son *Cairbre Liffeacair*, although for nearly a year *Eochaidh Gonnat*, grandson of *Fergus Black Tooth*, took advantage of the confusion, and usurped the throne; two years afterwards *Cormac* was accidentally choked by the bone of a salmon which stuck in his throat.

At *Acaill*, *Cormac* is said to have compiled the curious book of *Brehon Laws*, called the "*Book of Acaill*," of which two copies now exist in the Library of Trinity College, Dublin, and one,\* a much more valuable and perfect MS., in the *Stowe* collection, now in the possession of the Earl of *Ashburnham*. In the Preface to this work is an account of the loss of *Cormac's* eye, and the deaths of his son and steward, essentially the same as that given in the tract before us, although differing in many of the details. *Mr. O'Curry* has published an extract from this Preface, from the Trinity College MS., E. 3. 5 (*Lectures*, p. 43; and *Append.* xxvii. p. 511).

The "Action" taken by King *Cormac*, to recover damages from the *Deisi* for the loss of his eye, and for the double murder of his son and steward, is extremely interesting, as illustrating ancient criminal proceedings under the *Brehon Law*; and these proceedings are much more clearly described in the tract before us than in the Preface to the *Book of Aicill*. *Cormac* first sent his *Brehon*, *Fithal*, to demand reparation from

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\* *One.* See Dr. O'Conor's *Stowe Catalogue*, vol. i. p. 282 (No. xxxvii.)

Aengus and his tribe, and to dictate the terms that would be accepted. These were referred to an assembly which, in due time, met on the hill of Uisnech; the terms of reparation were insisted upon by Daire, Cormac's youngest son, who represented his father on the occasion, and were the following:—1. That the Deisi should no longer hold their territory in the neighbourhood of Tara of free patrimony, but by service. 2. That they should own themselves the vassals\* and tributaries of Cormac and his descendants for ever.

These terms were indignantly rejected by the Deisi, whose ancestor, Fiacha Suighde, was the elder brother of Cormac's grandfather Conn of the Hundred Battles: the result was a series of wars, and a lasting feud, which ended in the expulsion of the Deisi from Meath, and their wandering in different parts of Leinster and Munster for many years, until they settled at length, in the fifth century, in the present county of Waterford, in a territory where the two baronies of Decies without Drum, and Decies within Drum, still bear testimony to their emigration.

But these subsequent adventures of the Deisi† are not included in the present tract, which ends abruptly, and perhaps imperfectly, on fol. 55. b. col. 2.

There is no other copy known of this important historical tale, which is well worthy of publication.

This tract, although written in prose, contains, like all such bardic tales, some poems inserted into the narrative. The following are the initial lines of these poems:—

Ḃronan fóla fear troḡaib (5 stanzas). Fol. 51. b. col. 2.

Fuil éunnó do éuaib fócalnam (11 stanzas). Fol. 52. b. col. 2.

Ḃri pluáibḡ ḡac en bliabán (9 stanzas). Fol. 53. a. col. 1.

Ḃḡibó aibna imcolaiḡ éunnó (9 stanzas). *Ibid.* col. 2.

\* *Vassals.* The legal steps by which the free tribes were to be reduced to the state of tributaries and vassals are minutely described, and are extremely important as illustrating the Brehon Laws, and the condition of civilization at the time when the Book of Aicill was compiled.

† *Deisi.* In the Trinity College MS. H. 2. 15. p. 67. a. col. 1. (ten lines from

bottom), is a tract "On the blinding of Cormac mac Airt, and the expulsion of the Deisi from Meath." In H. 3. 17. col. 720. is also an account of the blinding of Cormac; and col. 723, line 27 of the same MS., is an account of the Gaibuaibtech, or poisonous dart with which Aengus inflicted the wound.

R1 mac þeiołimig ampa conn (2 stanzas). Fol. 53. b. col. 1.

Ṙri mic a cunn počuala (7 stanzas). *Ibid.* col. 2.

*Fol. 56. a.* This leaf contains a long poem of fifty-eight stanzas, written across the full page, and not in columns; it occupies the whole of this, and nearly the next page. The poem is anonymous, composed in praise of David Mac Muiris Roche, and begins, Ṙleazap cunðrað vo čomall, "A covenant must be fulfilled." It gives a curious account of various border battles, forays, and plunderings by the Lord of Fermoy, whose hospitality and other virtues the poet celebrates. Mr. O'Curry told me that he had never seen another copy of this poem.

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(VI.) The sixth stave contains six leaves numbered in continuation, and in the same hand as the foregoing, from fol. 57-62. The double columns are here continued.

*Fol. 57. a. col. 1.* A short legend, beginning, Ṙpoile ðume tpuazh bočt, "A certain miserable poor man." This is a story of a miserably poor man who came one day to beg for alms from King David. David had nothing to give, and the poor man asked him to give him at least a blessing in his bosom; David did so, and the beggar wrapping his cloak closely round the place where David had pronounced the words of blessing, hastened home; there he cast his cloak into a well, which immediately became full of great fish. The poor man sold the fish, and soon became immensely rich, &c., &c.

*Ibid.* (line 19). A legend beginning, Ceitpe haiðwi an ðoman .i. toip, 7 ciap, tēp, 7 tuaižh, "The four cardinal points of the world, viz., East and West, North and South." This is an account of the persons (*four*, in accordance with the points of the compass), whom God willed to live through and survive the Deluge, in order that the history of the world after that great destruction of all monuments might be preserved. The margin is injured by damp; but enough remains legible to see that one of these was Fintan, son of Lamech, to whom it was committed to preserve the history of the Western world, viz., Spain, Ireland, and the countries of the Gaedhil. He is fabled to have lived in the South West of Kerry, to the middle of the sixth century. Another was Firen, son of Sisten, son of Japhet, son of Noah, who was appointed to preserve the history of the North, from Mount Riffa to the



Mur Torrian, or Tyrrhene Sea. Fors, son of Electra, son of Seth, son of Adam, was to preserve the history of the East; and Annoid, son of Cato,\* . . . . . son of Noah, was responsible for the history of the South.

*Fol. 57. a. col. 2.* A tract beginning  $\text{D}\alpha \text{ mac amp}\alpha \text{ la } \overline{\text{D}\alpha}$ , "Two celebrated sons had David." The margin is greatly injured, and not easily read. This seems to be some worthless legend of David and his son Solomon.

*Ibid.* (line 18). The Life and Martyrdom of St. Juliana, beginning  $\text{D}\alpha \text{ b}\iota \text{ apoile uppa}\iota\grave{\gamma}\iota$ . Her martyrdom is commemorated in the Irish Calendars of Aengus and Maelmuire O'Gormain, as well as in the Roman Martyrology, at Feb. 16.

The Life of St. Juliana ends fol. 58. a. col. 1. line 33.

*Fol. 58. a. col. 1.* (line 34). Begins a tract with the following title:  $\text{C}\alpha\alpha\text{p}\alpha\text{p}\epsilon\text{c}\alpha\text{il } \text{l}\alpha\delta\alpha\text{r } \text{p}\epsilon\alpha\text{p}\iota\sigma\epsilon$ , "The account of Judas Iscariot." This is one of the innumerable legends connected with the voyages of St. Brendan. The beginning of the tract is injured.

*Fol. 58. b. col. 1.* The beginning of this tract is injured. It is a legend of the wanderings of two of St. Columcille's priests or monks, who, on their return to Hy from Ireland, were driven by adverse winds into the northern seas, where they saw strange men, and great wonders. The details may not be altogether worthless, as it is possible that there may be a substratum of truth.† On the upper margin, a modern and bad hand has written,  $\text{m}\epsilon\alpha\text{p}\alpha\text{p}\epsilon\text{c}\alpha\text{d } \text{c}\text{lepeach } \text{c}\text{olumcille}$ , "Wanderings of Columcille's clerks." This tract begins  $\text{O } \epsilon\alpha\text{m}\text{ic } \text{d}\epsilon\text{p}\epsilon\alpha\text{d } \text{m}\grave{\gamma}\epsilon$   $\eta$   $\text{p}\text{la}\text{t}\epsilon\text{innur } \text{d}\text{omnaill } \overline{\text{m}\epsilon} \text{ } \overline{\text{a}\epsilon\delta\alpha}$ ,  $\overline{\text{m}\epsilon} \text{ } \text{a}\text{impech}$ . Ends fol. 59. b. col. 1.

*Fol. 59. b. col. 1.* This tract is headed  $\text{b}\epsilon\alpha\text{th}\alpha \text{ b}\alpha\text{irpe } \text{C}\text{or}\epsilon\alpha\text{id}\epsilon$   $\alpha\bar{\eta}\rho\text{o } \text{r}\bar{\eta}\rho$ , "The Life of Barre of Cork, down here." It begins  $\text{M}\text{o}\text{b}\text{a}\text{irpe } \text{d}\alpha$ .  $\text{d}\text{o } \text{chonnactaib } \text{d}\text{o } \text{ia}\text{p}\text{c}\text{imeol}$ , &c., "Mobairre was of the Connachtmen by family." Ends fol. 60. col. 1. There appears now a considerable defect between fol. 59 and 60, which had taken place before the folios were numbered, and is not noticed in the count; four pages at least must be missing. Some paper copies of this life are extant.

\* Some words in the MS. are here illegible.

† *Truth.* In the Trinity College MS. H. 2. 16 [col. 707 al. 711, line 29] is a

tract entitled  $\text{C}\alpha\epsilon\tau\text{ra } \text{C}\text{lepech } \text{C}\text{o}\text{l}\text{umcille}$ , "The Adventures of Columcille's clerks."

*Fol. 60. a. col. 1.* The title is written in a bad modern hand,  $\overline{\text{beata molaga}}$ , "Life of St. Molaga." The tract begins  $\overline{\text{Molaga \u03c9\u0304. \u03b4\u0311\u0311\u0311\u0311\u0311 \text{ muigi pene a cenel, i. \u03b4\u0311 \u0311\u0311 \u0311\u0311\u0311\u0311\u0311, \&c.,}}$  "Now Molaga, his race was of the men of Magh Fene, i. e. of the Hy Cusraighe." St. Molaga was the founder of the Church and Monastery of Tech Molaga, now Timoleague,\* county of Cork, and of many other churches in Ireland. The present tract is extremely valuable for its topography and local allusions. The tract ends abruptly, as if the scribe had never quite finished it; but there is nothing lost. Ends fol. 61. b. col. 1.

*Fol. 61. b. col. 1.* This tract is headed  $\overline{\text{Eactra Cormaic m\u0304e Airt}}$ , "Adventures of Cormac Mac Airt." It is one of the many fairy tales and romantic stories of which that celebrated hero has been made the subject. It begins  $\overline{\text{P\u0311\u0311\u0311\u0311 \u0311\u0311 \u0311 \text{ Cormaic hu Cunn a Liatruim, \&c,}}$  "Once upon a time Cormac, grandson of Conn, was at Liatruim, i. e. Tara." This story has been published, with a translation, by the Ossianic Society,† along with the tract called "Pursuit after Diarmuid O'Duibhne and Graine, daughter of Cormac Mac Airt;" edited by Mr. Standish H. O'Grady. It is to be regretted, however, that the Society should have selected so bad a copy of this tale for their text; they had not of course, at that time, access to the excellent and ancient copy now before us; but in the "Book of Ballymote," in the Library of this Academy, there is a copy much fuller and better than that which they have published.

*Fol. 62. b. col. 1.* A legend entitled  $\overline{\text{Apo ant a\u0311\u0311\u0311\u0311 \u0311\u0311\u0311\u0311\u0311}}$   $\overline{\text{domnach c\u0311om \u0311ubh}}$ , "This is the reason why Crom Dubh Sunday was so called," beginning  $\overline{\text{Ua\u0311 \u0311 . . . . . \u0311\u0311\u0311e can\u0311\u0311\u0311\u0311 \u0311\u0311\u0311\u0311}}$   $\overline{\text{anolen \u0311\u0311\u0311a [c\u0311e] . . . .}}$  "One day that Saint Cainnech was in the island of Roscrea," he saw a great legion of demons flying over him in the air. One of them came down to the island, and Cainnech asked him where the devils were going. He replied that a good friend of theirs, named Crom-dubh, had died that day, and they were going to take possession of his soul. 'Go,' said the saint, 'but I charge you to return to me here on your way back, and tell me how you have fared.' The demon after some time returned, but limping on one leg

\* He is better known as the founder of Ath-cross-Molaga (now Aghacross, n. of Fermoy), and Temple-Molaga.

† *Society. Transact. vol. iii. (1855).* p. 212.

‡ The MS. is here illegible.

and groaning with pain. 'Speak,' said the saint; 'what has happened to you?' 'My Lord,' said the demon, 'we seized upon Crom-dubh, certain that our claim to him was good, but suddenly St. Patrick, with a host of saints and angels, appeared, who assailed us with fiery darts, one of which struck me in the leg, and has left me lame for ever. It seems that Crom-dubh's charities and good works were more than a balance for his sins; so the saints took possession of his soul, and put us to flight.'"

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(VII.) The seventh stave contains now ten leaves, foll. 63-72; numbered as before; written in double columns.

*Fol. 63. a. col. 1.* A tract beginning Οχτεριν υγουρτ βα ηαιρηρι αν νομαι ανδ πο ζεινιρ Οριρτ, &c., "Octavianus Augustus was emperor of the world when Christ was born, &c." This is a history of the birth, life, and death of our Lord, with the succession and acts of the Roman emperors, to the destruction of Jerusalem under Titus. The lower margins are much injured; on the upper margin of fol. 63. a. col. 2. is some writing in a hand of the sixteenth century, now nearly illegible. On the left-hand margin of fol. 64. a. is scribbled the name "uill ua heazpa, 1805," i. e. William O'Hara, and on the lower margins of fol. 70. a. and b. is the same name without the date. On the upper margin of fol. 72. a. is written "Emanuel," but not in the hand of the original scribe.

This tract ends fol. 72. a. col. 1. line 10.

*Fol. 72, a. col. 1.* (line 11). A tract beginning Οποιλε ογλαχ νο βι ιν αββαϊνε θρημαναιζ, "A certain youth was in the abbey of Drumanach," now Drimnagh, county of Dublin. This is a foolish story. The youth, at Easter time, with a sword in his hand, lay down on the side of the hill upon which the abbey was built, and there fell asleep; when he awoke he found himself transformed into a comely maiden.

*Fol. 72. b. col. 1.* A tract beginning Όα βρον πλαζθα νιμε, "The two sorrowful ones of the kingdom of heaven," viz., Enoch and Elias. This is a tale of which we have other copies. There is one, slightly defective at the beginning, in the "Leabhar na hUidhri."

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(VIII.) The eighth stave contains four leaves only. It is evidently very defective. The first page is marked 73, in a modern hand; the remaining leaves are numbered in red pencil, in Mr. O'Curry's hand, 74, 75, 76; but there are traces of the older pagination which seems to have been 79, 80, 81, and 82. This Mr. O'Curry found to be wrong, and altered it accordingly.

*Fol. 73. a. col. 1,* to *col. 2. line 10,* seems to be the conclusion of the tract on Enoch and Elias. See *fol. 72. b.*

*Fol. 73. a. col. 2.* from line 11 to the end is in a different hand. It is a collection of extracts translated into Irish from St. Ambrose. It begins, *Ḃriathra annro o ḂmbroḂriur,* "These are the words of Ambrose."

*Fol. 73. b.* is blank.

*Fol. 74. a.* The remainder of this stave is written across the pages at full length, and not in double columns.

On this page begins a poem of which the Academy possesses a complete copy in the O'Gara MS. From this it appears that the author was Donnchadh Mór O'Daly,\* abbat of Boyle, in the first half of the thirteenth century. The subject of the poem is religious; it consisted originally of seventy-one stanzas (284 lines), as appears from the O'Gara MS., but there now remain in the present copy only thirty-one stanzas, owing to a loss of several leaves between *fol. 74* and *75*. The poem begins—

Ḃabum Ḃechmað ar nḂana  
Ḃo Ḃia mar ar ḂiḂḂmala.

"Let us give tithe of our poems  
To God, as it is meet."

Ends imperfect; *fol. 74. b.*

*Fol. 75. a.* A poem on the Signs of the Day of Judgment, by the same author.† It wants nine stanzas at the beginning, as appears

\* *O' Daly.* See O'Reilly, "Transact. Ibero-Celtic Soc.," p. lxxxviii.

† *Author.* See O'Reilly, *ibid.* p. xc. no. 17.

from the O'Gara MS. ; but twenty-six stanzas remain, ending on the present page, ninth line from bottom. This poem began

Ἐαρβ εἰρξε ἰὸνα ἀν βραῖα

“ Fierce the uprising of the Signs of the Judgment.”

*Ibid.* Line 8 from bottom. A poem in praise of the B. V. Mary, beginning,

Α ἡμῖνε, α ματαρ ἀρ παῖαρ  
πο ἑαῖαιῖ ζαὸ βοῦερ,

“ O Mary, O Mother of our Father,  
Who hast appeased all grief.”

This poem is anonymous; no other copy of it is known. It is of considerable length, and ends fol. 76. b. line 10. Several words in the last few lines are rubbed and illegible.

*Fol.* 76. *b.* line 11. A poem headed Μῖαλλα Κορμαῖε μῖε Αἰρτ, “ The Desires of Cormac Mac Airt.” It begins—

Μῖαν Κορμαῖε τῖξῖ τεμρα, οἰλαὸ εἰλαῖ ρε τῖξερνα,

“ The desire of Cormac of the house of Tara, a soldier mild towards his Lord.”

The poem consists of twelve stanzas, and is here anonymous; but O'Reilly\* attributes it to Flaithri, son of Cormac's brehon Fithil, which is ridiculous. Copies of it are common, but this is an old and valuable one.

*Ibid.* line 12 from bottom. A poem of eleven stanzas, headed, Ἐροῖο ἰαπλα βοῦεμ να ραῖατὰ βεῖα ρορῖρ, “ Earl Gerald that composed the little hateful things down here.” This was Gerald, fourth Earl of Desmond, who succeeded his half-brother in 1349. He died, or was murdered, 1397.†

The poem, which is anonymous, begins—

Ῥαῖαθ λεμ ραῖαθα μῖε μῖε Κουμν,

“ Hateful to me what was hated by the son of Conn's son.”

It is very much rubbed, and difficult to read.

\* *O'Keilly. Ibid.* p. xxiv.

† He was celebrated for his learning, and was surnamed the Poet. Lodge,

*Peerage*, vol. i., p. 65. The Four Masters call him *Geroïd an dana*, “ Gerald of the poems.” (A. D. 1583, p. 1796.)

(IX.) The ninth stave contains four leaves. The pagination has been altered as before, by Mr. O'Curry, who has marked the leaves in black pencil in the upper margin, changing to 77, 78, 79, 80, what were before 74 [an attempt seems to have been made to erase this number, and it is evidently not in the same hand as the other old pagination] 74, [repeated in the old hand], 75, 76. We shall here follow Mr. O'Curry's pagination. This stave is written in double columns, as before.

*Fol. 77. a. col. 1.* A poem beginning *O mnarb ainmnig̃ēep Eri*, "From women Eri is named," alluding to Fodla, Banba, and Eri, the wives of the Tuatha De Danann Kings, whose names are frequently given by the bards to Ireland. The poem ends on the following page, col. 1, line 14. It is in many places illegible; but it seems to be a panegyric on the daughter of O'Brien, who was married to David,\* son of Morris Roche.

*Fol. 77. b. col. 1. line 15.* A poem headed *Eogan mac conchobair hi dalaiḡe .cc̃.*, "Eogan, son of Conchobhair O'Dalaighe, cecinit." This poet, Eoghan, or Owen, son of Connor O'Daly, is not mentioned by O'Reilly, or elsewhere, as far as I can find. The present poem is a panegyric on the same wife of David, son of Muiris Roche, to whom the preceding relates; but it gives us the additional information that her name was *Mór*, and that she was the daughter of Mathgamhain (or Mahon) O'Brien, of the county of Clare. The poem begins—

*Ní pá hinoime ip meap̃ta mór,*

"Not for her wealth [only] is Mór to be estimated;"

so that she was probably a great heiress in her day. The poem ends fol. 78. a. col. 1.

*Fol. 78. a. col. 1. line 7* from bottom, a poem with the heading *Cearbhall mac conchobair i dalaiḡe .cc̃.*, "Cearbhall, son of Conchobhair O'Dalaighe, cecinit." This poet must have been the brother of the preceding; but I can find no account of him. The poem is an

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\* *David.* See above, fol. 56. a.

elegy on the death of the above-mentioned Mór, daughter of Mahon O'Brien. It begins—

Olc an cumthaé an cuma,

“An ill covering is sorrow.”

This poem ends fol. 78. b. col. 2.

Fol. 79. a. col. 1. An anonymous poem of sixty stanzas (240 lines), beginning—

Α τεῖς βεῖς τιαῖαιρ α τεῖς μόρ.

“From a small house people go to a big house.”

This is a panegyrical poem on Diarmait O'Brien, son of the celebrated Torrdealbhach, or Torlogh, the hero of the well-known historical romance called the “Wars of Torlogh,” or “Wars of Thomond.”\*

The margins are greatly injured, and in many places illegible; but there is an excellent copy of it in the O'Conor Don's MS. where the authorship is ascribed to Godfrey Fionn O'Daly,† a poet who died in 1386, or 1387.

Fol. 79. b. col. 2. A prose tract entitled *Cath almhain ro*, “The battle of Almhain here.” It begins *boi cocab mor eir caetal mē pinguine ri lete moða 7 ferghal mac maelduin ri lete cumd ri pé cian*, “There was a great war between Cathal mac Finguine, King of Leth Mogha [Munster], and Ferghal, son of Maelduin, King of Leth Cuim [K. of Ireland]; during a long time.” This famous battle was fought A. D. 722 (see Tighernach in anno), at the Hill of Almhain, now the hill of Allen, in the county of Kildare. See “Four Masters,” and “Chron. Seotor.” ad ann. 718.

There is another copy of this tract in the Library of Trin. Coll., H. 2. 16.

Fol. 80. b. col. 2. A legend of Longarad of Disert-Longarad, in Ossory, beginning, *Longarab corp̄inb amuig tuathat*: the story is, that Longarad refused to allow St. Columbeille to see his books, whereupon the saint of Hy prayed that the books might become useless to every one after the death of their owner; accordingly, on the night of Longarad's death the satchels fell from their racks, and the books be-

\* *Thomond*. See O'Curry's Lectures, p. 233, sq.

† *O'Daly*. O'Reilly mentions this au-

thor, and notices several of his productions, but not the present poem, *ubi supra*, p. ciii.

came illegible for ever. See Mart. Donegal, 3 Sept. p. 234. Reeves, Adamnan, p. 359, *n.* Book of Obits of Christ Church, *Introd.*, p. lxxi.

(X.) There is a loss of some leaves between this and the foregoing stave. The tenth stave contains eight leaves, numbered in the old hand from fol. 85 to 92, written in double column.

*Fol. 85. a. col. 1.* A prose tract beginning *Ṙeac̄t naen dan-beachaō Ṙiaçna Ṙinō mac bæðam meic muṘceptaiḡ m̄c muṘeðaiḡ m̄c eoḡam meic neill aheṘinō amach co Ṙaimic a loçlanðarb.* "Once upon a time Fiaena Finn, son of Baedan, son of Muirchertach, son of Muredach, son of Eoghan, son of Niall, went forth from Ireland until he came to the Lochlanns." This is a copy—the only known copy—of the life of Mongan, son of Fiachna, King of Ulidia in the sixth century. It is mentioned in the list of ancient tales published by Mr. O'Curry,\* from the "Book of Leinster," under the title of *ÈçṘa Mongam mic Ṙiaçna*, "Adventures of Mongan, son of Fiachna." The first part of the tract is occupied by the adventures of Fiachna, Mongan's father, who in his youth had visited the country of the Lochlanns, or Scandinavia, where Eolgharg Mor, son of Maghar, was then king, and lying ill of a fatal disease. The physicians declared that nothing could cure him but the flesh of a perfectly white cow, with red ears; after searching the whole country, only one such cow was found, the property of an old woman,† whose sole possession it was. She agreed to accept four of the best cows in exchange for her own, provided the Irish prince Fiachna became security for the performance of the promise. To this the king's steward induced Fiachna to agree; but soon after, the death of his father compelled him to return with haste to Ireland, to take possession of his inheritance as King of Ulidia. He had been scarcely settled on his throne when the old woman appeared before him,

\* *O'Curry*. *Lect.* p. 589. Mr. O'Curry adds in a note, "This tale is not known to me." But there is an abridged copy of it in *Trin. Coll. Library*.

† *Woman*. The original word *calleac̄* (*cucullata*) may signify either *a nun*, or an old woman wearing a hood, or cowl. White cows with red ears are mentioned more than once in Irish History. Cathair Mór, in his will, bequeathed 100 such cows

to Nia Corb (*Mart. Donegal, Introd.* p. xxxvi.); and Matilda, wife of William de Braosa, is said to have offered 400 cows, all milk white, but with red ears, to Isabelle, the queen of King John of England, in order to purchase her intercession with John. *Leland, Hist. of Ireland*, i., p. 191, quoting Speed (8vo. Dublin, 1814). For these references I am indebted to Mr. Hennessy.



to complain that the king's word had been broken, and that she had never received the promised cows. Fiachna offered her eighty cows to make good her loss, but she refused to receive any such compensation, and demanded that he should invade Scandinavia with an army, and take signal vengeance on the king for his breach of faith. This Fiachna, in consequence of his promise, considered himself bound to do, and landed with an army in the kingdom of the Lochlanns, challenging the false king to battle. In a series of battles the Irish were defeated, owing to Druidical influences which were brought to bear against them; for we are told that flocks of poisonous sheep, who were really demons, issued every day from the Lochlann King's pavillion and destroyed the Irish soldiers. Fiachna, therefore, resolved to take the field against these strange enemies, and did so notwithstanding all his people could say to dissuade him. When he appeared at the head of his troops he beheld a knight approaching him in rich and gorgeous apparel. The knight promised him victory over his Druidical enemies, provided Fiachna would give him a gold ring which he wore on his finger. Fiachna gave him the ring, and the knight produced from under his cloak a small hound with a chain, which he gave to the Irish king, saying, that the hound if let loose upon the magical sheep would soon destroy them all. The stranger knight then said that he was Manannan Mac Lir, the celebrated Tuatha de Danann Navigator and Necromancer, and instantly vanished; immediately after, however, he appeared in Fiachna's Court in Ireland, and presented himself to the queen in the exact likeness of her husband, wearing also his signet ring. The queen never doubted his identity, and admitted him without scruple to her bed. Fiachna, having vanquished his enemies, returned home, and found his wife pregnant from the stranger, but he had no difficulty in conjecturing from her story who the stranger was. In due time a son was born, and named Mongan, but three nights after his birth he was carried off by Manannan, who kept him, and educated him until he was sixteen years of age. At that time Fiachna was deposed and slain by a pretender to the throne, and Manannan brought back Mongan to receive his reputed father's crown. What follows is the most curious part of this tale, containing the history of Mongan's dealings with Brandubh, King of Leinster, and recording several curious and seemingly authentic historical facts, with the origin of many legends and superstitions, frequently alluded to elsewhere, but of which this valuable tale contains the only ancient explanation.

This tract is well worthy of publication. It occupies eight pages of the MS., and ends fol. 88. b. col. 2.

*Fol. 89. a. col. 1.* A tract beginning *Peacht naen da poibe conn .c. cathac mac Peidlimiḡ pectmar n̄ic Tuathail techmar n̄ic Peapadaiḡ f̄ind pechtaiḡ, &c.*

Conn of the Hundred Battles, when in the midst of his glory as King of Ireland (at the close of the second century), lost by death his wife Eithne Taebhfada [of the long side, i. e., the tall], daughter of Bris-lind Bind [the melodious], King of Lochlann, or Scandinavia. To dispel his grief, he repaired to the hill of Howth, and derived some consolation from watching the sea. One day he beheld a boat approaching with rapidity without the agency of any rowers. It soon arrived, when a beautiful woman, in splendid garments, who seemed to have been its only occupant, stepped ashore, advanced to Conn, and sat familiarly beside him. She proved to be Becuma Cneisgel [of the fair skin], daughter of Eoghan, of Inbher [now Arklow], a famous Tuatha de Danann chieftain, and wife of Labhraidhe Luaith-clamh-ar-cloidem [of the swift hand at the sword], another chieftain of the same race who dwelt at Inis Labhrada, in Ulster. Her history was this: she was found guilty by her tribe of a too great intimacy with the son of Manannan Mac Lir, whereupon, on the very day when she appeared before Conn, she had been expelled from her people by the great assembly of the Tuatha de Danann, who sentenced her to be sent adrift upon the sea in a self-moving boat; and she was carried, as we have seen, to the place where Conn was sitting. After some conversation, Conn proposed to make her his queen, but she declared that she preferred to marry his son Art, of whose fame she had heard, and whom she loved, although she had never seen him. Conn pressed his own suit, and the lady at length consented, on the condition that Art was to be banished from Ireland for a year. This was done, but on his return at the end of the year, Art was challenged by Becuma to play with her a game of chess. Art won, and imposed upon his stepmother the task of procuring for him the magical wand which the great Irish legendary hero Curoi Mac Daire used to carry in his conquests. Then are described the travels of Becuma through all the fairy mounds and mansions of Ireland in search of the wand, which at last she discovered, and brought to Art. This is a very curious portion of the tale, as illustrating the fairy mythology of the Irish. Art, on receiving the wand, challenged her to another game, but this time he lost, and his stepmo-

ther imposed upon him the task to seek for, and bring home with him, Delbh-chaemh [beautiful form], a lady of transcendent beauty, daughter of Mongan. Art inquired where Delbh-chaemh was to be found, but the only information he could get was, that she resided in an island of the sea. With this clue he set out in search of her, and his adventures are described. He brings her home with him at length; and the tale concludes with the repudiation and banishment of Becuma.

This tract is valuable, and ought to be carefully studied, if ever the history of the legendary lore and fairy mythology of Ireland should be written.

*Fol. 92. b.* A poem headed *Maelmuire magraib .cē.*, “Maelmuire Magrath cecinit.” This poet flourished about 1390, according to O’Reilly, who does not, however, mention the present poem, which begins, *Miri a amri ap hincaib pém*, “I put myself, O Emma, upon thine own protection.”

This is a panegyric upon Emma, daughter of the Earl of Desmond, and was evidently written during her lifetime. This was Maurice, the first Earl, who was married in 1312 to Margaret, fifth daughter of Richard de Burgo, the red Earl of Ulster. At the end of the poem the scribe has signed his name *Miri domnall oleig . . . . .* “I am Domhnall O’Leig . . . . .” the rest of the name is illegible.\*

(XI.) The eleventh stave contains four leaves only, written across the page, and not in double columns. They are numbered in the old hand, fol. 93-96. This stave is very much injured, and in many places utterly illegible; the application of tincture of galls by some former possessor has blackened altogether several passages.

*Fol. 93. a.* This is a poem of thirty-eight stanzas, written in a most beautifully regular hand. It is anonymous, and seems to be a panegyric on David Roche of Fermoy. The first line is illegible.

*Ibid.* (fifth line from bottom). A poem in the same hand, with the following heading, which gives the author’s name: *Tomar, mac ruairi mē diarmaida macraib .cē.*, “Thomas, son of Ruaidhri (or Rory), son of Diarmaid Magrath, cecinit.” The poem begins,

\* *Illegible.* The name was probably of a scribe Domhnall hua Leighin in another place. See fol. 96. a.

Τειτ οἰρβετ an ἰννεριῖḡ,  
 Um οἰρβετ pe hīnōine αḡ ὀιall.

"The wealth of royal nobility,  
 With the nobility of wealth contends."

This poem seems to be a panegyric, probably on the same David Roche, who is the subject of the preceding. It is greatly injured at the margins.

*Fol. 83. b.* (14th line from bottom). A poem (anonymous) of thirty-three stanzas, in praise of the same David Roche, of Fermoy. The first line is illegible; it is in the same beautiful hand as the foregoing.

*Fol. 84. a.* (line 20). A poem in praise of David, son of Muiris Roche. It is anonymous, and in the same hand as the preceding, consisting of thirty-one stanzas, beginning,

ῶεpp ὄo λαβεοραῖο an lia φάιλ,

"It is short until the Lia Fail speaks."

This means that the claims of David Roche to be King of Ireland will soon be acknowledged by the voice of the Lia Fail, or Druidical Stone of Destiny, at Tara, which was fabled to utter a peculiar sound whenever the true heir to the crown of Ireland was placed upon it.

*Fol. 94. b.* (line 8). An anonymous poem of twenty-eight stanzas, in the same hand, in praise of the same David, son of Muiris Roche. The first line is illegible.

*Fol. 94. b.* (line 9 from bottom). A poem whose author is recorded in the heading, which is now nearly illegible, Ὀνchad mac Eoḡain O Oalaidhe .cc̄., "Donogh, son of Owen O'Daly, cecinit." It is in praise of the same David Roche, but the first line is illegible. The first half of the next page is blackened and rendered utterly illegible by tincture of galls. I cannot say whether it contains a continuation of O'Daly's poem, or a different article.

*Fol. 95. a.* (half down the page). An anonymous poem of thirty-four stanzas in praise of the same David Roche, of Fermoy, beginning οα φῖοι φεολτα ap φen nḡall, "In two ways is woven the property of the foreigners." This poem ends on the next page, the second part of which is blank.

*Fol. 96. a.* Here is a very curious and valuable list of lands which

once formed part of the vast estates of the Roches of Fermoy. It is in many places now totally illegible, but enough might still be recovered to be of considerable interest; especially if it were decyphered with the aid of a local knowledge of the names of the places mentioned. The first line is illegible, with the exception of the words IS ipa. . . . The last nine lines of this page are less obliterated than the rest, and were thus translated for me by Mr. O'Curry, soon after I obtained possession of the MS.; they are curious, as fixing the date of this inventory of the lands of the Roche family.\*

“[It was in the time of] Daibith mor mac Muiris do Roidsigh [David the great, son of Morris Roche], that Domhnall h. Leighin† wrote this first; and I, Torna, son of Torna h. Maoilconaire‡ wrote this present chart for David, son of Muiris, son of David, son of Muiris, son of Daibith mor; and for Oilen, daughter of Semus, son of Semus, son of Eman, son of Piarois [Pierce]; at Baile Caislean an Roitsigh,§ the fortress of the authors and ollavs, and exiles, and companies of scholars of Ireland; and from which none ever departed without being grateful,

\* From this curious document it appears that an inventory of the lands belonging to the Roche family was made in the time of David Mór, or the Great, son of Morris Roche, by Donnell O'Leighin, or Lyons. Of this older document the present page is a copy made by Torna, son of Torna O'Mulconry, for another David, whose descent from David Mór mac Muiris is thus given:—

David Mór mac Muiris.

|  
Muiris.

|  
David.

|  
Muiris.

|  
David, who was, therefore, the great-grandson of David Mór; he was married to Oilen, or Ellen, daughter of James, son of James, son of Edmund, son of Pierce Butler; and it would seem that this branch of the Butler family bore the name of Mac Pierce, to distinguish them

from other branches. The chart, or charter, as it is called, was transcribed in the year 1561, at Castletown Roche, then the seat of the Roche family, where scholars, poets, ollaves, exiles, &c., were received with hospitality, and invited to consider it as “their fortress.” The names of the witnesses who were present at the transcription of the document are then appended to it. These are, William, son of James, who is called Sionanach, or of the Shannon; Edmund Bán (or the white), son of John Ruaidh (or the red), son of . . . Garoid (or Gerald), son of Edmund, who is called the Ceithernach, or Kerne [i. e. soldier or champion] of the House of Roche; Godfrey O'Daly, son of Cerbhaill (or Carroll) Beg (the little), “with many others;” whose names are not given.

† Domhnall O'Leighin, now Lyons.

‡ Mulconry.

§ Now Castletown-Roche, barony of Fermoy, county of Cork.

according to the laws\* of *Laóich-liathmuine*, to this couple, i. e., to the Roche and to the daughter of Mac Piarois; and may God give them counsels for prosperity and for light a long time in this world, and the Kingdom of God in the next, without termination, without end. And these are the witnesses that were present at the writing of this out of the old charter, namely, the Sionanach,† i. e. William Mac Semuis, and Emann Ban, mac Seain Ruaidh, mac [a name erased here], Garoid mac Emaind, i. e. Ceithernach of the House of Roitsech; and Diarmaid h. Leighin, i. e. the Ollav of the Roitsech; and Gotfraid h. Dalaighe, mac Cerbhaill beg, and many others along with them. Anno Domini 1561 is the age of the Lord at this time.”

On the next page is a similar document in the same handwriting, considerably damaged at the margins; it appears to be a schedule of the rents in cash payable to the Roche, for certain denominations of lands enumerated.

A careful search ought to be made amongst our MSS., both in the Academy and in Trinity College, for another copy of these curious documents. A second copy would materially assist in decyphering them, and they are of great interest and curiosity, not only to the family history of the Roche, but to the local topography of the country.

*Fol. 97* is wanting.

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(XII.) The twelfth stave contains five leaves (including one leaf loose), numbered 98–102. This stave is in double columns.

*Fol. 98. a. col. 1.* The first five or six lines are injured by the application of galls. In the first line the following words are legible:—  
 . . . . . bꝛ. ap mile iappin porꝑab papꝛalan. . . . .

The tract begins imperfectly; it gives an account of the early colonists of Ireland, and of Tuan mac Cairrill, who survived the deluge, and remained in Ireland to the coming of St. Patrick. The tract ends fol. 98. b. col. 1.

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\* The laws of Laoch Liathmuine, i. e., the laws of the most unbounded hospitality. Cuana, son of Ailcen or Cailchine, lord of Fermoy, was called *Laoch Liathmuine*, or Hero of Cloch Liathmuine, in the parish

of Kilgullane, barony of Fermoy. See *Four Masters*, A. D. 640, and O'Donovan's notes.

† This seems a kind of nickname, signifying “of the Shannon.”

*Fol. 98. b. col. 1.* A poem of ten stanzas (anonymous), on the relative length of life of man and other animals, as well as the time allowed for the duration of fences and tillage in fields. It begins:—

Ολιαδαν δον κυαιλλε κο κερε  
 Α ερι δον ζυρε να ζλαρβερε  
 Να εϋρ γ να αε τυρ  
 Οη ερερ να ερερετυρ.

“ A year for the stake by right,  
 Three for the field in its green bearing,  
 In fallow and in second fallow,  
 And the third in its third fallow.”

*Fol. 99. a. col. 1.* There is here a loss of one or more leaves, not noticed in the pagination. On the corner of the upper margin is the number 208, which would seem to show that more than 100 pages of the volume are lost. *Fol. 99. a.* contains the last page of the tale of the Lady Eithne, daughter of Dichu, of whose history we shall speak at *fol. 111. a. infra*.

*Fol. 99. b. col. 1.* An anonymous poem, of which the first thirty-four stanzas now remain, a leaf or more having been lost between what are now *fol. 99* and *100*, although not noticed in the pagination. It is a dialogue between the aged Eagle of Ecaill (Achill island) and Fintan, who had preserved the history of Ireland since before the Deluge,\* in which Fintan gives an account of the primitive history of Ireland and its early colonists. The poem begins:—

Αρραδ ριν α εδιν εαελα !  
 ινδρι δουν αδβυρ ηεαετρα  
 ατα αζαμ ζαν ερενα  
 εαγυλλυμ α ηεμ βερα,

“ It is old thou art, O Bird of Ecaill,  
 Tell me the cause of thy adventures;  
 I possess, without denial,  
 The gift of speaking in the bird language.”

*Fol. 100. a. col. 1.* The last seven stanzas of a poem, imperfect, owing to the loss of the leaves already noticed. The names of “ Cormac,” and also that of “ Diarmaid mag Carthaigh,” occur in it.

\* *Deluge.* See above, *fol. 57, a. col. 1.*

*Ibid.* Then follows a collection of eighteen short poems, ending on fol. 103. b., intended, apparently, for the instruction of Cormac, son of Diarmaid Mac Carthy. These poems are driftless and unintelligible; Mr. O'Curry thought that they may have been school lessons, or exercises for the young Mac Carthy, for the author seems to have been his tutor. They are not worth the time it would take to catalogue them more minutely. In some of these poems the O'Briens of Cluain-Ramhfhada, now Clonrood, near Ennis, are mentioned. On the corner of the margin of fol. 100. a. is the number 2012, probably intended for 212. On the corresponding margin of fol. 101. b. is what seems the number 204; and there is a similar pagination which seems to be 209 on fol. 102. a.; but the last figure in all these paginations is very uncertain.

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(XIII.) The thirteenth stave contains eight leaves, numbered foll. 103 to 110; the folios 105 to 110 have a second pagination in the upper margin, 154 to 159. The first two leaves of this stave are written across the pages, and not in double columns.

*Fol. 103. a.* A poem whose author is announced in the following heading:—*Muircheartaich O Flomn .cē.*, “Muirheartach (or Murtoch) O'Flynn, cecinit.” This poem is in praise of two ladies, Mór and Johanna, who appear to have been the daughters of Owen Mac Carthy, and to have been in some way connected with the family of Roche, of Fermoy. It begins, *Teac da danġan par Caipil.* “The Rath (or fort) of Cashel is a house of two fortresses.” Ends next page.

*Fol. 103. b.* A poem of fifteen stanzas, headed, *Coġan mē aengur roalaig .cē.*, “Eoghan, son of Aongus O'Daly, cecinit.” This poem is in praise of Johanna, wife of David Roche, of Fermoy. It begins, *Nel riġna ór par lugaine,* “There is a queenly cloud over Rath Ugaine.”

*Fol. 104. a. & b.* Here are six more of the short, meaningless poems which were already noticed, fol. 100. a., and which Mr. O'Curry thought were written for Cormac son of Diarmaid Mac Carthy. These are in the same handwriting, and relate to Diarmait's son as well as to some female of the family who is not named. Except for the language, they are quite worthless.

*Fol. 105. a. col. 1.* Here begins an ancient religious tale, or legend,



known under the name of *Impuim éuraidġ ua corra*, "Navigation\* of the curach [canoe or boat] of O'Corra." It begins *Flathġruġaidġ cedach compamaġ poġmeapap do cuiġeab conaġc.*

As Mr. O'Curry has given a full and minute account of the contents of this tale (Lect. xiii. p. 289. sq.), it will be unnecessary to say anything on the subject here. The O'Corra, and the company of nine who formed the crew and passengers in their boat, are invoked in the Litany of Aongus the Culdee. If that work be genuine, and written, as Mr. O'Curry supposed, about 780 (a date scarcely credible), this would give a very high antiquity to the legend; not that the tale or legend, as here given, can pretend to such antiquity, for it is manifestly of a much later date, but Mr. O'Curry's argument is, that the O'Corra, if they have been invoked as saints in a litany of the end of the eighth century, must have lived long before that time; this, however, assumes the litany to have been written at the date he assigns to it, and that we have it now uninterpolated, and in its original state; both these assumptions, I need hardly say, are extremely improbable.

109. *col. 1.* A short tract entitled, *Riġaġ nell noiġiallaġ of clann Echaġ, aġpo*, "Inauguration of Niall of the Nine Hostages over the clann Eochaidh here." It begins, *boi Eochab muiġmeoġn ġi Epenm maġun i epich conachc i comġoccur do lochuġ Eġne.* The object of this tract is to show how it came to pass that Niall succeeded his father as King of Ireland, although he was the youngest of his father's sons.

The original ink having become faint, has been gone over in some places with black ink.

*Fol. 110. a. col. 2.* A tract headed *Ceġca ġreġa andro*, "Greek questions here." This seems a silly and worthless production.

(XIV.) The fourteenth stave contains six leaves, numbered from 111 to 116, written in double columns.

*Fol. 111. col. 1.* A tract without title, beginning *Arġoriġ eġoda corġrach clann.* It contains the legend of Eithne, daughter of Dichu, a very curious addition to the Tuath De Danaan mythology of Ireland;

\* *Navigation.* Lit. rowing. In the list of ancient tales published by Mr. O'Curry, from the Book of Leinster, this tale is

entitled *Impam hua Corra.* "Rowing [or Navigation] of O'Corra." Lect. p. 587.

for this tract has hitherto been unknown to us, and no other copy of it is known to exist.

The tale opens by an account of the Milesian invasion of Ireland, and their overthrow of the Tuatha De Danaan, the joint reign of the brothers Heber and Heremon, and the battle of Geisill, in which Heber fell, and Heremon became sole monarch of Ireland. After this the chiefs of the Tuath De Danaan appointed over themselves two supreme chiefs, viz., Bodhbh Dearg and Manannan Mac Lir. The latter being the great astrologer and magician of the tribe, was entrusted with the duty of selecting for them habitations where they might lie concealed from their enemies. Accordingly he settled them in the most beautiful hills and valleys, drawing round them an invisible wall impenetrable to the eyes of other men, and impassable, but through which they themselves could see and pass without difficulty. Manannan also supplied them with the ale of Goibhnenn, the Smith, which preserved them from old age, disease, and death; and gave them for food his own swine, which, although killed and eaten one day, were alive again, and fit for being eaten again, the next, and so would continue for ever.

The story then goes on to tell how the great Tuatha De Danaan mansion of Brugh na Boinne, near Slane, on the banks of the Boyne, had passed from the possession of Elemar, its true owner, into that of Aengus, youngest son of the Daghdha Mór, or great king of the Tuatha De Danaan. Elemar was the foster-father of Aengus, and Manannan Mac Lir suggested to him to ask his foster-father for the palace. Meanwhile Manannan, by his art, deprived Elemar of the power of refusing, and drove him forth, with all his family, to seek other habitations. Thus Aengus took undisputed possession of the palace, and there he dwells to this day, surrounded by an impenetrable and invisible wall, drinking Goibhnenn Smith's ale of immortality, and eating the never-failing pigs.

But it so happened that when the spell was put upon Elemar and his family, which compelled them to abandon their home, part of the household was absent. This was Dichu, Elemar's chief steward, with his wife and son. They had gone to seek some additional dainties for the distinguished company that Elemar was then entertaining, one of whom was Manannan himself. The steward finding his old master gone, entered into the service of Aengus, and things went on as before.

Soon after this a daughter was born to Manannan, to whom he gave the name of "Cureog," from a tuft of golden hair which appeared on

the crown of her head when she was born. On the same night a daughter was also born to the steward, Dichu, and she was named Eithne.\* Aengus, according to the old fosterage customs, received both daughters to be brought up at his court.

When the girls grew up, Eithne was appointed one of the maids of honour to wait upon Cureog; but she refused to eat; and nevertheless continued in good health and plumpness. This was a great mystery, and gave much uneasiness to her friends; but Manannan discovered the cause. It appeared that on a former occasion she had received an insult from Finnbar, a Tuatha De Danaan chieftain of the hill Cnoc Meadha, who had been on a visit at her foster-father's. Her pure soul so resented this insult that her guardian demon fled from her, and was replaced by a guardian angel sent by the true God. From that time she was unable to eat any pagan food, and was miraculously sustained by the power of God.

Aengus and Manannan had at this time two lovely milch cows, giving an inexhaustible supply of milk. These cows they had brought home from India, whither they had gone on some neeromantic voyage; and as India was then a land of righteousness, it was proposed that Eithne should live on the milk of these cows, which she consented to do, milking them herself.† Things went on so, and Eithne continued to live with, and wait upon the lady Cureog, at Brugh na Boinne, from the days of Heremon to the reign of King Laeghaire, son of Niall, and the coming of St. Patrick,‡ a period of about 1450 years.

At this time, St. Patrick still living, Cureog and her ladies, finding the weather sultry, went to bathe in the Boyne, after which they returned home, all except Eithne, whose absence they did not at first perceive, as neither did Eithne perceive that she had wandered from them. Her astonishment was great, when she returned to the shore, to find her companions gone. The fact was, that the influence of the true faith

\* *Eithne*. "Sweet kernel of a nut."

† *Herself*. It seems that she was wont to milk her two cows in two golden *medars*, or *methers*; and that this tale was, therefore, called *Աւերթոմ տիջե Եւ մեծար*, i. e. "The fosterage of the house of the two medars." But the medars do not seem to occupy a very prominent place in

the story, as it is told in the Book of Fermoy.

‡ *St. Patrick*. In the text he is called *ԻՄԵԱԼՃՄ*, "the shaven head," fol. 115. a. col. 2. line 8 and 17; in another place (*ibid.* line 5 from bottom), he is called Patrick Mac Alpuirn." *St. Patrick, Apost. of Ireland*, p. 411.

was now in the land, and had destroyed the power of her *feth-fiadha*, or veil of invisibility, when she threw it off with her other garments on going into the river. She therefore became an ordinary woman, unable to see through, or penetrate the invisible wall which protected her former associates from mortal gaze. She wandered on the north side of the Boyne, in great perplexity, ignorant of the cause of her dilemma; every thing to her eye was changed, and she could no longer find those paths and places which had been for so many centuries familiar to her. At length she came to a walled garden, in which stood what seemed to her a dwelling-house. A man, in a garb which was new to her, sat at the door and was reading in a book. He proved to be a recluse, and was sitting at the door of his church. She spoke to him, and told him her history. He received her kindly, and brought her to St. Patrick, by whom she was instructed and baptized.

One day she was sitting at the church of the recluse on the Boyne, when a great noise and clamour, as of a great multitude surrounding them, was heard, but it was not seen from whence the voices proceeded. Eithne, however, at once recognized her former friends, and discovered that Aengus and his household had gone forth in search of her, and when they could not discover her (for she was now invisible to them) they set up a loud wail and lamentation. At this she was so deeply affected that she swooned away, and was at the point of death. This shock she never recovered. She died, her head leaning on St. Patrick's breast, and was buried with due honour in the little church of the recluse, which from that time received the name of Cill-Eithne, or Eithne's Church.

The hermit's name was Ceasar; he was son of the King of Scotland, and one of St. Patrick's priests. He abandoned his little church on the death of Eithne, and retired to the wood of Fidh-Gaibhle, in Leinster, where he cleared for himself a field, in which he built another hermitage, called, from his name, Cluain-Ceasair.

The story of Eithne is continued on fol. 115. a. col. 1, in a quite different hand, and ends fol. 116. b. col. 1, line 12 from bottom.

Several poems are inserted into the latter part of the tale, viz.:—

*Dena daín a cana pen.* Fol. 115. a. col. 1. line 7 (a poem of three stanzas).

*Oenum impoð mupmúch.* Fol. 116. a. col. 1, line 28 (seven stanzas).

Ḫοἶρο μῆ α μῦντιρ μῖνε. "Call me, ye people of Heaven." Fol. 116. a. col. 2, line 14 (six stanzas).

Cluirtir lib fept pial cēne. "Let the generous Ethne's grave be dug by you." Fol. 116. b. col. 1. line 30 (thirteen stanzas).

Fol. 116. b. col. 1. (line 10 from bottom). A poem with the title Eoḡan mor u dalaiḡ .cē., "Eoghan mor O'Daly ecenit." It begins Teagapc Murphy a Muipe, "Teach me, O Mary." The first four or five stanzas are greatly rubbed, and in part illegible; the entire poem seems to have consisted of nineteen stanzas.

(XV.) The fifteenth stave contains seven leaves, numbered from fol. 117 to fol. 123. On the upper margin of fol. 117, a. col. 1, are the words *ihp maria*, "Jesus Maria."

Fol. 117. a. col. 1. A poem of thirty-seven stanzas (anonymous), on the Crucifixion of our Lord, His descent into Hell, His Resurrection, and His Ascension into Heaven, accompanied by the souls whom He had delivered from the *Limbus patrum*. The poem begins,

Εἰρηρḡḡ ḡο εἰρηḡ Ḫα,

"A resurrection in which God arose."

It is written in a very beautiful and remarkable hand.

Fol. 117. b. col. 2. A poem with the heading Ḫrian o huḡunn .cē., "Brian O'Higgin, ecenit." This is a panegyric on David, son of Muiris, or Maurice Roche, of Fermoy, enumerating all the places in Munster from whence he had carried off plunder and spoil. The poem contains sixty-two stanzas; it begins, Cḡndup icēap feḡ purḡi, "How is a gift of courtship paid." Brian O'Higgin is not mentioned by O'Reilly. But the Four Masters record the death of Brian, son of Fergal Ruaidh Uí Uiccinn, or O'Higgin, "head of his own tribe, oíde, or Superintendent of the Schools of Ireland, and preceptor in poetry,"—on Maundy Thursday, 1477. He seems to have been a Connaught poet. The poem ends fol. 119. a. col. 1.

Fol. 119. a. col. 1. A poem (of thirty-six stanzas), whose author is given in the following title: Seaan oḡ mac parc .cc., "Shane (or

\* *Magrath*. Not mentioned by O'Reilly.

John) Óg [i. e. Junior] Mac Raith, or Magrath,\* cecinit." It begins,  
 Ḡach fonn ḡepuib̄ muḡe,

"All lands are good until [compared with] Fermoy."

This is a poem in praise of the territory of Fermoy and its lord, David, son of Morris Roche, and his wife Joan. It ends fol. 120. a. col. 1.

*Fol. 120. a. col. 1.* A poem headed, OMaothagan .cc., "O'Maothogan, cecinit." This poet is not mentioned by O'Reilly, but he was certainly of Munster. His poem begins, Paḡa ip̄ mná maḡeḡi mná Muimian, "Long have the women of Munster been noble women." It is a panegyric on Cathilin, who seems to have been the mother of David, son of Morris Roche, of Fermoy. The poem consists of thirteen stanzas of an unequal number of lines. It ends fol. 120. b. col. 2.

*Fol. 121. a. col. 1.* A poem headed Cormac mac Eoḡam u Oalaḡ, .cc., "Cormac, son of Eoghan O'Daly, cecinit." A panegyric on Cathilin, daughter of Tadhg Mac Carthy, and on David, son of Morris Roche, who seems to have been her son. The poem begins,

Óbḡim ic ap̄ mpeapaḡc ḡráḡ,

"I am entitled to payment in right of my office."

This poem consists of thirty-nine stanzas of the usual number of four lines each.

*Fol. 121. b. col. 1.* (eight lines from bottom). A poem headed, Ua maḡeḡagan, .cc., i peacan "OMaethagan, cecinit, i. e. John." This is a panegyric on Morris, son of Morris Roche, of Fermoy, and his son David. It begins, Paḡmaḡ aḡ caḡ le clu Muirip̄, "All men envy the fame of Muiris." It consists of twenty stanzas of an unequal number of lines, and is written in a good hand, but in faint ink. The poem ends fol. 122. a. col. 2. After which, in a space that was originally blank, is written, apparently by the same hand that wrote the pagination, these words in English: "The former pages of this Book, from the beginning to this page, was 288."

*Fol. 122. b.* This page was originally blank, but is now covered with idle scribbling. Amongst these are the following: do bi an leabap̄ po ap̄ na ap̄cḡbaḡ le ulliam ua heaḡpa anno dñi 1805, ambaile aḡa cliaḡ, "This book was re-written by William O'Hara,

A. D. 1805, in Baile-atha-eliath, i. e. Dublin." Again, 'uill. ua heaḡra A. T. 1806, Jan. 29, 1806.'

I am sorry to be obliged to add that Mr. O'Curry condescended to write his respectable and honored name amongst such wretched scribbling, thus:

Eḡḡan ḡ Coḡraḡe,  
Mḡccclun.

Another note is this: *Ṫeaḡair beannaḡt ap anmain ḡpoinḡiar uḡ lociḡe ap ḡon ḡe ḡna cceappab*, "Give a blessing on the soul of Francis O'Hickey, for the sake of God, and his friends (?)."

*Fol. 123. a.* (written across the page, without columns). An anonymous poem of fifty-two stanzas, in praise of Cathilin, daughter of Tadhg Mac Carthy, who has been already mentioned. It begins,

*Ṫiḡer ḡac en tḡune a eiḡpḡḡt*, "Every one has a right to his inheritance."

*Fol. 123. b.* (13 lines from bottom, very much rubbed, and in many parts illegible), is a poem of which the author is named in the title, *Maḡthiar mḡr o cilln .cc.*, after which we have the words in a later, but contemporary hand, *uḡle cḡiḡḡ op ḡap*.

The writing is so effaced that neither the number of stanzas nor the first line can be ascertained.

(XVI.) The sixteenth stave consists of five leaves, numbered by Mr. O'Curry (in entire disregard of the old pagination), fol. 124, 125, 126 [127 omitted], 128, 129. On fol. 125 the old pagination seems to have been 77; on fol. 126 it is clearly 94, and on 128, 78. On the other leaves it is obscure. This stave is written in double columns.

*Fol. 124, 125, 126*, contain fragments of the ancient tale *Ṫoḡmarc Cḡmpe*, "Courtship of Eimire," or Eimer, by the celebrated Ulster champion Cuchullainn (ob. A. D. 2). Mr. O'Curry gives a full abstract of this tale (Lectures, p. 278, *sq.*) A perfect copy of this curious legend is in the British Museum, from which Mr. O'Curry tells us he made a careful transcript for his own use (*ibid.* p. 282). Two other copies be-

long to the Royal Irish Academy, one in the Leabhar na h-Uidhré, and the other partly on paper and partly on parchment. Both are imperfect, as is also the copy now before us. There is also in the Royal Irish Academy an indifferent modern copy made from the British Museum text.

*Fol.* 127. Mr. O'Curry appears to have omitted to number this page by mistake. It is not likely that a leaf could have been lost since his pagination was written, as the book has never since been out of my possession.

*Fol.* 128, 129. These leaves contain a fragment of the old historical tale of *Ḑruigean ḏa ḏearġa* ("Palace of Da-Dearga"), or the death of Conaire Mór, King of Ireland, at the house of Da-Dearga, a farmer of Leinster of noble birth, who kept a mansion celebrated for hospitality, at a place in the upper valley of the Dodder, the name of which is yet partly preserved in that of Bothar na Bruighne, "Road of the Bruighean, or Palace," on the River Dodder, near Tallaght, in the county of Dublin. At this place Conaire Mór was slain, and the palace burned by a party of pirates, in the 60th year of his reign (A.D. 60, according to O'Flaherty's date, *Ogyg.* p. 138, 273).\*

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The remainder of the volume consists of some fragments of medical MSS. in a very much injured condition. These fragments do not appear to have formed any part of the collection now called the Book of Fermoy.

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(XVII.) This stave consists of four leaves marked on the lower margins *e* 1, *e* 2, *e* 3, *e* 4. The upper margins are greatly injured throughout, and no traces remain of any older pagination.

This is a fragment of a medical MS. imperfect at beginning and end. It never formed a part of the Book of Fermoy. We have found the

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\* O'Curry, (*Lect.* xii. p. 258, *sq.*). O'Donovan's note, p. 90.  
*Conf.* Four Masters, A.M. 5160, and



name of O'Hickey scribbled more than once on the margins and elsewhere in the Book of Fermoy, and, as the O'Hekeys were hereditary physicians, we may fairly conjecture that this is a fragment of one of their professional MSS. which has got mixed up with the Book of Fermoy.

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(XVIII.) A fragment in a small and beautiful medical hand, consisting of two leaves, marked both on the upper and lower margins, e 5, and e 6.

This fragment seems to contain part of a treatise on the liver and organs of generation. On page 2 of e 5, begins a tract, the first sentence of which (as is commonly the case in medical MS.) begins with some words in Latin: *DE EPATE [hepate] ET DE EIUS UARETATE [sic] COMPLEXIONES [sic] loquamur*; the tract then translates this into Irish, and proceeds in the same language. Perhaps these Latin sentences may indicate that the work was translated from some Latin original. It would be of great importance to philology, and enable us, no doubt, to fix the true meaning of many old Irish names for plants and medicines, if the original Latin could be discovered.

On page 2 of e 6 is a tract beginning, *DE MEMBRORUM GENERATIONUM [OPERATIONIBUS ET EORUM] QUALITATIBUS*, which then proceeds in Irish, as before.

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(XIX.) A fragment imperfect at beginning and end, consisting of two leaves, in a good medical hand. Mr. O'Curry did not put any paging on these leaves, nor are the remains of any former pagination now visible.

On the first page of the second leaf begins a tract on the liver, with these words: *UIRTUS NATURALIS EST IN EPATE QUE CUM PER uenar ab membra in tper diuiditur uirtutes ꝛc.*

(XX.) A fragment, five inches by four, containing the conclusion of what seems to have been a religious tract. It was evidently cut from the upper part of the leaf of some book for the sake of the blank parchment that surrounded it.

It contains twenty lines, ending with the word  $\rho\iota\mu\tau$ , and is written in a very good and scholarlike hand.

The back of this fragment was originally blank, and now contains some scribbling, of which I can read only the following words:—

$\text{Cn annm } \text{D}\iota\alpha \text{ [sic] } \text{don. . . . .}$   
 $\text{cen } \text{Toppoelbach u} \text{ } \text{Domnall malle . . . . .}$   
 $\text{le } \text{peil } \text{marthetæ } \text{pore } \text{. . . . .}$

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- Οα βηαδαν αεαθρααδδ βαδαρ να ηυδαδδ, &c., "The Jews were 42 years," &c., 22.
- Οα ριθι ρεολτα αρ ρεν ηγαλλ, 40.
- Οα βρον πλααα νμε, "The two sorrowful ones of the kingdom of heaven," 31.
- Da Dearga, palace of, on the Dodder, near Tallaght, 52.
- Daghda Mór, King of the Tuatha De Danaan, 46.
- Daire, youngest son of Cormac mac Airt, meets an assembly on the hill of Uisnech, to demand reparation for the loss of his father's sight, 27; conditions of his demand, *ib.*
- Οα mac αμπα λα δδ. "Two famous sons had David," 29.
- David, King of Israel, story of, 28, 29.
- David Mac Muiris Roche. See *Roche*.
- David, son of Thomas O'Keefe. See *O'Keefe*.
- Deece, barony of, origin of the name, 25. See *Deisi*.
- Deisi, why so called, 25; signification of the word, *ib.*; refuse reparation to King Cormac for loss of his eye, 27; expelled from Meath, *ib.*; two baronies in Waterford take their names from them, *ib.*
- Deisi-Temrach, *ib.*
- Delbh-chamh, daughter of Mongán, 38, 39.

- Deluge, four persons who survived the, 28.
- Diarmait and Blathmac, Kings of Ireland, blamed for banishment of St. Mochluda, 20.
- Debility of the Ultonians, story of, 17.
- Dichu, steward of Elcmar, 46; his daughter Eithne born, 47. See *Eithne*.
- Óilep zac en bume a eðpécet, "Every one has a right to his inheritance," 51.
- Dinnseanchus, gives the story of Crunnchu's wife, 19; published by Dr. Reeves from, 19, *n*; versified by Dr. S. Ferguson, *ib.*; states that Crunnchu's wife was named Macha, 19; one of three ladies so called, *ib.*
- Óleazap cunbpað do ðomall, "A covenant must be fulfilled," 28.
- Ólõim ic ac mpeapaét ðpáð, "I am entitled to payment in right of my office, 50.
- Óo bñ apante uppaige, 29.
- Dodder, river, 52.
- Óoluid aillill ip m caillid i culbpeað, "Ailill went into the wood in Cul-breadh," 19.
- Domhnall Cruic an Bhile Mac Carthy, 11.
- Drumanach, abbey of, now Drimnagh, Co. of Dublin, 31.
- Dubhdedach (Fergus), 13, *n*.
- Eaétpa clepech Cholumentle, 29, *n*.
- Eaétpa Cormac mē Airc, "Adventures of Cormac Mac Airc," 30.
- Eaétpa Mongan mic Fiachna, "Adventures of Mongan, son of Fiachna," 36.
- Eacaill, now Achill, island, 43.
- Eagle (The) of Ecaill, now Achill Island, a dialogue between him and Fintan, 43.
- Ecaill. See *Eacaill*.
- Eimire, or Emir, courtship of, 51.
- Εἰρησιζὶ δο εἰρηζὶ Δία, "A resurrection in which God arose," 49.
- Eithne, daughter of Dichu, legend of, 43, 45, *sq.*; refuses to eat, but continues in health; reason of this, 47; fed on the milk of two Indian cows, *ib.*; lives 1500 years from Heremion to the coming of St. Patrick, *ib.*; is released from Pagan spells, and loses her companions, *ib.*; is instructed by a recluse named Ceasair, and baptized by St. Patrick, 48; dies on St. Patrick's breast, *ib.*; is buried in the church called from her Cill Eithne, *ib.* See *Curcog*.
- Eimir. See *Eimire*.
- Elcmar, Tuatha De Danaan, chieftain of Brugh na Boinne, 46.
- Emain, fairy hill of. See *Sith Emma*.
- Emhain Abhla, royal residence of the Kings of the Hebrides, 11.
- Emma, daughter of Maurice, first Earl of Desmond, panegyric on, 39.
- Enoch and Elias, romantic Tale of, 31.
- Eolgarg Mór, King of Scandinavia, 36.
- Ερι ce iappaigeatapom, "Erin, if it be asked of me," 6.
- Ερρυε ampa bo hcluan mē noiρ, "There was a noble bishop at Cluainmic-nois," 21.
- Paða ip mna maici mna Muinan, "Long have the women of Munster been noble women," 50.
- Peacht naen danbeachað Fiachna Pind mac baedam, 7c., 36.
- Peacht naen da poibe Conn c. cathais, 7c., "Once upon a time Conn of the Hundred Fights was," &c., 38.
- Peaétur do bi Cormac hu Cunn alacpum, 30.
- Ferchis, son of Comain, a Druid, 24, *n.*; King Lugaidh Laga slain by, *ib.*
- Fergal Mac Maeleduin, King of Ire-

- land, battle with Cathal, King of Munster at the Hill of Almhain, now Allen, 35.
- Fergus Dubhdedach, usurps the kingdom, 24, *n.*; slain at the battle of Crinna, *ib.*
- Fergus, three Ulster princes so named, 13; their surnames, *ib.*, *n.*
- Ferguson (Dr. S.), "Lays of the Western Gael," 19, *n.*
- Fermoy, Book of, its title not authentic, iii.; account of the MS. of, by Ewd. O'Reilly, *ib.*; purchased in London at the sale of W. Monek Mason, *ib.*; its contents, iv.; papers relating to, deposited in Trinity College, Dublin, by Dr. John O'Donovan, iii., *n.*; once in the possession of the O'Hickey family, iv.; consists of sixteen staves, in hands of 15th century, 7, 8; twenty-two folios lost since the leaves were numbered, 8.
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- Fiac Caech, see *Fiac mac Fidheic*.
- Fiac mac Fidheic (or Fiac Caech), King of Munster, 13.
- Fiacha, or Fiacho Finnolaidh, King of Ireland, 13, 16; various accounts of his death, 16, 17, 17, *n.*
- Fiacha Suighde, ancestor of the Deisi, 25.
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- Fidh-Gaibhle, wood of, in Leinster, 48.
- Finbar, Tuatha De Danaan, chieftain of Cnoc Meadha, 47; insults Eithne, *ib.*
- Fingen Mac Luchta, K. of Munster, the wonders at Conn's death, narrated to, 9.
- Fintan mac Bochra, said to have survived the deluge, 5, *n.*; poems attributed to, 5, 6; dialogue between him and the Eagle of Achill island, 43.
- Fintan, son of Lamech, survived the Deluge, and preserved the history of the West, 28.
- Firen, son of Sisten, grandson of Noah, survived the Deluge, and preserved the history of the North, 28.
- Fithal, Cormac's brehon, 26.
- Plathbpuḡaib cecach compamaé poémeapap do cuḡaib conaét, 45.
- Flaithri, son of Cormac's brehon Fithil, 33.
- Foltleabhar (Fergus), 13, *n.*
- Forrach, carried off by Callach, 25; proceedings of her uncle to avenge her, *ib.*; her genealogy and relationship to the Deisi, *ib.*
- ḡormab aḡ caé te ciu Muirp, "All men envy the fame of Morris," 50.
- Fors, son of Electra, son of Seth, survived the Deluge, and preserved the history of the East, 28.
- Fothad na Canoine (or of the Canon), why so called, 19; poem by, addressed to Aedh Oinnighe, 19.
- Fraoch, son of Fidach of the red hair, his courtship of Treblainn, foster daughter of Cairbre Niafar, 22; his story, 23.
- ḡroech, mac ḡbairḡ foit puairḡ o ḡbó ḡbairḡ ḡ o loé ḡbairḡ, 22.
- ḡuath lem puatha mic mic Cunn, "Hateful to me what was hated by the son of Conn's son," 33.
- ḡuail cuibd do éuairḡ foéalman, 27.
- ḡabum dechmaó ap, ndana, Do Dia map ap dñḡmala, "Let us give tithe of our poems to God, as it is meet," 32.
- ḡach poum ḡu pepaib muḡe, "All lands are good until compared with Fermoy," 49.



- Ḑæbíl ḑlaip otat ḑæbíl, "Gædhil Glas (ancestor of the Milesians), from whom are the Gædhil," 6.
- Ḑarb eipḑe iðna an bpaða, "Fierce the uprising of the signs of Judgment," 33.
- Geisill, battle of, 46.
- Generativorum membrorum operacionibus (De), 53.
- George (St.) Life of, 20.
- Gerald, fourth Earl of Desmond, surnamed the Poet, poem by, 33.
- Ḑepp ḑo laibeoparð an lia fail. "It is short until the Lia Fail speaks," 40.
- Ḑepp ðab mḑill nna muían, "It is a short time since the women of Munster were pledged," 12.
- Ḑeppid rapla ðo cum na puða beḑa popp, 33. See *Gerald*.
- Gilla Caemhain, poem by, 6.
- Godfrey, surnamed Mearanach, King of Dublin, and of the Hebrides, 11; died of the plague, 1095, *ibid*.
- Goibhnenn, the smith, ale of, 46.
- Ḑoipð me a muinip muíe. "Call me ye people of heaven," 49.
- Greek questions, 45.
- Hebrides, kings of, their royal residence, 11.
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- Impuum ðuipaiḑ ua eoppa, "Navigation of the curach of O'Corra," 45: one of the tales enumerated in the Book of Leinster, *ib*, *n*.; summary of it by Mr. O'Curry, *ibid*.
- Iar [or West]. Luachair, why so called, 8, *n*.
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- Japhet, establishment of his descendants in Europe, 5.
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- Laoch-Liathmuine (hero of Liathmuine), i. e. Cuana son of Calehin, 43; his laws [of hospitality], *ibid. n*.
- Leabhar Gabhala, iv., 5.
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- Litany. See *Aongus the Culdee*, 45.
- Ḑonḑapad eapfpmð amuiḑ tuathat. 35.
- Longarad (St.) of Disert-Longarad: legend of his contest with St. Columcille, 35.
- Luachair, district of, 8, *n*.

- \* Lugaídh Laga, or Mac Con, King of Ireland, 24; kills Art Mac Con, King of Ireland, at the battle of Magh Maeruumhe, 13; slays the three Ferguses, at the battle of Crinna. *ib.*; expelled by Cormac Mac Airt, 24, *n.*; murdered by the Druid, Ferchis, 24, *n.*  
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 Magrath (Maelmuire), poetical panegyric by him on Emma, daughter of Maurice, first Earl of Desmond, 39.  
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 Μηρια Αιμι αρ ημωαib πειν, "I put myself, O Emma, on thine own protection," 39.  
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 Μοχυττα mac pμall δο ειαραζι ζυαcρα a cenel, "Mochuda, son of

- Finall, of Ciariaghe Luachra [now Kerry] was his family," 20.
- Molaga *vi.* *ðeppaib muiḡe fene a cenel*, *i.* *ðe uib cupraib, 7c.*, "Now Molaga, his race was of the men of Magh Fene, i. e. of the Hy Cusgraighe," 30.
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- Mór-Munhan, legend of, 8.
- Mór, daughter of Owen Mae Carthy, poem in praise of, 44.
- Mór, daughter of Mathgamhain (or Mahon) O'Brien, wife of David, son of Morris Roche, panegyric on her, 34; elegy on, *ib.*
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- Muile, isle of (now Mull), 11.
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- Hí pá hñdme *ip meapra Mór*, "Not for her wealth only is Mór to be estimated," 34.
- Hel *riḡna ór nauḡ luḡame*, 44.
- Niall of the Nine Hostages, why he succeeded his father, although the youngest of his father's sons, 45.
- O'Briens of Cluain Ramhfhada, 44.
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- O'Daly, or O'Dalaighe, Cearbhall, son of Conchobhair, poem by, 34.
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- O'Daly (Donnchadh mór), abbot of Boyle (13th century), poems by, 32.
- O'Daly (or O'Dalaighe), Cearbhall, son of Conchobhair, poem by, 34.
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- Ri mac feidlimig amra com, 28.
- Rigab nell noigiallaig op clann Ct hac, 45.
- Rig uapal oipmoneac oipeoa bo gab plaiceinnur fodla pect naill .i. conb .c. cathach mac feidlimig pectmar, "A noble, venerable, famous king assumed the sovereignty of Fodla [i. e. Ireland], viz., Conn of the Hundred Fights, son of Fedhlimigh Reichtmar," 24.
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- Ro bo maic in munter mor, "Good were the great people," 7.
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- Ruitchern, sister of Mór Mumhan, abduction of, 9.
- Seel paṭpaeh na muice ampo ppop, "The story of the pigs' Psalter, down here," 21.
- Scuipim do pcelab na nḡaebil, I have done with the Stories of the Gaedhil," 6.
- Senchas na relie [History of the Cemeteries], first published by Dr. Petrie, 25.
- Setna, King Cormac's steward, slain by Aengus Gai-buaibhtech, 26.
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- Siubhan, daughter of Cormac Mac Carthy, elegy on her death, 12.
- Sru mac Eppu mac ḡaebil ipe tou-pac do ḡaebilib, "Sru, son of Esru, son of Gaedil, was the leader of the Gadelians," 6.
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- Teac da danḡan paet Capil, 44.
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II.—SOME ACCOUNT OF THE IRISH MS. DEPOSITED BY THE PRESIDENT DE ROBIEU IN THE PUBLIC LIBRARY OF RENNES. By the Rev. JAMES H. TODD, D. D., F. S. A., Senior Fellow of Trinity College, Dublin.

It is now upwards of one-and-twenty years since I laid before the Academy a detailed account of an Irish MS. in the Bibliothèque Impériale of Paris\*, which had been described, and a very beautiful *fac-simile* of a page of it engraved, by M. Silvester, accompanied by letter-press from the pen of M. Champolion Figeac, in the fourth volume of the “Palæographie Universelle.” In the description accompanying this engraving M. Champolion maintains the opinion that the Paris MS. is the same which was sent from Brittany, upwards of a century ago, by the President de Robien, to the Benedictines of the Congregation of St. Maur, compilers of the “Nouveau Traité de Diplomatique,” of which they have given a full account in that learned work†.

On comparing this description, however, with the MS. in Paris, I saw reason to doubt the opinion of M. Champolion, and in my former paper I endeavoured to show that the Paris MS. must have been a different book from that which the learned authors of the “Traité de Diplomatique” have described as the MS. of the President de Robien‡. My arguments were drawn from the fact that the description of this latter MS. given by the Benedictines, and the *fac-similes* of portions of it engraved in their plates, did not at all agree with the Paris MS. I concluded, therefore, that there were two Irish books, distinct from each other, although containing some of the same matter—the one, that described by Champolion, and now in the Library at Paris, of which the Benedictines make no mention; the other, the MS. which had been sent to them from Brittany by M. de Robien, of which they have given a minute description.

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\* See “Proceedings of the Royal Irish Academy,” vol. iii., p. 223.

† Tom. iii., p. 200.

‡ Christophe Paul Gantron de Robien, President a mortier au Parlement de Bre-

tagne. Mort de 1751 a 1756. (Querard, “La France Litteraire,” tom. viii., p. 82, where see an account of his writings). He was the founder of the public Library of Rennes, to which he left all his books.

When I read to the Academy, one-and-twenty years ago, my former paper on this subject, I was ignorant of the existence of this latter MS.\*; but afterwards I found reason to believe that it was preserved in the town Library of Rennes, in Brittany; and during my very agreeable visit to that country, in August last, I went to the Library in search of it. I remained at Rennes for three or four days, for the express purpose of examining this MS.

I found that my former conclusion was fully borne out; the Rennes MS. agreed exactly in every particular with the description given of it by the Benedictines. It had been given to the Library by the President de Robien, about the middle of the eighteenth century; and in its contents it coincided partially with the MS. at Paris. Clearly, then, there were in France two distinct Irish MSS., as I had formerly concluded, and M. Champolion was wrong in his conjecture that the MS. now in the Bibliothèque Impériale was the same as the De Robien MS. which had been sent from Brittany to the Benedictines.

But before I proceed to speak of the contents of this latter MS., I must return my grateful thanks to M. de la Bigne Villeneuve, Librarian of Rennes, for his courtesy in affording me every possible facility for examining it; although I had called upon him without any introduction, he received me with the greatest kindness, assisted me to the utmost of his power, and permitted me to transcribe from the MS. whatever was necessary for my purpose.

The volume in size is what would probably be called a small folio, and is thus described by the authors of the "Nouveau Traité de Diplomatique" (Dom Tassin, and Dom Toustain):—

"La notice† de ce MS., tres difficile à lire, porte, qu'il contient des fragmens de piété

\* I ought to have known that this MS. is mentioned by M. de Vaines in his "Dictionnaire raisonné de Diplomatique," vol. i., p. 456. He follows the errors of his predecessors in regarding the MS. as of the 11th or 12th century. It has been more recently noticed by Mr. C. P. Cooper, in the Appendix A. to his (not yet published) "Report on the Records" (Supplement to

App. A., p. 44), where he has printed a very inaccurate and imperfect account of the MS. by one of his foreign correspondents. See also another very useless notice of this MS., "The Literary Remains of the Rev. Thomas Price:" *Llandovery*, 1854, vol. i., p. 20.

† The "Notice" here alluded to is a MS. paper inserted at the beginning of

et de morale, plusieurs traductions soit en vers, soit en prose, des sermons de S. Ambrose, et de son Traite de la Confession, la Genéalogie des anciens Rois et des premières familles d'Irlande. Cette partie du MS. est une des plus considérables. Sa largeur est de sept pouces et demi, sa hauteur de neuf et plus. Il est a deux colones et l'on y rencontre de tems en tems quelque lignes de latin avant les genéalogies. L'écriture en est toute semblable a l'anglo-saxone. Beaucoup de lettres initiales des ouvrages et des chapitres sont dans le meme goût que celles du MS. de S. Ouen de Rouen, d'on nous avons tiré l'alphabet saxon de lettres initiales serpentines. On trouve dans le commencement du MS. irlandois beaucoup d'articles, qui commencent par *labrum* en plus grosse écriture saxone\*."

The Benedictines speak of this MS. (that is to say, of the first portion of it) as written "vers la fin du xii<sup>e</sup> ou commencement du xiii<sup>e</sup> siècle," and notice certain contractio s (such as  $\overline{\gamma c}$  for "et cætera;" .i. for *id est*;  $\overline{2}$  for *est*), which the antiquaries of the period regarded as characteristic of that date. Their words are these:—

"S. Bernard y est cité de cette sorte : *Ut dixit Bernardus in sermone de beata Maria Virgine*, §c. Cette abbreviation,  $\overline{\gamma c}$ , qu'on trouve plusieurs fois dans ce mss. est remarquable, ainsi que les autres abbreviations de cette écriture saxone de la fin du xii<sup>e</sup> siècle, ou du commencement du suivant. Les antiquaires qui donnent † au moins neuf cent ans a des mss. en lettres saxonnes, nous sauront gré d'en avoir produit un plus recent d'environ trois siècles et demi ‡."

To this it may be added that S. Thomas Aquinas and S. Bonaventure are quoted, who flourished in the middle and latter half of the thirteenth century, and that the character of the writing, to every one acquainted with Irish palæography, indicates unmistakably the end of the fifteenth century as the period at which the MS. was written.

With respect to the contractions alluded to as indications of the date

the Rennes volume, giving a description of its contents in English, written about the middle of the seventeenth century, by a person who was very imperfectly acquainted with the Irish language, and wholly ignorant of its palæography. He attributes to the MS. a much higher antiquity than it really possesses, and his opinion has evidently been the cause of the

mistakes made by later writers on the subject.

\* "Nouv. Traité de Diplom.," tom. iii. p. 200.

† "Journal Historique," Avril, 1755, p. 289.

‡ "Nouv. Traité de Diplom.," tom. iii., p. 228.



of the MS., the Benedictines further say (they are speaking of what they call the "demi-uncial" Saxon square character, followed by the "minuscule:")—

"Le MS. de M. le président de Robien nous a donné le modèle suivant\* : *Zelus domus tue cometit me, id est*. Le *z* a été laissé en blanc comme lettrine dans le MS. L'*m* est redoublée en *domus*, l'*e* simple est mis pour *æ* dans *tue*, et le *t* prend la place du *d* dans le mot suivant; en sorte qu'on lit *cometit* au lieu de *comedit*—mais rien n'est plus singulier que l'abréviation des mots *id est*, signifiés par un *i* ayant deux points à ses côtés†."

But the contractions which these learned writers deemed so peculiar are to be found in all the later, as well as in the earlier Irish MSS., and indeed are in use with the Irish scribes to the present day, so that they are no criterion of age whatsoever. With respect to the use of *e* for *æ*, the double *m* in *dommus* for *domus*, and the *t* for *d* in *cometit*, it will be enough to refer to the valuable remarks of Dr. Reeves, on the orthography of Latin in Irish MSS., in the preface to his edition of Adamnan's "Life of St. Columba‡."

I believe the foregoing extracts from the "Nouveau Traité de Diplomatie" contain all that the learned compilers of that work have said as descriptive of the MS. of the President de Robien. A comparison of these extracts, and of the *fac-similes* in the plates, renders it quite certain that their MS. was the book now at Rennes, and not the volume preserved in the Paris Library.

I proceed now to give some account of the contents of the de Robien MS.; but in quoting from it I shall not attempt to preserve the contractions. To represent them accurately would require an especial fount of types.

The book is not all written in the same hand. It consists of fifteen portions—or, as printers would now call them, *signatures* or *staves*—containing an unequal number of leaves. This inequality may arise from the loss of some leaves of the original MS.; but this is not always the case. The following is a Table of these "signatures:"—

\* Alluding to a *fac-simile* of this passage given in one of their plates, *Planche* 47.

† *Ib.*, p. 229.

‡ Reeves, *Adamnan*, p. xvi., xvii.

No. 1 contains	.....	10	leaves.
„ 2	„	8	„
„ 3	„	8	„
„ 4	„	10	„
„ 5	„	10	„
„ 6	„	10	„
„ 7	„	10	„
„ 8	„	8	„
„ 9	„	10	„
„ 10	„	5	„
„ 11 [not numbered]	..	5	„

Then begins another hand, and the remaining signatures of the volume are numbered thus—

No. 10 [bis]	containing	...	8	leaves.
„ 11 [bis]	„	....	8	„
„ 12	„	....	8	„
„ 13	„	....	6	„
„ 14	„	....	8	„

So that the total number of leaves now in the volume is 132 ; unless I have made a mistake in the number of leaves I have assigned to the signature No. 11 (not numbered), which in my notes is, I am sorry to say, somewhat obscure.

Fol. 1. 22 b. col. 1.—This portion of the MS. is all in the same handwriting, and contains a series of short religious tracts or sermons on the Christian virtues or duties. To these is prefixed a preface, which begins :—

Deo patri carissimo Petro Dei  
gratia Portuensi .i. an onoir dia  
achar ꝥ readar dar timercnab an  
leabar ro.

Deo Patri carissimo Petro Dei gratia  
Portusensi, i.e. in honour of God the Father  
and of Peter, for whom this book was  
begun.

I know not who the Peter here spoken of was. We should probably read *Portuensi* instead of *Portusensi* ; and, if so, he was probably a bishop of Porto, or Portus Augusti, at the mouth of the Tiber, near Rome ; but the transcriber, in the Irish translation which follows the Latin words, seems to have imagined that S. Peter the Apostle was intended. There was a Peter bishop of Porto at the beginning of the twelfth century, to whom S. Bruno, bishop of Segni and abbat of Monte Casino, addressed one of his epistles\*, on the forced investiture of the Emperor Henri by Pope Paschal, A. D. 1111.

Then follow the short religious tracts or sermons, each beginning with the words *Labpum anoir*, “ Let us now speak . . . . .” The

\* Ceillier, “ Hist. des Auteurs Eccles.,” tom. xxi., p. 102, 107 ; “ Biblioth. Pa-  
trum,” (Lugdun.), tom. xx., p. 738.

Benedictines, in a passage already quoted, have mentioned these words, which they did not understand, but which attracted their attention, because of their frequent occurrence, and because they are written in a larger and peculiar character. They serve to identify the Rennes MS. with that which had been sent to the Benedictines by the President de Robien, inasmuch as they do not occur at all in the Paris MS.

Fol. 23. a. col. 1.—A tract beginning

Ρουετ ιν πριncipio uirgo maria meo .i. κορ[u]ριτααεταιγι μιριπε βαν- τηγερα δαμ α τοραχ μοβειρι.	Fovet in principio virgo maria meo, i. e. May the Lady Mary comfort me in the be- ginning of my work, for Saint Augustine says . . . .
ορι δειρ αυγ. ναεμ . . . .	

This tract occurs also in the Paris MS., and it was one of the evidences on which M. Champolion relied in support of his opinion of the identity of that MS. with the volume described by the Benedictines. He has given a very correct *fac-simile* of it\*, in which it will be observed that the words “virgo maria meo” are so much contracted as to be decyphered with difficulty—in fact, I myself, in my former paper, failed to decypher them†. Twenty years ago I was not so well skilled in reading the contractions of such a MS., as I am now; and I am glad to have this opportunity of acknowledging my error. But in the Rennes MS. the words are written without contractions, and are quite easily read. I neglected to transcribe the passage quoted from St. Augustine; for my notes were necessarily made in great haste. The Tract was probably translated from the Latin, and the passage from St. Augustine would possibly have helped us to identify or discover the original work.

The Tract ends fol. 24. l.

Fol. 25. a. col. 1.—A Tract beginning “Ut dixit Bernardus in sermone de beata Maria Virgine γc.” The rest is in Irish; but I unfortunately omitted, as before, to transcribe the quotation. Ends fol. 27. a. col. 2.

Similar religious tracts follow to fol. 35. a. col. 2., where we have a

\* See the “Palæographie Universelle;”  
 tom. iv., Planche, 130 (Sir Fred. Madden’s  
 Translation, vol. ii., p. 641).

† “Proceedings of Royal Irish Aca-  
 demy,” vol. iii., p. 227.

Treatise on Confession, which begins thus [a space is left in the margin for an initial ornamented  $\iota$  or  $\alpha$ ]:—

[1] *Siad ro na pe cumgill dege  
 ðligir an paeiriðm do beiré mri amail  
 aþeir pæctur comar, pa .u. ðeir-  
 ðing ðon leþar nen abarar puppa  
 quartum pummarum decima quin-  
 tade mteñcione.*

“These are the sixteen conditions that confession requires to have in it, as Saint Thomas says in the 5th Distinction of the book which is called *Supra quartum*, the fifteenth of the *Sums*, *De intentione*.”

The reference here is to the great works of St. Thomas Aquinas on the Sentences (in *Librum Quartum Sententiarum* Distinct. xvii. 39. 4. 4. 1., according to the present mode of citing; and 3 *Summ. q. 9. 4. 4. 1.*)\* where the sixteen conditions of confession are given in these verses:—

“*Sit simplex, humilis, confessio; pura, fidelis,  
 Atque frequens, nuda, discreta, libens, verecunda,  
 Integra, secreta, lacrymabilis, accelerata,  
 Fortis, et accusans, et sit parere parata.*”

Fol. 37. b., in the margin, in the handwriting (as I believe) of old Charles O’Conor, of Belanagare, is the following note:—

*Ir tere ðume an Eriun do nur*      “Scarcely a man in Erin makes his  
 [for ðnur] a paeirið mri aþeir an      confession as this book directs.”  
*leþar ro.*

Fol. 44. b. col. 2.—There is here a note, in a very bad hand, difficult to read, and in very ignorant spelling, to the effect that the writer had here inscribed his name (which is now illegible) in the year 1755. He adds “Nannetiis,” which, I presume, signifies that his name was written here at Nantes.

Fol. 45. a. col. 1.—A collection of sayings gathered from the works of St. Augustine, beginning

*Aþeir Au. ciðbe b3. . . .*      “Augustine says that whoever is . . .”

Fol. 47. a. col. 2.—Here are continued the short tracts or sermons noticed by the Benedictines, beginning

*Læþrum anor ðon tpoþape. . . .*      “Let us now speak of mercy.”

\* These references do not agree with the number of the distinctions and questions as given in the text. But it is not worth while to attempt to reconcile such

discrepancies, which are probably only evidence of the ignorance or carelessness of transcribers.

In this Tract are quoted SS. Augustine, Gregory, Isidore, Ambrose, Bonaventure.

Fol. 52. a. col. 2.—We have here the following very curious note:—

Loce don lebapra Ropp ʒrom a  
 epich .h. nEchach Mumhan, ʒ peapra  
 ʒo Seon Mandavil, ʒ ʒeapri ʒo munn-  
 ʒip riʒ Saʒan ʒo ʒaccab Saʒa  
 la ʒeile Mchil, ʒ ʒo ʒiblaiz moʒan  
 ʒo ʒipraib in domum, map aca an  
 ʒramʒe ʒ an alman, ʒ anʒibʒeð  
 apʒin co hlapuralem: ʒ eið be le  
 buð ail ʒol ʒpecham an ʒipe ʒin ap  
 ʒon cup ʒoʒ Cipʒt ʒa popul ʒem  
 hi map ʒip ʒaipʒepri, ʒ ʒo ʒipblaiz  
 ʒa ʒhopaib naemta ʒem hi, ʒ con-  
 ʒepna moʒan ʒenmoʒa ʒ ʒecapʒec  
 ʒa popul innti, ʒ cop ʒoʒ a machap  
 ʒ he ʒem ʒo ʒpeç ʒ ʒo aðlacað  
 innti; ʒ map a ʒubapʒe ʒe cup be  
 ʒem ʒi na iʒaiz; ap ʒon ʒebur  
 an ʒopaʒ ʒin ʒuc an ʒip, ʒ ap ʒon  
 naemtaçt an ʒi ʒo ʒipblaiz hi, ʒ ʒo  
 ʒoʒ a ʒaip ʒo ʒaʒbaul a ʒonʒe cep  
 meðom an ʒomam in hlapuralem,  
 innti comað ʒap ʒa ʒʒelais ʒ ʒa  
 cepiðim ʒochtaim ap an mað ʒin  
 ʒap ʒ ʒap. buððeap ʒ buð ʒuam; ʒ  
 ip ann ʒo ʒhup ʒe an ʒpapat naem  
 ʒocum a apʒal domnach Cipʒeipri,  
 ʒ ʒo ʒhup ʒo ceprið haprið an  
 domam iat ʒo ʒpilað cepiðim ʒ  
 epabað ʒo ʒhmedaib an domam;  
 ʒ eið be le buð ail a ʒip ʒo ʒeip  
 aizci me ʒibʒeð buð ʒepri ʒo ʒul  
 ap cach ʒip co hlapuralem ʒ na  
 loce naemta acaid na timcill, inðeo-  
 ʒaip ʒmʒin mac Diarmata mic  
 Domnall mic ʒingim mic Diarmata  
 moip hi Maçʒaima hi, ʒip ippe ʒo  
 ʒhup an lebapra a bepra ʒ a laðim,

“The place of this book is Ross-Broin in the territory of Ui-Echach-Mumhan and the person [i. e. author] of it, John Mandavil, a knight of the people of the king of the Saxons, who left Saxonland on Michaelmas day, and traversed many of the lands of the world, as France and Germany, and the way from thence to Jerusalem. And, whoever has a desire to go to see that land\*, because Christ had selected it for His own people as a Land of Promise, and traversed it with His own holy feet, and uttered many sermons and instructions to His people in it, and chose that His Mother and Himself should be born and interred in it, and as He said that He Himself was King of the Jews—or because of the excellence of the produce the land furnished, and the holiness of Him who traversed it, and who chose to receive His passion in the very central point of the world—in Jerusalem—so that it might be convenient for His fame and His faith† to reach from that place eastwards, and westwards, southwards and northwards. And it was in it that He sent the Holy Spirit to His Apostles on Pentecost-sunday, and sent them to the four quarters of the world, to sow the seed of faith and devotion in the tribes of the world;—and whosoever would wish to know the best way to go from every country to Jerusalem, and to the Holy places that are around it, Finghin son of Diarmait, son of Domhnall, son of Finghin, son of Diarmait Mor O'Math

\* The Holy Land.

† That is Faith in Him, or His Religion.

a ghr̄oige 7 a habna a nḡaoid̄ilge, do creolad na r̄ligeḃa ap muir 7 ap t̄ir co hlepupalem, da ḡaḃ aen le buḃ mian dol da oilt̄ri am, 7 co r̄puḃ Orrḃannan, 7 co r̄l̄fab r̄iom, 7 each r̄ligeḃ no ḡab̄ar̄ peon or̄in amach, 7 do m̄oir̄in each m̄ḡn̄ad do con-nair̄ec̄ peon ap ḃaemib 7 ap t̄ir-chab̄ an dom̄ain a coit̄chm̄ne; 7 do b̄ i aoir̄ an T̄iḡerna an t̄an do r̄in̄di peon a eacht̄ra .i. m̄li bliab̄an 7 t̄ri c̄eḃ, x̄x̄ii bliab̄na. A aoir̄ in t̄rath do cuir̄ F̄inḡin a nḡaoid̄ilge r̄o d̄eip̄eḃ h̄e .i. m̄li cccc. lxx. ii. bliab̄na; 7 do bi peon c̄eit̄ri bliab̄na .x. ap .xx. ic cuar̄t̄uḡad an dom̄ain; 7 ap n̄up̄oḃ do do r̄iom do ḃanḡ-n̄o in papa a leab̄ar̄.

Īr̄ iat̄t̄ r̄o na t̄iḡern̄ada do bi or̄ cinn ḡaoid̄el in uair̄ do cuir̄ F̄inḡin r̄o a nḡaoid̄ilge. i. T̄abh̄ḡ mac Dom̄nall oic̄ mic T̄aid̄ḡe na m̄aim̄r̄t̄rech̄ mic Dom̄nall oic̄ m̄na Mac Car̄thaiḡ m̄or̄, 7 Diarm̄ait mac T̄aid̄ḡe mic Āuil̄ar̄ib̄ ma .h. t̄Su-lab̄am b̄er̄pe, 7 Donn̄chad̄ mac Diarm̄ata mic Dom̄nall mic F̄inḡin, 7 Dom̄nall cona m̄br̄air̄ib̄, or̄ cinn .h. n̄Echach; 7 Corm̄ac mac Donn̄chada mic Dom̄nall r̄iab̄ar̄iḡ or̄ cinn .h. Cair̄pre; 7 Diarm̄ait mac Dom̄nall r̄iab̄ar̄iḡ ana mac Car̄thaiḡ Cair̄prech; 7 Dom̄hnall mac Dom̄hnall mic Dom̄nall cluap̄ar̄iḡ or̄ cinn t̄r̄lecha Diarm̄ada r̄ēn̄uir̄; 7 F̄inḡin mac Meic Con mic M̄ic Con mic F̄inḡein ma O Ēd̄er̄p̄ceoil m̄or̄; 7 Corm̄ac mac T̄aid̄ḡ mic Corm̄aic or̄ cinn M̄ur̄ḡar̄aḃ; 7 Donn̄chad̄

gambna (O'Mahony) will tell it; for it was he that put this book from English, and from Latin, from Greek, and from Hebrew, into Irish, to show the ways on sea and on land to Jerusalem, to every one who may wish to go in pilgrimage thither, and to the river Orrthannan [i.e. the Jordan], and Mount Sion; and [to describe] every way that John\* proceeded from that out; and to relate every prodigy that John saw amongst the peoples and countries of the world in general. And the age of the Lord when John made his journey was one thousand years, and three hundred and thirty-two years. His age†, when Finḡin put it ultimately into Irish was one thousand, four hundred and seventy-two years. And John was thirty-four years visiting the world, and on his return to Rome the Pope confirmed his book.

"These are the Lords who were over the Gaoidhel when Finḡin put this into Irish, viz:—Tadhḡḡ, son of Domhnall óg, son of Tadhḡ of the monastery, son of Domhnall óg, as Mac Carthaigh Mór; and Diarmait, son of Tadhḡ, son of Amhlabb, was the O'Sullivan Berre; and Donnchadh, son of Diarmait, son of Domhnall, son of Finḡin, and Domhnall, with their brothers, over Ui-Echach; and Cormac§, son of Donnchadh, son of Domhnall Riabhach, over Ui-Cairpre; and Diarmait, son of Domhnall Riabhach, as the Mac Carthaigh Cairbrech; and Domhnall, son of Domhnall, son of Domhnall Cluasach over Slicht-Diarmada-Remhair||; and Finḡin, son of Mac Con, son of Mac Con, son

\* i. e. Sir John Mandeville.

† i. e. Our Lord's age, or the era of A. D.

‡ This was Tadhḡ, called Liath, or the grey. See "Life and Letters of Florence MacCarthy," by Daniel MacCarthy, p. 452.

§ See 4. M. 1477, and "Life of Florence MacCarthy," p. 453.

|| "The descendants of Diarmait Remhair," or the Fat.

oḡ mac Toirpdealbaḡ mic brian  
 mic Machḡaimna ina .h. brian ;  
 ⁊ Enri mac Eoḡam mic Neill oḡ  
 ma .h. Neill, ⁊ tpen tpeana Conḡail  
 aḡ Conn mac Aeḡa buiḡi mic brian  
 ballaḡ, ⁊ ɔepbpaḡaḡ a aḡaḡ ma  
 .h. Neill buiḡi : ⁊ AeḡRuadh mac Neill  
 ḡaḡib mic Toirpdelbaḡ an Fma  
 ma .h. Donnall ; ⁊ tpen icḡtaḡ  
 Connacht aḡoi ; ⁊ Feiḡlim mac  
 Toirpdelbaḡ mic Aeḡa mic Toirp-  
 delbaḡ ma .h. Concubaḡ ; ⁊ taḡḡe  
 caoch mac Uilliam iCellaḡ ma .h.  
 Cellaḡ ; ⁊ Uilliam mac Aeḡa mic  
 brian ma aḡaḡ ɔon taob taḡ ɔo  
 fucta ; ⁊ Eoḡam mac Muḡchaḡa h  
 Maḡuḡam ap tḡil nAnmchaḡa ; ⁊  
 Muḡchaḡ mac Muḡceḡtaḡ mic  
 Donnchaḡa Caemanaḡ na riḡ ap  
 laḡib ; ⁊ Cathaḡ mac Cuinn mic  
 an Calbaḡ ap ibh Concubaḡ ; ⁊  
 taḡ mac laḡen mic ruaiḡri ma .h.  
 Duinn ; ⁊ Sean mac Maolruanaḡh  
 mic Taiḡe mic Taiḡe na riḡ ap  
 'Eilib ; ⁊ Gilla na naomh mac Taiḡe  
 mic Gilla na naomh ap ib Meachap ;  
 et alii multi an Eirinn o runn amach  
 nach riḡtaḡ ap ɔaḡ chuimne.

of Finghin, as O'Edirseoil [O'Driscoll]  
 Mór; and Cormac, son of Tadhg\*,  
 son of Cormac, over Musgraidhe; and  
 Donnchadh óg, son of Torrdelbach, son of  
 Brian, son of Mathgamhain, as the O'Brien;  
 and Henry, son of Eoghan, son of Niall  
 og, as the O'Neill; and the power of Trian-  
 Conghail† was with Conn, son of Aedh  
 Buidhe, son of Brian Ballagh; and the  
 brother of his father was the O'Neill  
 Buidhe; and Aédh Ruadh, son of Niall  
 Garbh, son of Torrdelbach-an-fhina, was the  
 O'Donnell, (and he had the power of lower  
 Connacht); and Feidhlim, son of Torrdel-  
 bach, son of Aedh, son of Torrdelbach, was  
 the O'Concoblair; and Tadhg Caoch, son  
 of William O'Cellaigh, was the O'Cel-  
 laigh; and William‡, son of Aedh, son  
 of Brian, was opposed to him on the  
 eastern side of the Succ; and Eoghan§ son  
 of Murchadh O'Madughain [O'Madden]  
 was over Sil-Anmchada; and Murchadh,  
 son of Muirehertach, son of Donnchadh  
 Caemhanach, was king over Leinster; and  
 Cathair, son of Conn, son of the Calbach  
 [the Bald] over the Ui Conchobhair||; and  
 Tadhg, son of Laighen, son of Ruaidbri,  
 was the O'Duinn; and John, son of Maol-  
 ruanaigh, son of Tadhg, son of Tadhg, was  
 king over the Eile¶; and Gilla-na-naemh,  
 son of Tadhg, son of Gilla-na-naemh, over  
 the Ui Meachair\*\* ; et alii multi in Erinn  
 from that time forth, who are not reckoned  
 for commemoration.

Then follows the Irish translation of Sir John Mandeville's travels  
 to fol. 68. b. col. 2.

\* Slain, 1495, 4. M.

† A name for the district of Clanaboy, or  
 inheritance of Clann-Aedba-buidhe.

‡ See Geneal. Table, No. 32, in O'Do-  
 novan's "Hy Many," p. 96.

§ *Ibid.*, No. 31.

|| That is, the O'Connor Failghe.

¶ That is, the Eile-O'Carroll.

\*\* The Cineal Mechair, whose tribe name  
 was Ui-Cairin, whence the barony of Iker-  
 rin, Co. of Tipperary. The name is now  
 Meagher.

I have decyphered and translated from my rough notes the foregoing very curious document, by the able assistance of my friend Mr. W. M. Hennessy. We learn from it that this book was transcribed at Rossbroin, "in the country of Hy nEachach Mumhan," now Ivaugh\*, the territory of O'Mahony, in the county of Cork. Rossbroin, now Rossbrin, was a castle of the O'Mahonys, in the parish of Skull, barony of West Carbery.

"The person," that is to say, the author of the original work of which this MS. contains an Irish translation, was Sir John Mandeville, "a Knight of the people of the King of the Saxons," whose well known travels in the Holy Land were so popular in England, and indeed in Europe, in the 14th and following centuries. It has not, I believe been hitherto known that there was an Irish version of this remarkable book, made at the close of the 15th century, by an eminent Irish chieftain, Finghin O'Mathgamhna, or O'Mahony. This is no doubt the same Finghin, or Florence (as the name is generally anglicized) O'Mahony who died in the year 1496, according to the Chronology of the Four Masters, and who is described by them as Finghin O'Mahony of Fonn-iartharach†, "general supporter of the humanity and hospitality of West Munster, a wise man, learned in the Latin and the English." The Annals of Ulster (Dublin MS.) called him "a man of understanding, penetration, learning, and knowledge in the history of the world, *éoir ḡ abar*, "in the east and here."

This description agrees very well with what we may conceive to have been the character of a man who had executed such a work as a translation into Irish of Sir John Mandeville's Travels. The writer then gives us the genealogy of this Fingin O'Mahony, up to Diarmait Mór; and the Four Masters mention another Diarmait, "a truly hospitable man, who never refused anything to any one," who died in 1427. This was perhaps the father of Fingin, the translator of Sir John Mandeville. The early genealogy of Mathgamhain, son of Cian, who was a contemporary of Brian Borumha, will be found in the Append. A. to

\* Ivaugh or Iveagh, is an attempt to soften for English pronunciation the Irish *Ibh* [ablative plural of *Ui* or *Hy*] *Eoch-adha*. See Wars of the Gael and the Gall, p. 243, Table IV., No. 8, Intr., p. clviii., n. 5.

† *Fonn-iartharach*, i. e. the western land; the name given to the territory of Hy nEachadho, the patrimony of this branch of the O'Mahonys. See Dr. O'Donovan's note on the Four Masters, at A. D. 1496.



the Danish Wars, Table V., The generations between him and the Fingin who translated Sir John Mandeville are as follows:—

Mathgamhain son of Cian  
 | a quo O'Mahony.  
 Diarmaid.  
 |  
 Conchobhar.  
 |  
 Diarmaid.  
 |  
 Domhnach of the Uí n Eochad  
 |  
 Conchobhar.  
 |  
 † Diarmait Mór.  
 |  
 † Fingin.  
 |  
 † Dmhnall.  
 |  
 Diarmait, ob. 1427.  
 |  
 † Fingin\*, ob. 1496.

The Irish author of the memorandum just quoted further tells us that Sir John Mandeville set out on his travels on Michaelmas day, 1332, that he was thirty-four years "visiting the world;" that on his return to Rome "his book was confirmed by the Pope;" and that Fingin O'Mahony "put it into Irish," in the year 1472.

The importance of this translation into Irish of the famous travels of Sir John Mandeville can scarcely be exaggerated. If it were transcribed and printed, it would probably add considerably to our Irish vocabulary; and it would also establish the state of the text of Sir John's work at the close of the 15th century, which is suspected of having been corrupted by many interpolations of the monks, with a view to promote pilgrimages to the Holy Land. That Sir John's book was "confirmed by the Pope," is expressly stated by himself. See Halliwell's edition, Lond. 1860, pp. 314, 315.

It is worthy of notice that the earliest printed edition of the work, with a date, was that in Italian, by Pietra de Cornero, Milan, 1480, 4to. which was followed by the edition in English, printed at West-

\* The names marked (†) are given in the passage just quoted from the Rennes MS. They will also be found, with the

earlier portion of the genealogy, in Cronnelly's Hist. of the Eoghanachts, in a note, quoted from a Lambeth MS., p. 225.

minster, by Wynkyn de Worde, 1499, 8vo.; the Irish version of the work, written in 1472, was therefore earlier than any printed edition\*.

Then we have a very curious and interesting list of the chieftains of the principal Irish tribes in this latter year. It speaks for itself, and cannot fail to be of great value to the genealogist. It will be seen that, although some preponderance is given to the southern tribes, yet the list extends to all Ireland.

It may be convenient to some readers to have here, in a tabular form, the names of the above-named chieftains under their respective clans or kingdoms:—

1. *Mac Carthy mòr*. TADHG [called *Liath*, the Grey], son of Domhnall óg, son of Tadhg na Mainistrech, son of Domhnall óg.
2. *O'Sullivan Beare*, or *Berre*. DIARMAIT, s. of Tadhg, s. of Amhlaibh [or Olaf].
3. *Ui Echach*. DONNCHAD, s. of Diarmait, s. of Domhnall, s. of Finghin, and DOMHNALL, with their brothers. [The family name, after surnames were established, was O'Mathgamhna, or O'Mahony. Book of Rights, p. 256, *n.*, Topograph. Poems of O'Dubhagain and O'Huidhrin, p. lxxviii. *n.* (588)].
4. *Ui Cairpre*. CORMAC, s. of Donnchadh, s. of Domhnall Riabhach [or Reagh].

\* According to some authorities there was a Latin version of Sir John Mandeville's travels, printed at Liége, in 1455; but others tell us that this edition is without date. The truth is, that this Latin version was made from the original French, in 1355, at Liége, but printed at Venice, perhaps about the year 1455, although the date of printing is not given. See the colophon at the end of it. A fine copy of this rare book is in the Library of Trinity College, Dublin. It forms one of a series of five Tracts, bound together, which were all evidently printed at the same time, and were probably issued in the same volume. The book has no pagination. The tracts it contains are (1) *S. Bonaventuræ animæ*

*et hominis interioris dialogus*, *sign.* a— (in eights); (2) *Proverbia in theutonico primo deinde in Latino sibi invicem consonantia*, *sign.* a—d; (3) *Liber ejus auctor fertur Joannes de Mandeville*, *sign.* A—H; (4) *Ludolphi de itinere ad terram sanctam* (1336), *sign.* aa—hh; (5) *Liber Marci Pauli de Veneciis, De Consuetudinibus et conditionibus orientalium regionum*, *sign.* a—k.

Sir John Mandeville died at Liége, 17 Nov., 1372. Many MSS. of his Travels exist in our public libraries; but as Sir John died before the invention of printing, it is not wonderful that a century should have elapsed after his death before the book was printed.

5. *Mac Carthy Cairbrech*. DIARMAIT, s. of Domhnall Riabhach [or Reagh]. See the genealogy, *Life of Florence Mac Carthy*, by Daniel Mac Carthy, p. 453.
6. *Slicht Diarmada Remhair*. DOMHNALL, s. of Domhnall, s. of Domhnall Cluasach.
7. *O'Eidirsecoil* (or *O'Driscoll*) *mór*. FINGHIN, s. of Mae Con, s. of Mae Con, s. of Finghin.
8. *Musgraidhe* (or *Muskerry*). CORMAC, s. of Tadhg, s. of Cormac.
9. *The O'Brien*. DONNCHAD ÓG, s. of Tordealbach [or Turlogh], s. of Mathgamhain [or Mahon].
10. *The O'Neill*. HENRY, s. of Eoghan, s. of Niall óg.
11. *Trián Conghail*, or *Clann-Aedha-Buidhe* [now *Clanaboy*]. CONN, s. of Aedh Buidhe, s. of Brian Ballagh.
12. *O'Neill Buidhe*. The brother of Aedh Buidhe (see No. 11).
13. *The O'Donnell* (with the power of lower Connacht). AEDH RUADH, s. of Niall Garbh, s. of Tordealbach an Fina.
14. *The O'Conchobhair* [or *O'Conor*]. FEIDLHIM, s. of Tordealbach, s. of Aedh, s. of Tordealbach.
15. *The O'Cellaigh* [or *O'Kelly*]. TADHG CAOCH, s. of William O'Cellaigh; but William, s. Aedh, s. of Brian, was opposed to him on the Eastern side of the river Suck [i. e. in Dealbhna Nuadhath].
16. *Sil Anmhada* [the *O'Madughain*, or *O'Madden*]. EOGHAN, s. of Murchad O'Madughain.
17. *King of Leinster*. MURCHADH, s. of Muireheartach, s. of Donchadh Caemhanach [Kavenagh].
18. *O'Conchobhar* [*Faileghe*]. CATHAIR, s. of Con, s. of the Calbach.
19. *O'Duinn* (*O'Dunne*). TADHG, s. of Laighen, s. of Ruaidhri.
20. *King of Eile* [i. e. *Eile* or *Ely O Carroll*]. TADHG, s. of Tadhg.
21. *O'Meachair*. GILLA-NA-NAEMH, s. of Tadhg, s. of Gilla-na-naemh.

Fol. 69. a. col. 1.—Here follows a religious tract of no historical interest, to fol. 74 a.

Fol. 74. b.—was originally blank, but now contains the following note:—

“ Ambitiosus honos, luxus, turpisque voluptas  
Haec tria pro trino Numine mundus habet.

Μηρι Εμανθ ογ ο Cealluiğ do  
 pcriob an rianb laibni ri am baile  
 puirp an riberi .i. anra ðleanb, an  
 peipeð la do mi Auðurp, 1599, an  
 ced ðlabain do coğað Mumneç a  
 naigaidi ðall; 7 ðo ma leoran cpeo-  
 çar rin ma ça coil bia [read Ðé] linn  
 docum na ðuigi rin do ðenam.

"I am Edmond óg O'Kelly who wrote\*  
 this Latin verse in Baile-Puirt-an-Rideri\*,  
 i. e. in the Glenn, the sixth day of the  
 month of August, 1599; the first year of  
 the war of the Munstermen against the  
 Foreigners; and may this plundering fall  
 upon them, if the will of God be with us in  
 making this prayer.

The "Foreigners" here spoken of are of course the English. A full account of the "war" alluded to will be found in the Four Masters (1599, 1600), O'Sullivan Beare, *Hist. Catholicor. Ibern. Compend.* (tom. iii. lib. 5. c. ix.), and other authorities. The unfortunate expedition of the Earl of Essex in Munster is no doubt intended.

Fol. 75. a. col. 1.—The Life of St. Colman, son of Luachan, commencing "Viriliter agite et confortetur cor vestrum omnes qui speratis in Domino:" the rest is in Irish; it occupies fifteen leaves. I am not aware of the existence of any copy of this Life in Ireland. Colgan does not appear to have had it in his possession. He makes no mention of it, and has made up a short life, compiled by himself, from the various notices of St. Colman mac Luachain, and of his half brother, who was also named Colman. *Acta SS.* 30 *Mart.*, p. 792.

There is great confusion between these two saints, in consequence of their having had the same name, as well as from the similarity in the names of their churches. Lassar, their common mother, had two sons, both named Colman, but by different fathers. One of these, called also *Mo-Colm-og* (with the diminutive affix *og*, little or beloved, and the devotional prefix *mo*, my, that is to say, "my special saint or patron"), was venerated on the 30th March. He was of the tribe of Hua Guala, whose territory was Gail-fhine in Ulster; his church was *Lann-mocholmog* [church of St. Mocholmog] now Magheralin or Maralin, in Dalaradia in Ulster. The other Colman, *mac Luachain*, or son of

\* "The town of the Knight's port in the Glenn." Dr. Reeves suggests that this must be Glin, or Glenn-Corbraighe, in the N. W. of the Co. of Limerick, where there is a good harbour on the Shannon, where the *Knight of Glin* resides, and from which he takes his title; in Irish, *Ridire an Gle-*

*anna*. The castle of Glin was called Cloch-Glenna. It was surprised and sacked, and every soul within it put to death, including some women and children, by Sir George Carew, President of Munster, aided by the Earl of Thomond, in 1600. See *Four Masters*.

Luachan, was venerated on the 17th of June, at a place in Meath, called also *Lann*, and *Lann-mic-Luachain* [church of the son of Luachan], to distinguish it from the *Lann*, or church of his half-brother. This Luachan was son of Aedh, son of Maine, son of Fergus Cearbhaill, son of Conall Crimthann, son of Niall of the Nine Hostages. Both the brothers Colman flourished at the close of the 7th century. See Colgan, *ubi supra*, and Four Masters, at A. D. 699.

It is probable that the Irish Life of St. Colman mac Luachain preserved in the Rennes MS., would effectually remove this confusion between the two brothers; and I regret very much, for that reason, that it was not in my power, during my stay at Rennes, to transcribe it; but it would have taken at least a fortnight's hard work to do so; and as I was ordered abroad for relaxation, and to escape hard work, this was to me impossible.

Fol. 90. a.—Here follows, in a most beautiful hand, a copy of the *Diunsenchus*, or History of the Forts of Ireland. This part of the volume is certainly as old as the close of the 13th or beginning of the 14th century.

It commences thus:—

<p>Senchar domb Epend nro do          nize amorgein mac ainalza nfile          dona deirib tempach . . .</p>	<p>The history of the forts of Erin begins          here, which Amorgein, son of Ainhalgaidh,          the Poet of the Deisi of Tara, wrote . . .</p>
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Of this tract we have several copies—a very good one (although imperfect) in the book of Leinster in Trinity College, and others in the Library of this Academy. But the Rennes copy exceeds in beauty of penmanship almost any MS. of its date that I have ever seen.

With this the volume terminates.

It is unfortunately impossible, as I have been informed, consistently with the rules of the Rennes Library, to obtain a loan of this, to us, singularly interesting volume; but if any competent Irish scholar, who could spend some weeks at Rennes, would transcribe the Irish version of Sir John Maundeville's Travels, and the Life of St. Colman mac Luachain, he would confer a most important benefit on Irish literature.

# DE QUIBUSDAM EPISCOPIS.

BODLEIAN MS.; RAWLINSON, No. 480.

[See *Proceedings of the Royal Irish Academy*, vol. ix. (1865) p. 184.]

ISU Cripτ, Μαρια, Πατρια, Colum Cille, 6pιγισ.—Cumpe  
cuimniḡṡe runna ap apoile do earboccaib Epenn da naḡ  
áirimτερ puidε earrocḡa anora, ḡé ḡombad árimeca ina puidib  
aḡur peib uδerne.

Tuis a léḡḡóir na puidε ap topáé, ip na hearpoice iarttam.

Μηρι an Dubalτad mac 6ip6iriḡ eḡrap po 17 Μαρτί anno  
Chpιpτi 1665 no 1666.

Ácáḡ Caoin.—Caḡbad mac 6epḡura eppcop Ácáio caoin cen-  
terrimo anno aetatiρ puae obuz.

Nota: ḡo maḡ ionann Ácúḡ caoin aḡur cinn annpo.

Áchaḡ Cinn.—Caḡoub mac 6epḡura eppcop Ácáioḡ Cinn, anno  
Chpιpτi 554. Caoḡa ap céḡ bliadna apaḡgal.

Ácáḡ Toparḡa.—6pιγισ mḡen Ḋall6ponaiḡ. ḡ Ḋiarmaiḡ, aḡur  
Áonḡur. aḡur Eppcop Eoḡan—do 6otarḡaib ḡóib. Iḡé pil in  
Áchaḡ Toparḡa i ceḡich Ua nḊuach muiḡe hÁirḡeḡoip.

Áipḡ Iḡóir.—Ḋeacclan Áipḡe Moipe, eppcop aḡur conḡerróir;  
ḡo 6íḡl 6éḡleimib peacḡmar pi Epenn. Ḋona hearpoccaib badap  
ria bḊatpαιc in Epim in Ḋeclan pin.

<sup>1</sup> For the annotations the translator is indebted to W. M. Hennessy, M.R.I.A.

<sup>2</sup> *Achadh-Coin* (or *Achadh-cinn*). This place has not been satisfactorily identified. Colgan (*Trias Thaum.*, p. 182) thought that it was the same place as Achadh-na-Cille (Aughnakilly, barony of Kilconway, county of Antrim). See Reeves's *Down and Conner*, p. 89, note <sup>o</sup>,

and O'Donovan's *Four Masters*, A.D. 554, note <sup>o</sup>.

<sup>3</sup> *Cathbadh—Cathdubh*. Different names of the same person, who is called *Cathub* in the Martyrologies of Tallaght and Donegal, where his obit is entered under April 6. The *Four Mast.* (A. D. 554) also write the name *Cathub*; but the *Chron. Scotorum* (A. D. 555) has

# ON SOME BISHOPS OF IRELAND,

BY DUALD MAC FIRBIS.<sup>1</sup>

TRANSLATED BY D. H. KELLY, M. R. I. A.

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**J**ESUS, MARY, PATRICK, COLUMB CILLE, BRIGIT.—Brief memorials here of certain Bishops of Erin, for whom episcopal sees are not now reckoned; although they were reckoned in their own times and sees.

Take notice, reader, that the sees are placed first, and the bishops after.

I am Duald Mac Firbis who arranges this, the 17th March, Anno Christi 1665 or 1666.

ACHADH-CAOIN.<sup>2</sup> Cathbadh,<sup>3</sup> son of Fergus, bishop of Achadh-Caoin; in the one hundred and fiftieth year of his age he died.

NOTE: Haply Achadh-Caoin and [Achadh]-Cinn are identical.

ACHADH-CINN.—Cathdubh,<sup>3</sup> son of Fergus, bishop of Achadh-Cinn, Anno Christi 554; fifty and one-hundred years his age.

ACHADH-TOGARATHA.—Brigid, daughter of Dallbronagh, and Diarmaid and Aengus, and Bishop Eoghan; they were of the Fotharta.<sup>4</sup> It is they who are in Achadh-Togartha,<sup>5</sup> in the territory of Hy Duach of the plain of Airgedros.<sup>6</sup>

ARDMORE.<sup>7</sup>—Declan of Ardmore, bishop and confessor, of the race of Fedhlimidh Rectmhar, king of Erin. This Declan was of the bishops that were in Erin before Patrick.

*Cathbadh.* The latter authority also gives his age as 150 years.

<sup>4</sup> *Fotharta*: now the barony of Forth, county of Carlow; called *Fothartha-Ui-Nolain*, or O'Nolan's Fothartha, to distinguish it from other districts called Fothartha.

<sup>5</sup> *Achadh-Togartha.* See next note.

<sup>6</sup> *Airgedros.* Ui-Duach, or Hy-Duach, is represented by the present parish of

Odogh, barony of Fassadincen, county of Kilkenny. But, according to an Inquisition taken in the year 1635, the district of Ui-Duach was then considered co-extensive with the said barony. See O'Donovan's note, Four Masters, A. D. 850, note e, and MS. 24, C. 6., R. I. A.

<sup>7</sup> Barony of Decies-within Drum, Co. Waterford.

Արքալ Մսան. .i. Մսան երբոր ճ արքալ Մսան ;  
30 Աստր.

Արիս լոնդւից.—Օարմաւ երբոր ճ Օրիս լոնդւից.

Արջիալ.—Տօժ Օ Շալաւե երբոր Արջիալ, ր cenn cananac  
Erann, գուեւ 1182.

Մաօլորա Օ Շըբալլ, երբոր Արջիալ, գուեւ 1187.

Մաօլորա մաւ առ երբոր մաւ Մաօլիարաւ, երբոր Արջիալ,  
՞օ էւ 1195.

Նիւոլ մաւ Շախարից, երբոր Արջիալ, իուիտ առո 1356.

Նրիալ մաւ Շաթմալ, երբոր Արջիալ, ՞օ էւ 1358.

Տօժ Սա հԵճէալց, երբոր Արջիալ, գուեւ 1369.

Արթըր աճաժ.—Նւջաժ երբոր Արթըր աճաժ.

Արթըր Նալցըն.—Քալաւեմ Սա Տուիժօր, երբոր արթըր Նալցըն,  
՞օ էւ 1104.

Տաջան միւր Տաօւլե, .i. երբոր, առ արթըր Նալցըն առա  
առ Նալցըն. 13 Sept.

Արթըր Մալցը.—Օարմաւ մաւ Մեճար երբոր ճ Արթըր  
մալցը, 1 շուալ թաճա 1 բբըրաւ Մառաչ.

Շալմալց.—Շեճտ նըրբոր ճ Շալմալց .i. առ Տոմնաչ մօր .i.  
առ նըրբոր Տոմնալց մօր Շալմալցը. Մալ է թօ առա Շալմալց 1  
առ Նըրբըր Սա Րալը.

Տալլա Շալմալցը երբոր, 14 December.

Շառքոմ.—Շալմալ երբոր ճ Շառքոմա, գուեւ շըրա առ  
առ 661.

Օշգէճար երբոր ճ Շառքոմա, թասա 730.

Շալմալ երբոր ճ Շառքոմա, գուեւ 871.

Շըրոնալ բը, երբոր ճ Շառքոմա, առո Շըրալ 642. Տօ մաժ է  
թօ լօ Շալմալ Շառքոմա ; բը Շառքոմա.

Մոչոմա երբոր ճ Շառքոմա.

<sup>1</sup> Errigal, county of Monaghan.

<sup>2</sup> *Airiud-Ionduigh*, not identified.

<sup>3</sup> Airgiall (Oriel), i. e. bishopric of  
Clogher.

<sup>4</sup> *O'Cellaigh*. The Four Mast. and the  
Ann. L. Cé, &c., call him O'Caellaighi,  
or O'Kealy; but in Ware's list of the  
bishops of Clogher, he is called O'Kelly.

<sup>5</sup> Ann. L. Cé, and IV. M.

<sup>6</sup> IV. M.; but Ware says in 1184.

<sup>7</sup> Ware.

<sup>8</sup> Ob. 1356, Four Masters.

<sup>9</sup> IV. M.

<sup>10</sup> *Aedh O'Heothaigh*: i. e. Hugh  
O'Hoey. His name is not in Ware's list  
of the bishops of Clogher. The IV. M.  
have the death of Aodh O'Neill, bishop  
of Clogher, at the year 1369, as also the  
Annals of Loch Cé; and the name *Ua*  
*Heothaigh* is probably a mistake for



AIREGAL-MUADHAIN.<sup>1</sup>—Muadhan, bishop of Airegal-Muadhain, 30th August.

AIRIUD-IONUIGH.<sup>2</sup>—Diarmaid, bishop of Airiud-Ionuigh.

AIRGIAL.<sup>3</sup>—Hugh O'Cellaigh,<sup>4</sup> bishop of Airghial, and head of the canons of Erin, quievit 1182.<sup>5</sup>

Maolisa O'Carroll, bishop of Airghial, went to his rest 1187.<sup>6</sup>

Maolisa, son of the bishop Mac Maelchiaran, bishop of Airghial, died 1195.<sup>7</sup>

Nicholas Mac Cathasaigh, bishop of Airghial, flourished 1356.<sup>8</sup>

Brian Mac Cathmail, bishop of Airghial, died 1358.<sup>9</sup>

Aodh O'Heothaigh,<sup>10</sup> bishop of Airghial, quievit 1369.

AIRTHER-ACHAIDH.<sup>11</sup>—Lughaidh, bishop of Airther-achaidh.

AIRTHER-LAIGHEN.<sup>12</sup>—Flaithemh O'Dwyer, bishop of Airther-Laighen, died 1104.<sup>13</sup>

Dagdan of Inbher-Daile,<sup>14</sup> id est bishop; in Airther-Laighen he is, in Inbher-Daile, 13 Sep.<sup>15</sup>

AIRTHER-MAIGHE.<sup>16</sup>—Diarmaid, son of Mechar, bishop of Airther-Maighe, in Tuath-ratha<sup>17</sup> in Fermanagh.

AOLMAGH.<sup>18</sup>—Seven bishops from Aolmagh, id est in Domhnach-mor; viz., seven bishops of Domhnach-mor-Aolmaighe. If this be so, Aolmagh is in Breifne-O'Ruairc.

Dallan of Aolmagh, bishop, 14 December.<sup>19</sup>

AONDRUIM.<sup>20</sup>—Cummine, bishop of Aondruim, quievit circa annum 661.<sup>21</sup>

Oegetchair, bishop of Aondruim, pausat 730.<sup>22</sup>

Colman, bishop of Aondruim, quievit 871.<sup>23</sup>

Cronan Beg, bishop of Aondruim, anno Christi 642.<sup>24</sup> Perhaps this is he with whom Caendruim is placed. See Caendruim.

Mochoma, bishop of Aendruim.

that of O'Neill.

<sup>11</sup> *Airther-Achaidh*, not identified.

<sup>12</sup> *Airther-Laighen*; East Leinster.

<sup>13</sup> Four Masters.

<sup>14</sup> *Inbher-Daile*; Ennereilly, county of Wicklow.

<sup>15</sup> Mart. Taml. and Mart. Doneg.

<sup>16</sup> *Airther-Maighe*. Armoy, Co. Fermanagh.

<sup>17</sup> *Tuath-ratha*. Tooraah in Fermanagh.

<sup>18</sup> *Aolmagh*. Donaghmore, barony of Dromahaire, county of Leitrim.

<sup>19</sup> Mart. Doneg.

<sup>20</sup> *Aondruim*. Mahee Island, in Strangford Lough.

<sup>21</sup> Four Masters, 658: Tig. and Chron. Scot. 659.

<sup>22</sup> IV. M.

<sup>23</sup> IV. M.

<sup>24</sup> Ob. IV. M.

Ἐπιστολὴν ἐπισκόπων ἠλκονδρόμου, ἀνομοῦ 632.

Ἐπιστολὴν ἐπισκόπων ἠλκονδρόμου, ἀνομοῦ 698.

Ἄρα.—Ἐκκλῆσιον κομάρβου Ἐννα Ἄρα, ἐπισκόπου ἀζούρου ἀνομοῦ 916.

Ἄρα ἡμεῖς ἠλκονδρόμου ἠλκονδρόμου, μακρὸν ἠλκονδρόμου ἐπισκόπου ἠλκονδρόμου, ἀνομοῦ 632. Ἄρα ἡμεῖς ἠλκονδρόμου ἠλκονδρόμου, ἀνομοῦ 698. Ἄρα.—Ἐκκλῆσιον κομάρβου Ἐννα Ἄρα, ἐπισκόπου ἀζούρου ἀνομοῦ 916. Ἄρα ἡμεῖς ἠλκονδρόμου ἠλκονδρόμου, μακρὸν ἠλκονδρόμου ἐπισκόπου ἠλκονδρόμου, ἀνομοῦ 632. Ἄρα ἡμεῖς ἠλκονδρόμου ἠλκονδρόμου, ἀνομοῦ 698. Ἄρα.—Ἐκκλῆσιον κομάρβου Ἐννα Ἄρα, ἐπισκόπου ἀζούρου ἀνομοῦ 916. Ἄρα ἡμεῖς ἠλκονδρόμου ἠλκονδρόμου, μακρὸν ἠλκονδρόμου ἐπισκόπου ἠλκονδρόμου, ἀνομοῦ 632. Ἄρα ἡμεῖς ἠλκονδρόμου ἠλκονδρόμου, ἀνομοῦ 698. Ἄρα.—Ἐκκλῆσιον κομάρβου Ἐννα Ἄρα, ἐπισκόπου ἀζούρου ἀνομοῦ 916.

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<sup>1</sup> 638, Chron. Scot. and IV. M.

<sup>2</sup> *Cuimen*. This Cuimen is not referred to in any of the Irish Annals; and the editor does not know where Mac Firbis found the date of his obit.

<sup>3</sup> The Great island of Aran, in Galway Bay.

<sup>4</sup> Four Masters.

<sup>5</sup> *Pupa*. In the Life of S. Endeus, published by Colgan, a note occurs relative to this Pupa, or Papa, of which the following is a translation:—

“Three holy men went from Ireland into Britain, &c.; after some time they went to Rome. At this time the Roman pontiff died, and the people and clergy sought to make S. Papeus, one of the three, pope, but which he refused to consent to, and St. Hilarius was made comarb of Peter. . . . At length the three return to Ireland, and go to Aran.”—Act. SS. p. 708, cap. 19.

<sup>6</sup> *Cill-Breccain*; now Kilbreckan, barony of Upper Bunratty, county of Clare.

Criotan, bishop of Aondruim, [ob.] anno Christi 632.<sup>1</sup>

Cuimen,<sup>2</sup> bishop of Aondruim, [ob.] anno Domini 698.

ARA.<sup>3</sup>—Eecenech, comarb of Enna of Ara, bishop and anchorite, [ob.] anno 916.<sup>4</sup>

Aelchu, who was named the Pope of Ara, the son of Faolchar, son of Edalach; the said Faolchar was king of Ossory, and from him descend the race of Faolchar in Ossory. The reason why he was called Pupa<sup>5</sup> (Pope), was because he obtained the abbacy of Rome after Gregory; and he vacated the abbacy, and went in search of his master (i. e. Gregory), across to the west of Europe, and to Ara of the saints; so that the third angelical cemetery of Ara is the cemetery of Pupa, son of Faolchar, son of Edalach.

Breacan, or Bracan, bishop. Perhaps this is Breacan of Ara, who is [venerated] in Cill-Breacain<sup>6</sup> in Thomond.

ARD-BREACAIN.<sup>7</sup>—Aelgnad, bishop of Ard-Breacan, died 776.<sup>8</sup>

Maoluma,<sup>9</sup> bishop of Ard-Breacain, ob. 823.

Breacan, bishop (of Ard-Breacain in Meath), or abbot of Magh-Bile,<sup>10</sup> 6 December.<sup>11</sup>

ARD-CHARNA.<sup>12</sup>—Beo Aedh [Aedus vivus], bishop of Ard-Carna, quievit 523.<sup>13</sup> His festival is on the eighth day of March.<sup>14</sup>

ARD-SRATHA.<sup>15</sup>—Owen, bishop of Ard-Sratha.

Death of Maelfogharty, bishop of Ard-Sratha, 678.<sup>16</sup>

Coibden, bishop of Ard-Sratha, quievit 705. Probably this is the same as Coibdenach, bishop of Ard-Sratha, who died A. D. 706,<sup>17</sup> whose festival is on the 26th day of November.<sup>18</sup>

ATH-da-laarg.<sup>19</sup>—Bishop Coinne from Ath-da-laarg (1st December), near Cenannus, in Meath.

<sup>7</sup> *Ard-Breacain*, county of Meath.

<sup>8</sup> Four Masters.

<sup>9</sup> *Maoluma*. The Four Masters record, under A. D. 823, the death of a Maclrubha, bishop of Ard-Breacain.

<sup>10</sup> *Magh-Bile*. Merville, county of Down. The festival of Breacan, abbot or bishop of Magh-Bile, is set down in the Calendar at 29 April.

<sup>11</sup> Mart. Doneg.

<sup>12</sup> *Ard-Charna*; Ardecarne, barony of

Boyle, county of Roscommon.

<sup>13</sup> Four Masters; 518, Chron. Scot.

<sup>14</sup> Mart. Doneg.

<sup>15</sup> *Ard-Sratha*. Ardstraw, county of Tyrone.

<sup>16</sup> IV. M. Chron. Scot.

<sup>17</sup> Ann. Ulster and Chron. Scot.

<sup>18</sup> Mart. Doneg.

<sup>19</sup> *Ath-da-laarg*. "Ford of two forks;" near Kells, county of Meath.

Αέ δαιρν.—Finnéc δαιρν, επρεορ Cille Finnée, ó Αέθ δαιρν in Oppaiže 2 Feb.

Αέθ παδατ.—Ió επρεορ ο Αέ παδατ ι Λαιγνib, 14 Julii.

Αέθ τριυμ.—Θορμυτατιο Κορμαic επρεορ Αέθα τριυμ, 741.

Ροιρτερν επρεορ (διρζιβυλ Ρατραic), ó Αέ τριυμ α Λαογαire, xi October.

Cennpaelad επρεορ Αέθα τριυμ, quieuit 819.

Loman, επρεορ ó αθ τριυμ (διρζιβυλ Ρατραic) xi October.

Μαολécin επρεορ αζυρ ανζοιρε αθα τριυμ, 929.

Κορμαc επρεορ Αέα τριυμ, αζυρ comarba Ρατραic; anno 496, 17 February.

Oppain επρεορ ο Ραιé Oppain ppi Αέθ τριυμ αναρ; anno Cπiρτi 686; February 17.

Cumen επρεορ in Αέ τριυμ; February 17.

Lachtan επρεορ in Αέ τριυμ; February 17.

baile Slaine.—Carp Slaine επρεορ Uolcaiz, ιρ ó Ρεpta pep pεζ ι τταοb Sióða Τριυμ αναρ; anno 512 an tan τερθα, xc. α άοιρ. Αρ é ατα ι mbaile Slaine et cetera.

bennéor.—Duibinri, παóι αζυρ επρεορ μυντιρε benncair, 951.

Διαρμαb O Μαοιτελcha, comarba Chomgail, eaccnuib φοιρτε, pζpibnyó αζυρ επρεορ, do éζ 1016.

Daniel επρεορ bendéair, 11 Septembris.

Cele Dabail mac Szandail, επρεορ et cetera, do éc 927. Cele Dabail mac Szanduil do óul don Roín a habdaine bendéair, 926.

<sup>1</sup> *Ath-Duirn*, i. e. "the *Ford of Dorn*." The Mart. of Donegal adds that *Dorn* was the name of a hill in Magh-Raighne. It was probably near or at Cill-Finnche.

<sup>2</sup> *Cill-Finnche*; the church of Finnech, now Killinny, in the parish and barony of Kells, county of Kilkenny.

<sup>3</sup> *Ath-fadat*; Aghade, or Ahade, barony of Forth, county of Carlow.

<sup>4</sup> Mart. Doneg.

<sup>5</sup> *Ath-Truin*; Trim, county of Meath.

<sup>6</sup> Four Masters; 745, Ann. Ult.

<sup>7</sup> *Laoghair*, or *Ui-Laoghair*, the ancient name of a district comprising the greater part of the present baronies of Upper and Lower Navan, county of Meath.

<sup>8</sup> Mart. Doneg.

<sup>9</sup> IV. M.

<sup>10</sup> Mart. Doneg.

<sup>11</sup> *Maelécin*. This name is written Maeleoin (Malone) by the Four Masters. He was probably the same as Maeloin,

ATH-DUIRN.<sup>1</sup>—Finnech-Duirn, bishop of Cill-Finche<sup>2</sup> from Ath-duirn in Ossory, 2 Feb.

ATH-FADAT.<sup>3</sup>—Id, bishop of Ath-fadat, in Leinster, July 14.<sup>4</sup>

ATH-TRUIM.<sup>5</sup>—Dormitatio of Cormac, bishop of Ath-truim, 741.<sup>6</sup>

Fortchern, bishop (disciple of Patrick), from Ath-truim, in Lao-ghaire,<sup>7</sup> 11 October.<sup>8</sup>

Cennfaeladh, bishop of Ath-truim, quievit, 819.<sup>9</sup>

Loman, bishop, from Ath-truim, a disciple of Patrick, 11 October.<sup>10</sup>

Maolécin,<sup>11</sup> bishop and anchorite of Ath-Truim, ob. 929.<sup>12</sup>

Cormac, bishop of Ath-truim, and comarb of Patrick, [ob.] anno 496,<sup>13</sup> 17 Feb.<sup>14</sup>

Bishop Ossan, from Rath-Ossain,<sup>15</sup> to the west of Ath-truim, anno Christi 686,<sup>16</sup> 17 Feb.<sup>17</sup>

Cuimen, bishop in Ath-truim, 17 Feb.<sup>18</sup>

Lachtan, bishop in Ath-truim; 17 Feb.<sup>19</sup>

BAILE SLAINE.<sup>20</sup>—Erc of Slane, bishop of Liolcagh, and from Ferta-feg, at the eastern side of Sidh-truim. It was the year 512<sup>21</sup> when he died: his age was 90. It is he that is (venerated) in the town of Slane, &c.

BENNCHOR.<sup>22</sup>—Duibhinsi, a most eminent man, and bishop of the community of Bennchar, 951.<sup>23</sup>

Diarmaid O'Maeltelcha, comarb of Comghall, a perfect wise man, scribe and bishop, died in 1016.<sup>24</sup>

Daniel, bishop of Benncha, 11 September.<sup>25</sup>

Ceile-Dabhaill, son of Scannall, went to Rome from the abbacy of Benncha, 926.<sup>26</sup>

bishop and anchorite, whose festival is given in the Mart. Dung. at the 20th of October.

<sup>12</sup> Four Masters.

<sup>13</sup> IV. M. and Chron. Scot.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> *Rath-Ossain*. This was the name of a place a little to the west of Trim. In the Annals of Ulster and of the Four Masters, Ossan, or Osseni, is called bishop of Monasterboice.

<sup>16</sup> Ann. Ult.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> Mart. Taml.

<sup>19</sup> Mart. Taml.

<sup>20</sup> *Baile Slaine*. Slane, county of Meath.

<sup>21</sup> Four Masters; 513, Chron. Scot.

<sup>22</sup> *Bennchor*; Bangor, county of Down

<sup>23</sup> IV. M.

<sup>24</sup> IV. M.; 1017, Chron. Scot.

<sup>25</sup> Mart. Taml. and Mart. Doneg.

<sup>26</sup> IV. M.

bez Ére.—Éppcop lubar baoi in Érinn na eppcop puil tainiz Dabrais na eppcop inre, do áitiz ipin inir (ar muir laim le Laighnib) dāna hainm bez É'pe. Tēpda anno Chripi 500. A pel 23 Áppeil.

Cronnmael abb bez Érenn, eppcop ip pēp legind Tamlācta, 964.

Biorra.—Dodu, eppcop biorra, 842.

Flairhna eppcop biorra, mortuus 851.

Dó éluam.—Frascan eppcop ó dó éluam i laoiḡir, ó chluam éirnech pāp, nó ar béulāib ílébe blaōma im dó éluam, nó ó Inir mic Earca, no o Inir mic Earca.

both éonar.—Céle Cript, ó cill Cele Cript; in Uib Dunchada, i pfoḡarpuib a laighnib ata Cill Cele Cript ó bóich éonuip, 3 Marta.

brecmuiz.—Cioḡbe eppcop ip abb éipe da ḡlaip.

Cioḡbe .i. aóḡbeḡ, uair ba beḡ epén a bfeartāib aḡur a mforbuilib. Ata a ceall ppi hliḡleḡ andep, no i mḡreḡmuiz a cCera in iartar Connacht.

brepne.—Adó O Fínd, eppcop na brepne, do éḡ in Inir Clo-  
érainn, 1136.

Plann Ua Connachtaiz eppcop na brepne, quieuit 1132.

Siómon o puairc, eppcop na brepne, quieuit 1285.

Maḡa maḡ Dufbne, eppcop na brepne, quieuit 1314.

Éppcop na brepne .i. O Criḡdacam, quieuit 1328.

Conéobar mac Connama, eppcop na brepne, quieuit 1355.

<sup>1</sup> *Beg-Eri*; Beggery Island, Wexford Harbour.

<sup>2</sup> Four Masters, and Chron. Scot.

<sup>3</sup> Mart. Doneg. and Mart. Taml.

<sup>4</sup> IV. M.

<sup>5</sup> *Biorra*; Birr, King's County.

<sup>6</sup> IV. M.

<sup>7</sup> IV. M.

<sup>8</sup> *Bo-cluain*, "Cow's lawn or (meadow)." From the description, it would appear that two places in Laighis (Leix, Queen's County,) were so called—one to the east of Clonenagh, and the other somewhat to the west of it, or in front of Sliabh-Bladhma. The one here re-

ferred to is a couple of miles to the west of Maryborough.

<sup>9</sup> *Both-Chonais*, pronounced Bo-cho-nais. This establishment is now represented by the old grave-yard in the townland of Binnion, parish of Clonmany, barony of Inishowen, and county of Donegal.

<sup>10</sup> *Hy Dunchadha*. This was the name of the tract of land extending between the River Liffey and the Dublin mountains, the patrimony of the family of Mac Gilla Mocholmog, for an account of whom see Gilbert's "History of Dublin," vol. i. pp. 230, 403.

BEG-ERI.<sup>1</sup>—Bishop Ibharr, who was in Erin as a bishop before Patrick came as a bishop into it, dwelt in an island (in the sea near to Leinster), which is named Beg-Eri. He died A. C. 500.<sup>2</sup> His festival is on the 23<sup>rd</sup> April.<sup>3</sup>

Cronmael, abbot of Beg-Eri, bishop and lector of Tamlacht; [died] 964.<sup>4</sup>

BIORRA.<sup>5</sup>—Dodiú, bishop of Biorra, 842.<sup>6</sup>

Flaithnia, bishop of Biorra, mortuus 851.<sup>7</sup>

BO-CHLUAIN.<sup>8</sup>—Fraechan, bishop of Bo-chluain, in Laighis, to the east of Cluain-eidhnech, or right before Sliabh-Bladhma, in Bo-chluain, or from Inis-mic-Era, or from Insi-mic-Era.

BOTH-CHONAIS.<sup>9</sup>—Cele-Christ, of Cill-Cele-Christ, 3 March; in Hy Dunchada,<sup>10</sup> in the Fotharts<sup>11</sup> of Leinster, is the church of Cele-Christ of Both-Chonais.

BRECMUGH.<sup>12</sup>—Aidhbhe, bishop and abbot of Tir-da-glais.<sup>13</sup>

Aidbhe i. e. Aedh-beo (Aedus vivus), for he was active in prodigies and in miracles. His church is to the south of Imlech, or in Brechmagh, in Cera, in the west of Connaught.

BREIFNE.<sup>14</sup>—Aedh O'Finn, bishop of the Breifne, died in Inis-Clothrainn,<sup>15</sup> 1136.<sup>16</sup>

Flann O'Connaghty, bishop of the Breifne, quievit 1132.<sup>17</sup>

Simon O'Ruaire, bishop of the Breifne, quievit 1285.<sup>18</sup>

Matthew Mac Duibhne, bishop of the Breifne, quievit 1314.<sup>19</sup>

The bishop of the Breifne, i. e. O'Críodachan,<sup>20</sup> quievit 1328.<sup>21</sup>

Conor Mac Connamha, bishop of the Breifne, quievit, 1355.

<sup>11</sup> *In the Fotharts*; ἰ πορθαταῖς. This should probably be ἰ πορϑαταῖς, "in the Fortuathas (or border lands)," as the *Fortuatha* of Leinster included the southern part of the county of Dublin, and was not confined to the territory of Ui-Mail, in Wicklow, as O'Donovan thought. (*See* "Book of Rights," p. 250, *note*.)

<sup>12</sup> *Brecmugh*. Breaffy, barony of Carra, county of Mayo.

<sup>13</sup> *Tir-da-glais*. Terryglass, barony of Lower Ormond, county of Tipperary.

<sup>14</sup> *Breifne*, i. e. the present diocese of

Kilmore.

<sup>15</sup> *Inis-Clothrainn*. Now Iniscloghran, in Lough Ree.

<sup>16</sup> Ann. Loch Cé, and IV. M.

<sup>17</sup> 1231, Ann. Four Masters, Ult., and Loch Cé.

<sup>18</sup> IV. M., Ann. Loch Cé, and Ware.

<sup>19</sup> IV. M., Ann. Loch Cé, and W.

<sup>20</sup> *O'Críodachan*. This seems to have been the same as the bishop who is called "Patrick" in Ware's list of the bishops of Kilmore. (Harris's ed. of "Ware," vol. i. p. 227).

<sup>21</sup> IV. M.; Ann. Ult.

Riccard O Raigillig, eppcop na breibne, do ecc 1369.

Tomar mac Ainriu meḡ bráduig, eppcop aḡur eipéinneé an dá brepne pe pé 30 bliadan, quieuit 1511.

Cormac maḡ Samrađam, dar ḡairpeḡ eppcop ip in mbrepne, quieuit 1511.

Britania.—Teodorur eppcop Britaniae, quieuit 689.

Cairiol Iorrae.—Brdón eppcop ó cairiol Iorrae in lb Fiađraé muaiđe, anno Domini 511; lum 8 la.

Caondruim (Force Aondruim).—Cuiet Cronan eppcop Caondroma, circa annum 639. Pec Aondruim.

Carn Furbuide.—Muadan eppcop o Carn Furbuide, marpa 6 morcuur.

Ceannanur.—Maelfinnen mac Nectain, eppcop Cenannra, comarba Ultain aḡur Cairnig, 967.

Cillachaid, no aichid. — Ređtabra, eppcop Cille hađaid, 952.

Cillachaid bpaigiuḡe.—Dubartaé, eppcop Cille achaid, quieuit 869.

Eppcop Darrtaé ó Cill achaidh bpaigiuḡe.

Mac Epc Cille achaidh, eppcop.

Cill air.—Aed mac bpuic, eppcop, ó Cill air i Miđe, aḡur ó Sliab liag i tair bđḡuine i ccenel Conaill, quieuit anno Cripri 588. A pel x<sup>o</sup> Novemb.

Cill achaid broma pota.—Sinćell, abb Cille achaid broma pota, .i. an pen Sinćell, 548; 330 bliadna a aoir.

batpar 12 eppcop ip 12 oilitpeé, ḡo niomad ele, a cCill achaid broma pota, in lb Pailḡe, áit ambái Sinćell porar paḡarpe, aḡur Sinćell puipir eppcop.

<sup>1</sup> Four Masters.

<sup>2</sup> IV. M.

<sup>3</sup> IV. M.

<sup>4</sup> 690 Angl. Sax. Chron.

<sup>5</sup> *Caisiol-Iorra*; Killaspagbrone, barony of Carbury, county of Sligo

<sup>6</sup> IV. M.; 510 Chron. Scot.

<sup>7</sup> Mart. Doneg. and Mart. Taml.

<sup>8</sup> *Caondruim*; this was one of the ancient names of the hill of Tara. See next note.

<sup>9</sup> *Cronan*. This is apparently the Cronan mentioned under the head of Aondruim, for which Caondruim seems to be a mistake.

<sup>10</sup> *Carn-Furhaidhe*. It is stated in the Dinnsenchus, "Book of Lecan," fol. 231, that this was the name of a large carn on Sliabh-Cairbre, or the Carn mountain, in the north of the county of Longford; and Colgan (AA. SS., p. 253) observes that Cill-Modani was "juxta Carn-fur-



Richard O'Reilly, bishop of the Breifne, died 1369.<sup>1</sup>

Thomas, son of Andrew Mac Brady, bishop and herenech of the two Breifnes during 30 years, quievit 1511.<sup>2</sup>

Cormac Mac Samhradhain, styled bishop in the Breifne, quievit 1511.<sup>3</sup>

BRITANNIA.—Theodorus, bishop of Britannia, quievit 689.<sup>4</sup>

CAISIOL-IORRA.<sup>5</sup>—Bron, bishop of Caisiol-Iorra, in Hy-Fiachrach of the Moy, anno Domini 511.<sup>6</sup> His festival is on the 8th of June.<sup>7</sup>

CAONDRUIM<sup>8</sup> (Forte Aondruim).—Quies of Cronan,<sup>9</sup> bishop of Caondruim, ob. circa annum 639. See Aondruim.

CARN-FURBAIDHE.<sup>10</sup>—Muadan, bishop of Carn-Furbaidhe, March 6 mortuus.<sup>11</sup>

CEANNANUS.<sup>12</sup>—Maolfinnen, son of Nechtan, bishop of Cennanus, comarb of Ultan<sup>13</sup> and of Cairneeh,<sup>14</sup> 967.<sup>15</sup>

CILL-ACHAIDH (OR ACHIDH).<sup>16</sup>—Rechtabra, bishop of Cill-achaidh, 952.<sup>17</sup>

CILL-ACHAIDH-DRAIGHNIGHE.<sup>18</sup>—Dubhartach,<sup>19</sup> bishop of Cill-achaidh, quievit 869.<sup>20</sup>

Bishop Darrtach, from Cill-achaidh-draighnighe.

Mac Erca, bishop of Cill-achaidh.

CILL-AIR.<sup>21</sup>—Aedh Mac Bric, bishop of Cill-air in Meath, and from Sliabh-Liag in Tir-Boghuine, in Cinel-Conaill, quievit anno Christi 588.<sup>22</sup> His festival on 10th November.

CILL-ACHAIDH-DROMA-FOTA.<sup>23</sup>—Sinchell, abbot of Cill-achaidh-droma-fota, i. e. the Elder Sinchell, 548;<sup>24</sup> 330 years was his age.

There were 12 bishops and twelve pilgrims, with many others, in Cill-achaidh-droma-fota, in Ui-Failghe, where Sinchell junior was priest, and Sinchell senior bishop.

baidhe.”

<sup>11</sup> Mart. Taml. and Mart. Doneg.

<sup>12</sup> Kells, county of Meath.

<sup>13</sup> *Ultan*; founder of Ard Breacan, in Meath.

<sup>14</sup> *Cairnech*. St. Cairnech of Tulen, or Dulane, near Kells, in Meath.

<sup>15</sup> Four Masters, Chron. Scot.

<sup>16</sup> *Cill-achaidh*; Killaghy, county of Fermanagh.

<sup>17</sup> IV. M.

<sup>18</sup> *Cill-achaidh-draighnighe*, the same as Cill-Achaidh of note <sup>16</sup>.

<sup>19</sup> *Dubhartach*. This name is written Dubhtach by the Four Masters.

<sup>20</sup> IV. M.

<sup>21</sup> *Cill-air*; Killare, county of Westmeath.

<sup>22</sup> Chron. Scot.; IV. M.

<sup>23</sup> *Cill-achaidh-droma-fota*; Killeigh, King's County.

<sup>24</sup> IV. M.; Chron. Scot. 551.

Cill (פורטע צאירברע in) זאירע.—*Domas Cairbre* episcopus a<sup>1</sup>ta  
Nouembrii 1, do be<sup>2</sup>z ipm cill rin.

Cill air<sup>3</sup>ter.—Ioan (.i. Eóin) episcopus Cille air<sup>3</sup>ter.

Cill ba<sup>4</sup>irrin, pe hE<sup>5</sup>r ruat<sup>6</sup> [atua<sup>6</sup>]. — ba<sup>4</sup>irrinon episcopus,  
8 Ma<sup>4</sup>i.

Cill Char<sup>7</sup>tuig.—I t<sup>7</sup>ir boguine, 6 Ma<sup>7</sup>rta; Carthach episcopus,  
mac Aong<sup>7</sup>ura mic Na<sup>7</sup>érraic, rí<sup>7</sup>g Eogana<sup>7</sup>éta C<sup>7</sup>airil.

Cill bia.—Neman episcopus ó cill bia, 1 Sept.

Cill b<sup>8</sup>racain.—bracan no b<sup>8</sup>recan, episcopus, Apr<sup>8</sup>il 1.

Cill Cele C<sup>9</sup>ri<sup>9</sup>τ.—Cele C<sup>9</sup>ri<sup>9</sup>τ, episcopus ó cill Cele C<sup>9</sup>ri<sup>9</sup>τ in Ib  
Dunéada il La<sup>9</sup>igmb.

Cill Cuanna.—Episcopus P<sup>10</sup>etme<sup>10</sup> ó cill Chuanna, .i. P<sup>10</sup>etme<sup>10</sup> ó  
cill Tuama no Toama.

Cill-cuil<sup>11</sup>inn.—Mac Tail Cille cuilinn; episcopus ep<sup>11</sup>ve, a<sup>11</sup>gur  
Eogan a amm, 548. Ma<sup>11</sup>oi 11.

Suibne mac Se<sup>12</sup>gonan, episcopus a<sup>12</sup>gur rí<sup>12</sup>agloir Cille cuilinn  
962.

Tuathal Ua <sup>13</sup>ar<sup>13</sup>bain, episcopus Cille cuilinn, do ecc 1030.

Cill cun<sup>14</sup>ga.—Da<sup>14</sup>onan episcopus Cille cun<sup>14</sup>ga, 11 Apr<sup>14</sup>il.

Cill da<sup>15</sup> ler.—Sanctan, episcopus, ó cill da<sup>15</sup> ler, 9 I<sup>15</sup>la<sup>15</sup>óí.

Cill duma<sup>16</sup> gh<sup>16</sup>nn.—Mo<sup>16</sup>genog, episcopus, o Cill duma<sup>16</sup> gh<sup>16</sup>nn i  
n<sup>16</sup>ber<sup>16</sup>gri<sup>16</sup>τ b<sup>16</sup>re<sup>16</sup>g, Decemb. 26.

Cill ean<sup>17</sup>ga.—Episcopus <sup>17</sup>Diomba ó Cill ean<sup>17</sup>ga. Cill ep<sup>17</sup>ga, por<sup>17</sup>te  
Cill p<sup>17</sup>or<sup>17</sup>ga.

Cill episcopus Sanctan.—Episcopus Sanctan mac Cantoin rí<sup>18</sup>g  
b<sup>18</sup>re<sup>18</sup>tan.

Cill episcopus <sup>19</sup>Oronan.—Episcopus <sup>19</sup>Oronan i Cill ep<sup>19</sup>uic <sup>19</sup>Oronan.

<sup>1</sup> *Cill . . . ingaire.* The Compiler suggests that this might be "Cill-Cairbre." The Mart. Doneg. commemorates a bishop Cairbre at 1 November, and adds that there was a Cill-Cairbre near Asaroe, in the county of Donegal.

<sup>2</sup> *Cill-airther*; in Ulster.

<sup>3</sup> Kilbarron, county of Donegal.

<sup>4</sup> 21 May, Mart. Donegal and Mart. Taml.

<sup>5</sup> Kilcarr, barony of Banagh, county Donegal.

<sup>6</sup> *Tir-Boghuine.* Now the barony of Banagh, county of Donegal.

<sup>7</sup> 5 Mar., Mart. Doneg. and Mart. Taml.

<sup>8</sup> *Cill-Bia*; not identified.

<sup>9</sup> Mart. Donegal.

<sup>10</sup> 1 May, Mart. Doneg. and Mart. Taml.; and see above under Ara.

<sup>11</sup> *Cill-Cele-Christ.* See under Bothchonais.

<sup>12</sup> *Hy Dunchadha.* See note <sup>10</sup>, p. 90, *supra*.

CILL- (perhaps CAIRBRE) INGAIRE.<sup>1</sup>—Perhaps it is Cairbre, the bishop, who is [commemorated] Nov. 1, that is in this church.

CILL-AIRTHER.<sup>2</sup>—Joain (i. e. John), bishop of Cill-airther.

CILL-BAIRRINN.<sup>3</sup>—To the north of Es-ruadh. Bairrion, bishop, 8 May.<sup>4</sup>

CILL-CARTHAIGH.<sup>5</sup>—In Tir-Boghuine ;<sup>5</sup> 6 March,<sup>6</sup> Carthach, bishop, the son of Aongus, son of Nathfraech, king of the Eoghanacht of Cashel.

CILL-BIA.<sup>8</sup>—Nemhan, bishop of Cill-Bia, 1 September.<sup>9</sup>

CILL BRACAN.—Bracan, or Breacan, bishop, April 1.<sup>10</sup>

CILL-CELE-CHRIST.<sup>11</sup>—Cele-Christ, bishop of Cill Cele-Christ, in Hy Dunchadha,<sup>12</sup> in Leinster.

CILL-CUANA.<sup>13</sup>—Fethmech, bishop of Cill-Cuana, i. e. Fethmech, bishop of Cill-Tuama, or [Cill]-Toama.

CILL-CUILINN.<sup>14</sup>—Mac Tail of Cill-Cuilinn : (he was a bishop, and his name was Eoghan) ; 548.<sup>15</sup> May 11.<sup>16</sup>

Suibhne, son of Segonan, bishop and ruler of Cill-Cuilinn, 962.<sup>17</sup>

Tuathal O'Garvan, bishop of Cill-Cuilinn, died, 1030.<sup>18</sup>

CILL-CUNGA.<sup>19</sup>—Dadnan, bishop of Cill-Cunga, 11 April.<sup>20</sup>

CILL-DA-LES.<sup>21</sup>—Sanctan, bishop of Cill-da-les, 9 May.

CILL-DUMA-GLINN.<sup>22</sup>—Mogenog, bishop of Cill-duma-glinn, in the south of Bregia, December 26.<sup>23</sup>

CILL-EANGA.<sup>24</sup>—Bishop Dioma, from Cill-Eanga. Cill-Erga, forte Cill-Forga.

CILL-ESPUC-SANCTAN.<sup>25</sup>—Bishop Sanctan, son of Canton, king of Britain (i. e. Wales.)

CILL-ESPUC-DRONAN.<sup>26</sup> — Dronán, bishop of Cill-Espuc-Dronau.

<sup>13</sup> *Cill-Cuana. Cill-Tuama.* The former would now be written Kilquan, and the other Kiltuome. There are many places in Ireland bearing these names.

<sup>14</sup> *Cill-Cuilinn* ; Old Kilecullen, county of Kildare.

<sup>15</sup> Four Masters ; 551 Chron. Scot.

<sup>16</sup> May 11 ; *recte* June 11. Mart. Doneg. and Mart. Taml.

<sup>17</sup> IV. M.

<sup>18</sup> IV. M.

<sup>19</sup> *Cill-Cunga* ; not identified.

<sup>20</sup> Mart. Doneg. and Mart. Taml.

<sup>21</sup> *Cill-da-les* ; not identified.

<sup>22</sup> *Cill-Duma-Glinn* ; Kilglynn, barony of Upper Decie, county of Meath.

<sup>23</sup> Mart. Doneg.

<sup>24</sup> *Cill-Eanga.* The Compiler adds, "Cill-erga, forte Cill-forga ;" Killarga, barony of Dromahaire, county of Leitrim.

<sup>25</sup> *Cill-Espuc-Sanctan* ; Kill-Saint-Anne, county of Dublin.

<sup>26</sup> *Cill-Espuc-Dronan* ; not identified.

Cill Dronam. Dronan eppcop ó cill Dronam, Decemb. 12.

Cill Fínnée.—Fínnéeóúuirn, eppcop Cille Fínnée o aé Úuirn in Orraige, Feb. 2.

Cill Foirteern, in Uib Drona. Foirteern eppcop, úirgibal Paτραic, Oct. 11.

Cill foitérbe.—Fec Cuil foitérbe.

Cill fopga no Cill earga.—Fíonnéacó eppcop, Nouemb. 11.

Cill Dpeallan.—Eppcop dpeallan (ataib dá cill Dpeallan i ttip riachrach muaidé), Sept. 7.

Cill Ian.—Eppcop Coó i Cill Ian.

Cill inri.—Cilltin, eppcop, agur an óg (no inžen óg) o Cill inri. Nota.—Cill Cilltin in inri Sdpeobuinn i tír Fiacraó Muaidé; maipib núp na heaglairi rin fop. Nouemb. 1.

Cill maígnenn.—Maígnen eppcop ip abb cille Maígnenn, la taob Aéta cíaé, Decemb. 18.

Cill Mainém.—Eppcop Manéan, no Manéam, i cill. M.

Cill moip Eup.—Cpunnmael eppcop, ab Cille moipe Eup, quieuit 765.

Cill Mume.—Óauib eppcop, Cille Mume, ip aipó eppcop inri bpecan uile, Mar. 1.

Cill Moóuic.—Simplex, eppcop .i. Moóuic ó Cill Moóuic i Soğum, Feb. 12.

Cill pačam.—(Blank in original).

Cill piğmanad in Album. Caimneó abb, Oct. 11.

Cill puaidé.—Colman mac Caébaóa, eppcop Cille puaidé in Óailaraibe, ap brú Loéa Laoiğ in Ultoib, Octob. 16.

<sup>1</sup> *Dronan*. The form Drunan is also suggested by the compiler.

<sup>2</sup> Mart. Doneg.

<sup>3</sup> Killiuny, in the parish and barony of Kells, county of Kilkenny.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Idrone, county of Carlow.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Killarga, county of Leitrim.

<sup>8</sup> Nov. 11, *recte* 12; Mart. Doneg.

<sup>9</sup> *Tir-Fiachrach*. Now the barony of

Tireragh, county of Sligo.

<sup>10</sup> 17, Mart. Doneg.

<sup>11</sup> *Cill Insi*. See text.

<sup>12</sup> *Inis-Sgreobuinn*, otherwise Eiscir-abhann, now Inisherone, in the parish of Kilglass, barony of Tireragh, and county of Sligo.

<sup>13</sup> Mart. Doneg.

<sup>14</sup> Kilmainham, near Dublin.

<sup>15</sup> Mart. Doneg.

<sup>16</sup> Kilmanaghan, barony of Kilecoursey,

CILL-DRONAN. Dronan,<sup>1</sup> bishop, from Cill-Dronan, December 12.<sup>2</sup>

CILL-FHINNHCÉ.<sup>3</sup>—Finnchad, bishop of Cill-Fhinneche, from Aith-duirn, in Ossory, Feb. 2.<sup>4</sup>

CILL-FORTCHERN IN UI-DRONA.<sup>5</sup>—Fortchern, bishop, disciple of Patrick, Oct. 11.<sup>6</sup>

CILL-FOITHIRBHE. See Cuil-Foithirbhe.

CILL-FORGA, OR CILL-EARGA.<sup>7</sup>—Finnchad, bishop, Nov. 11.<sup>5</sup>

CILL-GREALLAN.—Greallan, bishop (there are two Cill-Greallans in Tir-Fiachra<sup>9</sup> of the Moy), Sept. 7.<sup>10</sup>

CILL-IAN.—Bishop Aedh, of Kill-Ian.

CILL-INSI.<sup>11</sup>—Ailltin, bishop, and the virgin (or the young maiden) of Cill-insi. Nov. 1.<sup>12</sup>

NOTE.—Ailltin's church is in Inis-Sgreobbhuinn,<sup>13</sup> in Tir-Fiachra of the Moy. The walls of that church are still in existence.

CILL-MAIGHNEN.<sup>14</sup>—Maighnen, bishop and abbot of Cill-Maighneen near Dublin, Dec. 18.<sup>15</sup>

CILL-MAINCHIN.<sup>16</sup>—Bishop Manchan, or Mainchin, in Cill-Manchan.

CILL-MOR-ENIR.<sup>17</sup>—Crunmael, bishop, abbot of Cill-mor-Enir, qui-  
evit 765.<sup>18</sup>

CILL-MUINE.<sup>19</sup>—David, bishop of Cill-Muine, and archbishop of the isle of Britain, Mar. 3.<sup>20</sup>

CILL-MODIUT.<sup>21</sup>—Simplex, bishop, i. e., Modiut of Kill-modiut in Soghan,<sup>22</sup> Feb. 12.<sup>23</sup>

CILL-RATHAIN.—(Blank in original.)

CILL-RIGHMANAD, IN ALBA.<sup>24</sup>—Cainnech,<sup>25</sup> abbot, October 11.<sup>26</sup>

CILL-RUADH.<sup>27</sup>—Colman, son of Cathbadh, bishop of Cill-ruadh in Dal-Araidhe, on the brink of Loch-Laegh<sup>28</sup> in Uladh, Oct. 16.<sup>29</sup>

King's Co.

<sup>17</sup> Kilmore, three miles east of Armagh.

<sup>15</sup> Four Masters.

<sup>19</sup> *Cill-Muine*; St. David's, Wales.

<sup>20</sup> Mart. Doneg.

<sup>21</sup> Kilmude, in Hy-Many.

<sup>22</sup> *Soghan*, in Hy-Many, the district of the enslaved tribes, near the Suck.

<sup>23</sup> Mart. Doneg.

<sup>24</sup> *Cill-Righmanad*, in *Alba*; St. Andrew's, Scotland.

<sup>25</sup> *Cuinnech*. St. Canice of Achadhbo, Queen's County; also founder of Cill-Cainnigh, i. e. Kilkenny.

<sup>26</sup> Mart. Doneg. and Mart. Taml.

<sup>27</sup> Kilroot, barony of Lower Belfast, county of Antrim.

<sup>28</sup> *Loch-Laegh*, the ancient name of Belfast Lough, which Adamnan Latinizes *Stagnum Lacus Vituli*. See Reeves' "Adamnan."

<sup>29</sup> Mart. Doneg. and Taml.

Cill Sganbuil. no cill bian. Pēp̄gyp eppcop Cille Sganbuil, no bian ; aȝyp ip p̄iōp̄ p̄m.

Cill Sȝipe. Ροβαρτᾱς (P̄ionȝlaur̄i), eppcop; Conull eppcop Cille p̄ȝipe, 865.

Cill plebe. P̄iace (eppcop Slebte) cille plebe.

Cill T̄iōll. Eppcop P̄oircedal (i cill T̄iōil), mac Tail, mic Deȝa, mic Cuip̄e mic Luȝdōc̄. Seēt nepcop cille T̄iōil, no b̄poma T̄iōil, Nouemb. 1.

Cill tuama (no toama). Himm̄d eppcop cille tuama. I M̄iōe. Nouemb. 13. P̄ec cill Cuanna.

Cill Uparille. Uuaparille, eppcop, mac ua Ūaip̄d. Aug. 27. C̄ta cill Uparille a Laȝm̄b.

Cenel Eoȝam. Caēaraē mac Ailche, eppcop cenel Eoȝam, 946. P̄ec t̄ip̄ Eoȝam.

Ua Cobēaiȝ, ap̄d eppcop cenel Eoȝam, queiuit, 1173.

ȝiolla an c̄om̄d̄ed Ua Cep̄ballam, eppcop ēipe Eōȝuin, 1279.

P̄loip̄in̄t Ua Cep̄ballam, eppcop ēipe hEoȝam, queiuit, 1293.

C̄ind ȝalapat. Iolan, eppcop C̄ind ȝalapat, queiuit, 687.

C̄ind ȝapad. Daniel eppcop, anno 659; Feb. 18. C̄ta Cill ȝapad an̄d, et cetera.

blāan eppcop ó c̄ind ȝapad, i nȝallȝaoidelaib; Ūubblāan a p̄p̄iom cātaoir; ip̄ de ȝaip̄ter “blāan bliadaē b̄petan.” Aug. 10.

C̄inpiolaiȝ. Ant̄ eppcop Ua Caēt̄tam, i. ap̄d eppcop Ua Cenp̄elaiȝ, queiuit, 1135.

Iop̄ēp̄ Ua hC̄lēda, eppcop Ua cC̄inpiolaiȝ, 1183.

C̄lochor, P̄ilip, Mar. 4.

C̄ilill eppcop, queiuit, 867.

<sup>1</sup> Not identified.

<sup>2</sup> Killaakeery, co. Meath.

<sup>3</sup> Four Masters; and 867, Chron. Scot.

<sup>4</sup> *Cill-sleibhe*. This is apparently a mistake, for *Cill-slebhte*, or Slatey, in the Queen's Co., as *Cill-sleibhe* is Killeavy, Co. Armagh.

<sup>5</sup> Probably Kiltel, barony of Salt, Co. Kildare.

<sup>6</sup> Mart. Doneg.

<sup>7</sup> Kiltome, barony of Fore, Co. Westmeath.

<sup>8</sup> Mart. Doneg.

<sup>9</sup> Killosey, near Naas, Co. Kildare.

<sup>10</sup> Mart. Doneg.

<sup>11</sup> *Cinil-Eghain*, i. e. the diocese of Derry.

<sup>12</sup> Four Masters.

<sup>13</sup> O' Coffey. Ua Cobhthaigh. His Christian name was Murrough (Muredhach).

<sup>14</sup> IV. M.; and Ann. Loch-Cé.

<sup>15</sup> *Gilla-an-Choindedh*. This is Latinized Germanus by Ware.

CILL-SGANDAIL, or CILL-BIAN.<sup>1</sup>—Fergus, bishop of Cill-Sgandail, or Cill-Bian, and that is true.

CILL-SGIRE.<sup>2</sup>—Robhartach of Finglas, bishop; Conall, bishop of Cill-Sgire, ob. 865.<sup>3</sup>

CILL-SLEBHE.<sup>4</sup>—Fiach (bishop of Sleibhte) of Cill-Slebhe.

CILL-TIDIL.<sup>5</sup>—Bishop Foirceadal of Cill-Tidil, son of Tal, son of Dega, son of Core, son of Lughaidh. The seven bishops of Cill-Tidil (or Druim Tidil), Nov. 1.<sup>6</sup>

CILL-TUAMA (or TOMA).<sup>7</sup>—Ninnidh, bishop of Cill-Tuama in Meath, Nov. 13.<sup>8</sup> See Cill-Cuanna.

CILL-USAILLE.<sup>9</sup>—Usaille (Auxilius), bishop, son of Ua Baird, Aug. 27.<sup>10</sup> Cill-Usaille is in Leinster.

CENEL-EOGHAIN.—Cathasach, son of Ailche, bishop of Cenel-Eoghain,<sup>11</sup> 946.<sup>12</sup>

O' Coffey,<sup>13</sup> archbishop of Cenel-Eoghain, quievit 1173.<sup>14</sup>

Gilla-an-Choimdedh O' Carolan,<sup>15</sup> bishop of Tir-Eoghain, 1279.<sup>16</sup>

Florence O' Carolan, bishop of Tir-Eoghain, quievit 1293.<sup>17</sup>

CIND-GALARAT.<sup>18</sup>—Iolan, bishop of Cinn-Galarat, went to his rest 687.<sup>19</sup>

CIND-GARAD.<sup>20</sup>—Daniel, bishop of, A°. 659,<sup>21</sup> 18 Feb.<sup>22</sup> There is a Cill-Garad, &c.

Blaan, bishop, from Cinn-Garad in Gall Gaoidhela. Dunblane is its chief city. He is named Blaan the virtuous of Britain, Aug. 10.<sup>23</sup>

CINNSIOLAIGH.<sup>24</sup>—The bishop O'Caettain, i. e., the chief bishop of Hy-Cinnsiolaigh, quievit 1135.<sup>25</sup>

Joseph O'Hea, bishop of Hy-Cinnsiolaigh, 1183.<sup>26</sup>

CLOCHAR. Philip,<sup>27</sup> March 4.

Ailill, bishop, quievit 867.<sup>28</sup>

<sup>16</sup> Four Masters, and Ann. Loch-Ce.

<sup>17</sup> IV. M., and Ann. Loch-Cé.

<sup>18</sup> *Cind-galarat*. This is a mistake for Cind-garad, or Cenn-garad. It is written Cinngarad in the Chron. Scot., but Cindgalarat by Tigernach.

<sup>19</sup> 688, IV. M.; 685, Chron. Scot.

<sup>20</sup> Kingarth, Bute, Scotland.

<sup>21</sup> IV. M.; 656-660, Chron. Scot.

<sup>22</sup> Mart. Doneg. and Mart. Taml.

<sup>23</sup> Mart. Doneg. and Mart. Taml.

<sup>24</sup> *Cinnsiolaigh*. *Rectè* Hy-Cinnsiolaigh. Now the diocese of Ferns.

<sup>25</sup> Four Masters.

<sup>26</sup> IV. M.; Ann. Loch-Cé.

<sup>27</sup> Philip. In the Mart. Doneg. he is Philip of Cluain-Bainb; and in the Mart. Taml. the place is called Clochar-Bainni.

<sup>28</sup> IV. M.

Cluain aircen. Eppcop Luḡad̄ a ccluain Aircen a Laiḡoir,  
Oct. 6.

Cluain bamb. D̄ilip eppcop Cluana bamb, no naoim̄ eppcop  
ó Chlōcor, Mart. 4.

Cluain caoin. Aruim eppcop Cluana caoin, Aug. 4.

Cluain Conaire tomam. Maomenn eppcop i ccluain Conaire  
tomam, i ττωαιρḡερετ Ua p̄Paolain, Sept. 16.

Cluain cua. un. neppcop Cluana cua, Oct. 3.

Cluain croma. Oppbran eppcop Cluana croma, quieuit 747.

Laḡaire eppcop Cluana croma, Nou. 10.

Cluain cīonē. Cellad̄ mac Eporain, eppcop Cluana heid̄nē,  
940.

Muiread̄ Ua Concābair, eppcop. aḡur comarba Fionntain  
Cluana heid̄m̄ē, 970.

Tiobraid̄e, eppcop Cluana heid̄m̄ē, 909.

Fionntain corad̄, eppcop cluana p̄erta brenaim̄b, aḡur a  
ccluain heid̄nēc beor, Feb. 21.

Mun̄da, eppcop aḡur ab Cluana heid̄m̄ē i Laoiḡir; anno D̄o  
mini an tan t̄eḡda, 634. Oct. 21.

Cluain eoir. T̄iḡernad̄ mac Cairr̄ri, p̄anc̄tur eppcopur  
Cluana eoir, quieuit 548; Apr̄il 4.

Caencom̄rac mac Cairr̄ain, sui eppcop, aḡur ab Cluana heo-  
air, 961.

Flair̄ber̄tad̄ Ua Cet̄nen, comarba T̄iḡear̄naiḡ, p̄enoir aḡur  
sui eppcop, do ḡom̄ ó p̄eraib̄ b̄r̄eḡ. aḡur a écc iarr̄in ina éill p̄én  
a cCluain Eoir, 1012.

Cluain eaim̄um. Ail̄ill (eppcop Ār̄omācā anno C̄ir̄icti 535);  
al̄itep eppcop Cluana em̄um.

Cluain p̄ota. Eppcop Et̄c̄en (ó cluain p̄ota) mac Main̄e  
ecc̄ip do p̄iol Concābair ab̄rac puad̄.

<sup>1</sup> Clonkeen, Queen's Co.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> *Cluain-bainbh*. Not identified.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Clonkeen, Co. Louth.

<sup>6</sup> August 1. Mart. Doneg. and Mart.  
Taml.

<sup>7</sup> Cloncurry, Co. Kildare.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> *Cluain-Cua*; in the Queen's Co.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> Clooncruff, near Elphin, Co. Ros-  
common.

<sup>12</sup> Four Masters.

<sup>13</sup> Mart. Doneg.

<sup>14</sup> Clonenagh, Queen's Co.

<sup>15</sup> IV. M.

<sup>16</sup> IV. M.



CLUAIN-AITCHEN.<sup>1</sup>—Bishop Lugach, in Cluain-Aitchenn in Leix, Oct. 6.<sup>2</sup>

CLUAIN-BAINBH.<sup>3</sup>—Philip, bishop of Cluain-bainbh, or holy bishop of Clogher, March 4.<sup>4</sup>

CLUAIN-CAIN.<sup>5</sup>—Arain, bishop of Cluain-Cain, Aug. 4.<sup>6</sup>

CLUAIN-CONAIRE-TOMAIN.<sup>7</sup>—Maoinen, bishop in Cluain-Conaire-Tomain, in the north of Hy-Faolain, September 16.<sup>8</sup>

CLUAIN-CUA.<sup>9</sup>—Seven bishops of Cluain-Cua, Oct. 3.<sup>10</sup>

CLUAIN-CREMHA.<sup>11</sup>—Ossbran, bishop of Cluain-cremha, rested 747.<sup>12</sup>

Laeghaire, bishop of Cluain-cremha, Nov. 10.<sup>13</sup>

CLUAIN-EIDHNECH.<sup>14</sup>—Cellach, son of Eporan, bishop of Cluain-eidhnech, 940.<sup>15</sup>

Muredhach O'Conchobhair, bishop, and comarb of Finntan of Cluain-eidhnech, 970.<sup>16</sup>

Tiobraide, bishop of Cluain-eidhnech, 909.

Finntan Corach, bishop of Clonfert-Brendan, and at Cluain-eidnech also, Feb. 21.<sup>17</sup>

Munda, bishop and abbot of Cluain-eidnech, in Laighis; in A. D. 634<sup>18</sup> he died, Oct. 21.<sup>19</sup>

CLUAIN-EOIS.<sup>20</sup>—Tighernach, son of Cairbre, holy bishop of Cluain-eois, quievit 548,<sup>21</sup> April 4.<sup>22</sup>

Caencomrac, son of Carran, eminent bishop and abbot of Cluain-eois, 961.<sup>23</sup>

Flaithbheartach O'Cetnen, comarb of Tighernach, a senior, and distinguished bishop, was wounded by the men of Bregia,<sup>24</sup> and he died afterwards in his own church at Cluain-eois, 1012.<sup>25</sup>

CLUAIN-EAMHUIN.<sup>26</sup>—Aillill, bishop of Armagh, A. D. 535<sup>27</sup>; otherwise bishop of Cluain-Eamhuin.

CLUAIN-FOTA.<sup>28</sup>—Bishop Etchen (from Cluain-fota), son of Maine the poet, of the race of Conchobar Abrat-ruadh.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> Four Masters. Chron. Scot.

<sup>19</sup> Mart. Doneg. and Mart. Taml.

<sup>20</sup> Clones, Co. Monaghan.

<sup>21</sup> IV. M. 545 Chron. Scot.; 550 Keating.

<sup>22</sup> Mart Doneg. and Mart. Taml.

<sup>23</sup> Chron. Scot., IV. M., and Ann. Ult.

<sup>24</sup> *Bregia*. The Annals generally attribute this violence to the men of Breifne.

<sup>25</sup> Chron. Scot.; Ann. Ult.; and Four Masters.

<sup>26</sup> Cloonowen, Co. Roscommon.

<sup>27</sup> IV. M. Chron. Scot.

<sup>28</sup> Clonfad, bar. of Farbill, Co. Westmeath.

Nota. Etchen eppcop cluana pōta baodam aba, floruit circa annum 576.

Cluain pōda pēpa bile. Etchen eppcop (Cluana pōda pēpa bile i Mfōe); aré τυς θραδα παζαρτ ar Colum cille, Feb. 11.

Cluain pōda pīne. Senac̄ eppcop ó Cluain pōda pīne a pēpaiḃ tulach .i. Cluain pōda Libren; comarba Pinnen cluana heparḃ, aζur a berzebul, in Senac̄ eppcop pō.

Cluain mōp. Eppcop Colman ó Cluain mōp.

Cluain pōrta. berchan eppcop aζur pāiḃ ó Cluain pōrta, in ḃ Pailze, Dec. 4.

Cluain uair. Iopēp eppcop cluana uair, 839.

Comann. Corθραc̄ mac Maoilmocairze, eppcop τιζε Moóa aζur na cComann, 951.

Conmaicne. Maelpeac̄luinn ó Pēpθal, eppcop Conmaicne, quieit 1307.

Craob̄ θpellan, eppcop θpellan, pēp. 7.

Cruac̄an bpi Éle. Mac Caille, eppcop, aζur i ceppacain bpi Éle in ḃ Pailze ata a cell, 489.

Cúil bendc̄air. Eppcop Luθac̄ i ccuil bendc̄air. oct. 6.

Cúil bpacam. Marθain eppcop i ccuil bpacam in ḃ Pailze .i. i τtuair da maige.

Cuil corpa. Senac̄ mac Cem, aζur Spapan, aζur Sencell aζur bpuidiuczin, u. eppcop aζur Aitecaeni aζur eppcop mac Cairēin, aζur Conlaoz̄ aζur bpiθiḃ i cCuil corpa.

Cuil (cill, no) cluain pōt̄irpbe no pōt̄airpbe no puit̄irpbe. Naci eppcop, auz. 1; mac Senuiθ̄.

<sup>1</sup> The same place as the preceding.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Clonfad, bar. of Fartullagh, Co. Westmeath.

<sup>4</sup> *Senach*. His festival is set down in the Calendar at August 21.

<sup>5</sup> *Cluain-mor*. There are so many places of this name, that it would be useless, without further evidence, attempting to identify the one here referred to.

<sup>6</sup> Clonsost. King's County.

<sup>7</sup> Mart. Doneg.

<sup>8</sup> *Cluain-uais*; the same as Cluain-Eois, q. v.

<sup>9</sup> Four Mast.; Chron. Scot.; Ann. Ul.

<sup>10</sup> *Comann*; otherwise na tpi Comann, the Three Comanns; three septs anciently settled in the district comprising the southern part of the Queen's Co., and the northern part of Kilkenny.

<sup>11</sup> IV. M.

<sup>12</sup> *Conmaicne*; i. e. the bishoprick of Ardagh.

NOTE: Etchen, bishop of Cluain-fota-Baodan-aba, floruit circa annum 576.

CLUAIN-FODA-FERA-BILE.<sup>1</sup>—Etchen, bishop (of Cluain-foda-Fera-bile, in Meath). It was he that conferred the grade of priest on Colum Cille, Feb. 11.<sup>2</sup>

CLUAIN-FODA-FINE.<sup>3</sup>—Senach, bishop, from Cluain-foda-fine, in Fera-tulach, i. e., Cluain-foda-Librein. The comarb of Finnen of Clonard, and his disciple, was this bishop Senach.<sup>4</sup>

CLUAIN-MÓR.<sup>5</sup>—Bishop Colman of Clonmore.

CLUAIN-SOSTA.<sup>6</sup>—Berchan, bishop and prophet, from Cluain-sosta in Offaly, Dec. 4.<sup>7</sup>

CLUAIN-UAIS.<sup>8</sup>—Joseph, bishop of Cluain-uais, 839.<sup>9</sup>

COMANN.<sup>10</sup>—Cosgrach, son of Maolcairge, bishop of Tech-Mochua (Timohoe), and the Comanns, 951.<sup>11</sup>

CONMAICNE.<sup>12</sup>—Maelseachluin O'Ferrall, bishop of Conmaicne, quievit 1307.<sup>13</sup>

CRAOBH-GRELLAIN.<sup>14</sup>—Bishop Grellan, 7 September.<sup>15</sup>

CRUACHAN-BRI-ELE.<sup>16</sup>—Mac Caille, bishop, (and in Cruachan-Bri-Ele in Offaly his church is), 489.<sup>17</sup>

CUIL-BENDCHAIR.<sup>18</sup>—Bishop Lugach of Cuil-Bendchair, Oct. 6.

CUIL-BRACAIN.<sup>19</sup>—Martin, bishop of Cuil-Bracan in Offaly, i. e. in Tuath-da-mhaighe.<sup>20</sup>

CUIL-CORRA.<sup>21</sup>—Senach, son of Ecin, and Srafan, and Senehell, and Brodigan—five bishops<sup>22</sup>—and Aitecaem, and Bishop Mac Cairthin, and Conlaogh, and Brigid, in Cuil-Corra.

CUIL-(Cill, or Cluain)-FOITHIRBE (or Fothairbe, or Fuithirbe<sup>23</sup>).—Nathi, bishop, Aug. 1; the son of Senagh.

<sup>13</sup> Four Masters; Ann. Loch Co.

<sup>14</sup> *Craobh-Grellan*; probably Creeve, bar. of Ballymoe, Co. Roscommon.

<sup>15</sup> *Sept.* St. Grellan's festival is set down in Mart. Doneg. at Nov. 10.

<sup>16</sup> Croghan, in the bar. of Lower Philipstown, King's Co.

<sup>17</sup> IV. M.; 487, Chron. Scot.

<sup>18</sup> *Cuil-Bendchair*. Probably Coolbanagher, in the barony of Portnahinch, and Queen's County. The Mart. Doneg. adds, that probably Lugach was either of this place or of another Coolbanagher

“on the brink of Loch Erne.”

<sup>19</sup> Coolbraeken, King's Co.

<sup>20</sup> *Tuath-da-mhaighe* (Anglicè Tuomoy); i. e. “the district of the two plains.” This district included the present barony of Warrenstown and a large portion of the adjoining district, in the north of the King's County.

<sup>21</sup> Coolarn, near Galtrim, Co. Meath.

<sup>22</sup> *Five bishops*. Only four are enumerated.

<sup>23</sup> See *Cuil-Sacaille*.

Cuil Raéain. Cairpre, eppcop, ó Cuil raéain, Nou. 11.

Cuil racaille. Naéi eppcop éuile Foéairbe, no cuile Sacaille, aug. 1.

Daímúir. Siollan, eppcop Daímúir.

Daírúir. Pachtua, eppcop aóur ab Daírúir, aug. 14.

Daíre éalgaig. Caoncompac mac Maolúidir, eppcop aóur ab Daíre Calgaig, 927.

Maolfinnen, rui eppcop Daíre Calgaig, 948.

Daíre Lúrain. Lúrech (.i. Lúrech), duanaire ó Daíre Lúrain in Ultaib, eppcop, feb. 17.

Lúrain, eppcop, ó Daíre Lúrain, oct. 24.

Daíre mor. Colman, eppcop, 20 maoi; July 31, Colman eppcop.

Daímliag. Cianan eppcop Daímliag i mbreáib; ar do euc Paeraic a íorpeala; floruit, 488.

Feróur eppcop Daímliag, quieuit, 772.

Colman eppcop Daímliag aóur Lúra, quieuit 902 (Colman ríribnó).

Caoncompac, eppcop Daímliag, 941.

Fionchar, eppcop Daímliag, 918.

Giolla Mochua, mac Caméuarta, eppcop Daímliag, quieuit 1117.

Tuaéal mac Oenecain, eppcop Daímliag, quieuit 927.

Ceeté eppcop (ó domnach Saírúge aó Daímliag Cianan), June 16.

Darúia. Cormac Ua Liaéain, ab Darúiaíge, aóur eppcop, anno Cúirt 868; June 21.

Dealgae. Occúir hÉgnaió eppcop dealgae, 837.

Deógep Epenn. Giolla na naeín Ua Muiréepaig, uapar eppcop deógep Epenn, penoir oig craibdech égne, deec 1149.

<sup>1</sup> Coleraine, Co. Londonderry.

<sup>2</sup> Mart. Doneg.

<sup>3</sup> *Cuil-Sacaille*; not identified.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Devenish Island, in Loch Erne.

<sup>6</sup> *Dairinis*; Molana, Co. Waterford.

<sup>7</sup> Mart. Doneg. and Mart. Taml.

<sup>8</sup> Londonderry.

<sup>9</sup> Four Masters.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> Oct. 28. Mart. Doneg.

<sup>12</sup> Derrimore, in Eliogarty, Co. Tipperary.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Duleck, Co. Meath.

<sup>15</sup> Ob. 486; Chron. Scot.

<sup>16</sup> Four Masters; Ann. Ul. 782.

<sup>17</sup> 902, IV. M.; 906, Chron. Scot.

CUIL-RATHAIN.<sup>1</sup>—Cairbre, bishop of Cuil-Rathain, Nov. 11.<sup>2</sup>

CUIL-SACAILLE.<sup>3</sup>—Nathi, bishop of Cuil-Fothairbe, or Cuil-Sacaille, August 1.<sup>4</sup>

DAIMHINIS.<sup>5</sup>—Siollan, bishop of Daimhinis.

DAIRINIS.<sup>6</sup>—Fahtna, bishop and abbot of Dairinis, Aug. 14.<sup>7</sup>

DAIRE-CALGAIGH.<sup>8</sup>—Caencomhrac, son of Maoluidhir, bishop and abbot of Daire-Calgaigh, 927.

Maolfinnen, distinguished bishop of Daire-Calgaigh, 948.<sup>9</sup>

DAIRE-LURAIN.<sup>10</sup>—Lurech (i. e. Luirech), poet, from Daire-Lurain in Ulster, bishop, Feb. 17.<sup>11</sup>

Luran, bishop of Daire-Lurain, Oct. 24.

DOIRE-MOR.<sup>12</sup>—Colman, bishop, 20 May;<sup>13</sup> July 11, Colman, bishop.

DAIMHLIAG.<sup>14</sup>—Cianan, bishop of Daimhliag in Bregia. It was to him Patrick gave his Gospel: floruit 488.<sup>15</sup>

Fergus, bishop of Daimhliag, quievit 772.<sup>16</sup>

Colman, bishop of Daimhliag, quievit 902.<sup>17</sup> (Colman the scribe).

Caencomhrac, bishop of Daimhliag, 941.<sup>18</sup>

Fionnchar, bishop of Daimhliag, 918.<sup>19</sup>

Gilla-Mochua, son of Camchuart, bishop of Daimhliag, quievit 1117.<sup>20</sup>

Tuathal, son of Aenacan,<sup>21</sup> bishop of Daimhliag, quievit 927.<sup>22</sup>

Cethech, bishop, (from Domnach-Sairighe<sup>23</sup> at Daimhliag-Cianain), June 16.<sup>24</sup>

DARMHAGH.<sup>25</sup>—Cormac Ua Liathan, abbot of Darmhagh, bishop, anno Christi 865,<sup>26</sup> June 21.<sup>27</sup>

DELGAE.<sup>28</sup>—The slaying of Egnach, bishop of Delga, 837.<sup>29</sup>

DESGERT-ERENN.<sup>30</sup>—Giolla-na-naemh O'Muirheartaigh, the noble bishop of the south of Erin, a virgin, pious, wise elder, died 1149.<sup>31</sup>

<sup>15</sup> Four Masters.

<sup>19</sup> 918, IV. M.; Chron. Scot.

<sup>20</sup> IV. M.

<sup>21</sup> *Son of Aenacan*. He is called O'Encain in the Chron. Scot.

<sup>22</sup> IV. M., and Chron. Scot.

<sup>23</sup> *Domnach-Sairighe*. Donaghseery, near Duleek, Co. Meath.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

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<sup>25</sup> *Darmhagh*. Durrow, King's Co.

<sup>26</sup> Four Masters. 867, Chron. Scot.

<sup>27</sup> June 21. Mart. Doneg, Taml., and Mar. Gor.

<sup>28</sup> *Dealgae*. Kildalkey, Co. Meath.

<sup>29</sup> IV. M.

<sup>30</sup> *Desgert-Erenn*. South of Erin, i. e. the diocese of Cloyne.

<sup>31</sup> IV. M.

Ɔiriorc Ɔiarmaða. Ɔiarmað aua Āēða rom), eppcop o Ɔiriorc Ɔiarmaða in Ɔib MuireāƆaiġ, June 21.

Cumrāð mac Ɔerepo aġur Maonach mac Soiteðaiġ, ða eppcop Ɔiriorc Ɔiarmaða, ðo ecc 842.

Muirġer eppcop Ɔiriorc Ɔiarmaða, quieuit 895.

Ua ġabarð, rui eppcop Ɔiriorc Ɔiarmaða, ðo ecc 1038.

Ɔiriorc ƆularƆaiġ.—ƆularƆaiġ mac Ɔric, eppcop eluana hƆirairð i Miðe, ir ó Ɔiriorc ƆularƆaiġ in Ɔb Ɔailġe, anno 778, Marta 29.

Ɔiriorc Ɔola.—Ɔola, eppcop ó Ɔiriorc Ɔola in UaġƆar Ɔail cƆair, Mar. 30.

Ɔomnaġ mic Ɔaiġbe; .i. Ɔomnac mór mic Ɔaiġbe; eppcop Etheppn. May 27.

Ɔomnaġ pebe.—Eppcop Ɔamlachta mðomnaġ pebe.

Ɔomnaġ moir Mairġe epe.—Ɔianach eppcop Ɔomnaġ móir Mairġe epe, Jan. 16.

Ɔomnaġ mór Ɔolmairġe. Seġt neppcop Ɔomnaġ moir Ɔolmairġe, Aug. 23.

Ɔomnaġ moir muirġe Ɔamairne. Ɔare eppcop Ɔomnaġ moir Mairġe Ɔamairne, no Mairġe Ɔoba, Sept. 17.

Ɔomnaġ mór Seġnaill.—Seġnaill .i. Secunðmur, eppcór, Noŕ. 27.

Ɔomnaġ moir muirġe Ɔuaðab.—Ɔare eppcop, Oct. 27.

Ɔ. Ɔaoiðe.—Ɔaoi eppcop, Oct. 24.

Ɔ. Muirġe Ɔoba.—Ɔare eppcop, Oct. 27.

Ɔ. Sauiġe.—Cetech eppcop, June 16.

Ɔpum airbeulaiġ.—Uu. Neppcop Ɔroma airbeulaiġ, Jan. 15.

<sup>1</sup> Castledermot, Co. Kildare.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Four Masters; Ann. Ult.

<sup>4</sup> IV. M.

<sup>5</sup> IV. M.

<sup>6</sup> *Disert-Fulartaigh*. Dysart, barony of Carbury, county of Kildare.

<sup>7</sup> 774; IV. M.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> *Disert-Tola*. Dysart O'Dea, county of Clare.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> *Domhnach-mic-Laithbhe*. In the

Mart. Doneg. it is stated that this church was in Mughdhorna, now the barony of Cremorne, county of Monaghan; but Dr. O'Donovan suggests (IV. M. 1150, note) that it may be the Donaghmore near Slane.

<sup>12</sup> Mart. Doneg. and Mart. Taml.

<sup>13</sup> *Domhnach-Febe*. Not identified. The entry seems defective.

<sup>14</sup> *Domhnach-mor of Magh Ere*. Not identified.

<sup>15</sup> Mart. Doneg. and Mart. Taml.

<sup>16</sup> See under Aolmagh.

DISERT-DIARMADA.<sup>1</sup>—Diarmuid (descendant of Aedh Rou), bishop of Disert-Diarmada in Hy-Muiredhaigh, June 21.<sup>2</sup>

Cumsadh, son of Derer, and Maonach, son of Soitedach, two bishops of Disert-Diarmada, died 842.<sup>3</sup>

Maurice, bishop of Disert-Diarmada, quievit 895.<sup>4</sup>

O'Gabhaidh, a distinguished bishop of Disert-Diarmada, died 1038.<sup>5</sup>

DISERT-FULARTAIGH.<sup>6</sup>—Fulartach, son of Bree, bishop of Clonard, in Meath, and from Disert-Fulartaigh in Offaly, 778,<sup>7</sup> March 29.<sup>8</sup>

DISERT-TOLA.<sup>9</sup>—Tola, bishop, from Disert-Tola, in upper Dal-Cais, March 30.<sup>10</sup>

DOMHNACH-MIC-LAITHBHE,<sup>11</sup> i.e. Domnach-mor-mic-Laithbhe. Bishop Ethern, May 27.<sup>12</sup>

DOMHNACH-FEBE.<sup>13</sup>—The Bishop of Tamhlacht (*sic*), in Domhnach-Febe.

DOMHNACH-MÓR OF MAGH-ERE.<sup>14</sup>—Dianach, bishop of Domhnach-mor of Magh-Ere, January 16.<sup>15</sup>

DOMHNACH-MÓR-AOLMAIGHE.<sup>16</sup>—The seven bishops of Domhnach-mór-Aolmaighe, August 23.<sup>17</sup>

DOMHNACH-MOR OF MAGH-DAMHAIRNE.<sup>18</sup>—Eare, bishop of Domhnach-mor of Magh-Damhairne, or of Magh-Cobha, September 17.<sup>19</sup>

DOMHNACH-MOR-SECHNAILL.<sup>20</sup>—Sechnall, i. e. Secundinus, bishop, Nov. 27.<sup>21</sup>

DOMHNACH-MÓR OF MAGH-LUADADH.<sup>22</sup>—Eare, bishop, Oct. 27.<sup>23</sup>

DOMHNACH-CAOIDE.<sup>24</sup>—Caoite, bishop, Oct. 24.<sup>25</sup>

DOMHNACH-MAIGHE-COBHA.<sup>26</sup>—Eare, bishop, Oct. 27.<sup>27</sup>

DOMHNACH-SAIRIGHE.<sup>28</sup>—Cethech, bishop, June 16.<sup>29</sup>

DRUIM-AIRBHELAIGH.<sup>30</sup>—The seven bishops of Druim-Airbhelaigh, Jan. 15.<sup>31</sup>

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> *Domhnach-mor o Magh-Damairne*. Magh-Damairne is now Magheramorne, county of Antrim. See under Domhnach-Maighe-Cobha.

<sup>19</sup> Mart. Doneg. and Mart. Taml.

<sup>20</sup> *Domnach-mor-Sechnall*. Dunshauglin, county of Meath.

<sup>21</sup> Mart. Doneg.

<sup>22</sup> Donaghmore, barony of Salt, county of Kildare.

<sup>23</sup> Mart. Doneg. and Mart. Taml.

<sup>24</sup> Donaghady, county of Tyrone.

<sup>25</sup> Mart. Doneg. and Mart. Taml.

<sup>26</sup> Donaghmore, barony of Upper Iveagh, county of Down.

<sup>27</sup> See under Domhnach-mor of Magh-Damhairne.

<sup>28</sup> Near Duleek, county of Meath.

<sup>29</sup> See under Daimhliag.

<sup>30</sup> Drumreilly, county of Leitrim.

<sup>31</sup> Mart. Doneg. and Mart. Taml.

Óruim beirtach.—Nem eppcop Óroma beirtaig, Feb. 18.  
Clongur eppcop Óroma beirtaig, Feb. 18.

Ó. Cuihinn.—bairrionn eppcop, May 21.

Ó. Crema.—Óura (no Óuran) eppcop, Feb. 6.

Ó. da leáir.—Cuihin foda mac Fiaéna, eppcop, Nou. 12.

Ó. Dallain.—Nem eppcop, May 3.

Ó. Eanuiġ.—Fionnán, eppcop May 17.

Ó. Fer, no Feri.—Fionnán eppcop rempraite, May 17.

Óruim gobla.—Fiaec Slebte, eppcop.

Óruim Feartain.—Cartaé eppcop; Iep Óruim Feartain.  
marc. 5.

Óruim inerglain. Tigeznaé mac Muireadaig, eppcop Óroma  
inerglain, quieuit 875.

Óruim Laiġille.—Sanctan eppcop, Maoi. 9.

Óruim Leéġlauri.—Fergur eppcop Óroma leéġlauri, quieuit  
583, Mar. 30.

Óruim liap.—benen in abbame i nÓruimliap, Nov. 9.

Óruim Tíoil.—Un. neppcop Óroma Tíoil, no cille Tíoil,  
Nov. 1.

Óruim upcaille.—Un. neppcop Óroma upcaille.

Nota.—143 numur na cceall dá relbairġter reét neppcop da  
ġac cill (no aic) aca, ġonab e a líon rin uile, eðon 1001 earpoġ mur  
po in naomh renéar naomh Erenn, toraigġar Iep in lan reét neppcopib  
rin: reét neppcop Óroma upchoille, ġect neppcop cille Derc-  
tam, ġ araille.

Óán mbaile.—Caillin eppcop Fiodnaéa, Nov. 13.

Caéðrum.—Aeliomarchair, eppcop Eachðroma, quieuit 746.

<sup>1</sup> Burt, barony of Inishowen West,  
county of Donegal.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Drumeullen, barony of English,  
King's County.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Not identified.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Mart. Doneg.  
Not known.

<sup>9</sup> Mart. Doneg. and Mart. Taml.

<sup>10</sup> Not known.

<sup>11</sup> Mart. Doneg. and Mart. Taml.

<sup>12</sup> Not known.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> *Drum-Gobhla*. Near Slaty, in the  
present Queen's County.

<sup>15</sup> *Drum-Feortan*. In Carbury, county  
of Kildare.



DRUM-BERTACH.<sup>1</sup>—Nemh, bishop of Drum-Bertach, Feb. 18.<sup>2</sup>  
 Aengus, bishop of Drum-Bertach, Feb. 18.

DRUM-CUILINN.<sup>3</sup>—Bairrionn, bishop, May 21.<sup>4</sup>

DRUM-CREMA.<sup>5</sup>—Dura, or Duran, bishop, Feb. 6.<sup>6</sup>

DRUM-DA-LETHIR.<sup>7</sup>—Cumin Foda, son of Fiachna, bishop, Nov. 12.

DRUM-DALLAIN.<sup>8</sup>—Nemh, bishop, May 3.<sup>9</sup>

DRUM-EANUIGH.<sup>10</sup>—Fionnchan, bishop, May 17.<sup>11</sup>

DRUM-FES, OR FESI.<sup>12</sup>—Fionnchan, bishop aforesaid, May 17.<sup>13</sup>

DRUM-GOBHLA.<sup>14</sup>—Fiach of Sletty, bishop.

DRUM-FEARTAN.<sup>15</sup>—Carthach, bishop (Drum-Feartan belongs to him); March 5.<sup>16</sup>

DRUM-INESGLAIN.<sup>17</sup>—Tighernach, son of Muireadach, bishop of Drum-inesglain, quievit 875.<sup>18</sup>

DRUM-LAIGHILLE.<sup>19</sup>—Sanctan, bishop, May 9.<sup>20</sup>

DRUM-LETHGLAISI.<sup>21</sup>—Fergus, bishop of Drum-lethglaisi, quievit 583, Mar. 30.<sup>22</sup>

DRUM-LIAS.<sup>23</sup>—Benen, in the abbaey of Drum-lias, Nov. 9.<sup>24</sup>

DRUM-TIDIL.<sup>25</sup>—Seven bishops of Drum-Tidil, or Cill-Tidil, Nov. 1.<sup>26</sup>

DRUM-URCHAILLE.<sup>27</sup>—The seven bishops of Drum-urchaille.

NOTE.—143 was the number of the churches that possessed VII. bishops to each church or place; so that the full number of them all is, viz., 1001 bishops. Thus it is in the "History of the Saints of Erin," which commences with this number of VII. bishops, viz., VII. bishops of Drum-urchaille; VII. bishops of Cill-Dereain, &c.

DUN-MBAILE.<sup>28</sup>—Caillin, bishop of Fiodnacha, Nov. 13.<sup>29</sup>

EACH-DRUM.<sup>30</sup>—Aelimarchair,<sup>31</sup> bishop of Each-drum, quievit 746.<sup>32</sup>

<sup>16</sup> Mart. Doneg. and Mart. Taml.

<sup>17</sup> Drumiskin, county of Louth.

<sup>18</sup> 876; Four Masters.

<sup>19</sup> *Drum-laighille*. Not known.

<sup>20</sup> Mart. Doneg. and Mart. Taml.

<sup>21</sup> *Drum-lethglaisi*. Another name for Dun-lethglaisi, or Downpatrick.

<sup>22</sup> IV. M.; Chron. Scot.

<sup>23</sup> *Drum-leesc*. County of Leitrim.

<sup>24</sup> Mart. Doneg.

<sup>25</sup> See under Cill-Tidil.

<sup>26</sup> Mart. Doneg.

<sup>27</sup> Drumurgill, county of Kildare?

<sup>28</sup> Fenagh, county of Leitrim.

<sup>29</sup> Mart. Doneg.

<sup>30</sup> Aughrim, county of Galway.

<sup>31</sup> *Aelimarchair*. This name is written Maelimarchair by the Four Masters, which is probably the correct form.

<sup>32</sup> IV. M.

Eanaé d'um.—Muirceartach O Flaitebéertaiḡ, eppcop Eanuiḡ, quieuit 1242.

Tomár O Meallaiḡ, eppcop Eanuiḡ, quieuit 1250.

Tomár O Meallaiḡ, eppcop Eanuiḡ do ecc i ccuairt an papa, 1328.

Eðnen.—Maelpoil mac Aililla, eppcop, ancoipe, aḡur rḡrib-nid Lete Cunn, aḡur ab in Eðnen, 920.

Ele.—Iraac Ua Cuanam, eppcop Ele Roiyr epe, oḡ aḡur apð penoir domain, quieuit 1161.

Epe beḡ .i. beḡ Epe.—Eppcop Ibar.

Cronnmaol. epðcop beḡ Epe, eppcop aḡur fer leḡinn Tam-lacta, 964.

Epe.—Eochairð Ua Cellaiḡ, apð cenn fer Mide, sui eppcop na hEreppn uile, dèḡ in ðepmaḡ Colum Cille, 1140.

Fabbar.—Suairlech, eppcop Fabaip, quieuit 745, Mart. 27.

Aedḡin, eppcop ip ab Fabaip, quieuit 766, Maoi 1.

Ferpa Cerbain.—Cerbain eppcop ó ferpa Cerbain, quieuit circa annum 500.

Ferpa fer feic.—Eppcop Earc Slame.

Fioð cuilinn.—beoan mac Heppain, eppcop, Aug. 6.

Fioð duín.—Colman eppcop ip ab Feda duín, 948.

Momaedog eppcop Feda d'um, Maoi 18.

Fioðnacha.—Caillin eppcop, Nov. 13.

Fionnabair aba —Ferḡil eppcop Fionnabair aba, aḡur ab inð Eionen, 902.

Fionnḡlair.—Flann eppcop Fionnḡlaire, Jan. 21.

Fopḡnaide.—Eppcop Munip, Decemb. 18.

ḡael.—ḡairpinn eppcop, June 24.

<sup>1</sup> Annaghdown, county of Galway.

<sup>2</sup> 1241; Ann. Loch-Cé, and Four Masters.

<sup>3</sup> Ann. Loch-Cé, and Four Masters.

<sup>4</sup> IV. M. and Ann. Loch-Cé.

<sup>5</sup> Not identified.

<sup>6</sup> IV. M.; 921 Chron. Scot.

<sup>7</sup> Eliogarty, county of Tipperary.

<sup>8</sup> IV. M.

<sup>9</sup> *Ere-beg*, i. e. Beg-Ere. See Beg-Ere.

<sup>10</sup> IV. M.

<sup>11</sup> *Ere*. Ireland.

<sup>12</sup> Four Masters.

<sup>13</sup> *Fore*, county of Westmeath.

<sup>14</sup> IV. M.; 749 Ann. Ult.

<sup>15</sup> Mart. Doneg. and Mart. Taml.

<sup>16</sup> IV. M.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> *Ferta-Cerbain*. Near Tara hill, in the county of Meath.

<sup>19</sup> 499, IV. M.; but 503-4 in the other annals.

EANACH-DUIN.<sup>1</sup>—Muirchertach O'Flaherty, bishop of Eanach-duin, quievit 1242.<sup>2</sup>

Thomas O'Mellaigh, bishop of Eanach-duin, quievit 1250.<sup>3</sup>

Thomas O'Mellaigh, bishop of Eanach-duin, died at the Papal court, 1328.<sup>4</sup>

EDHNEN.<sup>5</sup>—Maelpoil, son of Ailill, bishop, anchorite, and scribe of Leth-Chuinn, and abbot of the Edhnen, 920.<sup>6</sup>

ELE.<sup>7</sup>—Isaac O'Cuanain, bishop of Ele of Roscrea, virgin and chief elder of the world, quievit 1161.<sup>8</sup>

ERE-BEG, i. e. BEG-ERE.<sup>9</sup>—Bishop Ibar.

Cronmael, bishop of Beg-Ere, bishop and lector of Tallaght, 964.<sup>10</sup>

ERE.<sup>11</sup>—Eochaidh O'Cellaigh, chief head of the men of Meath, the eminent bishop of all Erin, died in Dermagh of Colum-Cille, 1140.<sup>12</sup>

FABHAR.<sup>13</sup>—Suairlech, bishop of Fabhar, rested 745,<sup>14</sup> March 27.<sup>15</sup>

Aedgin, bishop and abbot of Fabhar, quievit 766,<sup>16</sup> May 1.<sup>17</sup>

FERTA-CERBAIN.<sup>18</sup>—Cerban, bishop, from Ferta-Cerbain, quievit circa annum 500.<sup>19</sup>

FERTA-FER-FEIC.<sup>20</sup>—Bishop Eare, of Slane.

FIODH-CUILINN.<sup>21</sup>—Beoan, son of Nesson, bishop, August 6.<sup>22</sup>

FIODH-DUIN.<sup>23</sup>—Colman, bishop and abbot of Fidh-duin, 948.<sup>24</sup>

Momhaedog, bishop of Fidh-duin, May 18.<sup>25</sup>

FIODHNACHA.<sup>26</sup>—Caillin, bishop, Nov. 13.

FIONNABAIR-ABHA.<sup>27</sup>—Fergil, bishop of Finnabhair-abha, and abbot of the Edhnen, 902.<sup>28</sup>

FINNGLAIS.<sup>29</sup>—Flann, bishop of Finnglais, January 21.<sup>30</sup>

FORGNAIDHE.<sup>31</sup>—Bishop Muinis, December 18.<sup>32</sup>

GAEL.<sup>33</sup>—Gaibhriun, bishop, June 24.<sup>34</sup>

<sup>20</sup> *Ferta-fer-Faic.* See under Baile-Slaine.

<sup>21</sup> Feigheullen, county of Kildare.

<sup>22</sup> August 8, Mart. Doneg. and Mart. Taml.

<sup>23</sup> *Fidh-duin.* Fiddown, county of Kilkenny.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

<sup>25</sup> Four Masters.

<sup>26</sup> *Fiodhnacha.* Fenagh, county of Leitrim. See under Dun-mbaile.

<sup>27</sup> Fennor, barony of Duleek, county of Meath.

<sup>28</sup> Four Masters; 906, Chron. Scot.

<sup>29</sup> Finglass, near Dublin.

<sup>30</sup> Mart. Doneg. and Mart. Taml.

<sup>31</sup> Forney, county of Longford.

<sup>32</sup> Mart. Doneg.

<sup>33</sup> Gael. This place has not been identified.

<sup>34</sup> Mart. Doneg. and Mart. Taml.

Ḡlairember.—Dadraiḡ eppcop, Aug. 24.

Ḡlenn da lacha.—Caomigim Ḡlinne da lacha.

Ḡairchill mac hClirita, eppcop Ḡlinne da lacha, quieuit 676,  
May 3.

Ḡoirpḡel mac Ceallaiḡ, eppcop Ḡlinne da lacha, quieuit 809.

Amrúdan, no Amradan, eppcop Ḡlinne da lacha, May 11.

Clóó Ó Modain, eppcop Ḡlinne da lacha, quieuit 1126.

Cormac Ua Mail, eppcop Ḡlinne da lacha, quieuit 1101.

Ḡiolla na naein Laiḡen, uapat eppcop Ḡlinne da lacha, aḡur  
cenn manach iar rin in Uairiḡburḡ, do éc an reacétiad id Clrúil,  
1085.

Maolbriḡíde Ua Maolrinn, raḡarḡ, ancoipe, aḡur eppcop  
Ḡlinne da lacha, quieuit 1041.

Nuada eppcop Ḡlinne da lacha, 928.

Cionaoch Ua Ronain, eppcop Ḡlinne da lacha aḡur tuairḡerḡ  
Laiḡen, quieuit 1173.

Moloba mac Cholmaða ó Ḡlenn da lacha, eppcop, Jan. 8.

Siollan eppcop Ḡlinne da lacha, Feb. 10.

Ruirin eppcop Ḡlinne da lacha aḡur bennchair, Apl. 22.

Ḡlenn uirén.—Oiarmaid eppcop Ḡlinne hUlirren, July 8.

Ḡobuil.—Ḡuairḡ eppcop in Ḡobuil; Clóó eppcop ó Uiof Ḡobuil  
ap loé Eḡne, 25 January.

Ḡranarḡ.—Ḡuaraéc eppcop, January 24.

Iae.—Coebi eppcop Iae, quieuit 710.

Rinḡim, ancoipe ip eppcop Iae, 964.

Muḡron ab Iae, rḡribnái aḡur eppcop aḡur rái na tḡri pann,  
978.

Peḡḡna bḡit, eppcop aḡur ab Iae Colum cille, Marḡa 2.

Imleó bḡoéaða.—Eppcop bḡocaiḡ, Iuil 9.

Inber Óaoile.—Óaḡḡan eppcop. Marḡa 12.

<sup>1</sup> Glastonbury, England.

<sup>2</sup> *Glenn-da-lacha*; county of Wicklow.

<sup>3</sup> Four Masters; 674, Chron. Scot.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> IV. M.; 814, Chron. Scot.

<sup>6</sup> January 11, Mart. Doneg.

<sup>7</sup> IV. M.

<sup>8</sup> IV. M.

<sup>9</sup> IV. M.

<sup>10</sup> Four Masters.

<sup>11</sup> IV. M.; 929, Chron. Scot.

<sup>12</sup> IV. M.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> Mart. Doneg.

<sup>16</sup> Killeshin, barony of Slievemargy,  
Queen's County.

<sup>17</sup> Mart. Doneg. and Mart. Taml

GLAISTIMBER.<sup>1</sup>—Patrick, bishop, August 24.

GLENN-DA-LACHA.<sup>2</sup>—Caoinbhghin of Glenn-da-locha.

Dairchill, son of Haireta, bishop of Glenn-da-locha, quievit 676,<sup>3</sup>  
May 3.<sup>4</sup>

Edirsgel, son of Cellach, bishop of Glenn-da-locha, quievit 809.<sup>5</sup>

Amputan (or Anpadan), bishop of Glenn-da-locha, May 11.<sup>6</sup>

Aedh O'Modhain, bishop of Glenn-da-locha, quievit 1126.<sup>7</sup>

Cormac O'Mail, bishop of Glenn-da-locha, quievit 1101.<sup>8</sup>

Giolla-na-naomh of Leinster, noble bishop of Glenn-da-locha, and chief monk afterwards in Uarisburgh (Wurtzburg), died on the seventh of the ides of April, 1085.<sup>9</sup>

Maelbrighde O'Maelfinn, priest, anchorite, and bishop of Glenn-da-locha, quievit 1041.<sup>10</sup>

Nuada, bishop of Glenn-da-locha, 928.<sup>11</sup>

Cinaeth O'Ronain, bishop of Glenn-da-locha, and of the north of Leinster, quievit 1173.<sup>12</sup>

Molioba, son of Colmadh, from Glenn-da-locha, January 8.<sup>13</sup>

Siollan, bishop of Glenn-da-locha, Feb. 10.<sup>14</sup>

Ruifin, bishop of Glenn-da-locha, and of Bangor, April 22.<sup>15</sup>

GLENN-UISSEN.<sup>16</sup>—Diarmuid, bishop of Glenn-Uissen, July 8.<sup>17</sup>

GOBHUIL.<sup>18</sup>—Guaire, bishop of the Gobhuil.<sup>19</sup>

Hugh, bishop of Lis-gabhuil on Loch-erne, 25 January.<sup>20</sup>

GRANARD.<sup>21</sup>—Guasacht, bishop, January 24.<sup>22</sup>

IAE.<sup>23</sup>—Coedi, bishop of Ia, quievit 710.<sup>24</sup>

Finghin, anchorite and bishop of Ia, 964.<sup>25</sup>

Mughron, abbot of Ia, scribe and bishop, and sage in the 3 divisions [of knowledge], 978.<sup>26</sup>

Fergna Brit, bishop and abbot of Ia-Colum-Cille, March 2.<sup>27</sup>

IMLECH-BROCHADA.<sup>28</sup>—Bishop Brochad, July 9.<sup>29</sup>

INVER DAOILE.<sup>30</sup>—Dagdan, bishop, March 12.

<sup>15</sup> *Gobhuil*. See Lis-Gobhuil.

<sup>19</sup> 25 January; Mart. Taml.

<sup>20</sup> Mart. Doneg. and Mart. Taml.

<sup>21</sup> *Granard*. County of Longford.

<sup>22</sup> Mart. Doneg. and Mart. Taml.

<sup>23</sup> *Iae*. Iona, or Hy-Colum-Cille.

<sup>24</sup> Four Masters; 711, Ann. Ult.

<sup>25</sup> IV. M.; Chron. Scot.

<sup>26</sup> Four Masters and Chron. Scot.

<sup>27</sup> Mart. Doneg. and Mart. Taml.

<sup>28</sup> Emlech. Barony of Costello, county of Mayo.

<sup>29</sup> Mart. Doneg. and Mart. Taml.

<sup>30</sup> Enerceilly. Barony of Arklow, county of Wicklow.

Iny Alban.—Fócað mac bhrain, rǫgnibnóð 7 eppcop iny Alban, 961.

Iny beg Epe.—Fec beg Epe.

Iny bo fínve.—Nauigatio Colmani eppcop cum reliquis pccorum ad Inpolam uaccæ albæ, in qua fundabatur ecclesiam, 667.

Columban eppcopur Inpulae uaccæ albæ, paupar 674; 1 cConmaenaib mara, Aug. 8.

Baedan eppcop Iny bó fínvi, quieuit 711.

Iny bpetan.—Fec bpetana, y Cill muime.

Iny Caoindega.—Daig mac Cairill, terna 586, Aug. 8.

Corghrac mac Dunacain, pui eppcop y aréindec Iny Caoin dega, 961.

Iny Carðaiǫ.—Carðach eppcop, mac Congura, Marta 5.

Iny Caðaiǫ.—Senan eppcop Iny Caðaiǫ, Mart. 1.

Godan eppcop ó Iny Caðaiǫ, Aug. 31.

Geð Ua bechain, eppcop Iny Caðaiǫ, 1188.

Iny Cealtra.—Diarmaid mac Caichuil eppcop iny Cealtra, 951.

Iny Cloðpann.—Diarmaid eppcop ó Iny Cloðpann ap loè Ríð, do ríol Daði y Erenn, agur Deði inzen Trena mic Dubthaig Ua Luðair, apó ríol Erenn, maðair Diarmada, Enair 10.

Iny eundain.—Caoncompac eppcop, Iul 23.

Iny Fáiðlenn no Fáiðlenn.—Fáiðlenn ó Iny Fáiðlenn (no Fáiðlenn), mac Aeda daiðian, no mac Aeda ðennain, do ríolc Cuiric mic Luigðech.

Iny maic Earca.—Fraeðan eppcop, Nov. 20.

Iny muiǫe ram.—Ninnó eppcop, Enair 18.

Iny maic Ualainǫ.—Moríóc, eppcop Iny Ualainǫ, Aug. 1.

<sup>1</sup> *Inis-Alban*. Scotland.

<sup>2</sup> Four Masters.

<sup>3</sup> Bophin Island, off the coast of Mayo.

<sup>4</sup> IV. M.; 664, Chron. Scot.

<sup>5</sup> IV. M.; Chron. Scot.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> IV. M.

<sup>8</sup> Inishkeen, county of Louth.

<sup>9</sup> Four Masters and Chron. Sect.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> IV. M.

<sup>12</sup> *Inis-Carthaigh*. See *Inis-Uachtar*.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Scattery Island, in the River Shannon.

<sup>15</sup> Mart. Doneg. and Mart. Taml.

<sup>16</sup> Mart. Doneg. and Mart. Taml.

INIS-ALBAN.<sup>1</sup>—Fothadh, son of Bran, scribe, and bishop of Inis-Alban, 961.<sup>2</sup>

INIS-BEG-ERE.—*See* Beg-Ere.

INIS-BO-FINDE.<sup>3</sup>—The navigation of Bishop Colman, with the remainder of the Scoti to Inis-bo-finde “the Isle of the White Cow,” wherein he founded a church, 667.<sup>4</sup>

Columbanus, bishop of Insula-vaccæ-albæ, quievit 674;<sup>5</sup> in Con-maíne-mara, August 8.<sup>6</sup>

Baedan, bishop of Inis-bo-finne, quievit 711.<sup>7</sup>

INIS-BRETAN. *See* Britannia, and Cill-Muine.

INIS-CAINDEGHA.<sup>8</sup>—Daig, son of Cairell, died 586,<sup>9</sup> August 8.<sup>10</sup>

Cosgrach, son of Dunacan, eminent bishop, and herenach of Inis-Caindegha, 961.<sup>11</sup>

INIS-CARTHAIGH.<sup>12</sup>—Carthach, son of Aongus, bishop, March 5.<sup>13</sup>

INIS-CATHAIGH.<sup>14</sup>—Senan, bishop, from Inis-Cathaigh, March 1.<sup>15</sup>

Aedhan, bishop, from Inis-Cathaigh, August 31.<sup>16</sup>

Aedh O’Bechain bishop of Inis-Cathaigh, 1188.<sup>17</sup>

INIS-CEALTRA.<sup>18</sup>—Diarmaid, son of Caichel, bishop of Inis-Cealtra, 951.<sup>19</sup>

INIS-CLOTHRANN.<sup>20</sup>—Diarmaid, bishop, from Inis-Clothrann in Loch-Ribh, of the race of Dathy, king of Erin; and Dedi, daughter of Trian, son of Dubhthach Ua Lughair, chief bard of Erin, was Diarmaid’s mother; January 10.<sup>21</sup>

INIS-EUNDAIMH.<sup>22</sup>—Caoncomrae, bishop, July 23.<sup>23</sup>

INIS-FAITHLENN (OR FAIGHLENN).<sup>24</sup>—Faighlen [or Faighlenn], from Inis-Faighlen, son of Aedh Damhan, or son of Aedh Bannan, of the race of Core Mac Luigdech.

INIS-MAIC-EARCA.<sup>25</sup>—Fraechan, bishop, Nov. 20.

INIS-MUIGHE-SAMH.<sup>26</sup>—Ninnid, bishop, January 18.<sup>27</sup>

INIS-MAIC-UALAING.<sup>28</sup>—Morioce, bishop of Inis-maic-Ualaing, Aug. 1.<sup>29</sup>

<sup>17</sup> Four Masters.

<sup>18</sup> Iniscatha, in Lough Dergdeire.

<sup>19</sup> IV. M.

<sup>20</sup> Iniscloghren, or Quaker’s Island, in Lough-Ree.

<sup>21</sup> Mart. Doneg. and Mart. Taml.

<sup>22</sup> Inishenagh, in Lough-Ree.

<sup>23</sup> Mart. Doneg. and Mart. Taml.

<sup>24</sup> Inisfallen, Killarney.

<sup>25</sup> *Inis-maic-Earca*. *See* under *Bo-chluain*.

<sup>26</sup> *Inis-mac-Saint*, in Lough-Erne, county of Fermanagh.

<sup>27</sup> Mart. Doneg. and Mart. Taml.

<sup>28</sup> *Inis-Bofn* in Loch-Ree.

<sup>29</sup> Mart. Doneg. and Mart. Taml.

Inir meócoit.—Aodan eppcop, Aug. 31.

Inir moír.—Daodan eppcop, Enair 14.

Inir uaéctair.—Carraó eppcop, Mart. 5.

Ionnlaéta Éineoil Luḡair.—Conlaed aḡur uii neppcoir, aḡur uii raḡairt, aḡur uii ninḡena oḡa, in Ionnlaéta éineoil Luḡair.

Laiḡen.—Fiacca rleḃta, dircioabal Paḡraic, airḃeppcop Laiḡen é, aḡur a comarba da éir, Octob. 12.

Cele mac Donnacain, eppcop Laiḡen. aḡur arḃ íenóir na nḡaoidel, quieuit i nḡlenn da laéa, 1076.

Cormac Ua Caéaraig, arḃeppcop Laiḡen, quieuit 1146.

Flaiteín Ua Duibídor, eppcop airéir Laiḡen, quieuit 1104.

ḡrene. arḃeppcop ḡall aḡur Laiḡen, quieuit 1162. (Lorcan O Tuátaill, comarba Chaoimḡin, do oirḃneo ina maó la comarba Paḡraic.)

ḡiolla na naoim Ua Muircertaig, uaral eppcop ḃerḡert Epenn (raoilim ḡor don Mumain benur re), quieuit 1149.

Lorcan O Tuátaill (.i. Labrar), arḃeppcop Laiḡen aḡur leḡair na hEpenn, quieuit i Saxanaib 1180.

Lann ḡreallan.—ḡreallan eppcop ó Lann, Sept. 17.

Lann lére.—ḡormḡal mac Muircedaig, eppcop Lann lére, quieuit 843.

Maoleiarain mac Foirterin, eppcop Lanne, quieuit 900.

Laérac óruim.—Cormac, eppcop Laéraig óruim, quieuit 854.

Leacain Míde.—Cruimín eppcop, Iuin 28.

Leam éoil.—Fionntan coraó, Feb. 21.

Cuillenn, eppcop Leaincoille. Appil 22.

Moéonna eppcop ó Leaméoil, Enair 13.

<sup>1</sup> *Inis-Medeoit*. Either Farné. or Lindsarne, in England.

<sup>2</sup> See under Inis-Cathaigh.

<sup>3</sup> *Baedan*. In the Mart. of Donegal it is added that this Baedan died a. d. 712.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> *Inis-vochtar*. In Loch-Sheelin, county of Cavan.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Not identified.

<sup>8</sup> *Laighen*. Leinster.

<sup>9</sup> Mart. Doneg. and Mart. Taml.

<sup>10</sup> Four Masters.

<sup>11</sup> IV. M.

<sup>12</sup> IV. M.

<sup>13</sup> *Grene*. He is called Gregorius by Ware, and others. See Harris's edition of Ware's Works, vol. i., p. 311.

<sup>14</sup> IV. M.

<sup>15</sup> *Munster*. He was bishop of Cloyne.



INIS-MEDCOIT.<sup>1</sup>—Aedan, bishop, August 31.<sup>2</sup>

INIS-MOR.—Baedan,<sup>3</sup> bishop, January 14.<sup>4</sup>

INIS-UACHTAR.<sup>5</sup>—Carthach, bishop, March 5.<sup>6</sup>

IONNLATHA-CINEOIL-LUGHAIR.<sup>7</sup>—Conlaid, and vii. bishops, and vii. priests, and vii. young virgins, in Innlatha-Cineoil-Lughair.

LAIGHEN.<sup>8</sup>—Fiac of Sletty, disciple of Patrick; he was archbishop of Leinster, and his comarb after him. October 12.<sup>9</sup>

Cele, son of Donnacan, bishop of Laighen, and arch-elder of the Gaidhel, quievit in Glenn-da-locha, 1076.<sup>10</sup>

Cormac O'Cathasaigh, archbishop of Laighen, quievit 1146.<sup>11</sup>

Flaithemh O'Duibhidhir, bishop of East Laighen, quievit 1104.<sup>12</sup>

Grene,<sup>13</sup> archbishop of the Gaill, and of Laighen, quievit 1162.<sup>14</sup>

(Lorean O'Tuathail, comarb of Caemhghin, was ordained in his place by the comarb of Patrick.)

Gilla-na-naomh O'Muirechtaigh, noble bishop of the South of Erin. (I think he belongs to Munster),<sup>15</sup> quievit 1149.

Lorean<sup>16</sup> O'Tuathail (i. e. Lawrence) archbishop of Laighen, and Legate of Erin, quievit in England,<sup>17</sup> 1180.

LANN GRELLAIN.<sup>18</sup>—Greallan, bishop, from Lann, September 17.<sup>19</sup>

LANN-LERE.<sup>20</sup>—Gormgal, son of Muireadaich, bishop of Lann-Lere, quievit 843.<sup>21</sup>

Maol-Chiaran, son of Fortchern, bishop of Lann, quievit 900.<sup>22</sup>

LATHRACH-BRIUIN.<sup>23</sup>—Cormac, bishop of Lathrach-Briuin, quievit 854.<sup>24</sup>

LEACAN OF MEATH.<sup>25</sup>—Cruimin, bishop, June 28.<sup>26</sup>

LEAMH-CHOILL.<sup>27</sup>—Finntan Corach, February 21.<sup>28</sup>

Cuillenn, bishop of Leamh-choill, April 22.<sup>29</sup>

Mochonna, bishop of Leamh-choill, January 13.<sup>30</sup>

See Harris's "Ware," vol. i., p. 574.

<sup>16</sup> See note.

<sup>17</sup> *England. Saxanab.* In the Annals of Boyle, Inisfallen, and Clonmacnoise, he is said to have died in France.

<sup>18</sup> Not identified.

<sup>19</sup> 18; Mart. Doneg. and Mart. Taml.

<sup>20</sup> Dunleer, county of Louth.

<sup>21</sup> Four Masters.

<sup>22</sup> IV. M.

<sup>23</sup> Laragh-Bryan, barony of North Salt, county of Kildare.

<sup>24</sup> Four Masters.

<sup>25</sup> Leekin, barony of Corkaree, county of Westmeath.

<sup>26</sup> Mart. Doneg. and Mart. Taml.

<sup>27</sup> Lowhill, Queen's County.

<sup>28</sup> Mart. Doneg. and Mart. Taml.

<sup>29</sup> Mart. Doneg. and Mart. Taml.

<sup>30</sup> Mart. Doneg. and Mart. Taml.

Leat éunn.—Maolpoil mac Aillella, eppcop, ancoire, rḡrībñíó  
Leite Cunn, aḡur ab mō Eðnen, 920.

Liat ḡruim.—Mac Liaḡ, eppcop Liat ḡroma, Feb. 8.

Liat mór (no letmóir).—Maḡair, eppcop, Iul. 12.

Linn duačail.—Tomar eppcop aḡur rḡrīb, ab Linne duačail,  
quieuit 803.

Liolcaé.—Eape Slaine, eppcop Liolcaḡ, Nov. 2 ; quieuit 512.

Lior ḡobuil.—Aéó eppcop ó Lior ḡobuil ar Loé Eðne, Enair 5.

Lior móir.—Močuda eppcop, quieuit 636, Maoi 14.

Ronan eppcop Lior móir Močuda, Feb. 9.

Carčac eppcop, Marta 3.

Ločpa.—Ruadan eppcop Ločpa.

Colum mac Paolḡura, eppcop Ločpa, quieuit 783.

Ųmerpac eppcop Ločpa, quieuit 864.

Loé Con.—Laoḡaire, eppcop ó Loé Con, Sept. 30.

Luḡmaó.—Močta eppcop ó Luḡmaó, 300 bliadan a raḡaí.  
Marta 20.

Eochaió mac Ųuačail, eppcop Luḡmaó, 820.

Maolcuile, eppcop Luḡmaó, 871.

Caoncompac eppcop Luḡmaó, 898.

Ḳionnačta mac Ecčigern eppcop, rḡrībñíó ip ab Luḡmaó,  
918.

Maolpačpaic mac bpoim, eppcop Luḡmaó, 936.

Luiḡne, no tuacé Luiḡne.—Maolpinnia .i. Ua hClonuḡ, pep-  
ḡinó Pačair, aḡur eppcop tuacé Luiḡne, 992.

Lurca.—Mac Cuilinn eppcop Lurca. Luacan mac Cuilinn

<sup>1</sup> *Leath-Chuinn*. Ulster.

<sup>2</sup> *Eðnen*. He died at Eu. in Nor-  
mandy. See under Eðnen.

<sup>3</sup> Leitrim.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Leamakevoe, barony of Eliogarty.  
county of Tipperary.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> *Linn-duachail*. Near Dundalk,  
county of Louth.

<sup>8</sup> Four Masters.

<sup>9</sup> Bective (?) county Meath.

<sup>10</sup> *Eare of Slane*. See under Baile-  
Slaine.

<sup>11</sup> Lisgoole, county Fermanagh.

<sup>12</sup> 25, Mart. Doneg.

<sup>13</sup> Lismore, county Waterford.

<sup>14</sup> Four Masters, and Chron. Scot.  
637, Ann. Ult. Tig. and Clonmacnoise.

<sup>15</sup> Mart. Doneg., and Mart. Taml.

<sup>16</sup> *Carthach*. This is a mistake. The  
Carthach commemorated on March 5,

LEATH-CHUINN.<sup>1</sup>—Maelpoil, son of Ailill, bishop, anchorite, and scribe of Leth-Chuinn, and abbot of the Edhnen,<sup>2</sup> 920.

LIATH-DRUIM.<sup>3</sup>—Mac Liag, bishop of Liath-druim, Feb. 8.<sup>4</sup>

LIATH-MOR, OR LETH-MOR.<sup>5</sup>—Nazair, bishop, July 12.<sup>6</sup>

LINN-DUACHAILL.<sup>7</sup>—Thomas, bishop, scribe, and abbot of Linn-Duachail, quievit 803.<sup>8</sup>

LIOLCACH.<sup>9</sup>—Eare of Slane,<sup>10</sup> bishop of Liolcagh, quievit 512. November 2.

LIS-GOBHUIL.<sup>11</sup>—Aedh, bishop, from Lis-Gobhuil on Loch-Erne, January 5.<sup>12</sup>

LIS-MOR.<sup>13</sup>—Mochuda, bishop, quievit 636,<sup>14</sup> May 14.

Ronan, bishop of Lis-mór-Mochuda, Feb. 9.<sup>15</sup>

Carthach,<sup>16</sup> bishop, March 3.

LOTHRA.<sup>17</sup>—Ruadhan, bishop of Lorrha.

Colum, son of Faolgus, bishop of Lorrha, quievit 783.<sup>18</sup>

Dinertach, bishop of Lorrha, quievit 864.<sup>19</sup>

LOCH-CONN.<sup>20</sup>—Laeghaire, bishop, from Loch-Conn, September 30.<sup>21</sup>

ЛУГМНАГН.<sup>22</sup>—Mochta, bishop from Lughmhagh, 300 years was his age; March 20.<sup>23</sup>

Eochaidh, son of Tuathal, bishop of Lughmhagh, 820.<sup>24</sup>

Maoltuile, bishop of Lughmhagh, 871.<sup>25</sup>

Cacneomrach, bishop of Lughmhagh, 898.<sup>26</sup>

Finnachta, son of Echtigern, bishop, scribe, and abbot of Lughmhagh, 948.<sup>27</sup>

Maolpatriek, son of Bran, bishop of Lughmhagh, 936.<sup>28</sup>

ЛУИГНЕ.<sup>29</sup> Maelfinnia (i. e. O'hAenaigh), lector of Fabhar, and bishop of Tuath-Luighne, 992.<sup>30</sup>

LUSCA.<sup>31</sup>—Mac Cuilinn, bishop of Lusea. Luachan mac Cuilinn,

is the same whose name appears under Druim-fertain and Inis-Uachtar above.

<sup>17</sup> Lorrha, barony of Lower Ormond, county Tipperary.

<sup>18</sup> Four Masters.

<sup>19</sup> IV. M.

<sup>20</sup> i. e., Errew, near Loch-Conn, county Mayo.

<sup>21</sup> Mart. Doneg.

<sup>22</sup> Louth, county of Louth.

<sup>23</sup> March 20. Partly effaced. August 19, Mart. Doneg. and Mart. Tamil.

<sup>24</sup> Four Masters; 822, Chron. Scot.

<sup>25</sup> IV. M.

<sup>26</sup> IV. M.; 903, Chron. Scot.

<sup>27</sup> IV. M.

<sup>28</sup> IV. M.; 737, Chron. Scot.

<sup>29</sup> *Luighne*, or Tuath-Luighne; the barony of Lune, county Meath.

<sup>30</sup> IV. M.

<sup>31</sup> *Lusca*. Lusk, county Louth.

a aimm uilep. ađur Cairniđ, Cunnoidđ no Cunnod a ceo aimm, quieuit 497.

Aréad ader Mac Fírberidđ quier Cunnoda maic Caébaóda .i. Mac Cuilinn, eppcop Lurca, et cetera, Sept. 6.

Đuin Colman, eppcop Lurca, la .h. Tuirtre, 739.

Forbarad eppcop Lurca, 835.

Seónarad eppcop Lurcan quieuit 887.

Maolruanaid eppcop Lurca, quieuit, 880.

Colman rđribuid. eppcop Daimliadđ ađur Lurcam, quieuit 902.

Alill mac Maonaidđ. eppcop Suir ađur Lurcam, 965.

Ruadan eppcop Lurcan, 904.

Tuaéal mac Oenacain, eppcop Daimliadđ ađur Lurca, maop muntripe Đadraiđ, 927.

Mađ ai, no eó.—Pec Mađeo.

Mađ bile.—Finnian Muige bile, eppcop, nó Fina eppcop Maige bile, Feb. 11.

Finnen eppcop Maige bile.

Finnia mac Uí Fiaatac a aimm aile. ađur Fionnbarr Maige bile a aimm ele; ó Fiaatac fuid, rí Erenn, taínic pé. Sept. 10.

Smell Maige bile, eppcop, circa annum 600, no 602, quieuit.

brecan eppcop ip ab Maige bile, April 24.

Maolairéđin, eppcop Maige bile, Sept. 9.

Siollan (mac Fionnchan), eppcop ađur ab Maige bile, anno domini 618; Aug. 25.

Cairboe, eppcop Maige bile, Maoi 1.

Mađ bolđ.—Sipic eppcop ó Mađ bole, Nou. 26.

Mađ bpeđ.—Dubdabairenn mac Conruí, rui eppcop Maige bpeđ, comarba buite ađur eđnuid Laiđen, 964.

<sup>1</sup> 544, Chron. Scot.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Four Masters; and 743, Ann. Ult.

<sup>4</sup> IV. M.

<sup>5</sup> IV. M.

<sup>6</sup> IV. M.; 883, Chron. Scot.

<sup>7</sup> *Lusca*. The Four Masters, under 739, record the death of a Colman, scribe and bishop of Leasan, now the parish of Lissan, situated partly in the counties of

Donegal and Londonderry, adjoining the territory of Hy-Tuirtre.

<sup>8</sup> Four Masters; and Chron. Scot.

<sup>9</sup> IV. M.

<sup>10</sup> IV. M.; 928, Chron. Scot.

<sup>11</sup> Magh-Ai. Mayo.

<sup>12</sup> Movilla, barony of Lower Ards, county Down.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

was his proper name, and Cainnigh, Cuindigh, or Cuindedh, his first name. He went to his rest in 497.<sup>1</sup>

What Mac Firis says is “ quies of Cuindid, son of Cathbadh, i. e. Mac Cuilind, bishop of Lusea, &c., September 6.”<sup>2</sup>

The mortal wounding of Colman, bishop of Lusea, by the Hy-Tuire, 739.<sup>3</sup>

Forbasach, bishop of Lusea, 835.<sup>4</sup>

Sechnusach, bishop of Lusea, quievit 887.<sup>5</sup>

Maolruanaidh, bishop of Lusea, quievit 880.<sup>6</sup>

Colman, the scribe, bishop of Daimhliag and Lusea,<sup>7</sup> quievit 902.<sup>8</sup>

Ailill, son of Maenach, bishop of Sord and Lusea, 965.

Ruadan, bishop of Lusea, 904.<sup>9</sup>

Tuathal, son of Aenacan, bishop of Daimhliag and Lusea, steward of the people<sup>10</sup> of Patrick, 927.<sup>11</sup>

MAGH-AI (or Eo).—See Magh-Eo.

MAGH-BILE.<sup>12</sup>—Finnian of Magh-Bile; or Finnia, bishop of Magh-Bile, February 11.<sup>13</sup>

Finnen,<sup>14</sup> bishop of Magh-Bile. Finnia Mac-Uí-Fiatach was his other name, and Fionnbar of Magh-Bile was another name of his. From Fiatach Finn, King of Erin, he descended. September 10.<sup>15</sup>

Sinell of Magh-Bile, bishop, circa annum 600, vel 602, quievit.<sup>16</sup>

Breacan, bishop and abbot of Magh-Bile, April 24.<sup>17</sup>

Maelraithghin, bishop of Magh-Bile, Sept. 9.<sup>18</sup>

Siollan, son of Fionchan, bishop and abbot of Magh-Bile, A. D. 618,<sup>19</sup> August 25.<sup>20</sup>

Cairbre, bishop of Magh-Bile, May 1.<sup>21</sup>

MAGH-BOLG.<sup>22</sup>—Siric, bishop, from Magh-Bole, November 26.<sup>23</sup>

MAGH-BREGH.<sup>24</sup>—Dubhdabhairén, son of Curoi, eminent bishop of Magh-Bregh, comarb of Bute,<sup>25</sup> and sage of Leinster, 964.<sup>26</sup>

<sup>14</sup> *Finnen*. The same as Finnian, or Finnia.

<sup>15</sup> Mart. Doneg.

<sup>16</sup> 602, Four M.; 603, Chron. Scot.

<sup>17</sup> 29 Mart. Doneg. and Mart. Taml.

<sup>18</sup> Mart. Doneg. and Mart. Taml.

<sup>19</sup> IV. M.; 619, Chron. Scot.

<sup>20</sup> Mart. Doneg. and Mart. Taml.

<sup>21</sup> 3, Mart. Doneg. and Mart. Taml.

<sup>22</sup> Moybolgue; partly situated in the counties of Cavan and Meath.

<sup>23</sup> Mart. Doneg.

<sup>24</sup> Bregia; a district comprising a large part of the counties of Dublin and Meath.

<sup>25</sup> *Bute*. Patron and founder of Mainister-Buite, or Monasterboice, county Louth.

<sup>26</sup> Ann. Ult. and Four Masters.

Mağ creimcoille.—Eoghan eppcop agur egnuid Maige creimcoille, Maoi 31.

Mág éó.—Pontifex Maige éó Saxonum, Ḡarailt, obiit 726; Marta 13.

Ḡrocadh Imliḡ Ḡrocaða, 1 Muig Eo (no Aó), Iul 9.

Coðan, eppcop Maige éó, 768.

Mac an bpeðemam, eppcop Maige éó; dibriur mac Uilliam burc .i. anz ab caoé é.

Paipac O hEliðe, eppcop Maige éó; do baruiged é 1 ceill Mocolloḡ, 1579, ap ren an creimh catoilcde.

Maimiḡbriur bhuitte.—buite .i. boetiur, eppcop Maimiḡbreé, quieuit 521. Dec. 7.

Buite (.i. buadhac mac Ḡrónaig).

Nc.—Ḡin éaðm Cholaim ap celériḡ,

Anu ór Erimo óluisḡ.

For aon líe ní ráð nuabair

bár bán bhuaðaiḡ mec Ḡrónaig.

Domnall mac Máicniada, ab maimiḡbreé buitte, eppcop agur renoiur naoim, 1004.

Maicnia, eppcop agur comarba maimiḡbreé buitte, do éc 1039.

Maimiḡbriur tuama.—Carðac .i. an ren eppcop; pec líloéuda Maoi 14.

Meathur truum.—Forannan, eppcop Meaiur truum, 751.

Muḡna.—Maolpoil, eppcop Muḡna, 992.

Oirḡiall, no Airḡiall.—Coð ua hEoðaiḡ eppcop Airḡialla, quieuit 1369.

Orraiḡe.—Duineadh, balta Diarmada, eppcop 7 Saoi, agur ollam Orraiḡe, 9 \* \*

<sup>1</sup> *Magh-cremhchoille*. Not identified. The name Magh-cremhchoille signifies "the plain of the wild-garlic wood." Cremhchoill was the ancient name of the parish of Cranfield, barony of Upper Torme, county of Antrim. See Reeves' "Down and Connor," p. 8.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Mayo, barony of Clanmorris, county Mayo.

<sup>4</sup> Four M. ; 731, Ann. Ult. ; 731 Tig.

<sup>5</sup> Mart. Doneg.

<sup>6</sup> See under Imleach-Brochadha.

<sup>7</sup> Ann. Ult., and IV. M.

<sup>8</sup> Monasterboice, county Louth,

<sup>9</sup> IV. M. ; 518, Chron. Scot.

MAGH-CREMHOILLE.<sup>1</sup> — Eoghan, bishop and sage of Magh-Cremhchoille, May 31.<sup>2</sup>

MAGH-EO.<sup>3</sup> — The Pontiff of Magh-Eó of the Saxons, Gerald, obiit 726,<sup>4</sup> March 13.<sup>5</sup>

Brocaidh of Imlech-Brochada, in Magh-EO (or Magh-Ai), July 9.  
Aedhan, bishop of Magh-EO, 768.<sup>7</sup>

Mac-an-Brehon, bishop of Magh-EO; Mac William Burk, i. e. the Blind Abbot, expelled him.

Patrick O'Helidhe, bishop of Magh-EO, who was put to death in Cill-Mochello, 1579, for the Catholic faith.

MANISTER-BUTE.<sup>8</sup> — Bute, i. e. Boctius, bishop of Manister, quievit 521,<sup>9</sup> December 7.<sup>10</sup>

Buite (i. e. Buadach, son of Bronach).

NOTE. — “The gentle birth of Colum, our cleric,

To-day over noble Erinn;

On the same festival, it is no vaunting saying,

[Is commemorated] the death of fair Buadach, son of

Bronach.”

Domhnall, son of Macniadh, abbot of Manister-Bute, a bishop and holy elder, 1004.<sup>11</sup>

Macnia, bishop and comarb of Manister-Buite, died 1039.

MANISTER-THUAMA.<sup>12</sup> — Carthach, i. e. the old bishop. See Mochuda, May 14.

MEATHUS-TRUIM.<sup>13</sup> — Forannan, bishop of Meathus-truim, 751.<sup>14</sup>

MUGHNA.<sup>15</sup> — Maolpoil, bishop of Mughna, 992.<sup>16</sup>

AIRGHIAL (or Airghiall).<sup>17</sup> — Aedh O'hEothaigh,<sup>18</sup> bishop of Airghiall, quievit 1369.<sup>19</sup>

OSRAIGHE.<sup>20</sup> — Dunchadh, foster-son of Diarmaid, bishop and sage, and ollave of Ossory, 9.<sup>21</sup>

<sup>10</sup> Mart. Mart.

<sup>11</sup> IV. M.; and Chron. Scot.

<sup>12</sup> *Manistir-Thuama*. Not identified. St. Carthach the Elder was the preceptor of St. Mochada, who is called Carthach Junior. See Lanigan's "Eccles. History," vol. 2., pp. 88, 9.

<sup>13</sup> *Meathus-truim*. Not identified.

<sup>14</sup> Four Masters.

<sup>15</sup> Dunnamanoge, county Kildare.

<sup>16</sup> Four Masters.

<sup>17</sup> Diocese of Clogher.

<sup>18</sup> *O'hEothaigh: O'Hoey*. The IV. M., and Ware call him Aedh O'Neill.

<sup>19</sup> IV. M.; Ann. Loch-Cé.

<sup>20</sup> Ossory.

<sup>21</sup> 971, IV. M.

Domnall Ua Fozgartaiḡ, eppcop Oppraiḡe, quieuit 1178.

Raiḡ (no paḡ) aonaiḡ; Raiḡ muiḡe aonaiḡ (no eanaiḡ). bpu-  
ḡaḡ eppcop, Nou. 1.

Raḡ ḡarḡaiḡe (no ḡerḡaiḡe).—Cathchan (no ḡomaḡ Cathḡu),  
eppcop; Mapḡ. 20.

Raḡ Libḡen.—Iollatḡan ua Eachach, eppcop, Iuin 10.

Raḡ muiḡbuilḡ.—Ḍomanḡarḡ mac Eachaḡ, rui eppcop, Mapḡa  
24.

Raiḡ Oppain.—Oppan eppcop. Feb. 17.

Raḡain.—Aḡean Raḡain, [ḡ] Aḡean ua Concumba, epiḡcopi,  
eḡ muiḡer Cḡirḡi, in pace quieuerunt, aḡur Saermuḡ Eanaiḡ  
uibḡ, 787.

Raḡ Colpa.—Eppcop Tapḡach (a Raiḡ Colpa), ceḡḡ Paḡpaiḡ;  
(ar ḡ tue comaom ḡḡ Paḡpaiḡ ne néce); April 14.

Raḡ móḡ Muiḡe tuaiḡḡirḡ.—Luḡaiḡ eppcop, Octob. 6.

Raḡ na neppcop.—Aḡḡ ḡlar, Aḡḡur. Feb. 16.

Raḡ Ronain.—Ronan, eppcop ḡ Raiḡ Ronain, in uibḡ Cellaiḡ  
Cualann.

Raḡ ríḡhe.—Coḡan eppcop Raḡha ríḡhe, quieuit circa annum  
615.

Reachpa.—Flann mac Ceallaiḡh, mic Cḡunndmáil, eppcop  
Rechpaiḡe, quieuit 734.

Roiḡ.—Ḍriḡḡoir Roiḡa, Mapḡa 12.

Rupa Aḡrne ro ḡab abbaine Róma tapḡr Ḍriḡḡoir, eḡ  
ceḡḡa.

Rop-aḡliḡḡe.—Paḡḡna eppcop, ḡ. mac Monḡaiḡ a Rop aḡliḡḡe.  
Aḡḡ. 14.

<sup>1</sup> Four Masters.

<sup>2</sup> Raymochy, barony of Raphoe, coun-  
ty of Donegal.

<sup>3</sup> Not identified.

<sup>4</sup> Mart. Doneg., and Mart. Taml.

<sup>5</sup> Rathlihen, barony of Balliboy,  
King's County.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Maghera, county Down.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Rath-Ossain. See under Ath-Truim.

<sup>10</sup> Rahin, King's County.

<sup>11</sup> Eanach-dubh, i.e. "the blackmarsh,"  
now Annagh-duff, near Drumana, county  
Leitrim.

<sup>12</sup> Four Masters.

<sup>13</sup> Raholp, barony of Lecale Lower,  
county Down.



Domhnall O'Fogarty, bishop of Ossory, quievit 1178.<sup>1</sup>

RATH- (or Rath) -acnaigh ; Rath-Maighe-acnaigh, (or Eanaigh).<sup>2</sup>—Brugach, bishop. November 1.

RATH-DARTHAIGHE (or Derthaighe).<sup>3</sup>—Cathchan (or perhaps Cathchu), bishop ; March 20.<sup>4</sup>

RATH-LIBHTHEN.<sup>5</sup>—Iolladan, descendant of Eochaidh, bishop, June 10.<sup>6</sup>

RATH-MUIRBUILG.<sup>7</sup>—Domangart, son of Eochaidh, an eminent bishop, March 24.<sup>8</sup>

RATH-OSSAIN.<sup>9</sup>—Ossan, bishop, February 17.<sup>1</sup>

RATHAIN.—<sup>10</sup>Aedhan of Rathain, [and] Aedhan, son of Cucumba, *episcopi et milites Christi, quieverunt*, and Saermugh of Eanach-dubh,<sup>11</sup> 787.<sup>12</sup>

RATH-COLPA.<sup>13</sup>—Bishop Tassach (in Rath-Colpa), Patrick's artist ; (it was he that gave the communion to Patrick before his death) ; April 14.<sup>14</sup>

RATH-MOR-MUIGHE-TUAISCAIRT.<sup>15</sup>—Lughaidh, bishop, October 6.<sup>16</sup>

RATH-NA-NEPSCOB.<sup>17</sup>—Aodh Glas, and Aongus, February 16.<sup>18</sup>

RATH-RONAIN.<sup>19</sup>—Ronan, bishop, in Rath-Ronain in Ui-Cellaigh-Cualann.

RATH-SITHE.<sup>20</sup>—Eoghan, bishop of Rath-sithe, quievit circa annum 615.<sup>21</sup>

REACHRA.<sup>22</sup>—Flann, son of Cellach, son of Crundmael, bishop of Reachra, went to his rest 734.<sup>23</sup>

ROME.—Gregory of Rome, March 12.

The Pope of Ara<sup>24</sup> got the abbacy of Rome after Gregory, &c.

ROS-AILITRE.<sup>25</sup>—Fachtna, bishop, i. e. the son of Mongach, of Ros-Ailitre,<sup>26</sup> August 14.<sup>27</sup>

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> Rattoo, county Kerry.

<sup>16</sup> Mart. Doneg. and Mart. Taml.

<sup>17</sup> Not known.

<sup>18</sup> Mart. Doneg. and Mart. Taml.

<sup>19</sup> *Rath-Ronain*, county Wicklow.

<sup>20</sup> Rashee, barony and county of Austrim.

<sup>21</sup> 617, Four Masters.

<sup>22</sup> Lambay, county Dublin.

<sup>23</sup> Four Masters.

<sup>24</sup> *Pope of Ara*. See under Ara- (Aelchu, son of Faelchu).

<sup>25</sup> *Ros-Ailitre*. Rosscarbery, county Cork.

<sup>26</sup> *Ros-Ailitre*. The Mart. Doneg. describes this Fachtna, whose festival occurs on the 14th of August, as of Dairinis-Maellanfaidh, county Waterford.

<sup>27</sup> Mart. Doneg.

Rop Bairenn.—Cuirítan (no) Ciriác eppcop agur ab Ruip menn, no Ruip bairenn. Márta 16.

Rop menn.—Feò Rop bairenn.

Rop Comain.—Siòbal eppcop ip ab ruip Comain, quieuit, 813.

Àeò mac Píanḡura, eppcop Ruip Comain, 872.

Rop cpe.—Iraac Ua Cuanam, eppcop Éle Ruip cpe, óḡ agur ápo íénóip airḡep Muíhan, quieuit 1161.

Rop deala.—Sen Pátraic, eppcop ip ab Ruip deala i Muíḡ Lacha, Aug. 24.

Saiḡip.—Cíaran Saiḡpe, eppcop baoi in Epinn ría Pátraic, Márta 5.

Méðran eppcop, Iun 6.

Copmac eppcop Saiḡpe, 907.

Saxan.—Aodan eppcop Saxan, quieuit circa annum 650.

Sio tpuim.—Eppcop Earc, Nou. 2.

Slaine.—Eppcop Earc, Nou. 2.

Níallan, eppcop Slaine quieuit 867.

Copmac mac Eladaig, eppcop Slaine, 867.

Maelbriḡte, eppcop Slaine, 875.

Sleḡte.—Píacc, eppcop Sleḡte, Octob. 12; uirḡibal Pátraic.

Àoð, eppcop Sleḡte, 699; Feb. 7.

Sliab liaḡ.—Eppcop Àeò mac ùpic ó íliab liaḡ; Nou. 10; quieuit 588.

Sopð.—Maolmuire Ua Canén, eḡnaið agur eppcop Suipð Colum cille, quieuit 1023.

Siol Muireḡdaiḡ.—ḡac aic mbí eppcop ííol Muireḡdaiḡ (éó ar mian ðapóile ar) eppcop Oilepín; ḡiðeò in pílipirí lan ðilep ðepín in ḡac aen aimpir.

<sup>1</sup> *Ros-Bairenn*. Not identified.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Roscommon.

<sup>4</sup> 813, Four Masters.

<sup>5</sup> IV. M.; 873, Ann. Ult.

<sup>6</sup> Roscrea, county Tipperary.

<sup>7</sup> Airḡep Muíhan, i. e. Ormond.

<sup>8</sup> IV. M.

<sup>9</sup> Rosdalla, county Westmeath.

<sup>10</sup> Mart. Taml.

<sup>11</sup> Seirkeeran, in the King's County.

<sup>12</sup> Mart. Doneg. and Mart. Taml.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Four Masters.

<sup>15</sup> Saxan. England.

<sup>16</sup> 648 = 651, Chron. Scot.

<sup>17</sup> Near Trim, county Meath.

<sup>18</sup> See under Baile-Slaine.

ROS-BAIRENN.<sup>1</sup>—Cuiritan, or Ciriac, bishop and abbot of Ros-menn, or Ros-Bairenn, March 16.<sup>2</sup>

ROS-MENN. See Ros-Bairenn.

ROS-COMAIN.<sup>3</sup>—Siadhail, bishop and abbot of Ros-Comain, quievit 813.<sup>4</sup>

Aedh, son of Fiangus, bishop of Ros-Comain 872.<sup>5</sup>

ROS-CRÈ.<sup>6</sup>—Isaac O’Cuanain, bishop of Ele of Ros-cre, virgin, and arch-elder of East Munster,<sup>7</sup> quievit 1161.<sup>8</sup>

ROS-DELA.<sup>9</sup>—Old Patrick, bishop and abbot of Ros-dela, in Magh-Lacha, August 24.<sup>10</sup>

SAIGHIR.<sup>11</sup>—Ciaran of Saighir, a bishop who was in Erinn before Patrick; March 5.<sup>12</sup>

Medran, bishop, June 6.<sup>13</sup>

Cormac, bishop of Saighir 907.<sup>14</sup>

SAXAN.<sup>15</sup>—Aedhan bishop of the Saxons, quievit circa annum 650.<sup>16</sup>

SIDH-TRUIM.<sup>17</sup>—Bishop Ere, Nov. 2.<sup>18</sup>

SLAINE.<sup>19</sup>—Bishop Ere, Nov. 2.

Niallan, bishop of Slane, quievit 867.<sup>20</sup>

Cormac, son of Eladach, bishop of Slane,<sup>21</sup> 867.

Maelbrihte, bishop of Slane, 875.<sup>22</sup>

SLEBHTE.<sup>23</sup>—Fiace, bishop of Slebhte, October 12.<sup>24</sup>

Aedh, a disciple of Patrick, bishop of Slebhte, 699;<sup>25</sup> Feb. 7.

SLIABH-LIAG.<sup>26</sup>—Bishop Aedh Mac Bric, from Sliabh-Liag, Nov. 10;<sup>27</sup> quievit 588.<sup>28</sup>

SORD.<sup>29</sup>—Maelmuire O’Cainén, sage and bishop of Sord-Coluim-Cille, quievit 1023.<sup>30</sup>

SIOL-MUIREDHAIGH.<sup>31</sup>—Wherever a bishop of the Siol-Muiredhaigh may be, some are of opinion he is bishop of Elphin. However, I am not fully sure of this at all times.

<sup>19</sup> Slane, in the county Meath.

<sup>20</sup> Four Masters.

<sup>21</sup> *Slane*. The Ann. of the Four Mast. (867), and Ann. Ult. (861), state that Cormac, son of Eladach, was bishop and abbot of Saighir, or Seirkieran.

<sup>22</sup> 847, IV. M.; 876, Ann. Ult.

<sup>23</sup> *Slebhte*. Slaty, in the Queen’s County.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

<sup>25</sup> 698, FourMasters; 696 = 699 Chron. Scot.

<sup>26</sup> *Slieve-League*, county Donegal.

<sup>27</sup> Mart. Doneg.

<sup>28</sup> IV. M.; and Chron. Scot.

<sup>29</sup> Swords, county of Dublin.

<sup>30</sup> IV. M.; 1021, Chron. Scot.

<sup>31</sup> Diocese of Elphin.

Ταμλαέτα.—Μαοιλϋαιη επρεορ Ταμλαέτα, 787: νίρ ηιέαδ ρεόιλ αζυρ νίρ ηίβεδ lionn αζ μαηέαιβ Μαοιλϋαιη ρε α ρέ ρέν; ηυιλ 7.

Εοδαίβ επρεορ Ταμλαέτα, ηυιευτ 807.

Τορρα επρεορ Ταμλαέτα, ηυιευτ 872.

Κορμακ επρεορ Ταμλαέτα, 962.

Κυονημαοι ab δεζ Ερηνν, αζυρ επρεορ αζυρ ρερλεζίνη Ταμλαέτα, 964.

Σζανδλαη επρεορ αζυρ ab Ταμλαέτα, 913.

λορεβ επρεορ Ταμλαέτα Μαοιλϋαιη, Εηαιρ 5.

Εοδαίβ, επρεορ αζυρ ab Ταμλαέτα, Εηαιρ 28.

Αιρηννάη (no Ερηννάη), επρεορ Ταμλαέτα, Feb. 10.

Ταμλαέτ Μηναιη. Τηύρ δο βρετλαιβ αιηφο .i. Ναραδ, δεοαη επρεορ, ηρ Μεαλλαν ό Ταμλαέτ Μηναιη, αζ Λοέ βρικερηνν ηη Ηιβ Ετθαέ Ηλαδ [η]ό ο Ταμλαέτα Ηη Μαη.

Ταμναέ βυαδα.—Ηη ηερεοιρ ό Ταμναέ βυαδα, ηυιλ. 21.

Τεαζ βαοιέηη.—βαοιέηη επρεορ, Feb. 19.

Τεαζ Καλλαιη.—Κεζερναέ επρεορ ό έηζ Καλλαιη, ηυιευτ ηη ηη ιηα οηιερη, 1047.

Τεαζ Κοηηαιη.—Κοηηαιη, επρεορ ο έηζ Κοηηαιη ι κΚρεμηέαιη ηυιβ, ηυη 29.

Τεαζ δά έυα.—Επρεορ Κεη μακ Μαηη, α ττιζ Όάκυα ηηκ Νεμαη.

Τεαζ Όιομα.—Επρεορ Όιομα μακ Σεηαιζ, δο ροζαηρτυιβ α ττιζ (no ό έηζ) Όιομα.

Τεαέ Μοέυα.—Κορζραέ μακ Μαοιημοέυηρζε, επρεορ τηζε Μοέυα αζυρ ηα Κομαηη, 931.

Τεαέ Μοληηζ.—Μοληηζ Λυαέρα, επρεορ, 696, ηυηη 17:

<sup>1</sup> Tallaght, county Dublin.

<sup>2</sup> Four Masters.

<sup>3</sup> Mart. Doneg. and Mart. Taml.

<sup>4</sup> IV. M.

<sup>5</sup> IV. M.; Ann. Ult.

<sup>6</sup> IV. M.

<sup>7</sup> IV. M.; 914, Chron. Scot.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Mart. Doneg. and Mart. Taml.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> *Tamlacht-Menainn*; this was in the parish of Ahaderg, county Down, where there is a townland now called *Meenan*. See Reeves's "Down and Connor," p. 113.

<sup>12</sup> *Loch-Bricrenn*. Lough Brickland, Co. Down.

<sup>13</sup> *Ui-Echadh-Uladh*. Iveagh, county Down.

TAMLACHT.<sup>1</sup>—Maolruain, bishop of Tamlacht 789.<sup>2</sup> Meat was not eaten, nor ale drunk, by Maelruain's monks during his own time: July 7.<sup>3</sup>

Eochaidh, bishop of Tamlacht, quievit 807.<sup>4</sup>

Torpa, bishop of Tamlacht, quievit 872.<sup>5</sup>

Cormac, bishop of Tamlacht, 962.<sup>6</sup>

Cronmael, abbot of Beg-Eri, and bishop and lector of Tamlacht, 964. *See* under Beg-Ere.

Sgandlan, bishop and abbot of Tamlacht, 913.<sup>7</sup>

Joseph, bishop of Tamlacht-Maolruain, Jan. 5.<sup>8</sup>

Eochaidh, bishop and abbot of Tamlacht, Jan. 28.<sup>9</sup>

Airennán, or Erennán, bishop of Tamlacht, Feb. 10.<sup>10</sup>

TAMHLACHT-MENAINN.<sup>11</sup>—Three of the Britons here, viz., Nasad, Beoan, a bishop, and Meallan, from Tamlacht-Menainn at Loch-Brirenn,<sup>12</sup> in Ui-Echach-Uladh,<sup>13</sup> or from Tamlacht-Ui-Maille.

TAMHNACH-BUADHA.<sup>14</sup>—Seven bishops from Tamhnach-buadha, July 21.<sup>15</sup>

TEACH-BAITHIN.<sup>16</sup>—Baothin, bishop, February 19.<sup>17</sup>

TEACH-CALLAIN.<sup>18</sup>—Cethernach, bishop, from Tech-Collain, quievit at Hy, during his pilgrimage, 1047.<sup>19</sup>

TEACH-CONNAIN.<sup>20</sup>—Connan, bishop, from Tech-Connain in Crimthann, June 29.<sup>21</sup>

TEACH-DACUA.<sup>22</sup>—Bishop Cén, son of Maine, from Tech-Dachua mic Nemain.

TEACH-DIOMA.—Bishop Dioma, son of Senach, of the Fotharta, in Tech-(or from Tech)-Dioma.

TEACH-MOCHUA.<sup>23</sup>—Cosgrach, son of Maelmocheirghe, bishop of Tech-Mochua and the Comauns, 931.<sup>24</sup>

TEACH-MOLING.<sup>25</sup>—Moling Luachra, bishop, 696,<sup>26</sup> June 17.<sup>27</sup>

<sup>14</sup> Not identified.

<sup>15</sup> Mart. Taml. and Mart. Doneg.

<sup>16</sup> Tibohine, county Roscommon.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> Stackallan, county Meath.

<sup>19</sup> Four Masters; 1045, Chron. Scot.

<sup>20</sup> *Teach-Connain*. Locality uncertain; but it was probably situated in *Crimthann*, in Meath.

<sup>21</sup> Mart. Doneg. and Mart. Taml.

<sup>22</sup> Ticknevin, barony of Carbery, county Kildare

<sup>23</sup> Timahoe, Queen's County.

<sup>24</sup> Four Masters.

<sup>25</sup> St. Mullin's, county Carlow.

<sup>26</sup> IV. M.; 693, Chron. Scot.

<sup>27</sup> Mart. Doneg. and Mart. Taml.

Teacá na comairce.—Uir. neppcop 6 éiḡ na comairce, Maoi 27.

Teach Talláin.—Cillín, eppcop 6 éiḡ Taláin in Airḡiall, Maoi 27.

Tír Ćonail.—Eppcop éipe Chonuill .i. Maḡ Ūnḡai(le), becc 1366.

Tír da ḡlar.—Aidbe. eppcop ip ab éipe da ḡlar, Maoi 24.

Ūnécá mac Ceallaiḡ, eppcop ip ab Tipe da ḡlar, 963.

Tír Eoḡam.—ḡiolla an coimbeo O Cearballain, eppcop éipe hEoḡam, 1279.

Phorint 6 Cearballain, eppcop, éipe hEoḡam, quieuit 1293.

Tír poip.—Cairceall eppcop, 1 Tír poip, luín 13.

Tobar Bhírin, 1 tTír Fiacceacá Muiadbe iar n'arḡaiḡ. Uirin eppcop, Decem. 3.

Tolan.—Ciapan, eppcop Tolain, 919.

Trefod.—Porannan, feriba, eppcop Trefeio, quieuit 769.

Coó, ferleginó aḡur ab Trefeio, eppcop, eccnaiḡ, aḡur oiletreá, 1004.

Tuacá Múina.—Taoḡ ua Lonḡarcan, eppcop Tuacá Múinan, quieuit 1161.

Tuaim da ualann.—Ferdomnacá (.i. mac Caoimáin), eppcop Cuama da ualann, anno Domini 781; luín 10.

Tuaim Mupḡraiḡe.—Ūoimamḡin (no Ūaimaiḡin), eppcop, 6 Tuaim Mupḡraiḡ. derbraéair hennunn, Apríl 29.

Tuairḡirt Laiḡen.—Cionaoḡ Ua Ronain, eppcop ḡlinne da lacha aḡur tuairḡirt Laiḡen, quieuit 1173.

<sup>1</sup> *Teach-na-comairce*. Parish of Clonleigh, county Donegal.

<sup>2</sup> Mart. Taml.; 28 March, Mart. Doneg.

<sup>3</sup> Tyhallen, county Monaghan.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> *Tír-Conaill*; i. e. the diocese of Riphoe.

<sup>6</sup> Four Masters; Ware.

<sup>7</sup> Terryglass, county Tipperary.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Four Masters.

<sup>10</sup> *Tír-Eoghain*; i. e. the diocese of Derry.

<sup>11</sup> Ann. Loch-Cé; and IV. M.

<sup>12</sup> Ann. Loch-Cé; and IV. M.

<sup>13</sup> In the county Monaghan.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

TEACH-NA-COMAIRCE.<sup>1</sup>—The seven bishops from Tech-na-comairce, May 28.<sup>2</sup>

TEACH-TALAIN.<sup>3</sup>—Cillin, bishop, from Tech-Tallain in Airghiall, May 27.<sup>4</sup>

TIR-CONAILL.<sup>5</sup>—The bishop of Tirconnell, i. e. Mac Dunghaile, died 1366.<sup>6</sup>

TIR-DA-GLAS.<sup>7</sup>—Aidhbhe, bishop and abbot of Tir-da-glas, May 24.<sup>8</sup>

Dunchadh, son of Cellach, bishop and abbot of Tir-da-glas, 963.<sup>9</sup>

TIR-EOGHAIN.<sup>10</sup> — Gilla-an-Coimdedh O'Carolan, bishop of Tir-Eoghain, 1279.<sup>11</sup>

Florence O'Carolan, bishop of Tir-Eoghain, quievit 1293.<sup>12</sup>

TIR-ROIS.<sup>13</sup>—Carell, bishop in Tir-Rois, June 13.<sup>14</sup>

TOBAR-BIRIN, in Tir-Fiachraçh of the Moy, behind Iaskagh (Easky, Co. Sligo). Birin, bishop, December 3.<sup>15</sup>

TOLAN.<sup>16</sup>—Ciaran, bishop of Tolan, 919.<sup>17</sup>

TREFOD.<sup>18</sup>—Forannan, scribe, bishop of Treoid, went to his rest 769.<sup>19</sup>

Aedh, lector and abbot of Treoid, a bishop and learned man, and pilgrim, 1004.<sup>20</sup>

TUADH-MUMHA.<sup>21</sup>—Tadhg O'Lonergan, bishop of Thomond, went to his rest 1161.

TUAIM-DA-UALANN.<sup>22</sup>—Ferdomhnach (i. e. son of Caomhan), bishop of Tuaim-da-ualann, anno Domini 781,<sup>23</sup> June 10.<sup>24</sup>

TUAIM-MUSCRAIGHE.<sup>25</sup>—Domhainghin, or Damhainghin, bishop of Tuaim-Muscraighe, brother of Brenainn, April 29.<sup>26</sup>

TUAISGERT-LAIGHEN.<sup>27</sup>—Cionaoth O'Ronan, bishop of Glenn-da-locha, and of North Leinster, quievit 1173.<sup>28</sup>

<sup>15</sup> Mart. Doneg.

<sup>16</sup> Dulane, near Kells, county Meath.

<sup>17</sup> Four Masters; 920.

<sup>18</sup> Trevet, barony of Skreen, county Meath.

<sup>19</sup> IV. M.

<sup>20</sup> IV. M.; 1003, Chron. Scot.

<sup>21</sup> *Tuadh-Mumha*; i. e. the diocese of Kildfenora.

<sup>22</sup> Tuam, county Galway.

<sup>23</sup> Mart. Doneg.; 777, IV. M.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

<sup>25</sup> Tomes, barony of West Muskerry, county Cork.

<sup>26</sup> Mart. Doneg. and Mart. Taml.

<sup>27</sup> North Leinster, i. e. the diocese of Glendalough.

<sup>28</sup> Four Masters.

Tuluis éarbuíð.—Eppcop Calb, ó Tulaisé éarbuíð i menna Típe  
in Ib Mléé, Enair 26.

Ua úruim.—Tuaéal O Connaétauí, eppcop Ua múbriim,  
quieuit 1179.

Ua Cennpelaí, —Ant eppcop Ua Cattam, .i. airb eppcop Ua  
cCennpiolaí, quieuit 1135.

Ua éongbail.—Fachta eppcop on ua congdbail, Enair 19.

Ua fFiaeraé.—Iomar Ua Ruadain, eppcop ó fFiaeraé,  
quieuit 1176.

Ant eppcop O Ceallaí, .i. eppcop O fFiaeraé, quieuit 1216.

Siolla ceallaí O Ruairín, eppcop O fFiaeraé. quieuit 1254.

Maolmaire O Conmaic, eppcop O fFiaeraé ip emel Aeoá,  
quieuit 1225.

Ua Maime.—Maoliopa mac an báirb, eppcop Ua Maime,  
quieuit 1174.

Ua Nell.—Moéta eppcop Ua Nell, aḡur raḡarḡ Arda Macha,  
924.

Ulaó.—Maoliopa mac an éléirí, éuirp, eppcop Ulaó, quieuit  
1175.

Siolla domnaí, mac Copmaic, eppcop Ulaó, quieuit 1175.

<sup>1</sup> Tullycorbet, county Monaghan.

<sup>2</sup> Mart. Taml.

<sup>3</sup> *Ui-Briuin*; i. e. the diocese of Kil-  
more.

<sup>4</sup> Four Masters.

<sup>5</sup> Diocese of Ferns.

<sup>6</sup> IV. M.; Ann. Loch-Cé.

<sup>7</sup> Supposed by some to be Navan,  
county Meath.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Diocese of Kilmacduagh.

<sup>10</sup> Four Masters.

<sup>11</sup> IV. M.



TULAGH-CARBUID.<sup>1</sup> — Bishop Calbh, from Tulach-Carbaid, in Menna-tire in Ui-Meith, January 26.<sup>2</sup>

UI-BRIUIN.<sup>3</sup> — Tuathal O'Connachty, bishop of the Hy-Briuin, went to his rest 1179.<sup>4</sup>

UI-CENNSELAIGH.<sup>5</sup> — The bishop O'Cattan, i. e. the arch-bishop of Ui-Cennselaigh, quievit 1135.<sup>6</sup>

UA-COGBHAIL.<sup>7</sup> — Fachtna, bishop, from Ua-Congbhail, Jan. 19.<sup>8</sup>

UI-FIACHRACH.<sup>9</sup> — Iomhar O'Ruadhain, bishop of Ui-Fiachrach, quievit 1176.<sup>10</sup>

Bishop O'Cellaigh, i. e. bishop of the Ui-Fiachrach, quievit 1216.<sup>11</sup>

Gilla-Cellaigh O'Ruaidhin, bishop of the Ui-Fiachrach, quievit 1254.<sup>12</sup>

Maolmuire O'Conmaic, bishop of Ui-Fiachrach and Cenel-Aedha, quievit 1225.<sup>13</sup>

UA-MAINE.<sup>14</sup> — Mael-Isa Mac-a-Ward, bishop of Ui-Maine, quievit 1174.<sup>15</sup>

UA NEILL.<sup>16</sup> — Mochta, bishop of the O'Neills, and priest of Ard-Macha, 924.<sup>17</sup>

ULADH.<sup>18</sup> — Maoliosa Mac-an-Clerigh-chuirr, bishop of Uladh quievit 1175.<sup>19</sup>

Gilla-domnaigh Mac Cormaic, bishop of Uladh, quievit 1175.<sup>20</sup>

<sup>12</sup> 1253, Four Masters.

<sup>13</sup> *Ib.*

<sup>14</sup> *Ua-Maine*; i. e. the diocese of Clonfert.

<sup>15</sup> 1173, Four Masters.

<sup>16</sup> The O'Neills.

<sup>17</sup> Four Masters.

<sup>18</sup> Ulster, or the diocese of Down.

<sup>19</sup> Four Masters; *Ann Loch-Cé.*

<sup>20</sup> *Ib.*

#### IV.—TAIN BO FRAICH.

From MS. H. 2, 18 (*fol.* 183, *et seqq.*), in the Library of Trinity College, Dublin.

TRANSLATED AND EDITED BY

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THE following hitherto inedited romantic specimen of Irish life in the first century is taken from the oldest portion of the "Book of Leinster," a compilation of the twelfth. The subject is this:—

Froech, son of Idath (a chieftain of Eirros Domno, in the present county of Mayo), and of Befind, a *Sidè* lady, has come to learn that he is loved by Find-abair, daughter of Ailill and Medb, king and queen of the Connachta. He accordingly resolves to visit her parents in their palace of Cruachu, now Rathcroghan, in the county of Roscommon, and formally demand her hand in marriage. Before, however, proceeding on his journey, his friends say to him that, as Boand, the *Sidè* governess of the Boyne, was his mother's sister, it would be well for him to call on her at her palace in Mag Breg, and request her to fit him out suitably for the occasion. He does so, and, with his request fully granted, sets out for Cruachu.

The equipment of Froech's cavalcade was grand in the extreme. Gold and silver, carbuncle and other precious stones, glittered on man and horse; but the most curious beings in this train were the three *Sidè* harpers, the sons of Uaithne and Boand. Their origin, name, form, and dress are fully described, and in note (12) I have endeavoured to give an interpretation of this figurative description. The approach of Froech and his suite was duly announced by the watchman in Dun Cruachan; and as these visitors from the *Side* approached, such was the delicious odour which perfumed the air around, that several of the family of Cruachu died of the effect.

Among all nations, the presence of divinities was accompanied and attested by a supernatural perfume: and in our ancient tale, the *Side* are always thus introduced. In tropical lands, in India, for example, the deities when appearing to mortals exhibit also other characteristics, such as garlands of flowers, blooming and erect, as a symbol of immor-

tality; this symbol with our *Sidè* is the never-fading, green tunic or head-dress.

Froech enjoyed the hospitality of his sovereigns for some weeks, and then preferred his suit in due form; the dowry, however, asked of him he deems too much, and so takes his leave abruptly. Meantime he had arranged everything with Find-abair; and though Ailill tried to have him drowned in the Brei, a river adjoining the palace, the kindness of his lady-love and the power of his divine mother saved him. The king and queen, finding him thus favoured, express regret for their conduct towards him, make their peace with him, and offer him their daughter, as soon as he should come back and join them in their intended spoil of the cows of Cualnge. He accepts the offer, and bids farewell.

On arriving at his mother's house, Froech learns that plunderers from the Alps had carried off his wife, his three sons, and his cows, and this is the origin of the title of our tale—"The Spoil of the Cows of Froech." The reader must not be surprised to find that our hero, though a suitor for the hand of Find-abair, had already a wife and family. To understand this, he must study life in ancient Eriu.

Froech consulted his mother in his present difficulty. She tried to dissuade him from the attempt to recover the stolen property, but he declined to take her advice. Accompanied, accordingly, by Conall Cernach, one of the three great champions of the Ulaid, he sets off for the Alps, brings back his wife, his children, and his cows; and then, agreeably to promise, joins in the Tain Bo Cualnge, in which expedition he perishes by the hands of his brother demigod, Cu Chulaind.

## ΤΑΙΝ ΒΟ ΠΡΑΙΧ.



**PROEĆ** mac Iðaitih do Chonnachtaib—mac ríde do bépínd a Sítoib: ðerb-þiuur ríde do boind. Ip hé laeð ip áilðem pobúi do þepaib hÉpénd 7 Alban, aet ni ba ruétain. Dobept a maðair ví ba ðéc dó app int Šíto: íc é pinda, ói-ðepga. bó tpebad maíð oca co cenð oðtíñ bliaðna cen tabairt mna éuca. Cóica maic ríð pop é lín a teðlaíð: comáir, comcut-pumma þpír ule eþer épuþh 7 éopc. Capthai Þinð-abair, inžen Ailella 7 Meðba, ap a ipreélaib. Aðpíaðap ðopum oc a éaið. Ropu lán hÉriu 7 Albu ví a alluð 7 ví a pcélaib.

Iap ruíðiu ðocopartap þair ðul do acallaim na hingine: im-maropaid þpi a muntip aní pin. “Tiaðap uait ðin co þiaip do mathap co tuetþap ní do étuð inðantáð 7 ðe apceðaib Síðe ðuit uaði.” Luíð iarum co þiaip .i. éo bóind, com bú in Mað þpeð, 7 ðobept coicaitíñ þpatíñ ðopum 7 ba copmail ceð ae pi þin-þpuineí ðóile, 7 ceþeopra oa ðub-ðlapra þop ceð þpuet, 7 muleð ðepðð-ðip la ceéíñ þpat: 7 lénti bán-ðela co tuag-mílaib ðip impu. Ocuþ cóica píaþhñ apðvðe con ímlib, et canðel ríð-þhíðí ul laim ceð ae: 7 cóica þemmañð þin-þpuine ap ceén ae. Cóica topaét ví ðp þoploipcthi in ceén ae: epmuítuða ví çhapp-mocul þoib aníþ, 7 ip ví lecaib loðmaiprib an airíþan: nolartair in aivche amail beþíp puícthi ðpéni.

Ocuþ coica claíðebñ ðp-ðuipñ leo, 7 ðabap þoc-ðlap þó þuiví ceð þip, 7 beilðe ðip þpiu; maelland apððait co elucíniu ðip þo þpaðit ceð eich. Cóica acpann copera co pnaþhñ apðait eprib, co ríðlaib ðip 7 apðait 7 co cenð-mílaib. Cóica eðlapc þin-þpuine com baccán opða þop cinn ceð ae. Ocuþ peét mil-éom 1 þlabpaðaib apðait, 7 ubulln ðip eþer ceén ae. Þpoca cpeðumai

## THE SPOIL OF THE COWS OF FROECH.

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F<sup>1</sup>ROECH<sup>1</sup>, son of Idath of the Connachta—a son he to Befind from the Sidé<sup>2</sup>: a sister she to Boand<sup>3</sup>. He is the hero, who is the most beautiful that was of the men of Eriu and of Alba, but he was not long-lived. His mother gave him twelve cows out of the Sid: they are white-eared. He had a good residence till the end of eight years without the bringing of a woman to him. Fifty sons of kings—it was the number of his household, co-aged, co-similar to him all between form and dress. Find-abair<sup>4</sup>, daughter of Ailill and Medb, loves him for the great stories about him. It is declared to him at his house. Eriu and Alba were full of his renown and of stories about him.

After this going to a dialogue with the daughter fell upon him: he discussed that matter with his people. “Let there be a message then sent to thy mother’s sister, so that a portion of wondrous robing and of gifts of Sidé be given thee from her.” He goes accordingly to sister, that is, to Boand, until he was in Mag Breg<sup>5</sup>, and he carried away fifty blue cloaks, and each of them was like to the *findruine*<sup>6</sup> of a work of art, and four black-grey ears on each cloak, and a brooch of red gold with each cloak; and pale-white shirts with loop-animals of gold around them. And fifty silver shields with edges, and a candle of a king-house in the hand of each of them [the men]: and fifty studs of *findruine* on each of them [the shields]: fifty knobs of thoroughly burned gold in each of them: pins of carbuncle under them from beneath, and their point of precious stones. They used to light the night as if they were sun’s rays.

And fifty swords of gold-hilt with them, and a soft-grey mare under the seat of each man, and bits of gold to them: bands of silver with a little bell of gold around the throat of each horse. Fifty horse-ropes of purple with threads of silver out of them, with drops of gold and of silver, and with head-animals. Fifty whips of *findruine*, with a golden hook on the end of each of them. And seven chase-hounds in

<sup>1</sup> This and the subsequent figures refer to the appended notes.

impu : no co pabi daé nað bech incoib. Moppeffer copnairc leo co copnairc ðpðairc ἡ ἀρχιδουβ, con εταιριβ il-ðathaðairc, co mon-zaib ðpðáib, pðobuoirc, co lennairc etpaçtaib.

ðairc tpi ðpúitç pemib co mindairc ἀρχιδουβ po ðiðp. Sceit co pethul éonduala la ceén ae, co éip-bachlaib con epnaðairc epedumai iarri a toebairc. Tpiar epuitçipe con écopc piz im ceén ae. Documlát app ðo Chpuaçnaib corp inð ecupc pin leu.

Ðopndéccai in ðepccairc ði'n dún in tan ðodeçatar im Mag Cpuaðan. “Ðipimm atéiu-pa,” ol pe, “ðo'n dún inn a lín. O zabrac Ailell ἡ Meðb flairé, ni corçánic piam ἡ ni corçicpa ðipimm ðar chóimiu, na ðep ráimiu. Ip cumma lemm ðed i tau-lichubu pína nobeth mo éenð lap in çáéçh ðoçhaet tauppiu. A ðpar ἡ abairc ðozni inç óc-láec pil and, no éonacca-pa piam a éutpumma. Poçeirð a ðunpairoç pouen aupchora uað : piu corçí pi talmain, nopçairc na peçt mil-çoin con a peçt plabpa-oirc ἀρχιδουβ.”

La pðairc ðoçhiazat inç pluariz a Dún Chpuaçan ði an ðécpin. Immupmuçat in ðóimiu ip in Dún con apçatar pé pip ðec oc on ðeicpin. Tairlençairc in ðopur in dúine. Scoipic an eoçu ἡ léicic a mil-çona. Ðopennat na peçten aizc ðo Ráitç Chpuaçan, ἡ peçt pinçu ἡ peçt mila maizc, ἡ peçt corçu alta, conðapubatar inð ðic ip inð auplainð in dúine. Iap pain poçepðat in mil-çoin ðeoz im ðpei : çabairc peçtçh ðobop-çona. Ðopþerçatar ðoçum na apða in ðopur na ppím-páçha. Ðeipçicet ip puioiu.

Ðoçiazar o'nd piz ði an acallaim. Imchomarcar cia bu éan ðóib : ðoðaploinðet iarum iarri a ploncoib pípaib : “Ppóec Mac Iðairç inpo,” ol peat. Ráitc in peçtaipe ppip in piz ἡ in piznai (recte piznai). “Poçhen ðóib,” ol Ailell ἡ Meðb. “Ip óclác an pil and,” ol Ailell : “taéçt ip in lepp.” Ðolleicçep ðóib ceçramçhu in çairc. Eð a écopc in çairc—peçt-opðð and ; peçten inðá i o thein co ppairc ip in çairc immecuaripð. Aipineç ði epedumu ppoc ceç inðá : aupþarçatð ðepçç-ibairc pð inpeçt-puncain uile. Tpi pteíll epedumai in aularç ceça inðai. Seçt pçialla umai

chains of silver, and an apple of gold between each of them. Greaves of bronze about them: by no means was there any colour which was not in them. Seven trumpeters with them with golden and silver trumpets, with many-coloured garments, with golden, silken heads of hair, with shining cloaks.

There were three jesters<sup>7</sup> before them with silver diadems under gilding. Shields with a cover of embroidery with each of them, with black staffs with filigrees of bronze along their sides. Three harpers with a king's appearance about each of them. They depart for Cruachna<sup>8</sup> with that appearance with them.

The watchman sees them from the dun when they had come into the Plain of Cruachu. "A multitude I see," he says, "towards the dun in their fulness. Since Ailill and Medb assumed sovereignty, there came not to them before, and there shall come not to them a multitude, which is more beautiful or which is more distinguished. It is the same with me that it were in a vat of wine my head should be, with the breeze that goes over them. The activity and play the young hero who is in it makes—I have not before seen its likeness. He shoots his pole a shot's discharge from him: before it reaches to earth the seven chase-hounds with their seven silver chains catch it.

At this the hosts come from the dun of Cruachu to view them. The people in the dun hide themselves, so that sixteen men die while viewing them. They alight in the door of the dun. They tent their steeds and they loose the chase-hounds. They (the hounds) chase the seven deer to Rath Cruachan, and seven foxes, and seven hares, and seven wild boars, until the youths kill them in the lawn of the dun. After that the chase-hounds dart a leap into Brei<sup>9</sup>; they catch seven water-dogs. They brought them to the elevation in the door of the chief-rath. They (Froech and his suite) sit down there.

A message comes from the king for a parley with them. It is asked what was their whence: they name themselves then according to their true names: "Froech, son of Idath, this," say they. The steward tells it to the king and to the queen. "Welcome to them," say Ailill and Medb; "It is a noble youth who is in it," says Ailill; "let him come into the *Less*<sup>10</sup>. The fourth of the house is allowed to them<sup>10</sup>. It is the array of the house<sup>10</sup>—a septi-range in it; seven apartments from fire to side-wall in the house all round. A rail of bronze to each apartment; a partitioning of red yew under variegated planing all.





Three plates of bronze in the skirting of each apartment. Seven plates of brass from the ceiling to the roof-tree in the house. Of deal the house was made; it is a covering of shingle it had externally. There were sixteen windows in the house and a shutting of brass to each of them; a tie of brass across the roof-light. Four tester-poles of brass on the apartment of Ailill and of Medb, adorned all with bronze, and it in the exact centre of the house. Two rails of silver around it under gilding. In the front a wand of silver that reached the girders of the house. The house was encircled all round from the door to the other. They hang up their arms in that house, and they sit, and welcome is given to them.

“Welcome to you,” say Ailill and Medb. “It is it we have come for,” says Froech. “It shall not be a habitation for begging contention<sup>11</sup> this,” says Medb, and Medb and Ailill arrange the chess-board after that. Froech then takes to the playing of chess with a man of their people. It was a beauty of a chess-board. A board of *findruine* in it, with four ears and elbows on it. A candle of precious stone at illuminating for them. Gold and silver the party that were on the table. “Prepare ye food for the youths,” says Ailill. “Not it is my desire,” says Medb, “but to go to play the chess yonder against Froech.” “Get to it; I am pleased,” says Ailill. They play the chess then and Froech<sup>12</sup>.

His people were all at cooking of the wild animals. “Let thy harpers play for us,” says Ailill to Froech. “Let them play indeed,” says Froech. A harp-bag of the skins of water-dogs about them with their adornment of ruby beneath their adornment of gold and silver. The skin of a roe about them in the middle; it was whiter than snow; black-grey eyes in their centre. Cloaks of linen whiter than a swan’s tunic around these ties. These figures accordingly used to run about the men all round. They play for them then, so that twelve men of their family die with weeping and sadness. Gentle were and melodious were this triad; and they were the Chants of Uaithne<sup>13</sup>. The illustrious triad are three brothers, namely, *Gol-traiges*, and *Gen-traiges* and *Suan-traiges*. Boand from the *Side* is the mother of the triad. It is from the music which Uaithne, the Dagda’s harp played, the triad are named. The time the woman was at parturition, it had a cry of sorrow with the soreness of the pangs at first: it was smile and joy it played in the middle for the

α, um app int rúan in boind. “Aupróim-riu,” ol ri, “do thri maccu, a Uathni lan-broeta: pobith file ruan-tpaide 7 gen-tpaide 7 zol-tpaide ap buáib rceo mnáib doθoetpat la Meioθ 7 Ailill, atbelat p̄ip la eluáirp̄h̄ gléppa dóib.”

Anait d'inte řenmam iap raim ip̄ inθ ríγ-εαιγ. “Ip̄ rézono doranic,” ol P̄ep̄zup. “Podliv dún,” ol P̄roec̄ p̄ri a muntip, “am biad: tucaro ip̄ a teθ.” Doθin̄g Lothup p̄op̄ lár in tαιγε: p̄odáile doib am biad: p̄op̄ a d̄ep̄nainθ nopannad̄ ceθn̄ áge con a élanmub 7 ni aioleth tomait̄ na p̄eól̄ (recte p̄eóla): o z̄abair p̄annair̄eθ̄ ni archiúr̄ biad̄ p̄o a lám̄ riam.

batap̄ t̄ri laa 7 teopa aioche oc imber̄t̄ na p̄iochille la immed̄ nal̄ liac̄ logmar̄ i teγluc̄ ř̄róiθ̄. Iap̄ rin̄ ad̄glad̄ap̄ ř̄roec̄ Meioθ: “Ip̄ maith̄ p̄ongabur̄ p̄rit̄,” ol p̄e: “ní̄ biur̄ dō εoθ̄aill̄ d̄i'nd̄ p̄ioh̄oill̄, na p̄aib̄ meth̄n̄ eim̄iθ̄ d̄eit̄ and̄.” “O t̄ú-řa ip̄ in̄ dún-řa, ip̄ ed̄ laithe in̄p̄o ap̄ řam̄ limm̄,” ol Meoθ. “Oeib̄th̄ip̄ ón̄,” ol P̄raec̄: “ataat̄ t̄ri laa 7 teopa aioθ̄i and̄.” La p̄odain̄ at̄p̄aiz̄ Meoθ. Ba immed̄ul̄ lee buith̄ dō naib̄ ócaib̄ cen̄ biad̄. Luid̄ co Ailill: p̄aioθ̄i p̄riřp̄: “Móř̄-řn̄im̄ dorin̄genřam̄,” ol ri, “inθ̄ óic̄ anneθ̄air̄ donn̄ancat̄ap̄ dō biθ̄ cen̄ biad̄.” “D̄iliū d̄uit̄ imber̄t̄ p̄iochille,” ol Ailill. “Nī d̄ep̄ban̄ in̄ p̄odail̄ d̄i a muntip̄ p̄eom̄ p̄eθ̄nu in̄ tαιγε. At̄aat̄ t̄ri laa 7 teopa aioθ̄i and̄,” ol řip̄i, “aθ̄t̄ naθ̄ánair̄iz̄m̄ep̄ inn̄ aiochī la b̄án-p̄uil̄ri inθ̄ liac̄ logmar̄ ip̄ in̄ t̄iγ.” “Ařp̄aioθ̄ řiū,” ol Ailill, “anait̄ d̄i na c̄úim̄ib̄ co p̄odail̄ter̄ dóib̄.” P̄odail̄ter̄ dóib̄ řapum̄ 7 ba maiē p̄omboθ̄ řriū, 7 anřait̄ t̄ri laa 7 teopa aioθ̄e and̄ iap̄ řin̄ p̄op̄ in̄ p̄leduz̄uoθ̄.

Ip̄ iapum̄ conacr̄ad̄ ř̄raec̄h̄ ip̄ a tech̄ immacallamae, 7 imchoem̄řap̄ d̄ó̄ c̄iθ̄ doθ̄nucai. “Ip̄ maith̄,” ol p̄e, “limm̄ céliθ̄e lib̄-ři.” “Nī h̄oic̄ ém̄ lařp̄ a teγlac̄ p̄op̄nī řn̄ár̄, ol Ailill: “ip̄ řep̄ř p̄op̄ tor̄maθ̄ old̄ár̄ p̄op̄ d̄iγb̄áil̄.” “Anřim̄-nī d̄in̄,” ol ř̄raec̄h̄ “naθ̄ řech̄em̄ain̄.” Anait̄ iap̄ řin̄ co cenθ̄ coic̄eiz̄ip̄ ip̄ in̄ dún, 7

pleasure of the two sons: a sleep of soothingness which it played was the last son, on account of the heaviness of the birth; so that it is from it the third of the music has been named. The Boand awoke afterwards out of the sleep. "I accept," she says, "thy three sons, O Uaithne, of full ardour: since there is *Suan-traide*, and *Gen-traide*, and *Gol-traide* on cows and women, who shall fall by Medb and Ailill, men shall perish by the hearing of art from them."

They cease from the playing after that in the palace. "It is rushing it has come," says Fergus. "Divide ye to us," says Froech to his people, "the food: bring ye it into the house." Lothar went upon the floor of the house: he divides to them the food. On his haunches he used to divide each joint with his cleaver, and he used not touch the eating of the meats: since he assumed dividing, food never failed beneath his hand.

They were three days and three nights at playing of the chess, on account of the abundance of precious stones in the household of Froech. After that Froech addresses Medb: "It is well we have been entertained with thee," he says: "I take not away thy stake from the chess-board that there be not a decay of hospitality for thee in it." "Since I am in this dun, this is the day which I deem quiet," says Medb. "This is reasonable," says Froech: "they are three days and three nights<sup>14</sup> in it." At this Medb starts up. It was a shame with her that the youths were without food. She goes to Ailill: she tells it to him. "A great deed we have done," she says; "the extern youths who have come to us, to be without food." "Dearer to thee is playing of chess," says Ailill. "It hinders not the distribution to his suite throughout the house. They are three days and three nights in it," she says, "but that we perceived not the night with the white light of the precious stones in the house." "Tell them," says Ailill, "to cease from the chanting until distribution is made to them." Distribution is then made to them, and things are pleasing to them; and they stayed three days and three nights in it after that over the feasting.

It is after that Froech was called into the house of conversation, and it is asked of him what had brought him. "A visit with you," he says, "is pleasing to me." "Your company indeed is not displeasing with the household," says Ailill: "your addition is better than your diminution." "We shall stay then," says Froech, "another week."

τορρυνδ δόιβ σεέ οεν-λά δοέυμ ιμ δύιμε. Όοραιοτιρ Κοηναέτα δι αν δέειρμ. βα ιμνεδ λα Πραεέ εεν αcallaim na ιηγιμε, πεέ βα ηέ λερρ νοτιμβερε.

Λαιθεν ανδ απραιζ δευδ αιδέε δο ιηλυτ δο'ηδ αβαιηδ. Ιρ ηέ εαν δολλυδ ρόν γ α ηιαιτε δο ιηδλυτ. Ζαιβδ-ρομ αλ λάμ-ρι. “Αη ρι μ'αcallaim,” ολ πε: “ιρ τύ δο ροαέταμαρ.” “Ιρ ροέεν λιμπα έμ,” ολ ιηδ ιηγεν: “μα έοτίρρηνδ, ηι έυμζαίμ ηί δυιτε.” “Οειρε, ιη ελάρα λιμ?” ολ πε. “Ηι έλυδ,” ολ ρι, “ορ ιραμ ιηγεν ριζ γ ρίζγα. Ηι φίλ δο τ'δαιδβρι-ριυ ηαέ ιμμετα-ρα ο μ' μυητιρ; γ βιδ ηέ μο εηοζα-ρα δαν δυλ έυευτ-ρα: ιρ ευ ροεηαρυρ. Οευρ βειρ-ριυ λατ ιηδ ορ-ηαιρε-ρε,” ολ ιηδ ιηγεν, “γ βιδ ετρηνδ δο έομαρθη. Όορρατ μο μαεηαιρ δαμ-ρα,” ολ ρι, “βι α εαιρειδ. γ αρβειρ ιρ κορροδάλλαυρ ιμ ιηδυ.” “Τειτ δαν σεέταρ δε αλεέ ιαρ ραιη.

“Αεταζυρ-ρα,” ολ Αιλιλ. “ελυδ ιηηα ηιηγιμε υευτ λα Προέέ, σε δοβερηά δό 'η ιμμαιδε γ δο εάιρεδ αρη δοέυμ κοη α έεέραι δο έοβαιρ δύη οε οη Ταιη.” “Όοέαετ Προέέ ευευυ ιηρ α τεέη ιμμακαλδμαε. “Ιη κοευρ φιλ λιβ?” ολ Πραεέ. “Όοταλλρα-ρι ιηδ,” ολ Αιλιλ. “Ιη ειβεραυδ δαμ-ρα ρορμ ιηγιμ?” ολ Πραεέ. “Ιμμηαιεεετ ιητ φίλυαζ δοβερηαρ,” ολ Αιλιλ, “δία ευκα ειμηερα αμαλ αρβερηαρ.” “Ροεβια,” ολ Πραεέ, “Τρί ριχιε εέη δυδ-ζλαρρ δαμ-ρα,” ολ Αιλιλ “κοη αμ βειζιβ όιρ ρριυ, γ βι λαυζαίε δεεε ευμμβλεζιταρ όη αιρρ ο σεέ αε, γλαέζ ριηδ, όι-δερζ λα σεέη αε; γ ευιδεέτ δυιτ λιμμ κο ε'λίη υιλε γ κο ε' αερ εηύιλ δο εηαβαιρ ιηηαμ βό α Ευαηηζιυ; γ δοβερηαρ μο ιηγεν-ρα δυιτ άεε κοτίρ.” “Όοηοήηζυ ρα εαρ μο ρειαεη γ εαρ μο έλαυδεβ γ οαρ μ' έρελαμ. ηι εηιβριηδ ι ειηοερα ειν Μειδβι ιηριη.” “Όοέηηζ υαδαιβ αρ α εαιζ ιαρυμ. Ιμμιορμιαειλετ ιαρυμ Αιλιλ γ Μειδβ. “Ροαρββιβα ροέαιδεν ιμμυηδ δε ριζαίε ηερεηδ δία ρυεα ροη ιηη ιηγιμ. Αηί ιρ μαίε—ρυαιρρεμ ιηη α δεζαυδ γ μαρβαμ ροέετοιρ ρεριυ ρορρυμια βιηε ρορρμ.” “Ιρ λιαδ όη,” ολ Μειδβ γ ιρ μεεηη ειηιέ δύηηη.” “Ηι βα μεέη ειηηζ δύηηη: ηι βα μεέη ειηιέ δάηηη,” ολ Αιλιλ, “ευέε αρανδαιρ-ρα.”

They stay after that till the end of a fortnight in the dun, and they have a hunt every single day towards the dun. The Connachta used to come to view them. It was a trouble with Froech not to have a conversation with the daughter: besides, it was the benefit which brought him.

A certain day he starts up at the end of night for washing to the river<sup>15</sup>. It is the time she had gone and her maid for washing. He takes her hand. "Stay for my conversing," he says: "it is thou we have come for." "I am delighted truly," says the daughter: "if I were to come, I can do nothing for thee." "Query, would'st thou elope with me?" he says. "I will not elope," she says, "for I am a king and a queen's daughter. There is nothing of thy display that I have not learned from my family: and it shall be my choice accordingly to go to thee: it is thou I have loved. And take thou with thee this ring," says the daughter, "and it shall be between us for a token. My mother gave it to me to put it by, and I shall say it is that I put it astray." Each of them accordingly goes apart after that.

"I very much fear," says Ailill, "the eloping of yon daughter with Froech, though she would be given to him on solemn pledge that he would come towards us with his cattle for aid to us at the Spoil.<sup>16</sup>" Froech goes to them into the house of conversation. "Is it a whisper ye have?" says Froech. "Thou would'st fit in it," says Ailill. "Will ye give me your daughter?" says Froech. "The hosts will clearly see she shall be given," says Ailill, "if thou would'st give a dowry as shall be named." "Thou shalt have it," says Froech. "Sixty black-grey steeds to me, with their bits of gold to them, and twelve milch cows, so that there be milked liquor of milk from each of them, and an ear-red, white calf with each of them: and thou to come with me with all thy force and with thy musicians for bringing of the cows from Cuailnge: and my daughter shall be given thee provided thou shouldst come." "I swear by my shield and by my sword, and by my accoutrement, I would not give that in dowry even of Medb." He went from them out of the house then. Ailill and Medb then hold a conversation. "It shall drive at us several of the kings of Eriu around us if he should carry off the daughter. What is good—let us dash after him, and let us slay him forthwith, before he may inflict destruction upon us." "It is a pity this," says Medb, "and it is a decay of hospitality for us." "It shall not be a decay of hospitality for us, it shall not be a decay of hospitality for us, the way that I shall prepare it."

Οοῦαετ Αιλιλλ ἡ Μεοβ ἰρ ἀρ ριζ-τιεῖ. “Τιαγαμ ἀρρ,” ὁλ Αιλιλλ, “con accamar na mmil-chona oc topfuno, com meoón láι ἡ combetar peítcha. Τιαγατε ἀρρ uili iarum do’no abamh δι a ποτηρυσυδ. “Αδριαδαρ δαμ,” ὁλ Αιλιλλ, “ατ μαίτχ ἰν upeiu. Ταιρ ἰρρ ἰνδ ἰνν ἰρεα, con accamar do ἰνάμ.” “C’imodar na ἰνδο-ρε?” ὁλ ρε. “Νι πέταμαρ ναέν δοδαμῆζ ἰτσι,” ὁλ Αιλιλλ, “ἡ ἰρ comτιζ ποῖρυσυδ ἰτσι.” Ἰαταιο α ἑταῖ δε ἰαρυμ ἡ τειτ ἰτσι, ἡ φαεβαο α εριρρ εῦαρ. Οπλαιζιδ Αιλιλλ ἰαρυμ α βορράν δι α ἑίρ, ἡ βδῖ ἰνδ ορδ-ναρε ἀνδ. Αταγευιν Αιλιλλ ἰαρυμ. “Ταιρχι, α Μεοβ,” ὁλ Αιλιλλ. Οοχάετ Μεοβ ἰαρυμ. “Ἰνν αιχέεμ ριν?” ὁλ Αιλιλλ. “Αιέζεν,” ὁλ ρι. Πορχειρδ Αιλιλλ ἰρρ ἰνν ἀβαμδ ρίρ. Ροαιριζερταρ Πράεῖ ἀνί ριν. Conaccai ní dolleblaiḡ ἰτε ἑνε ἀρ α ἔενδ ἡ ζαβρρ ἰνν α βεulu. Ποῖρειδ βεδζ εucaι ἡ ζαιβδ α ὀιλεῖ, ἡ οοχάετ δοέυμ τίρ. ἡ δομβειρ ἰνν μαζἰν διαμαρ ἰνν βρῦῖ na habano. Οοχάετ δο εῦιθεῖετ ἀρρ ἰνδ upei iarum. “Να ταιρ,” ὁλ Αιλιλλ, “co tuca ἑρδῖβ δαμ δι’η ἑαιρῑένδ tall ριλ ἰνν βρυσυῖ na habano : ιε αἰβο ἰνν α ἑαερα.” Τειτ ρυμ ἀρρ ἰαρυμ, ἡ βρῑρρῑρ ζερεα δι’η ἑρυνδ ἡ δαμβειρ ρι α ἀρρ ταρρ ἰνν upei. Βα heo ἰαρυμ ἀερε Ρῑνδ-αβραῖ : “Ναῖ ἀλαμδ αῑῑδ?” Βα haἰου lee Πρῶεχ δο ἀερἰν ταρ δυβ-ἰνδ : ἰνν κορρ δο ροζἰλ, ἡ ἰνν ρολε δο ροάἰλ, ἰνδ αἰγεδ δο ἑυμταχεται, ἰνν ἰῦἰλ δο ροζἰαρρῑ : ἰρρ he ἰνδ ἑ-δelaῖ cen loῖt, cen anἰm, con αζαἰδ ἰοῖcael, ἰορletham : ἰρρ hé διρῑυῖ, διανἰm : ἰνν ἑραεβ κορ na caεραἰβ δερζαἰβ ετερ ἰνν ἑραζιτ ἡ ἰνν αζἰοῖ ζἰλ. ἰρρ eo αῑβερεο Ρῑνδ-αβαρ no conpacca ἰνν ρορῑρρεδ λεῖ ná τρἰαν δο ερῑῖ.

ἰαρ ραἰν δοσυρεῖταρ na εραεβα δῑἰβ ἀρρ ἰνδ upei. “ἰε ρέζοάι ἡ ιε αἰβο na caερα : τυε τῑρμαῖ δῑἰν δῑἰβ.” Τέιτ ἀρρ ἀεερρῑῖ combῑἰ ἰνν ἰνδ ἰνδ upei. Ἰαἰβῑ ἰνν βειρε ἀρρ ἰνδ upei. “Domiceo claἰdeb uαἰβ,” ὁλ ρε, ἡ ní ραβαἰ ρορρ ἰνν τῑρ ρερ nolamad α ἑαβαρτε δῑ ἀρ omun Αιελλα ἡ Μεοβα. ἰαρ ρἰν ζαταἰο Ρῑνδ-αβαρ α heταῖ, ἡ ποῖρειδ βεδζ ἰρρ ἰνν upei κορρ ἰνν chἰαιουἰβ. Dolleἰci α haτχαρ ρἰεἰζ εῑἰc-ρἰνδ δι anuaρ ρουετἰ αυρchoρα, col ἰυἰο ερε δά τρἰἰἰρρ ἡ con δοραζαἰβ Πρῶεχ ἰνν α λάἰm ἰνν ρἰζ. Πορχειρδ ρἰδε ἰρρ α τῑρ ρῑαρ ἰνν ρἰζ, ἡ am ἰνν ἰνν α

Ailill and Medb go into the palace. "Let us go away," says Ailill, "that we may see the chase-hounds at hunting till the middle of the day, and until they are tired." They all go off afterwards to the river to bathe themselves. "It is declared to me," says Ailill, "that thou art good in water<sup>17</sup>. Come into this flood, that we may see thy swimming." "What is the quality of this flood?" he says. "We know not anything dangerous in it," says Ailill, "and bathing in it is frequent." He strips his clothes off him then, and goes into it, and he leaves his girdle above. Ailill then opens his purse behind him, and the ring was in it. Ailill recognises it then. "Come here, O Medb," says Ailill. Medb goes then. "Dost thou recognise that?" says Ailill. "I do recognise," she says. Ailill flings it into the river down. Froech perceived that matter. He sees something—the salmon leaped to meet it, and caught it into its mouth. He (Froech) gives a bound to it, and he catches its jole, and he goes to land, and he brings it to a lonely spot on the brink of the river. He proceeds to come out of the water then. "Do not come," says Ailill, "until thou shalt bring me a branch of the rowan-tree yonder, which is on the brink of the river: beautiful I deem its berries." He then goes away and breaks a branch off the tree and brings it at his back over the water. The remark of Find-abair then was: "Is it not beautiful he looks?" Exceedingly beautiful she thought it to see Froech over a black pool: the body of great whiteness, and the hair of great loveliness, the face of beauty, the eye of great greyness: and he a soft youth without fault, without blemish, with a below-narrow, above-broad face: and he straight, blemishless: the branch with the red berries between the throat and the white face. It is what Find-abair used to say, that by no means had she seen any thing that could come up to him half or third for beauty.

After that he throws the branches to them out of the water. "The berries are mellow and are beautiful; bring us an addition of them." He goes off again until he was in the middle of the water. The serpent catches him out of the water. "Let a sword come to me from you," he says; and there was not on the land a man who would dare to give it to him through fear of Ailill and of Medb. After that Find-abair strips off her clothes, and gives a leap into the water with the sword. Her father lets fly a sharp-point spear at her from above, a shot's throw, so that it passes through her two tresses, and that Froech

τῆσβ. Ueuoθ óν co φορζαβαίλ ceneleñ imberca ζαίρειθ, col luro τapp in elacετ copepa γ τρειρ in léine báι im Añill. Zaprin coteipzet moθ óic la Añill. Ooάeεt Pmo-abair app moθ uirciu, et pacbaio in claiob el lám Ppaecé : γ comben a cheno de'n míl com bai φορ a εθóieb, γ doberε am míl leipr doθum cípe. Ip de atá Dub-lino Ppaecé im bpeib, ι cípib Connaεετ. Teit Añill γ Meob in an óún iarum.

“Móp ζuím doπιnζenpam,” ol Meob. “Ipp innaiepeó.” ol Añill, “an doπιnζenpam pup in pep : moθ mzen, immopo,” ol pe, “ateleat a beoil pibe im bapaó daθaiζ. γ ni ba ciniñ bpeiεe in chlaioib beitchp di. Oentap φοεpucuo lib oo'no [p]ip-pa .i. enbpuieen úpñaille γ eápná pamairci do moθapζzam φο eál γ beúil γ a εhabaipε ipr in φοεhpucuo.” Ooζnoé uile aní pin amail apberε pom. A choρνairi iarum pemu piuum doθum in óúme. Sennair di[n] conio abbaó epicha pep di pñam-chamaib Ailella ap pípεcεta. Ooάeεt iarum ip in óún γ teit ipr in φοεpucuo. Conepairz in ban-éuipε imbi oc on daθaiζ di amblicη γ dia pólucuo a chinó. Oobpεch app iarum γ doζnife deρζuoé.

Cocualatar ní an ζol-ζaipe φορ Cpuaécnaib. Conaccap na epí eóicair ban con inapairb copepaib, co cenbappairb uanioib, co mílechaib apζzairε φορ an óóicib. Tiaζair éuccu do pír-peél óúr eio poécámpετ. “Ppaecé mac Iθαicη,” ol in ben, “mac-εpεicεel piz Síoeñ hEpeno.” La pin poéluimecεap Ppaech an ζol-ζaipe. “Ooméócbair app,” ol pe, pi a muntip. “Ool mo maεap-pa mpo γ banεpoεca boimni.” Tocabaip immaé la poθam γ bepaip cucu. Ooéiaζairε na moá imni γ bepθair uaoib ip Sío Cpuaécán.

Conaccatar ní in epáεh nóna apn a bápaéh; doθháeε γ coica ban imme, ipr é uáζ-plán cen ón. cen amm; comapεpa, comdelba, comaili. comécámi, comchópai, comépoεha, con ecope ban Síoe impu, con na báι aicηgne neið peé alaile ófb. hec nað muéclhá óóime impu. Scappat in doρup moθ lipr. Atna-ζat aní ζol oc vul úað, co copapεap na óámi batap ip moθ lipr tap cenó. Ip de atá ζol-ζaipe ban Síoe la aép eúil hEpeno.



caught the spear in his hand. He shoots the spear into the land up, and the monster in his side. He lets it fly with a charge of the methods of playing of championship, so that it goes over the purple robe and through the shirt that was about Ailill. At this the youths who were with Ailill rise to him. Findabair goes out of the water and leaves the sword in Froech's hand; and he cuts his head of the monster, so that it was on its side, and he brought the monster with him to land. It is from it is Dub-lind Froech in Brei, in the lands of the Connachta. Ailill and Medb go into their dun afterwards.

"A great deed is what we have done," says Medb. "It is lamentable," says Ailill, "what we have done to the man; the daughter, however, he says—her flesh shall perish to-morrow at once, and it shall not be the guilt of bringing of the sword that shall be for her. Let a bath be made by you for this man, namely, broth of fresh bacon and the flesh of a heifer<sup>18</sup> to be minced in it, under adze and axe, and he to be brought into the bath." All that thing was done as he said. His trumpeters then before him to the dun. They play then until thirty men of the special friends of Ailill die for pleasureableness. He goes then into the dun and he goes into the bath. The female company rise around him at the vat for ablution and for washing of his head. He was brought out of it then and a bed was made.

They heard something—the lament-ery on Cruachu. There were seen the three fifty women with purple tunics, with green head-dresses, with pins of silver on their wrists. A messenger is sent to them to learn to know what they had bewailed. "Froech, son of Idath," says the woman, "boy-pet of the king of the *Sidè* of Eriu." At this Froech heard their lament-ery. "Lift me out of it," he says to his people. "This is the cry of my mother and of the women of Boand." He is lifted out at this, and he is brought to them. The women come around him and bring him from them into the Sid of Cruachu<sup>19</sup>.

They saw something—the time of none on the morrow he comes and fifty women around him, and he quite whole, without stain and without blemish; of equal age (the women), of equal figure, of equal beauty, of equal fairness, of equal symmetry, of equal form, with the dress of women of the *Sidè* about them, so that there was no knowing of one beyond the other of them. Little but persons were suffocated around them. They separate in the door of the *Less*. They give forth their lament on going from him, so that they moved the persons who were in the *Less* excessively. It is from it is the lament-ery of the women of the *Sidè*<sup>20</sup> with the musicians of Eriu.

Τειτ ρεομ ιαϋυμ ιρ ιν δύν. Αταρεζατ ινε ρλυάιζ ήύλι αρ α  
 χενδ γ ρεπαίτ παίτι ρϋρρ, αμαίτ βαδ α δομυν αιλε τηρραδ.  
 Ατραιζ Αιλίλ γ Μεοδ γ δοζματ αιτηρμζιγν δό δο'νο ερ δορηνζενρατ  
 ρϋρρ, γ δοζματ χορρ. Ζαίττηρ ρλεδυζυδ λευ δαδαίζ. Κογζαιρ  
 Ρραέδ ζίλλα δι α μυντιρ: “Αιρζ αρρ,” ολ ρε, “κορ ιν μαζιγ ιν  
 θεοέαδ-ρα ιρρ ιν υίρρε. Είενε ροραεβαρα ανδ—δονυε δο Ρινδ-  
 αβαίρ, γ ιρββαδ ρερρην ραιρ: γ ροναιέτρ ινε έενε lee κομμαίτη,  
 γ ατα ινδ ορδ-ναρρ ιμ μεδόν ινδ έίεμ. Ιρ δοίζ λιμ κον δερραρ  
 έεκαμ ινωόετ.” Ζαίττηρ μερρα γ αρυρρείττετ εέολα γ αρριτι.  
 Αρβερτ Αιλίλ ιαϋυμ: “Τυκαίτ μο ρέοζυ δαμ-ρα ήύλι,” ολ ρε.  
 Οοβρεθα δό ιαϋυμ κομ βαταρ αρ α βελαίτ. “Αμπα, αμπα,” ολ  
 εάέ. “Ζαίρτ δαμ-ρα Ρινδ-αβαίρ,” ολ ρε. Οοέαετ Ρινδ-αβαίρ  
 ευκαί γ κοίκα ινζεν ιμπε. “Α ινζεν,” ολ Αιλίλ, “ινδ ορδ-ναρρ δο  
 ρατυ ρ-[ρ]α δυίτ-ρϋ ιμυραίτ—ιμ μαίρ λαττ? Τυε δαμ κονδαεκα-  
 ταρ ινδ όίε. Ροτβια-ρϋ ιαϋυμ.” “Νι ρέταρ,” ολ ρι, “είτ δερναδ  
 δε.” Ριντα-ρϋ έμ,” ολ Αιλίλ: “ιρ είενδ α κυνζιτ, νο εθανιμ δο  
 δυλ αρ δο έυρρ.” “Νι κοηρϋ,” ολ ινδ όίε; “ατά μορ δι μαίτη  
 ανδ χενα.” “Νι ραίλ νί δο'μ ρέταίτ-ρε ναδ τει δαρ κενδ να  
 ήμζινε,” ολ Ρραέδ, “δαίζ ρυε ιν ελαίτεβ δαμ δο ζιλλ δο'μ αν-  
 μαίμ.” “Νι ραίλ λατ δο ρέταίτ νί νοδοετταιμ μαμ αιρρε ύαίτ  
 ινδ ορδ-ναίρρ,” ολ Αιλίλ. “Νι κομθηά-ρα κυμαζ δι α ταβαίρ,”  
 ολ ινδ ινζεν: “αν ροέαρα δαζνε διμ-ρα.” Τυήζυ δια τονζερ μο  
 έύαίε, ατεβλατ δο βεσίλ, μεμ αιρρε υαίτ,” ολ Αιλίλ. “Ιρ αιρρ  
 κονδεζαρ έεκυτ υαίρ ιρ δεεμαίζ, αρ ρορεταρ-ρα κο τίρατ να  
 δοίμ αεβαθαταρ ο εχορρυε δομυμ, μν ετιε αρρ ιν μαζιγ ιν  
 ρολάε.” “Νι κοντιερα ρι μόιμ να αδλαίε τηρα,” ολ ινδ ινζεν:  
 “ιν ρετ κοννεζαρ ανδ—τιαζ-ρα κονδατυε-ρα, υαίρ ιρ τρίεε κον-  
 δεζαρ.” “Νι ρεζα-ρϋ,” ολ Αιλίλ: “ταέτ νεέ ύαίτ ιμμορρ δι  
 α ταβαίρτ.”

Ρόιτρ ινδ ινζεν α μαίτ δι α ταβαίρτ, “Κογυ-ρα δο δια έοή-  
 ζερ μο έύαίε, δια ραίζβίττηρ νί κονβεό-ρα ρο ε' έυμαέτα-ρϋ βα  
 ρίρε, διαμ δυμροίτ ρορ ραρ-ολ μοζρρρρ. “Νι κογζεβ-ρα όη  
 όίε-ρϋ όη είτ κορρ ιμν εέαιρρ εθειρϋ, μα ροζαβέταρ ινδ ορδ-ναρρ,”  
 ολ Αιλίλ. Οοβερτ ιαϋυμ ινδ μαίτ ιμ μείρ ιρρ α ριζ-έέε γ ινε

He then goes into the dun. All the hosts rise before him, and bid welcome to him, as if it were from another world he were coming. Ailill and Medb arise and do penance to him for the attack<sup>21</sup> they had made at him, and they make peace. Feasting commences with them at once. Froech calls a servant of his suite: "Go off," he says, "to the spot in which I went into the water. A salmon I left there—bring it to Find-abair, and let herself take charge over it; and let the salmon be well broiled by her, and the ring is in the centre of the salmon. I expect it will be set to us<sup>22</sup> to-night." Inebriety seizes them, and music and amusement delight them. Ailill then said: "Bring ye all my gems to me," he says. They were brought to him then, so that they were before him. "Wonderful, wonderful," says every one. "Call ye Find-abair to me," he says. Find-abair goes to him, and fifty daughters around her. "O daughter," says Ailill, "the ring I gave to thee last year—does it exist with thee? Bring it to me that the youths may see it. Thou shalt have it afterwards." "I do not know," she says, "what has been done about it." "Ascertain then," says Ailill: "it must be sought, or thy soul must depart thy body." "It is by no means worth," say the youths: "there is much of value there without it." "There is nought of my gems that will not go for the daughter," says Froech, "because she brought me the sword for pledge of my soul." "There is not with thee of gems anything that should aid thee unless she returns the ring from her," says Ailill. "I have by no means the power to give it," says the daughter; "what thou mayest like do it in regard to me." "I swear<sup>23</sup> the oath my territory swears, thy flesh shall perish unless thou returnest it from thee," says Ailill. "It is why it is asked of thee, because it is difficult, for I know until the persons who have died from the beginning of the world come, it comes not out of the spot in which it was flung." "Now it shall not come with gift or liking," says the daughter: "the gem which is asked in the case—I go that I may bring it to thee, since it is keenly it is asked." "Thou shalt not go," says Ailill; "but let one go from thee to bring it."

The daughter sends her maid to bring it. "I swear as an oath the oath of my territories, if it shall be found, I shall by no means be under thy power any longer, though I should be at great drinking continually." "I shall by no means bring it as a fault against thee, namely—that it were to the groom thou should'st go, if the ring is found," says

éiene pónaiéte puiippe, ip é púilleéta po mil doznioch lapp inn ingin co maith ἡ βόι inó opð-nape óip popp inó eicni anuar. Dor-  
 péccai Cilill ἡ Μεσθ. Óa lei condercar ap Πραεé ἡ δοéccai a bor-  
 pán. “Inðap lemni ip la teipte pópacbur mo éripp,” ol Πραεé.  
 “Πop píp do píaéta,” ol Πραεé, “apaip eio ðepnair d’ inó opð-  
 nairc.” “Ní éeltap opyt ón,” ol Cilill: “lempa inó opð-nape  
 pobaí te’ boppán, ἡ popetap ip Πinð-abair ðopac ðuít. Ip iarum  
 polara ipy in Óuib-lynni. Πop píp thaimié ἡ t’anma, a Πpoeiéé,  
 apnoioch eia epuyth arpalad a étabairc arp.” “Ní celtap pop-  
 pu,” ol Πραéech. “A cet la poppuar-pa inó opð-nairc in ðopur  
 inó lipp. popetap popu pét cáeim. Ip aipi ðoppoipeéte-pa colleip  
 in’ boppán. Roéualap-[p]a al laa doéoad do’nð uipciu inó ingen  
 poodaa immaé oc a iarmpoacé. Arberc-pa ppie: “eia lóg  
 pombia late ap a paðbail?” Ar-berc-pi ppim-pa ðombépac  
 peipciú bliadna ðam-pa. Ecmainð nippaðbur-[p]a immim: pop-  
 pácbur in’ thairð di m’ éip. Ní comairnecmar-ni co comairnec-  
 mar oc tabairc in élaioib ipy inó abainð in’ láim-pe. Iap pin  
 atéonðape-pa in tan paoplaioi-piu inó boppán ἡ pollair inó opð-  
 nairc ipy in uipce, atéonnairc inn éfene ðoppoeblainð ap a éinð,  
 conioðgab inn a beolu. Ronðabur-[p]a inn efeni iarum, cañnoécaib  
 ipy inó bpac, ðapolur il láim na hingine. Ip hé iné eiene pin  
 iarum pil popp in méip.”

Θaircthip admillyud ἡ adampuzud na pcel-pa ip teðlyú. “Ní  
 púieup-pa mo menmain pop óelaén aile in hÉpinn diaio-piu,” ol  
 Πinð-abair. “Apoctnairc dó,” ol Cilill ἡ Μεσθ, “ἡ τair éucunni  
 co t’búair ðo Tháin nam bó a Cuairhñy; ἡ in tan ðopeða-pu co  
 t’búair anaip ðoppoipi, píbaio pinð [recte puno?] inn aioéi pin ðadaiz  
 ἡ Πinð-abair.” Óaðén-pa aif piu,” ol Πραéech. Úit and iarum  
 co apn a bapaé. Θabair Πραεé immi con a muntip. Cele-  
 braio iarum ðo Cilill ἡ Μεσθ. Documlát d’a epíchaib iarum.

Ecmong pogaía a baé callefc. Tame a maðair éuce. “Ní  
 béoda ðo pectap ðoéoar: popippe mópni immo ðuít,” ap pi  
 “Rogaeta ἡ ðo bai ἡ ðo tpi meicc ἡ ðo ben conðapail oc Sléib  
 Elpae. Ataac teopa bae síb in Albain tuarceite la Cpuyhneéu.”  
 “Cepc, eio ðozen-pa?” ol pe pi a máthair. “Óozena nephcheéte

Ailill. The maid then brought the dish into the palace, and the broiled salmon on it, and it dressed under honey which was well made by the daughter: and the ring of gold was on the salmon from above. Ailill and Medb view it. After that Froech looks at it, and looks at his purse. "It seems to me it was for proof I left my girdle," says Froech. "On the truth of the sovereignty," says Froech, "say what thou did'st about the ring." "This shall not be concealed on thee," says Ailill; "mine is the ring which was in thy purse, and I knew it is Find-abair gave it to thee. It is therefore I flung it into the Duib-linne. On the truth of thy hospitality and of thy soul, O Froech, declare thou what way the bringing of it out happened." "It shall not be concealed on thee," says Froech. "The first day I found the ring in the door of the *Less*, I knew it was a lovely gem. It is for this reason I put it up industriously in my purse. I heard, the day I went to the water, the daughter who put it out a-looking for it. I said to her—'What reward shall I have at thy hands for the finding of it?' She said to me that she would give a year's love to me. It happened I did not leave it about me; I had left it in my house behind me. We met not until we met at the giving of the sword into my hand in the river. After that I saw the time thou opened'st the purse and flungest the ring into the water—I saw the salmon, which leaped for it, so that it took it into its mouth. I then caught the salmon, took it up in the cloak, put it into the hand of the daughter. It is that salmon accordingly which is on the dish."

The criticizing and the wondering at these stories begin in the household. "I shall not throw my mind on another youth in Eriu after thee," says Find-abair. "Bind thyself for it," say Ailill and Medb, "and come thou to us with thy cows to the Spoil of the Cows from Cuailnge; and when thou shalt come with thy cows from the East back, ye shall wed here that night at once and Find-abair." "I shall do that thing," says Froech. They are in it then until the morrow. Froech sets about himself with his suite. He then bids farewell to Ailill and Medb. They depart to their territories then.

It happened his cows were all stolen. His mother came to him. "Not active of journey hast thou gone; it shall cause much of trouble to thee," she says. "Thy cows have been stolen, and thy three sons, and thy wife<sup>24</sup>, so that they are at the mountain of Elpa. Three cows of them are in Alba of the North with the Cruthnechi."

δι α cunγιδ: νι θαιβρεα ε'α[n]main φορρυ," ολ ρι. "Ροεβιατ  
 bai lem-ρα chena," ολ ρι. "Νιμθα ρον," ολ ρε; "δοδοιθ φορ  
 m'emeē γ φορ m'anmain αιρεε co Αιλιλ γ co Μειθβ co m' βύαιθ  
 do thán nam báu a Cύαληγιυ." "Νι ποέβετάρ," ολ α μάτχαρ,  
 "α conδαιγι." Τετει ύαδ ιαρυμ la ροδαιμ.

Όοcυmláι ροm app ιαρυμ τριθ nonβαραιθ γ ριθ-έυαé γ εύ  
 lomna leu, col λυθ hi επίéñ Uλαθ, co comαρματε ρι Conall  
 Cepnaé oc hennaib βαίρει. Ράδιθ α έειρε ρρι ριθε. "Νι bu  
 ριρραν ουιτ," ολ ρε ριθε, "ανί αρδοστά. Αρδοστά μόρη  
 ιμνωθ," ολ ρε, "ciθ ανθ doβεé do menma." "Όomμάρ-ρε,"  
 ολ Πραέθ ρι Conall, "con διχιρ lemm naé ρé conαρνεεμαρ."  
 "Ραγαθ-ρα έμ," ολ Conall Cepnach. Όocυmlat app α τριυρ ταρ  
 μυιρ, ταρ Saxoin τυαρειρε, ταρ μυιρη ηλét, co τυαρceρε  
 Langbarθ, cor pancatar ρλειβτε Eλραε. Conaccatar ρραcc na  
 ταιν oc ιnγαριυ έαέρεé ap α ciθ. "Τιαγαμ ανθερρ," ολ Conall,  
 "α Πρόδich, con acalδam ιn ιnnai thall, et ανατ αρη οic ρυνθ."  
 Uταρ ιαρυμ δι acalδaim. Αρβερε-ρι: "Can ουιβ?" Όι ρεραιθ  
 ηΕρenn," ολ Conall. "Νι bu ριρραν do ρεραιθ ηΕρenn έμ,  
 τίχεται ιn τίρι-ρε. Όο ρεραιθ ηΕρenn έμ mo ματχαρ-ρε.  
 Όomφαιρ ap conδαιβι." "Αρνω ní dύν δι αρη ιmtheéταιθ.  
 C'innar ιn τιρε donancamar?" "Τίρι dυαιγι, uathmar con  
 ócαιθ ανριθ, ρεγατε φορ cech leth do θαβαιρε θό γ ban γ bρατ,"  
 ολ ρι. "Cιθ ap nuθem τυερατ?" ολ Πράέθ. "bai Πράέθ  
 meicc θβαιθ α ιαρεθυρ ηΕρenn, γ α ben γ α έρι meicc. Unpe  
 α ben lap ιn ριγ; ονθατ α bai ιρρ ιn τίρ ap ραρμ belαιθ."  
 "Όomφαιρ-νι do έοβαιρ," ολ Conall. "Ιρ bec mo έumanig aé  
 eolar namma." "Ιρ ρε Πράέθ ιρπο," ολ Conall, "γ ιτ é α bai  
 τυεθα." "Ιn ταίριι lib-ρι ιn ben?" ολ ρι. "Cιθ ταίριιι λιθ  
 ιn ταν dolluθ, ber ρι ταίριιι ιαρ τιαέταμ." "ben ταίριιι nam  
 báu—αιργιθ adócυm: ερριθ ρριε φορ τοιρε: δι ρεραιθ ηΕρenn  
 α cenel: δι Uλαιβ ιmφαιριυé."

Τιαγατ co ρυθιυ: αρθαγαίβετ γ νορλαμβετ δι, γ ρεραιρ

“Query, what shall I do?” he says to his mother. “Thou shalt do a non-going for seeking of them; thou would’st not give thy soul for them,” she says. “Thou shalt have cows at my hands besides them.” “Not so this,” he says: “I have pledged my hospitality and my soul to go to Ailill and to Medb with my cows to the Spoil of the Cows from Cuailnge.” “What thou seekest shall not be attained,” says his mother. At this she goes from him then.

He then sets off with three enneads [nines] and a wood-cuckoo (hawk), and a hound of tie with them, until he goes to the territory of the Ulaid, so that he meets with Conall Cernach<sup>25</sup> at Benna Bairchi. He tells his quest to him. “What awaits thee,” says the latter, “shall not be lucky for thee. Much of trouble awaits thee,” he says, “though in it thy mind should be.” “It occurred to me,” says Froech to Conall, “that thou would’st come with me any time we might meet.” “I shall go truly,” says Conall Cernach. They set off the three [that is, the three nines] over sea, over Saxony of the North, over the Sea of Icht, to the north of the Longbards, until they reached the mountains of Elpa. They saw the woman of the herd at tending of sheep before them. “Let us go south,” says Conall, “O Froech, that we may address the woman yonder, and let our youths stay here.” They went then to a conversation. She said, “Whence are ye?” “Of the men of Eriu,” says Conall. “It shall not be lucky for the men of Eriu truly—the coming to this country. From the men of Eriu too is my mother. Aid thou me on account of relationship.” “Tell us something about our movements. What is the quality of the land we have come to?” “A grim, hateful land with troublesome youths, who go on every side for carrying off cows and women and captives,” she says. “What is the latest thing they have carried off?” says Froech. “The cows of Froech, son of Idath, from the west of Eriu, and his wife and his three sons. Here is his wife with the king; here are his cows in the country in front of you.” “Let thy aid come to us,” says Conall. “Little is my power, save guidance only.” “This is Froech,” says Conall, “and they are his cows that have been carried off.” “Is the woman constant in your estimation?” she says. “Though constant in our estimation the time she went, perchance she is not constant after coming.” “The woman who frequents the cows—go ye to her; tell ye her your errand; of the men of Eriu her race; of the Ulaid exactly.”

They come to her; they receive her, and they name themselves to

παίλει ββιυ. “Cich ibβουιρεθ?” ol βι. “Πουποιεé imneb,”  
 ol Conall: “lein na bai, γ in ben βιλ ιβ inδ λιππ.” “Ni bu βιββαν  
 δύιβ ém,” ol βι, “δουλ βο διριμμ inna mna: ανδβυ δύιβ ceé βέτ”  
 ol βι, “inδ naithip βιλ oc imδezail inδ λιππ.” “Ni melip-ainm,”  
 ol βραεé: “ni ταυιββι limm, ac αβιβι-βιυ limm: βοβεταμαβ n’ in-  
 mepa, uaipe ιβ δι Uلتاib δuit.” “Can δι Uلتاib δύιβ?” ol βι.  
 “Nuimpe Conall Cernach βυνδ, laeé ap deé la Uلتu,” ol βραεé.  
 βοcheipβ βι δι lám in βραβιε Conaill Cernach. “Reipβ inδ opzain  
 hi βeclit-βa,” ol βι, “uaipe δonδanic βιδε; uair ιβ δo βιδε  
 δοβαβηδβeped opzain in δuim-βea. Tiaδ-βa apβ,” ol βιββι: “ni  
 beo ββιη βlegon nam βó. βaiceb in leppn oibela: ιβ me  
 noníaδa. Aββéβ ιβ de ól βoδimeταβ inδ lóιγ. Tιββαι-βι ιββ in  
 dun, acé comταλατ: ιββ ανδβυ δύιβ inδ naithip βιλ oc on δύν:  
 δolleiceταβ il-τααéa δι.” “Reγmai, amin,” ol Conall.  
 βuabbραit in lepp: βocheipβδ inδ naithip βεδγ ι epιββ Conaill  
 Cernach, et opzait in dun βóεεδóιβ. Tεββαιβιε ιapum in inná  
 γ na ββι maccu, γ doβepat an ap deé βέτ in δύime, γ leicδ Conall  
 in naithip apβ a χβιββ, et ní βepzemi neéταβoe olc ββι a ééile.  
 Et doθhiaγat ι epíχ Cβuithen-ταathe, eo βaca τεopa βύ δι am  
 buaib apβaibe. Conuλλαταβ do Dún Ollaie meic ββιυ in ββιυ,  
 com batap in Aββδ hUaí Eχach. Ιβ ανδ acβath γilla Chonaill  
 oc cimmain nam βó .i. βiene mac laezaipe. Ιβ de ata Inβepií  
 βiene oc βenchup. Cozuepat am bu ταβιβ illeí. Ιβ ανδ  
 βολapaτ an adapea δίβ comδ de ata Tβachíí βenéoiβ. Uio  
 βραεé apβ ιapum δι a épíé ιapum, γ a ben γ a meicc, γ a bai  
 laiββ, conuio la Ailil γ Meieβ do Thain nam βó a Cualíγiυ.



her, and she bids welcome to them. "What has led you forth?" she says. "Trouble has led us forth," says Conall: "ours are the cows and the woman that are in the *Less*." "It shall not be lucky for you truly," she says, "the going up to the multitude of the woman; more troublesome to you than every thing," she says, "is the serpent which is at guarding of the *Less*." "She is not my country-name," says Froech; "she is not constant in my estimation; thou art constant in my estimation; we know thou wilt not lead us astray, since thou art of the Ulaid." "Whence of the Ulaid are ye?" she says. "This is Conall Cernach here, the bravest hero with the Ulaid," says Froech. She flings two hands around the throat of Conall Cernach. "The destruction has come in this expedition," she says, "since he has come to us; for it is to him the destruction of this dun has been prophesied. I shall go out of it," she says; "I shall not be at the milking of the cows. I shall leave the *Less* opened; it is I who close it. I shall say it is for drink the calves were sucking. Come thou into the dun, when they are sleeping; more troublesome to you is the serpent<sup>26</sup> which is at the dun; several tribes are let loose from it." "We shall go truly," says Conall. They attack the *Less*; the serpent darts a leap into the girdle of Conall Cernach, and they plunder the dun at once. They save off then the woman and the three sons, and they carry away whatever was best of the gems of the dun, and Conall lets the serpent out of his girdle, and neither of them did harm to the other. And they come to the territory of the Cruithen-tuath, until they saw three cows of their cows in it. They drove off to Dun Ollaich<sup>27</sup> Meic Briuin with them, until they were in Ard hUan Echach. It is there Conall's gilla died at driving of the cows, that is, Biene son of Loegaire; it is from it is Inber Biene at Benchor. They brought their cows over it thither. It is there they flung their horns off them, so that it is from it is Trachm Benchoir. Froech goes away then to his territory after, and his wife, and his sons, and his cows with him, until he goes with Ailill and Medb for the Spoil of the Cows from Cualnge.

## TAIN BO FRAICH.



### NOTES.

<sup>1</sup> Προεὸς. In the *Tain Bo Cuailngi*, *Leb. na hUidre*, Froech's father is called *Idad* (= our *Idath*), but in later writings he is called *Fidach*. Some have supposed that it is from our Froech "Carn Froich" beside *Rath Cruachan* has been named. This, however, is a mistake, for the *Carn* has been called after Froech, son of *Conall* of *Cruachu*, as we learn from the *Dind-senchus*, "Book of *Lecan*," fol. 243, b. From the same account, as well as from the "*Tain*," *Leb. na hUidre*, we learn that our hero was drowned in a ford at *Sliab Fuait*, a mountain in the county of *Armagh*, the highest of the "Fews" mountains, by his brother demigod *Cu Chulaind*; and, being a demigod, that immediately after he was carried off by the *Sidè* into an adjoining hill, which, from that circumstance, has been called "*Sid Fraich*."

<sup>2</sup> α Σῖοιβ: That is, from the "*Sidè* immortals," not from the "*Sid* hills," which would be α Σῖοαῖβ. There are in Irish two words, which must not be confounded; namely, *Síu*, an artificial structure, within which has been laid, that is to say, dwells a deified mortal; the other, *Síoe*, which means that deity himself. The former is the Lat. *situs*, a substantive, gunated *sétu*; the latter is *situs*, an adjective, gunated, and with *-ya* termination, *sétya*. The verbal root is *sì-*, "to enclose," "to mound." For the former compare *Hor. lib. 3, Od. 30*:—"Regalique situ pyramidum altius;" and for the latter, *Cic. de Leg. lib. 2, cap. 22*:—"Declarat Eanius de Africano: Hic est ille *situs*. Vere: Nam *siti* dicuntur ii qui mortui sunt." The two forms occur in the following passage at the close of the *Serg-lygi*:—*κοῖτο πρῖν να τὰροβι πῖν ἀτβερατ να ἡαινεολαῖζ Σῖοε γ ἀεπ Σῖοε*: so that it is to those apparitions the unlearned give the name *Sidè* and the class of *Sid*. That the ancient Irish held this *rationale* of the word *πῖο*, "a residence for the immortals" (knowing nothing of the mythic *πῖοε*, a blast of wind), is clear from the following, the most ancient Irish passage on the subject:—*Σῖο μὸρ ἡτααμ, κοῖτο βεπυοῖβ non-*

nammnigéep áep Sfoe: "it is a large *Sid* (structure) in which we are, so that it is from it that we are called the class of *sib*." This is the explanation of the *Sidè* goddess to Condlia Ruad, when inviting him away to the "Lands of the Living" (*Leb. na hUidre*). I may observe that the *Sidè* government in ancient Erin was of the same federal form as that of the secular government; that is, a presidential king with provincial and sub-kings. This is evident from several passages.

<sup>3</sup> *Do bono*. Boand, who gave her name to the Boyne, was the daughter of Delbaeth, a chieftain of the mythological Tuatha de Danann, and wife of Nechtan. See her story, "Battle of Magh Lena," p. 90, note p., ed. O Curry.

<sup>4</sup> *Pno-abap*. That is, "Bright-beam," not "bright-brow," as hitherto interpreted. The gen. of *abap*, "eye-lash," not "eye-brow," is *abpat*, while that of *abap* in *Pno-abap* is *abpach*, as will be seen further on. This *abap* is declined like *nachup*, a serpent (gen. *nachpach*); comp. the Lat. *apricum*. Find-abair appears conspicuous in our great Irish Wiliad, "The Spoil of the Cows of Cualnge," which gives a graphic account of her warlike mother's seven years' raiding in the lands of Ulster.

<sup>5</sup> *Maog bpeog*. That is, "Campus Bregum," not "Planities amœna." *Bpeog* is gen. pl., the nom. sing. of which would be in Gaulish *Brex*, like *rix* (Ir. *riog*), a *g*-stem. This plain extends from the Liffey to the Boyne. See O'Donovan's supplement to O'Reilly.

<sup>6</sup> *Pno-pum*. What this highly prized metal or metallic compound was, has not yet been determined. In the "Feast of Bricriu," *Leb. na hUidre*, Medb says: "The difference between bronze and findruine is between Loegaire and Conall Cernach, and the difference again between findruine and red gold is between Conall Cernach and Cu Chulaind." For works of art, then, it stands in value between bronze and red gold.

<sup>7</sup> *Opúich*. This word is a masc. *a*-stem = *druta*, and means a "buffoon," a "satirist," while the word for druid is *opuf*, gen. *opuao*, a *d*-stem. See my "Faeth Fiada" (*Journal of the Hist. and Archæol. Association of Ireland*, April, 1869, p. 305, note *r*).

<sup>8</sup> *Do Chpuchnab*. This dat. plur. may be from either *Cpuachu* or *Cpuachan*, both of which forms occur as nom. sing., the former an *n*-stem, and the latter an *a*-stem. We may, then, here write the English form *Cruachan*, or *Cruachna*.

<sup>9</sup> Ɔpei. Accus. Plural; see further on.

<sup>10</sup> in ταιγε. In the "Feast of Bricriu," Leb. na hUidre, this palace is thus described:—Secht cuarḃa anḃ ḡ peḃṣn mḃḃaḃa o cḃm co pḃraḡ. Airniḃ ḃpeḃuma ḡ auppḃarṣaḃ ḃepḡ-ibair. Tḃi pṣeill ḃpeḃuma i taulariḃ in ταιγε. Teḃ ḃaraḃ co tuḡi pḃnneḃ. Ɔi penipṣip ḃec anḃ co comlaṣaḃ ḡlamuḃ pḃu. Imḃu Ailella ḡ Mleḃa im meḃon in τιγε; airniḡ airḡḃuḃ impe ḡ pṣeill ḃpeḃuma ḡ pḃepc airḡṣ oc onḃ airniḃ ḃp belair ḃilella, aḃcomḃeḃ mḃ-lype in τιγε, ḡp. . . . "Seven circles in it and seven apartments from fire to side-wall. Rails of bronze and a partitioning of red yew. Three plates of brass in the plinth of the house. A house of oak, with a roof of shingle. Twelve windows in it, with glass shuttings to them. Ailill and Medb's apartment in the middle of the house; silver rails around it, and a strip of bronze and a wand of silver at the rail in front of Ailill, which used to touch the girders of the house," &c.

In the "Tochmare Emire," Leb. na hUidre, one of the palaces of Emain is thus described:—"Iḃ amlair iarum bái a teḃ pḃn .i. in Craeb Ruad Con-chobuir, pḃ mṣ [p']amal τιγε Mḃ-ḃuarḃa .i. noim mḃa ó ḃeḃuḃ co pḃraḡuḃ anḃ; xxx. pḃraḡeḃ in arḃaḃ cḃḃ airniḡ ḃpeḃuma bof ip τιḡ. Eppḃar ḃe ḃepḡ-ibair anḃ. Sṣiall arḃarḃúr hé iarḃ iṣṣor, ḡ tuḡi pḃnneḃ iarḃ úaḃṣor. Imḃuí Con-ḃobuir in airniḃ in τιḡi co pṣiallaḃ airḡṣ, con úaṣnḃ ḃpeḃu- maḃ, co líḡraḃ óir pḃp a cenḃaḃ, con ḡemmaḃ cappmocuḃ mṣnḃ, combá comḃolur lá ḡaḃaḡ mṣi, con a pṣeill airḡṣ uar mḃ pḃḡ co arḃ-lype mḃ pḃḡ-ḃiḡi. In um nobúaleḃ Con-chobuir co pḃleipe pḃḡḃa in pṣeill, conṣóṣip Ulaḃ uli pḃip. Ɔa mḃaḃi ḃec in ḃa eppḃeḃ ḃeac immon mḃaḃi pḃn immaḃuarḃo." "It is how accordingly that house was, that is, the Craeb Ruad of Con-chobuir, under the likeness of Tech Mid-chuarta, that is, nine apartments from fire to side-wall in it; thirty feet in the height of each rail of bronze that was in the house. A partitioning of red yew in it. A jointed stripe is it according to base, and a cover of shingle on it according to top. The apartment of Con-chobar in the centre of the house with stripes of silver, with bronze pillars, with adornments of gold on their heads, with gems of carbuncle in them, so that eo-bright were day and night in it, with its strip of silver above the king to the girder of the palace. The time Con-chobuir used to strike the strip with a royal wand, the Ulaḃ all used to turn to him. The twelve apartments of the twelve champions about that apartment all round."

The Croeb Ruad is thus described in H. 2, 18:—"Στιὰλλ ἀπέορῦρ ὁ ὀερῖδ-ἰβῦρ α τεῖ γ na ἰνῶαα. Ἰνῶα Con-chobur πορ λάρ ἰν ταῖε. Ἀρῖνῖς ἐρεῦμα ἰμπε com βαρῖνῶαἰβ ἀρῖτε, γ εῖν ὀρ πορ na ἡαρνεῖαἰβ, γ ῖεμμα ὁ luc λογμαῖρ—τε ἔ ρῖνῖ no-βῖτῖρ ἰν α cennaib. Στατε ἀρῖαιε uαρ Chon-έοβῦρ γ τεορα ubla ὀρ ῖῦρρῖ, ῖρῖ ἔἰνέορῖ ἰτε ῖλῖαῖς: γ ἰν ταν νοερῖοῖεῶ, no τορῖαῶ πορ α ῖοῖα ῖερρῖ, no ἔῶα ἰν ῖλῖαῖς: γ ce ὀοραῖοραῶ ρναῖαε πορ λάρ ἰν ταῖε, πο εῦμῖρῖε λαρ ἰν τῖι βῖτῖρ ἀρ ἀρῖνῖτῖρ πομ." "A jointed plate of red yew the house and the apartments. The apartment of Con-chobur on the centre of the house. Rails of bronze about it with tops of silver, and birds of gold on the rails; and gems of precious stone—they are the eyes that used to be in their heads. A rod of silver above Con-chobur and three apples of gold on it, for checking of the host; and the time he used to shake it, or used to raise the sound of his own voice, the host would become silent: and though a needle should fall on the floor of the house, it would be heard with the silence in which they used to be for reverence to him."

As the Tech Mid-chuarta of Temair, and its copy, the Croeb Ruad, were oblongs, lying north and south, it is probable the palace of Cruachu was of the same form. For the compound ρεῖε-αρῖῶ, "seven-rank," of our text, the "Feast of Brieriu" has ρεῖε εῦαρῖῶ, "seven circuits;" and for our *sixteen* windows with *brass shuttings* it has got *twelve* with *glass*. These apparent discrepancies, however, might be reconciled. As both accounts give only seven apartments, I take the οῖῶ of one and the εῦαρῖῶ of the other to denote the space occupied by each apartment. These apartments were three on one side, three on the other, and one at the end; and this constituted a fourth part of the house from one door to another; that is, from the western to the eastern.

The royal *indai* was always in the centre of the house, as we see from the preceding extracts. This location is sometimes expressed by ἰν ἀρῖνευῖ, where the word ἀρῖνευῖ is different from ἀρῖνεῖ, a rail. O'Clery, in his Glossary, explains it by "the principal place;" and so in the Prologue to the Felire of Oengus:—ῖρῖνῖ-ρῖνῖε ὁ Ne-ρῖνῖ ἰν ἀρῖνευῖ ρεῖνε: "a chief seat for Nero in the centre of pain." The ἀρῖρῖαῖρῖῶ, or ερῖρῖαῖρ, I take to mean the *wood-partitioning* within the house, or perhaps the *grand hall*. It cannot mean *area*, or any place external to the house, for it is said to be "in it." In H. 2, 18, the word is thus used as a verbal noun:—Ὀο ἀρῖρῖαῖρῖῶ

na plóγ τῷ Μαιγ Μυρθέμνε : “for the separating (expelling) of the hosts from the Plain of Murthemne.” In the phrase in αὐλατῆ ἐεῶα μῦοαι, the αὐλατῆ bears the same relation to the μῦοαι that ταυλαχ, in the first extract, does to the whole house. Αὐλαῶ = παυλαῶ (English, vault?) is the name given to a warrior’s tomb or *bed* of stone. The ποπέπ, of which we sometimes find several on one house, was our *sky-light*. On a certain occasion Midir Bri Leith puts Etain under his right arm, and flies off with her by the ποπέπ of the palace of Tara, (Leb. na hUídre’).

<sup>11</sup> Πι βα ὄυραπ, γε. This phrase seems to be an old proverb; the translation is conjectural.

<sup>12</sup> Cóm. In this paragraph the three harpers are called the Chants and sons of Uaithne, the Dagda’s harp, and their mother is said to be Boand from the *Sídè*. When this lady was in the pangs of triple child-birth, Uaithne played her a *Sorrow-strain*, at the commencement; a *Joy-strain*, towards the middle; and a *Sleep strain* towards the close. When she awoke from her sleep, she addressed Uaithne, and accepted the three sons: and in anticipation of the future Spoil of the Cows of Cualnge, which formed a portion of her own Mag Breg, she predicted that as *sorrow*, *joy*, and *sleep* were to be the lot of the women and cows that were to fall by Ailill and Medb, so men should die by the hearing of the music of these three. This prediction was now being fulfilled.

Uaithne properly means *child-birth*, *puerperium*. “Puerperius,” then, is the player on the harp, and this harp is Boand herself; and thus she is the mother of these *Sídè* strains, while “Puerperius” is the father. In the original it is hard to decide whether we have εἰπιττ, a harp, or εἰπιττιπε, a harper; the sense, however, is the same whether we take the *harp* or the *harper* of the Dagda. Meantime it must be stated that εἰπιττ is written in full in the original with a sort of mark of contraction over it, and that Uaithne is the traditional harper of the Dagda. If then we take the “harper,” we must give the translation somewhat thus; “she (Boand) had a cry of sorrow: *he* played: . . . which *he* played.”

The reader will, no doubt, note the peculiar dress of these Chants of Uaithne. Born of a harp, they are, of course, of the form of harps, and consequently dressed as harps; and so the writer says:—“those forms used to run about the men all round.” This is the old Ibero-Celtic method of representing spiritual beings under the embodiment

of their functions. Thus in the "Vision of Adamnan," *Leb. na hUidre*:—*Seōc míle anḡel in ḡelbaib ḡrim-cammel oc polpḡḡuḡ ocup oc mopéuḡuḡ na caēpaē mácuairḡ*: "seven thousand angels in the *forms* of chief-candles at lighting and illuminating of the city (the celestial) all round."

The following is the dress of the ancient Irish harper, as given in the "Brudin da Derga," *Leb. na hUidre*:—*Clatḡḡḡarḡ nonbupḡ ailo ḡriu. Noi monḡae epaebaēa. cappa ḡorab: nom bḡoit ḡlappa, luarḡaḡḡ mpu: nom ḡelce óḡ in am bḡataib: noí ḡailḡe ḡlano in á láma. Opḡ-narḡ óḡ in opḡam cáē ae: au-ēumpḡuēḡ óḡ in ó cáē ḡ-ḡ: munce aḡeit in bḡáḡḡ caē ae. Noim buile con mēaib óḡḡaib hi ḡraḡ: noi ḡleḡca ḡḡḡ-arḡeit in a lamaib*: "I saw another cunead [nine] by them. Nine branching, curling heads of hair on them: nine grey winding cloaks about them: nine brooches of gold in their cloaks: nine rings of pearl around their hands. A ring of gold around the thumb of each of them: an ear-tie of gold around the ear of each man: a torque of silver about the throat of each of them. Nine bags with golden faces in the side-wall: nine wands of white silver in their hands.

<sup>12</sup> *Imbepaḡ in ḡḡḡḡḡ, ḡc.* That is, "Medb and Froech then play the chess." So further on: *ḡḡḡḡḡ ḡḡḡḡḡ in aḡḡḡ ḡḡ ḡḡḡḡḡ ḡ ḡḡḡ-ḡḡḡḡ*: "Ye shall unite here that night at once and Find-abair:" that is, thou and Find-abair. This is a form of expression occasionally met with in Irish; that is, an assertion, direct or dependent, is made in the plural of two subjects in the singular coupled by *ocup* (and), but with the first, or principal subject omitted. In the present case the principal subject, *Medb*, is omitted. The following are other examples: *ḡḡḡḡḡ ḡáḡḡḡe ó ḡhemarḡ hi epḡḡ ḡaḡḡen: conpancaḡarḡ ḡ ḡḡḡḡḡḡḡ macc U ḡḡḡḡ*: "Patrie went from Temair into the territory of the Laigne: they met and Dubthach Mac U Lugir:" that is, Patrie and Dubthach . . . met (Book of Armagh). *Roḡell-pom ḡ in ḡḡḡ ucḡḡ in Clḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡḡ*. "We held a wager and you poet about the destruction of Fothad Airgtech;" that is, myself and you poet; (Stories of Mongan, *Leb. na hUidre*). It will be observed that the omitted subject here is a person of distinction as compared with the second and expressed subject, and this may be the true origin of the construction. In the following passage in the *Tain Bo Cuailnge* Fergus addresses Medb in the second person plural:—

Imonaidib fuid co típa ar mo fáid, ocup níp maódao lib eib cían co tírop: “Wait *ye* here until I come out of the wood, and let there be no wondering with *you*, though it be long until I come.”

<sup>14</sup> Trí laa ḡ ceopa aibéi. This is the accus. of time, the only case of time in Irish. Ail our apparent genitives of time are simply ordinary dependents, though of course expressing *time*; and accordingly the governing substantive always accompanies them. The example Óommarp Fíado each trapa: “May God at every hour come to me,” quoted by Dr. W. Stokes, *Goidilica*, p. 94, as a case of time, is in construction, “the God of every hour;” and this is the construction of all his other examples. When there is no governing substantive we have the accus.; as, maṡam (not maṡne) tancatar a tech: “in the morning they came home” (Brocan’s Hymn): Tocumlaí ar maṡtam much: “he goes off at early morn:” (*Tain Bo Cuailnge*, *Leb. na hUidre*). ba anṡ conuileṡ caén aibéi: “it was in it she used to sleep every night:” (*Tochmare Etaine*, *Ib.*). The use of the genitive is very extended in Irish; the following are two examples,—ocup máo upéur, maipṡ nónbor caṡa upéara: “and if it is a shot, it will kill an ennead of each shot;” that is, each shot will kill nine, (*Brudin da Derga*, *Leb. na hUidre*); ocup ṡobepaṡ cloiṡ caṡ fip leṡ ṡo éur éairnṡ: “and they bring a stone of each man with them to set up a cairn;” that is, each man brings a stone with him to set up a cairn, (*Ib.*). In accordance with this peculiar construction, we have generally a dependent genitive where we should otherwise have an accusative of time.

<sup>15</sup> Óo’nṡ abainṡ. This river of Cruachu is the *Brei*, mentioned above, and that in which Froech bathes, a few lines further on. It must be the stream from the fountain *Clebach*, at which the two daughters of king Loegaire met St. Patric. These, like Find-abair and her maid, came at early morn to the fountain to wash. The Irish Tripartite (Royal Irish Academy), introduces this meeting as follows:—Óoluo Paṡpic iap fuid Óo’n topur .i. Clibeṡ ṡ pṡpaib Cpuachan fip tucubairṡ ḡpeme. ṡepṡtar in eṡpṡic ic on tippaṡ. ṡolotar ṡe mḡm loḡairi maṡ Neill com moṡ ṡo’n tippaṡ, ṡo mḡi al lám [*sic*] amaṡ ha bep ṡoib .i. Eṡne fuid ḡ Fedeṡm ṡepṡ. Connaipṡṡatar penaṡ mna cleipéṡ ic on tippaṡ con heṡaḡib ḡelaib ḡ al libair ar a [*sic*] beṡaib. Romḡantaḡpṡ ṡeṡb mna cleipṡch: ṡopumenatar baup fip Síche, no paṡtaip: “Patric



after that went to the well .i. Clibech in the sides of Cruachu with the rising of the sun. The clerics sat down at the fountain. Two daughters of Loigare mac Neill came early to the fountain for the washing of their hands, as was their custom; that is, Eithne the White and Fedelm the Red. They found a synod of the clerics at the fountain with white garments, and their books before them. They wondered at the form of the clerics; they imagined them to be men of the *Side*, or a phantasy."

From this ancient authority we learn that the Lat. *lavare* of the Book of Armagh means "*washing* of hands," &c., not washing of *clothes*; and from it we learn also that in the celebrated passage "*viros Sidè aut deorum terrenorum, aut phantassiam*," "*men of the Sidè or of terrene gods, or a phantasy*," the words "*deorum terrenorum*" are merely explanatory of *Sidè*. See my "*Daim Liacc*," p. 8, where this passage has been for the first time so translated and explained. In our tract Froech goes to the river *do mluc*, and so do Find-abair and her maid, and this *mluc* is the proper term for "*washing of hands*," &c. Thus in the *Serg-lige*: *Ἐοχάειτ Ἐοχάειτ Ιουλ ἰαριον ὁ ἰνλuc α λām ὁ'n τιππειτ*: "*Eochaid Iuil goes afterwards for the washing of his hands to the fountain*." The term for washing the head is *poiceao* and for bathing the whole person, *poiceao*.

I may remark that the phrase *ppu tuircubailn gpeime*, which Colgan, Fifth Life of St. Patric, lib. 2, cap. 14, renders, *contra ortum solis*—"opposite the rising of the sun," means, in my opinion, *time*, not *locality*. The Book of Armagh, Betham's text, (I cannot get a sight of the Original) has a double phrase: "*contra ortum solis, ante ortum solis*," a confusion which goes to confirm my interpretation. The present phrase is *lā eirgħi nā gpeime*; the ancient *ppu*, *ad*, is always *lā* in modern Irish. Compare *lā tuircubail poiceala* (*Vis. of Adamnan*), "*cum ortu evangelii*:" "*with the rising of the Gospel*."

It would seem, then, that it is not necessary to go to the east of Rathcroghan to look for the fountain *Clebach*, or the *Sen-donnach* (Old-church) which St. Patric founded beside it. At the same time it is as likely that both are to the east as to the west of the palace. It is impossible, however, that this fountain could have been three miles from the palace, as Dr. O'Donovan, in his Roscommon Ordnance Survey Letters, supposes: but it is not impossible, that the *palace* may have been two miles away from the spot now called Rathcroghan. He

says nothing of the Brei, which must have been a considerable river, abounding in otters, and in that spot where Froech bathed so dark and deep as to merit the name *Ɔub-linb*, Black-pool. With the data developed in this note I think it would not be difficult to identify the fountain, river, and church of Cruachu.

<sup>16</sup> *Oc on cam*: That is, at the "Tain Bo Cuailngi."

<sup>17</sup> *At maith in upcu*. Ailill induces Froech to get into the Brei, with the hope of his being drowned, for he was well aware of the prophecy that drowning was to be the ultimate fate of the son of Befind. His aunt Boand frequently cautioned his mother against allowing her heroic son to indulge in bathing, or by any chance to come in contact with Cu Chulaind. Thus in the Book of Fermoy, Boand says:—

*A bheáinn, bean ar do mac  
Ɔan mháí triallfup dó tócmare,  
Uair an bliadam dobera  
I' anó t'éilgfid-ra dépa.*

*Na taéair pe Com na clep,  
Uair noéan anó atá do lep:  
I' e dopaža pe pé—  
Macain Mhuigi Múirchemne.*

*Na dena rnaí doáirp dáib  
Uair i' ann férfar a fúil:  
Na bíó a žaircib an žill,  
Abair pe Ɔroecé, a béinn.*

#### TRANSLATION.

O Befind, impress on thy son  
Not to court a woman who shall come to him,  
For the year he shall bring her—  
It is in it thou shalt shed tears.

Contend not thou with Cu of the feats,  
Since it is not in it thy advantage is:  
It is he who shall come by time—  
The youth of Mag Murthemne.

Let him not make the swimming of black water.  
For it is in it he shall shed his blood:  
Let not his armour be in pledge,  
Tell to Froech, O Befind.

<sup>18</sup> Capna pamaipci. A bath of this nature was made for Cethern Mac Fintain, who attacked Medb's camp single-handed, and as the result received innumerable wounds: Ip anðpín conattaéct Fingín Fathaé pmpir-ammaip póp Coín Culainé do íc í do leigip Chechupn meic pntain. Tanic Cu Chulainé peme in ðunub í il longðorpé pcpn hÉpend, í na puap ð' almaib í ð' éitib í ð' inðilub anð—tuc leipr app íac: í ðoznó pmpir-ammaip ðíb, ecip pcpil í cnamaib í lechar. Ocur tucad Cethepn mac Fntain ip in pmpir-ammaip co cenó teopa lá í teopan aibche, í paçab ac ól na pmpir-ampac imme. Ocur paluib in pmpir-ammaip anð ecip a éneðuib í ecip a épeétaib, ðap a alcaib í ðap a il-çonaib. Anðpín atpaéct pom app in pmpir-ammaip icnó teopa la í teopan aibcé, see 160. "It is then Fingín Fathaé (the physician) asked Cu Chulainé for a *smir-ammaip* for the saving and for the healing of Cethern mac Fintain. Cu Chulainé went forward to the fortress and to the encampment of the men of Eriu, and of what he found of flocks, and of herds, and of cattle there—he brought them with him out of it: and he makes a *smir-ammaip* of them, between flesh and bones and hide. And Cethern mac Fintain was brought into the *smir-ammaip* till the end of three days and three nights, and he set to at the drinking of the *smir-ammaip* around him. And the *smir-ammaip* went into him between his sores and between his scars, over his cuts and his many wounds. Then he arose out of the *smir-ammaip* at the end of three days and three nights, and so forth." The word pmpir-ammaip is a compound, of which the first member means "marrow;" what the second means I cannot say at present. In our tract, the phrase pó tchal í beuil is, I think, correctly rendered, beuil being = bíal. The tál and bíal are frequently associated; thus—"æp tál ocup belí, adze—and axe-men" (O'Donovan's Supp. to O'Reilly). The adze to cut the flesh; the axe to chop up the bones.

<sup>19</sup> Sid Cpuachan. This *Sid*, the temple and burial vault of the royal family and clan, was, as we see, at some distance from the púç-ccé, palace, but probably within the *raths* or enclosures. Of these there were several, as we find the *chief-rath* spoken of, p. 138. The whole place was called *Cruachu*, or *Cruachan*, in the singular; or, *Cruachan* or *Cruachna*, in the plural. It was also called *Dun Cruachan*, and *Rath Cruachan*. In the History of the Cemeteries, Leb. na hUidre, it is called *Cathair Cruachan*. Every royal residence con-

sisted of three principal parts within the circumvallations; namely, the *ṛiḡ-ṛeé*, palace; the *dun*, or fortified part, appropriated to visitors: and the *less*, which comprised the whole space within the enclosure, save what was occupied by the *palace* and *dun*. In this *less* were the stables, cow-houses, and the houses of all the menial retainers of the king. On coming up, Froech and his suite sat at the door of the *first-rath*. Ailill orders them to be admitted into the *less*, p. 138. The fourth part of the palace is then allowed them. Every *indai* or apartment, with its occupants, was called the *ṛeḡlaé*, or household of the chief person in it. Thus *ṛeḡlaé Ṽraich* p. 142. Then there was a *ṛech imacallmae*, “house of conversation;” and this was outside the palace, though, perhaps, communicating with it; for Ailill and Medb go out of the “house of conversation” into the palace, p. 144. I have said above that the *dun* was the residence of visitors. This is evident from the “Stories of Mongan,” *Leb. na hUidre*, where we find the poet Forgall and his company residing in it. This will explain the use of the word *dun*, not *palace*, where it is stated, p. 142, that Froech and his suite “stayed till the end of a fortnight in the *dun*.”

<sup>20</sup> *ḡol-ḡaṛpe ban Síoe*. This ancient air is still played by the Irish harper and piper.

<sup>21</sup> *Ḍo'nd ep*. The word *ep* is of rare occurrence. We find it in Fiacc's Hymn of St. Patrick: *Ṽoppuib a choṛp Ṽopp ind leicc; ma-paṛt a ep, m bponna*: “He pressed his foot upon the stone; its trace remains, it wears not.” In this passage *ep* is glossed *polluúct*, a mark. In Zeuss., p. 473, *interlitus* is glossed *etappullechta*; and in “*Scela na Epeṛḡe*,” p. 10, are read the words: *Ṽullluúcta na cneé Ṽopo-Ṽamatár ap Cṛipṛ*: “the marks of the wounds which they suffered for Christ.”

<sup>22</sup> *Cucann*. This word is written *cucca* in MS., but with a horizontal stroke over *cuc*, which I take to be intended for the final *a*. I have, therefore, resolved as in text.

<sup>23</sup> *ṛonḡu*. This *ṛonḡu* = *Ṽo-Ṽonḡu*. *Ṽonḡu* is Lat. *pango*, another example of a primitive initial *p* becoming *Ṽ* in Irish. This formula, occasionally slightly changed, is very common in the more ancient manuscripts. It is always, so far as I know, put into the mouth of the Gentile Irish; never into that of a Christian. The more usual form is—*ṛonḡu Ṽo Ṽia ṛonḡep mo éuach*: “I swear for an oath the oath of my territories.” In this form *Ṽo Ṽia* has hitherto

been rendered “to God.” Now the words *do dia* in the sense of “to God,” besides being absurd in the mouth of a Pagan, are frequently omitted. I therefore render “for an oath,” “as an oath.” In O’Davoren’s Glossary, *dee* is glossed *minna*, an oath, (Skr. *divya* (?), id.), and this I take to be the word here. In the next paragraph Find-abair adopts the usual formula. Other forms are “*tongu do dia*,” “I swear for an oath,” (Lugaid in the Tain); *tongu a toimgep mo tuat*: “I swear the oath of my territories,” the words *do dia* not used (Fer. Roguin, Brudin da Derga). Cu Chulaind in the Tain has another form: *tongu a toimgece Ulao*: “I swear the swearings of the Ulaid.” Even Cu Chulaind’s charioteer swears in the same way. From this it will be seen that “my territories” does not mean *those in my possession*, but the territories in which I live; and it is in this sense that Find-abair swears in the same manner. It would appear that in ancient Eriu every tribe had a certain form of oath, and consequently a certain object to attest that oath, distinct from those of every other tribe.

<sup>24</sup> *Do ben*. This was Trebland, daughter of Froech, son of Aengus from the *Sid* of the *Brug*, as we learn from the “Courtship of Trebland,” Book of Fermoy. She was then, like himself, a semi-deity. The writer of the story says: *ba dalta do Coirpre Mac Rosa an Treblann rin, uair do cleacadair maiat mac Miliob meic i mgeina do atrom do rigib na rig polup-glan, ba comnera doib, ar dait nae clae loghair it na bliet na blaet in Erinno ppu a lno*: “This Trebland was a foster-child to Coirpre Mac Rosa, for the magnates of the sons of Miled were wont to foster the sons and daughters of the bright-pure *Sid*’s, which were next to them, for the sake that neither corn, nor milk, nor bloom should decay in Eriu during their time.”

<sup>25</sup> *Conall Cernach*. The second of the three great champions of the Ulaid; the first being Cu Chulaind, and the third Loeguire Buadach. See “Battle of Magh Rath,” ed. O’Donovan, p. 83.

<sup>26</sup> *lno nathup*. This serpent is found everywhere in our old Irish tales, as defending *duns*, native and foreign. The usual name is *bíapτ*, or *péipτ*, Lat. *bestia*, but frequently *nathup*, as here, and its usual abode the sea, lake, or other water, adjoining or within the dun. In the case of the serpent of Cruachu we find that Froech, though probably looked on with jealousy by the demon, swam unharmed about the river until he touched the mystic rowan-tree. This

tree was guarded by the serpent, and accordingly in the Book of Fermoy it is said to have come from the root of the tree. Ailill knew this, but Froech was a demi-god, and consequently more than a match for the demon; and hence the result. Is not this the ancient serpent and the fruit-tree? The demon naturally took charge of that tree through which he brought death into the world, and cherished it with affection. But a Divine Being crushed the head of the serpent; and it is to be remarked that Froech did not completely cut off its head, but merely so as to have it hang on its side.

In the case of Conall Cernach the serpent entered into no contest with him, for he was a mere mortal; but not so on a certain occasion in the case of Cu Chulaind, a demigod, and a being whom I have already examined mythologically in my "Religious Beliefs of the Pagan Irish" (Journal of the Historical and Archæological Association of Ireland, April, 1869, p. 321). In the "Spirit-chariot of Cu Chulaind," Lebnahuidre, it is related that St. Patric brought up Cu from the lower regions to speak to Loegaire, for the latter declared he would not otherwise believe. Cu addresses Loegaire in dark and mysterious language, but the king has a doubt if the stranger is really Cu. "If it is Cu that is in it," he says, "he should tell us about his great exploits." "That is true," says Cu. And then he recites for Loegaire some of his principal achievements. In the course of his narrative he says that he went once to Dun Scaith, a fort in the south of Skye, and there encountered and crushed a host of serpents and other venomous reptiles, who had their abode in a pit in the dun:—

ba cuite ir in Dún,  
 Iar in rí, aepet; --  
 Deic naéraig do-roemdatar  
 Dar a ór—ba bet!

Iar rin atapectur-[r]a,  
 Cia r' abbol in dpono,  
 Con deppur an ophneá  
 Ectir mo dá dpono.

Teó lán do lopcannab—  
 Doraplaicte dún;  
 Míla géra, gubneá,  
 Rolectar i m' rpuib, &c.

There was a pit in the dun,  
 Belonging to the king, it is related;—  
 Ten serpents burst  
 Over its border—it was a deed!

After that I attacked them,  
 Though vast the throng,  
 Until I made bits of them  
 Between my two fists.

A house full of toads,  
 They were let fly at us;  
 Sharp, beaked monsters,  
 They stuck in my snout, &c.

This extract will illustrate the meaning of our phrase, “several tribes are let loose from her;” that is, tribes of serpents.

<sup>27</sup> Oún Ollairé. Now Dunolly, near Oban. See Dr. Reeves’ edition of Adamnan’s Life of St. Columba, p. 180.

## V.—TOCHMARC BEC-FOLA.

TRANSLATED AND EDITED BY

B. O'LOONEY.

THE text of the following tale of Bec Fola and king Diarmait, son of Aedh Slane, is taken from a vellum MS. in the Library of Trinity College, Dublin, Class H. 2, 16, compiled about the year 1390 by Donogh Mac Firbis, of Lecan Mic Firbisighe in the county of Sligo. The tale commences on column 765, ninth line from bottom, and has been collated with another copy in a vellum MS. of the year 1509, Class H. 3, 18, in the same Library, p. 757.

According to the Annals of the Four Masters, king Diarmait, son of Aedh Slane, and his brother, Blathmac, assumed the sovereignty of Ireland A. D. 657, and ruled conjointly for eight years, till they were both cut off by the mortality called the Buidhe Connail, A. D. 664.

This tale is of the class the knowledge of which constituted one of the literary and legal qualifications of an ollamh, or poet; and though not in the incomplete list of historical tales in the "Book of Leinster," printed by O'Curry, in his "Lectures on the Manuscript Materials of Irish History," p. 584, *et seq.*, it contains internal evidence of antiquity. The language is old and well preserved, and the story is told in an ancient style of diction. It contains some minute descriptions of personal appearance, dress, and ornaments of gold and silver.

Of the lady Bec Fola I have found no mention elsewhere. The name means literally "small dowry." *Fola* is used here in the sense of *Coibche*, a price, reward, gift, or dowry; but in its technical legal sense it was the name for the first gift which a husband gave to his wife on marriage. The amount of the *Coibche* was defined by law in accordance with the grade of the parties, but, the coibche, whether great or small, secured the woman in her marriage rights, and saved her from personal dishonour. Professor O'Curry translated Bec Fola, "Woman of the small dowry," in his work on "The MS. Materials of Irish History," p. 283, where he has inadvertently printed Diarmait Mac Cerbeoil, for Diarmait Mac Aedh Slane. Diarmait Mac Cerbeoil was father of Aedh Slane, and grandfather of the hero of this tale,



as mentioned in the following passages from the story of the birth of Aedh Slane, preserved in *Leabhar na Huidri*, in the Library of the Royal Irish Academy, pp. 52, 53:—

Ḅáe epá móp ámae móp peēt anḁ h-í talltin la Díarmait mic  
Fep̄gypa Cerbeoil. “There was a great fair held one time at Tail-  
ten, by Diarmait son of Fergus Cerbeoil.” \* \* \* \*

“Compeet Mugam mó cae clamb,  
Do mac cōip éubarḁ éepbaill;  
Iapom op pōen rúamae pé,  
In n-áeb páep rlúagaē Sláné.

Mugam bore, the greatest of all children,  
To the right worthy son of Cerball;  
After this over the heroic field he reigned awhile,  
The noble Aedh Slane of hosts.”

“Diarmait Mac Fergus Cerbeoil” died A. D. 592.

In illustration of some of the passages in the text, three Addenda are given:—

I. Dindsenchas of Dubthar, which identifies the places called Dubthar, Inis Fedach, and Inis Mic in Doill; and indicates the people called ua Feadach.

The contest of the ua Fedach referred to in the text may, perhaps, be identified with that of the sons of Dall Deas, of Inis Mic in Doill, given in the Dindsenchas as the origin of Fedach and Dubthar.

II. Dindsenchas of Loch n-Erne, illustrating the allusion to the “bearded heroes,” and representing that Loch n-Erne afforded, in ancient times, a sanctuary for women.

III. A poem on the prohibitions of the beard, from the “Yellow Book of Lecan,” in further illustration of the allusion to bearded heroes in the text, p. 180.

O’Curry considered this poem “to be a simple condensation of the law which regulated the wearing and responsibilities of the beard, and that it belonged to a period anterior to the year 900.” He observed that “any person acquainted with the language of the earlier Irish MSS. will find no difficulty in ascribing the language and composition of this poem to a period at least five hundred years earlier than the MS. in which it is preserved,” which belongs to the year 1390.

## TOCHMORC BEC FOLA.

**B**AI Dīarmait mac Aeda Slane ipriḡi Tempach, Cṛimthand mac Aeda i n-daltur do, ocup i n-ḡiallaigeēt pṛi lam o laigṛib. Luidreom laa n-and ocup a dalta, .i. Cṛimthand, da Aeth Truim h-i loegaire, ocup oen ḡilla leo. Conacatar in mnai dar rin n-ath aniar h-i cappat; da mael arpa fuṛḡuine impe, da ḡem do lie loḡmar eiprib, lene fo derḡ inḡlaic oir impe, bṛat corera, dealḡ ḡri lánecair co mbreaétpad n-ḡem n-ilḡathach irin bṛut [op a bṛuinne<sup>1</sup>], munci di ḡri foplorce ima bṛaḡait, mṛnd n-ḡri por a cṛnd, da each dub ḡlara fo na cappat, da n-all ḡri pṛiu, cunḡi co tuagṛilarb airḡṛidib poraib.

“Can do deachaid abean?” op Dīarmait. “Ní do nach cein.” op rí; “Cú do éirḡ?” op Dīarmait, “Do cuindchid ríl cṛuithneachta, [op rí]. Aeta daḡ ichur lim ocup nuṛta ríl a ḡomaḡair.” “Mad ríl in tṛipera bar, ail duit,” op Dīarmait, “ní fuil do dul reachampa.” “Ní opur dṛn,” ar rí “acht pṛombia a loḡ,” “Rotbia an dealḡ m-beaḡ ra,” op Dīarmait. “ḡebéar dṛn,” op rí.

Nomber lep do chum na Tempach. “Can don mnai a Dīarmait?” op each, “Ní po flonḡi dam dṛn,” ar Dīarmait, “Cú do patair ina tṛndpera?” [op each], “mo dealḡ bec,” op Dīarmait. Ip bec inḡ fola op each.” “bṛd ead a h-ainm dṛn,” op in dṛai, “[.i.] bec Fola.”

<sup>1</sup> “*Ath Truim ui Laeghaire*,” Trim, in the territory of *ui Laeghaire* in Meath.

<sup>2</sup> “*Findruine*,” white bronze—a bronze generally considered to contain a large proportion of tin, or perhaps some alloy of silver, sometimes used for ornamentation.

<sup>3</sup> “*Lene* and *Lened*,” a kilt, a kind of short petticoat worn outside.

<sup>4</sup> Words inserted in [ ] are supplied from MS. H. 3, 18.

<sup>5</sup> “*Muince*,” a generic name for any kind of collar, ring, or necklace for men, women, horses, dogs, and for the hafts

## COURTSHIP OF BEC FOLA.

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**D**IARMAIT, son of Aedh Slane, was in the sovereignty of Teamair, Crimthand, son of Aedh, was in pupilage with him, and in hostage-ship as pledge from the Lagenians. He and his pupil, i. e., Crimthand, went one day to Ath Truim, of ui Laeghaire,<sup>1</sup> and one servant with them. They saw a woman coming eastward over the ford in a chariot; she wore two pointless shoes of findruine,<sup>2</sup> two gems of precious stones in them, a lene<sup>3</sup> interwoven with red gold upon her, a crimson robe, a brooch of gold fully chased and set with gems of various colours in the robe [over her bosom<sup>4</sup>], a muince<sup>5</sup> of burnished gold around her neck, a mind<sup>6</sup> of gold upon her head, two black-grey steeds to her chariot, two n-all of gold<sup>7</sup> to them, a yoke with trappings of silver upon them.

“Whence have you come, O woman?” said Diarmait. “Not very far,” said she. “Whither do you go?” said Diarmait. “To seek seed-wheat” [said she]. “I have good soil and I require suitable seed.” “If it be the seed of this country you desire,” said Diarmait, “you shall not pass me.” “I do not object indeed,” said she, “if I get a log.”<sup>8</sup> “I will give you this little brooch,” said Diarmait. “I will accept it,” said she.

He brought her with him to Teamair. “Who is this woman, O Diarmait?” said they. “She has not given me her name indeed,” said Diarmait. “What did you give as her tindsera?”<sup>9</sup> [said they]. “My little brooch,” said Diarmait. “That is a Bec Fola,” said they. “Let that be her name then” said the druid, “i. e., Bec Fola.”

of spears where the head was inserted.

<sup>6</sup> “*Mind n-óir*,” a diadem or coronet of gold.

<sup>7</sup> “*n-All* of gold,” *All*, a double-reined chariot bridle, as distinguished from the *sruth can*, *srían* or single reined riding bridle.

<sup>8</sup> “*A Log*,” a price, wages, or reward; but here it means a *log lanamnais*, “bride price,” or *coibche*, a marriage gift.

<sup>9</sup> “*Tindsera*.” See Additional Note, A, p. 194, for an explanation of this word in the sense in which it is here used.

Rola rí dhín, [a] menmain fop a daltarom, .i. fop Crimthand mac n-Áeda, baí oca gúidí ocup oca éochlúgadh cen máir.

Átchoatar dhín on gilla, .i. tudecht ar a cenóirí co Cluain da Chaileach tráé teipirí dia domnaíe da bpeith fop aithead. Ro indír fíde dia muintir. Ruptairmeceatar iarum a muintir; naáa dernaó ben aró-riú h-Érinn do éabairt ar aitead.

Átpraiz rí dhín maicín moch dia domnaiz o Dáirmaid, “Cio ro a ben?” op re [Dáirmaid]. “Ní cío maíe,” op rí, “Inóile fíl dam-ra” oc Cluain Da Chaileach, fop fácaibret na bachlaich [iaet], ocup do chuadar fop teched.” “Cuirrín inóilí?” op Dáirmaid. “Secht lenetí cona n-imdenmaib, ocup feét n-delgí óir, ocup tpirí mnda óir. Ír liach a teét amúda.” “Na teig, op Dáirmaid, ír in domnach, ní maíe imaball in domnach,” “Neach límpa ar,” op rí [ríu] “Ní ba h-uaimpea on,” op Dáirmaid.

Luid rí on dhín ocup a h-maile a tempaiz fodep corpan-gadhár Dubthor laigen; dor pala fop meuzadh ann co tráé d’áidchí conatáatar coin altai co ro meirbhad an imle, ocup luid rí h-í cranó fop teched.

Am baí írín éruind conpacai in tení fop lap na caillí luid dochum in teneó, conpacai in oclach imon tení oc urgnam na mucí. Inap rípedái ime co n-glán-éorcair, ocup co cipclaió óir acap, arcaite, cennbarr di óir ocup arguc ocup glaine im a éenn; mo-coil ocup fíthírí óir im cach n-duál dia fúlte conici clap a dá mnda, dá uball óir fop di gabal a muintí, meó fear dorinn ceac tarpaí; a élaideb ór-duirinn ar a éirí, ocup a dá pleg coicpíndí ítir leatár a rceit, co cobruind fíndruime fopa;<sup>13</sup> bpuet lidaéach [leir]. A dá laim lana di fáilgíob óir ocup arcaite co a di uillinn.

Teit rí ocup ruidió ocaí ocon tení. Ruptecharatar, ocup ní

<sup>10</sup> “*Cluain da Chaileach*,” near Baltin-glas, in the county of Wicklow.

<sup>11</sup> Fíl límpa fepín, which belong to myself. MS. H. 3, 18.

<sup>12</sup> “*Sunday journey*.” See Note B, p. 195.

<sup>13</sup> “*Dubthor Laighin*,” now Duffry, a district in the barony of Scarawalsh, Co.

of Wexford. Duffry Hall, in ruins, retains the name, in the parish of Temple-shanbo: *vide* O’D. Suppl. ad O’R. Dict. She probably went by *Bealach-Dubthair* (road of *Dubthor*), now called *Bealach Couplais* or Baltin-glas. See *Four Masters*, A. D. 594, p. 218, n. h.; and *Ad-dendum* No. 1. p. 184.

She, however, fixed her mind on his pupil, i. e., on Crimthand, son of Aedh, whom she continued to seduce and solicit for a long time.

She, at length, prevailed upon the youth to come to meet her at Cluain Da Chaileach<sup>10</sup> at sunrise on Sunday in order to abduct her. He told this to his people; they then forbade him to abduct the wife of the high king of Eriu.

She rose early on Sunday morning from Diarmait. "What is the matter, O woman?" said he [Diarmait.] "Not a good thing," said she; "some things of mine that are at Cluain da Chaileach, the servants have left them, and have fled away." "What are the things?" said Diarmait. "Seven lenes with their garniture, and seven brooches of gold, and three minds of gold, and it is a pity to let them be lost." "Do not go," said Diarmait, "on Sunday, the Sunday journey is not good."<sup>12</sup> "A person will be with me from the place," said she. "Not from me indeed," said Diarmait.

She and her handmaid went then from Teamair southward till they reached Dubthor Laigen;<sup>13</sup> she wandered about there for part of the night till wild hounds came<sup>14</sup> and killed the handmaid, and she fled into a tree to avoid them.

When she was in the tree she saw a fire in the middle of the wood. She went to the fire, and saw a young warrior at the fire cooking a pig. He wore an inar<sup>15</sup> of silk of bright purple, and with circlets of gold and silver, a ceann barr<sup>16</sup> of gold and silver and crystal upon his head, bunches and weavings of gold around every lock of his hair reaching down to the tips of his two shoulders, two balls of gold upon the two prongs of his hair, each of them as large as a man's fist; his gold-hilted sword upon his girdle, and his two fleshmangling spears in the leather of his shield, with bosses of findruine<sup>17</sup> upon it;<sup>18</sup> he wore a many-coloured cloak. His two arms were covered with failgib<sup>19</sup> of gold and silver up to his two elbows.

She went and sat with him at the fire. He looked at her, but

<sup>14</sup> "Wild hounds," *Coin alita*, wolves, foxes, any kind of beasts of prey, &c.

<sup>15</sup> "Inar," a tunic, a frock.

<sup>16</sup> "Ceann barr," a diadem, an ornament or cover for the head.

<sup>17</sup> "Findruine." See *ante*, note 2, p. 174.

<sup>18</sup> *Fairp*, upon it. MS. H. 3, 18.

<sup>19</sup> "Failgib" (Nom. Sing. *Fail*) of gold. See Note C., p. 196.

concaro a moð cotaipnic<sup>20</sup> do fuine na muice. Do gni iarum broðmuc dia muic, moðmaib a lama, luid on teni; luid ri ðin ina biaib co riđi in loch.

Long creðumae i meðon in lacha. Rono creðumu i meðon ip in luinđ iđip, ocup ronb aile ipin n-inðri bai í meðon mo lacha. Do ppenđa in loech in luinđ, teit ri ip in luinđ pemipeom, pacabaip mo lonđ illonđ-điđ creða ap ðopar na h-inðri, teit ri pemu ipa teđ; ampa in teđ h-i rin itip ipreapcað ocup ðepđuða. ðepi-peom, ðepið ri ðin inna ðarparom; riđib a laim peachu [ina riuidi] co tue meip co m-biuð ðoib. Lonđaiprom ðiblnaib ocup ebaic; co nap ba meapca<sup>23</sup> neaè ðib. Ni ðoi ðuine ipin tiđ, ni manaplarcar ðoib. Luidpeom ina liđi, ðopleic ri ðo braprom, etuppu ocup ðpaiđh; nochop impo ðin ðriari co maicm, cocualatar maicm moch an n-đairm ðop ðopca na h-inðri, .i. “taipr imach a ðlaim do ðil na ðipu.” Atpaiđ ruar lapoðain ocup đebio a ðpelam ðaip, ocup luid imach; luid ri ðia ðepem co ðopur in tiđi, conacai in tpiar ðopri in purca. Comchpoða, comapca, comðelba ðripium a tpiur. Conacai ðin ceðhrop ap ðuc na h-inðri ocup a pceicð a ðaenđabail ina lamaib; atpaiđ-peom ðin a ceðhrop [a n-ðoðum in ceaðpar ele]; ina tuapcað ðoib<sup>24</sup> com ðo ðepc cach ðib ðia railiu. Co n-ðeachaib cach ðib ðri copđa a lechi; luid [ðlann a ðenar] ina inðri apioðri.

“ðuaib ðheniđ ðuit,” op ri, “ip loechða in đleo rin.” “ba ma:è checip mað ðri naimðiu,” op pe. “Can ðona hocaið?” op ri. “Mac brathar ðampa<sup>25</sup>,” op pe; “tpi brathair ðam ðin na h-i ailí.” “Cio po éopnaioð?” op in ben. “Inð inip<sup>26</sup>,” op pe. “Cia h-ainm na h-inðri?” op ri. “Inip ðeðaiđ Mic in ðaill,” op pe. “Ocup cia h-ainmriu?” op ri. “ðlann ua ðeðaiðh,” op pe; “h-ui ðeðaið ðin ðil icconð imchopnum.”

IS maic iarum in n-inðri, .i. ppaioð ceit itip biað ocup linn

<sup>20</sup> Concaipnic. H. 3, 18.

<sup>21</sup> “*Brodmuc*,” a spitted pig, a cooked pig roasted or browned on the *brod* or spit; a side or slice of roast bacon is also called *brodmuc*. See MS. T. C. D. H. 3, 18, p. 388.

<sup>22</sup> “*Creðuma*.” The usual meaning of this word is bronze, but it is also used for the ore of copper, gold, or silver.

<sup>23</sup> Copbað meapca, till they were drunk. H. 3, 18.

<sup>24</sup> A ceaðpar a n-ðoðum in cea-

bestowed no further attention on her until he had finished the cooking of the pig. He then made a brodmuc<sup>21</sup> of his pig, washed his hands, and went away from the fire; she followed him till they reached the lake.

A ship of ereduma<sup>22</sup> was in the middle of the lake. A cable of ereduma from the middle of the ship to the land, and another cable from it into the island which was in the middle of the lake. The warrior hauled in the ship, she went into the ship before him, they left the ship in a ship-house of bronze at the port of the island, she went before him into the house; the house was admirable both in carvings and beds. He sat down, she sat near him; he reached his hand across [her in her seat], and drew forth a dish with food for them. They both ate and drank, but so that neither of them got drunk.<sup>23</sup> There was no other person in the house, nor were they interrupted. He went into his bed, she lay under his garment, between him and the wall; he did not turn towards her till morning, when they heard the call at early morning on the port of the island, i. e., "come out, Fland, the men are here." He rose up instantly, put on his armour, and went out; she went to look after him to the door of the house, and saw the three men on the port. In features, age, and form, the three were like him. She then saw four men moving along the island holding their shields down in their hands; the four men then advanced [against the other four men];<sup>24</sup> they struck each other till each party was red from the other. Then each party of them went off to his own side; he [Flann alone] went into the island again.

"The triumph of your valour to you," said she, "that was a heroic fight." "It would be good, truly, if it were against enemies," said he. "Who are the warriors?" said she. "One of them is my brother's son,"<sup>25</sup> said he; "the other three are my three brothers." "What do ye contend for?" said the woman. "This island," said he. "What is the name of the island?" said she. "Inis Fedach Mic in Daill,"<sup>27</sup> said he. "And what is your name?" said she. "Flann ua Fedach," said he; "it is the ui Fedach who are contending for it."

The island is good, indeed, i. e., the dinner of one hundred men<sup>28</sup>

εἶπαρ (ele), ἡαβαῖθ αἷ comτuarḡam a cele, &c., the four men advanced towards the other four, and each commenced to strike another, &c. H. 3, 18.

<sup>25</sup> Mac bpaεap aεap ɔampa, the son of my father's brother. H. 3, 18.

<sup>26</sup> Inð mpiri, this island. H. 3, 18.

<sup>27</sup> "Inis Fedach Mic in Daill." See Addendum I, p. 184.

<sup>28</sup> "Dinner for one hundred men." See Note D, p. 197.

ipe a h-iméairec cecha nona, cen frithgnam<sup>29</sup> o duniu oca; [aireir] ni raib achte diair iní, ní cairic achte a poiréu.

“Ceirc,” or ri, “Cú na h-animea lair?” “Ír d’roch banair duitriu ceir,” or ferem. “anab limpa ocup ri h-Éreud do fácbail, ocup beít duit forampa, ocup a étepor im diaidri.”

“Cú na compaicim?” or ri, “Na to don churra,” ar ferem, mað limpa imorro ind iní, ocup dia mairem rezatpa ar do chennro, ocup ír turu bich ben diair im fárrad, ocup aircero don churra.”

“Saeé dam mo maile do fácbail,” or ri. “Cta i m-beaé-aid i m-bun in chroinn chezna,” or ferem; “Laiḡ na h-móiri ro-zabred mmpri ocup rezéair diair n-íolocoan.” ba fir ron.

Ric ri a teḡ, co fárric iní Dairmaid oc eirziu írin domnad cethu. “Amra rin aben,” or Dairmaid, “na deapnair imadall in domnaic dar ar n-urziari,” “Ní polamar ron<sup>32</sup>,” or ri, “imchum do breichriur,” amail na teirer ri eter: ba h-e a h-aen [p]ocal ón uair rin na bec folad.

“Dara adaiḡ írin choill  
 Ítḡ indri nic in daill<sup>33</sup>  
 Ciap bo la fer ní bo chol,  
 In tan fearrom ní ba rom<sup>34</sup>

Iní Fearad Mí in Doill<sup>35</sup>  
 Ítí Laiḡin i n-Dubéair  
 Ciapo focup do root  
 Ní fazbad oig ulchaid.”<sup>36</sup>

ba h-ingnad la cach n-oen in n-áerec rin. Alla rin óm, cno bliadna boi, Dairmaid for a dergad, ocup a ben, .i. bec folad, conacadar in fer reach dorup in tigi, ocup fe achgoici, .i. Flad, ír and arberé bec folad.<sup>37</sup>

“Fozgalo fer bíru amúir  
 Dón debad i n-Dam Iní  
 Inad in cethriur ro bír  
 For ceathriur i n-Dam Iní.”

<sup>29</sup> “*Linn*.” See Note D., p. 197.

<sup>30</sup> “*Frithgnam*.” See Note D., p. 197.

<sup>31</sup> “*Calves of this island*.” See Note E, p. 197.

<sup>32</sup> Ní polamarrum. I should not

have dared. H. 3, 18.

<sup>33</sup> “*Inis Mí in Daill*,” i. e. Damh Inis.

See Addendum, No. 1, p. 184.

<sup>34</sup> In tan fearromne ba romh



both of food and linn<sup>29</sup> is its supply every evening, without any frith-gnam<sup>30</sup> from the people; there were only two persons in it [last night], there came but their supply.

“I ask,” said she, “why should I not remain with you?” “It would be a bad espousal for you, indeed,” said he, “to remain with me and to abandon the King of Eriu, and you [i. e. your blame] to be upon me, and its vengeance to follow me.”

“Why should we not dwell together?” said she. “Let us not this time,” said he, “but if the island be mine, and that I live, I will go for you, and you shall be my constant wife residing with me, but depart now for the present.”

“I am grieved to leave my handmaid,” said she. “She is alive at the foot of the same tree,” said he; “the calves<sup>31</sup> of the island surrounded her and detained her to screen us.” This was true.

She reached her house, and found Diarmait there rising on the same Sunday. “It is well, O woman,” said Diarmait, “that you have not journeyed on the Sunday against our prohibition.” “I should not have dared to do that,”<sup>32</sup> said she, “to disobey your order,” just as if she had not gone at all: her only word from that time forth was, the Bec Folad.

“I was a night in the wood  
In the house of Inis Mic in Daill:<sup>33</sup>  
Though it was with a man, there was no sin,  
When we parted it was not early.<sup>34</sup>

Inis Feadaid Mic in Daill,<sup>35</sup>  
In the land of Laigon in Dubthar,  
Though it is near unto the road,  
Bearded heroes do not find it.”<sup>36</sup>

Every person wondered at these words. At the end of a year from that day, however, Diarmait was upon his bed, with his wife, i. e. Bec Fola, they saw a wounded man passing the door of the house, i. e. Fland, it was then Bec Fola said:<sup>37</sup>—

“Superior in valour of fierce men, I ween,  
In the battle of Damh Inis,  
The four men who conquered  
The [other] four men in Damh Inis.”

when we parted it was early. H. 3, 18.

<sup>35</sup> “*Inis Feadaid Mic in Daill*,” now  
Damh Inis. See Addendum, No. I.,  
p. 184.

<sup>36</sup> “*Bearded heroes*.” See Addendum,  
No. III., p. 190.

<sup>37</sup> Ἀρβερτρύβε ἰ. βεο Ἰόλα, said  
she, i. e., Bec Fola.

Inde dixit Flann:

“A bean na bean ip n-athber<sup>38</sup>  
 Fop na h-óeu dia n-aélig;  
 Ni dat gála pep no cloi,  
 Aét pín con upbaig fop gá.”<sup>39</sup>

“Ni no fágbaim,” op riri “ar gail duni d-fulaéctain, triat ip fop Flann do depead,<sup>40</sup> a comlunn in éomóctair larodain nor,” leici uaidib ar in tig ina diaib cona h-arrur. “Nor leició, uaid,” op Diarmaic, “a n-upóod, ar ni fear cia theit, no cia thudcharó.”

Am batar fop a n-impairib conacatar ceithur mac cleirech iran tech. “Cú ane?” op Diarmaic, “in meic cleirig oc im-éaét ipin domnuch!”<sup>41</sup> La tobairt a bhuic dar a cenó conach ar paca itir.

“Ip comapleud rruité donpuc,” op na meic cleirich, “nim-tholta, .i. Molairi Dam-Indri<sup>42</sup> donpuid do t’acallaim, .i. columun do muinir Dam-Indri no bui oc airerzi abo ipin matin, pe, indiu, conpaca in ceithur po narmaid cona reiacharib poingabala iar put na h-índre; conpaca din in ceathpor aile ara euid: Im-morpuarceet co clor fon indre n-uile gair na reiaé ocon n-imtuarzain, comma torchari uoib aét aen pep athgoiti atpula ar namma.”

“Ro adnachta la Molairi in mopperiur ele; fop pacaib pead, imorro, di ór ocup arzut airi beiri uanno, .i. do neoch no bui po m-brotaib, ocup im a m-braizuib, acap im a reiacharib, acap a n-góo, acap a claidiu, acap im a lama, acap im a n-inara. Co feararpu do chuic dind n-ór acap dind n-arzad rin.”

“Na tó,” op Diarmaic, “an do rad Dia dorom noéo éuitibra ppir. Denaithep a pethla<sup>44</sup> laircom de.” ba pír poim.

Ip dind n-arzud rin, imorro, acap don ór pocumdaiged muina Molairi,<sup>45</sup> .i. a perrin,<sup>47</sup> acap a muirir<sup>48</sup> acap a baéall. Do chois, imorro, bec Fola la Flann ua Fédaich, acap ni thainic beop. Tochmore bec fola rin. Fíniú.

<sup>38</sup> A bean na beiri ar n-athber popp na h-óeu diai n-aélig. H. 3, 18.

<sup>39</sup> “Men with charms on their spears.” See Additional Note, F., p. 198.

<sup>40</sup> Inat Flann, fop no denzad ar

éac, in revenge of Fland I shall wound them. H. 3, 18.

<sup>41</sup> “Clerics travelling on Sunday.” See Note B., p. 195.

<sup>42</sup> “Molasa of Dam Inis, who sent us,” &c. See Note G., p. 199.

Then Fland said :

“ O woman, cast not thy reproach<sup>38</sup>  
Upon the heroes to disparage them ;  
It was not manly valour that vanquished them,  
But men with charms on their spears.”<sup>39</sup>

“ I cannot help,” said she, “ from going to oppose the valour of the men, because it was Fland that was wounded<sup>40</sup> in the conflict of the eight,” and so she went from them out of the house after him to his own abode. “ Let her depart from ye,” said Diarmait, “ the evil, for we know not whither she goes or whence she comes.”

While thus conversing, they saw four ecclesiastical students coming into the house. “ What is this ?” said Diarmait, “ the clerics travelling on Sunday !”<sup>41</sup> Thus saying, he drew his cloak over his head so that he might not see them at all.

“ It is by order of our superior we travel,” said the ecclesiastical students, “ not for our pleasure, i. e. Molasa of Damh Inis<sup>42</sup> who sent us to parley with you, i. e., a farmer of the people of Dam Inis<sup>43</sup> while herding his cows this morning—to-day, saw four armed men with their shields slung down traversing the island; he then saw four men more coming against them: they struck each other so that the clangour of the shields was heard all over the island during the conflict, till they all fell but one wounded man who alone escaped.”

“ Molaisa buried the other seven; they left, moreover, the load of two of us of gold and silver, i. e. of that which was upon their garments, and upon their necks, and upon their shields, and upon their spears, and upon their swords, and upon their hands, and upon their tunics. To ascertain thy share of that gold,” [we have come, said they.]

“ Not so,” said Diarmait; “ what God has sent to him, I will not participate in. Let him make his fethla<sup>44</sup> of it.” This was true.

It was with this silver now, and with this gold, Molaisa's minda<sup>45</sup> were ornamented, namely, his shrine<sup>46</sup> and his ministir<sup>47</sup> and his crozier. Bec Fola, however, went off with Flann ua Fedach, and she has not since returned. That is the courtship of Bec Fola. FINIS.

<sup>38</sup> “ *Dam-Inis*,” now Devinish Island in Loch Erne. See Addendum, No. I. p. 184.

<sup>41</sup> *Fethal*, pl. *Fethla*, an ornamental facing or covering, as of shrines, cases, and sacred reliquaries.

<sup>45</sup> “ *Minda*,” here sacred reliquaries, &c.

<sup>46</sup> “ *Shrine of Saint Molasa*.” See Additional Note, G., p. 199.

<sup>47</sup> “ *Ministir*,” a portable box or case, a safe in which the sacred vessels and Gospels or Lectionary for the service of the altar were preserved and carried.

DINDSENHAS DUIBTHIR.

Duibthir canar po h-ainmnigeo? nin. da mac forpacaib  
 Thuairi Mic in doill, .i. Thuairi Thann acar Thairi Duibcheap-  
 tach. Co po marb Thuairi in Thairi oc Thaim Inir conid de poleach  
 Fio acar mothar<sup>48</sup> dar Cric h-Thuairi don fiongal rin do roind  
 Thuairi for in Thairi n-Duibcheardach<sup>49</sup> for a brathair,—for a  
 chinead olrodain, unde dicur Duibthir Thairi dia n-ebad.

Duibthir Thuairi gnim da<sup>50</sup> fuil,  
 Ir reel fir, co fearabair.  
 Dai reel nar bo duithor dor  
 In crich cruthach comrolair.

Da mac forpacaib Dall Dear  
 Thuairi Dall Thairi Dilear  
 Imon crich can duilge  
 Dembdar cuibde comroid.

Filir Thuairi gnim n-earbach  
 For an Thairi n-Duibdearta.  
 Co torchair leir Thairi in daig  
 Can gne n-ailid n-imtorich

On lo po gaed Thuairi dhon  
 A n-Inir Thaim can dichor.  
 Ir fich, co m-buane mothair.  
 Cric Thuairi don chomochain.<sup>51</sup>

<sup>48</sup> "Mothar," an enclosure, a place  
 studded with bushes or brushwood.

<sup>49</sup> For an Thairi n-dian n-duibdear-

taod. Upon the vehement Daire Duib-  
 cheastach. Book of Ballymote, referred  
 to hereafter by the letter B.

DINDSENGHAS OF DUBTHAR.

*Book of Lecan (fol. 251 a.b.)*

Duibthir, why so called? Answer. Two sons that were left by Guaire Mac in Doill, i. e. Guaire Gann and Daire Duibhcheastach. Guaire killed Daire in Dam Inis. A wood and a mothar<sup>48</sup> overspread the land of Guaire on account of that fratricide which Guaire committed upon Daire Dubcheasdach<sup>49</sup> i. e. upon his brother,—upon his race also, unde dicitur Duibthir Dairi, of which was said :—

Duibthir Guari, the deed whence it is,  
It is a true story, be it known to you,  
There was a time when it was not a bushy Duthor,  
The broad delightful region.

Two sons were left by Dall Deas,  
Guaire Dall and Daire Dileas,  
Of that region, without contention,  
They made an appropriate equal division.

Guaire wrought a wicked deed  
Upon Dairi Dubcheastach,  
And he killed Daire the good,  
Without shade of blemish or disgrace.

Since the day that powerful Guaire slew  
In Inis Daim, without provocation,  
It is a heath, a perpetual mothar,  
The land of Guaire of the foul treachery.

<sup>48</sup> Ṫnim bia puil. II. 2, 18, and B.      <sup>49</sup> Compochan. B.

Μαργ δα ḡνι ρινḡal eo h-om  
 ḡnm do na timḡar topad  
 Cricḡ ḡuarḡi ean ohoḡnum de  
 Fīl na doḡ-maḡ Ḍuibcheḡpe. 6.

Homḡaera ar fill ip ar olo  
 A erḡe rochḡd<sup>52</sup> mo éaem éoḡp  
 Arḡ ḡubach na ḡme<sup>53</sup>  
 Nir bum dubach duibcheḡpe. 6.

[ADDENDUM, No. II.]

## DINDSENHAS LOCHA N-ERNE.

Ḷoc n-Eḡne eanar po h-aimmḡeḡ? Nim. Fīacha Ḷabraḡndḡ  
 do ḡad caḡ<sup>55</sup> and do Eḡnaib conad and po mebaḡd in loch po cheḡr,  
 unde Loch n-Eḡne dicitur no ḡor Eḡnaib.

Aileteḡ Eḡni, inḡen buḡpe buḡpeadaich mac Maḡm mic  
 Machon<sup>56</sup> ban-taḡpech inḡenḡad na Cḡuaachnai, acap ban-choime-  
 daich do cheḡraib acap do clioḡrib<sup>57</sup> Meḡdbḡ Cḡuaachan.

Fechḡ and do luḡd Olea<sup>58</sup> a h-uam Cḡruachan do compob<sup>59</sup> ḡḡi  
 h-Climḡḡin Μαḡḡubach<sup>60</sup> dia po ḡai le Fīndchaim inḡin Μαḡḡach,  
 conad and rocheḡoich Olea a ulcha acap po bean a deḡa,<sup>61</sup>  
 eo n-deachaid Eḡne cona h-inḡenaib ḡor ḡualanḡ ar a imomon  
 eo ḡiachḡ loch n-Eḡne eo po baḡdead and diblḡnaib, unde loch  
 n-Eḡne dicitur.

Eḡne chaḡd ean chuairḡd chnebaḡḡ  
 Inḡen buḡpe bam buḡpeadaḡḡ  
 ba ḡapaḡad ḡaer ḡḡm ḡon ban  
 Mac Maḡm mic Machon.<sup>62</sup>

<sup>52</sup> "Rochḡd." Who rules. B.

<sup>53</sup> Arḡ na ḡubaḡe, n a ḡme, O king  
 of the joys [of the] elements. B.

<sup>54</sup> "Fīacha Ḷabraḡndḡ." See Note H.,  
 p. 202.

<sup>55</sup> Ḷo ḡpeḡa caḡ, gave battle. B.

<sup>56</sup> Mac mainḡm, son of Mainchin. B.

<sup>57</sup> Cleḡraib. B.

<sup>58</sup> Oleca. B.

<sup>59</sup> Compḡḡ, to contend. B.

<sup>60</sup> h-aimḡḡin maḡḡiunnaḡ. B. See  
 Additional Note, I., p. 202.

Woe to him who commits a cold fratricide,  
 A deed of which no profit comes;  
 The land of Guairo is through it unprotected,  
 A bushy plain of Duibtilhr. D.

Save me from treachery and from evil,  
 O Christ, who seest<sup>52</sup> my comely body,  
 O benign king of the elements<sup>53</sup>  
 That I be not a sorrowful Dubthor. D.

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[ADDENDUM, No. II.]

## DINDSENGHAS OF LOCH ERNE.

*Book of Lecan R. I. A. (fol. 250 b. b.)*

Loch n-Eirne, why so called? Answer. Fiacha Labrainde<sup>54</sup> that gave battle there to the Ernans and it was then the lake burst forth over the land, unde Loch n-Erne dicitur, or it was over the Ernans [it came].

Or Erni, daughter of Bure Buireadach, son of Machin,<sup>56</sup> son of Machon, mistress of the maidens of Cruachan, and mistress in charge of the combs and caskets of Medb of Cruachan.

At one time Ulchai came out of the cave of Cruachan to contend with Aimirgin Mairgiudach who had espoused Findchaom, daughter of Magach, and it was then Ulchai shook his beard and he gnashed his teeth, so that Erne and her maidens fled precipitately through fear of him till they reached Loch n-Erne and they were all drowned in it, unde Loch n-Eirne dicitur.\*

Eirne chaste without shade of stain,  
 Daughter of Bure Buireadach the fair,  
 It was an insult to the honour of her noble father;  
 He was the son of Maichin, son of Mochon.<sup>62</sup>

<sup>61</sup> Oeça, teeth. B.

[\* Eleven stanzas follow here on the first derivation, which do not, however, bear on our subject.]

<sup>62</sup> ba rapaḡab rapē epian in fon ban  
 Mac maichin mac mochon. B.,

The following is the text of H 2. 18, which is followed in the translation with the correction indicated in brackets :

ba rapaḡab rapē [a] epian in fon  
 ba Mac maichin mic mochon.

H. 2, 18, fol. 154, a. a.

Erne noirech cen eamain<sup>63</sup>  
 Fā toirech fop ingenab  
 Iraithe Cruachan na reb reib,<sup>64</sup>  
 Nih uathad ben ca bith-réir.

Aici ro bithir ne meap<sup>65</sup>  
 Min reob meabba na mop tpeap,  
 Aoir pa elioir can chloð  
 Iar na timol do dearg ór.<sup>66</sup>

Co tanais a cruaishe cheapa  
 Oleai co n-uath n-imthana,<sup>67</sup>  
 Cop chroithe a ulcha ar m-íog,  
 In garb fer, daizer daith mop.<sup>68</sup>

Ro rcanrad fá Chruaishe Cheapa  
 Na h-anri na h-ingena  
 Taibrim a chrotha, fochóir.  
 Dian rim<sup>69</sup> aghtha gloraich.

Ro treich Erne ilar m-ban  
 Co Loch n-Erne nach inglan  
 Cop bail taiprim m-tuile thuaid,  
 Co ruy bad uil a n-aen uair.

Diamad uadib ir breath cheap,<sup>70</sup>  
 Fíad na rluagab m-íab reat,  
 Ir taiprim tar trocha ro thairg  
 Ainm Lochá Erni maip. l.

A airb ri reidil, fir dám  
 Failti demin dom dionad;  
 Fop nim co m-buadab nombae,  
 A fír tuaricab Loé Erne. l.

<sup>63</sup> cen n-eamain. H. 2, 18, fo. 154, a. a.

<sup>64</sup> Reb reib, Lecan, is reb reb. In B.  
 Book of Leinster has—

I raic cruachan na cneab do cem  
 Nih d'uaadab ban ca Compeir.  
 In Rath Cruachan of wounds of old.  
 Not few the women in her charge.

H. 2, 18, fol. 154, a. a.

<sup>65</sup> bithir ría meap, had them in charge  
 to care. B.

<sup>66</sup> A air, a cnioll can chloð.

Cona n-biol do dearg ór.  
 Her combs and caskets without stain.  
 With their adornments of red gold.  
 H. 2, 18, fol. 154, a. a. and B.



Eirne noble without guile  
 Was mistress of the maidens  
 In Rath Cruachan of heroic feats,  
 Not few the women in her constant charge.

Hers was the task to care  
 The polished jewels of Medb of great battles,  
 Her combs and caskets without stain  
 When embellished with red gold.

Till from Cruach Ceara came  
 Oleai of flight-causing visage,<sup>67</sup>  
 And shook his beard at the host,  
 The fierce man, terrific, hideous-coloured.<sup>68</sup>

Over Cruach Ceara in fright they fled,  
 The timid youths and the maidens,  
 On beholding his form, though comely.  
 Clear was the sound<sup>69</sup> of their resounding voices.

Erne with her many maidens fled  
 To Loch n-Erne which is not impure  
 Till the rude wave rolled over them,  
 And drowned them all at the one time.

Though it be from these, it is a right judgment,<sup>70</sup>  
 Before the hosts 'tis not a trifling cause,  
 The overwhelming sudden deaths proclaimed  
 The name of Loch Erne aloud. L.

O high King of Meroy, give to me  
 A true welcome to protect me ;  
 In heaven in joys may I be,  
 O man, who caused the eruption of Loch Erne. L.

<sup>67</sup> Co tanaic i Cruachan cair.  
 Olecai con ti blað amnar.  
 Till to Cruachan of valour came.  
 Olecai of beautiful bold countenance.

<sup>68</sup> In garb fer daið daiðer mor.

<sup>69</sup> Ǫlan riu, Leean, is garb riu,  
 rough sound. H. 2, 18, 154 a. a.

<sup>70</sup> Ciambad uadib ni raeb peðt  
 though it were from them it is no trifling  
 cause. B.

[ADDENDUM, NO. III.]

## ՃԵՆՏԻ ԱՆՇԱՆ.

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Երեւոյս ծառն ճարն աւան  
    Ին զառն անան.  
Բարն բարեւոյ, օրն զո անան ;  
    Երոմ զօրն անան.  
Առ զարեւոյս զան զօրն աւան  
    Որն զարն անան—  
Արեւոյս զառն օրն անան  
    Օրն զառն ճարն.  
Տարն զանան զօրն ճարն անան  
    Ա զարն ճարն;  
Ան զարն զօրն ճարն զան ճարն  
    անան ճարն,  
Ման զարն ճարն ճարն ճարն,  
    Որն զարն [ճարն .i. ճարն]  
Ման զարն ճարն ճարն ճարն  
    Ման ճարն.  
Ճարն ճարն ճարն ճարն ճարն ճարն,  
    Ճարն ճարն ճարն;  
Ճարն ճարն ճարն ճարն ճարն  
    Ման ճարն.  
Ճարն ճարն ճարն ճարն ճարն  
    Ման ճարն,  
Ճարն ճարն ճարն ճարն ճարն ;  
    Ճարն ճարն ;  
Երեւոյս ճարն ճարն ճարն ճարն,  
    Ճարն ճարն,

PROHIBITIONS OF BEARD.

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*H. 2. 16. T. C. D. col. 919.*

I shall relate to you the prohibitions of a beard  
At all times.  
Curled and hedgy, 'tis bad for the timid ;  
'Tis too heavy for the coward.  
There are warriors who are entitled to a beard  
Who are not cowardly—  
Noble chiefs by land and sea  
And battle champions.  
Noble sons of kings who inflict wounds  
In the front of battalions ;  
The kingly champion over whom is not gained  
The woundful battle,  
If then he should suffer reproach  
It shall not be from pusillanimity.  
Its disgrace will be the greater, should it come  
Under the prohibitions.  
A prohibition of it, a *nomaid*<sup>71</sup> unreddened with spears,  
If oftener it is allowable ;  
A prohibition of it, the sun to rise on it  
In its bed.  
A prohibition of it, to hear a moan without relieving it  
If made to him ;  
A prohibition of it, to laugh when shaken ;  
A prohibition of it, to retreat ;  
To battle with a champion, to fight with the nails  
A prohibition of it, to refuse.

<sup>71</sup> "*Nomaid*," a space of time: sometimes it means one day, but in the Irish

Laws it is generally put for nine days or the ninth day.

Cio beac, no bec, ιτιρ ιτιρ,  
     Ḑer di obar;  
 Ḑer di ḡualach ocuḡ mianach;  
     Ir opḡ pḡmaé;  
 Ḑer di alcpom ḡer di carcaḡ,  
     Ḑer di tupaḡ.  
 Ḑer di ploidi mna no ḡilla,  
     Ir opḡ meli.  
 Aét a reiaḡh ar reat a riḡi,  
     Ḑer di epḡ;  
 Ḑer di ḡlun palaé a h-imḡaiḡ—  
     Ni ḡail ḡulḡéai;  
 Na ni on leanub co pailéi  
     Inpa n-uléai.  
 Ceé mac aḡaich, ac rop paitéech,  
     Sepnaḡ pupu,  
 Ḥoemai copmailir ir ḡatu  
     Ḥriḡ na buccu.  
 Ro pela ḡam, conḡa éolaé  
     pailirḡ ar chulpaḡ.  
 Ḥear ecna moir amaḡl ir coir  
     Ḥri ceé n-uléai.  
 Cepḡa, ḡobainḡ, pail luitḡ,  
     Leḡa le iceaḡ labairḡ,  
 Dia beḡé dia pail beppaḡ ceé mḡr  
     Ar a nairḡib.

However small, ever so small, at all, at all,  
     A prohibition of it to labour ;  
 A prohibition of it to mine for coals or mineral,  
     And to wield the sledge ;  
 A prohibition of it to nurse ; a prohibition of it to shovel ;  
     A prohibition of it to kiln-dry.  
 A prohibition of it to abuse women or boys,  
     And the habit of a sluggard.  
 Save his shield sheltering his arm,  
     A prohibition of it to carry a burthen ;  
 A prohibition of it, to bring an unclean knee into a bed,—  
     Not an unreasonable condition ;  
 Nor anything filthy from the child  
     In the beard.  
 Every son of an Athach, if rich,  
     Grows the wisps [beard],  
 They desire to be like in appearance and colour  
     To the bucks [he-goats].  
 It has been revealed to me, therefore I know  
     The privileges of the collars [whiskers].  
 I am a man of great knowledge of what is lawful  
     For every kind of beard.  
 Artificers, smiths, house-builders,  
     Physicians who cure the infirm,'  
 Because of their fatigue they shave every month  
     [The beard] on their faces.



and he gave *enecland* (honour price) to Cuchulaind; and he embraced his wife after that, and they did not separate afterwards till they both died."—" *Leabhar na h-Uidhri*," p. 127, col. 1.

(B.) "Cleries travelling on Sunday." This is an allusion to the *Cain Domnaig*, a rule for the observance of Sunday as a day free from every kind of labour; the copy of the tract preserved in the "Yellow Book of Lecan," T. C. D., Class H. 2, 16, col. 217 opens thus:—" *Irēð mpo ƿopur chana in domnaig ðoppuc Conall mac Ceolmame ði chuað ðia ailtepi ðo Roim acap po ƿepib a lám ƿéin ap in eipiteil po ƿepib lám ðé ƿop nim a ƿiabnaipi ƿep nime acap ƿolab ƿop altoip ƿetaip apƿeail ipin Róim.* "This is the knowledge of the *Cain Domnaig*, which was brought by Conall, son of Ceolman, who went on his pilgrimage to Rome, and was written by his own hand out of the epistle which was written by the hand of God in heaven, in presence of the men of heaven, and which he placed upon the altar of Peter the Apostle in Rome." This account is repeated in the version of the rule incorporated with the ancient laws preserved in Cod. Clarend. Brit. Mus., vol. 15, fol. 7, p. 1 a. b., and in the following stanzas from the metrical version of the *Cain Domnaig* which follows it in the same MS. :—

*Leabar ðo ƿab lám ðé móip  
ƿop altoip ƿetaip ip ƿóil;  
Ip ƿpié ipa lebur ceapc  
ðan domnaé ðo tairmteacé.*

*Comarba ƿetaip ip ƿóil,  
ƿuar an leabar ƿa cétóip,  
Ocup po leig an lebar  
Map buð leip bu lanmebar.*

A book placed by the hand of the great God  
Upon the altar of Peter and Paul;  
It has been found in the appropriate book  
That the Sunday should not be transgressed.

It was the Comarb of Peter and Paul,  
Who found the book first,  
And he promulgated the book  
As he had it well in memory.

Cod. Clarend. Brit. Mus., vol. 15, fol. 7, p. 1, col. a. b.

Saint Conall, son of Ceolman, who is said to have brought the Cain Domnaig from Rome, was founder of a church on Inis Cail, now the Island of Iniskeele, near the mouth of the Gweebarra bay, in the barony of Boylagh, and county of Donegal. His name is commemorated in the Festology of Aengus Céle Dé in the Leabhar Breac, fol. 34, a., at 11th May.

The Cain Domnaig enjoins under severe penalties that every class shall abstain from all kinds of work on Sunday, and that none shall travel on that day ; but wherever one happens to be on Saturday evening, there he should remain till Monday morning. To this there were some exceptions, such as bringing a physician to a sick person, relieving a woman in labour, saving a house from fire, &c. A priest was forbidden to travel on Sunday or Sunday night, or from vesper time on Saturday night till Monday morning, unless to attend a sick person supposed to be likely to die before the following morning, in which case the Cain says:—

Peap dháid dia domnaig por réo  
do corpuma neich bír ne n-éig,  
do tabairt do cuip Chriete cáin,  
ma doig a éig ne maíam.

A priest may journey on a Sunday  
To attend a person about to die,  
To give him the body of Christ the chaste,  
If he be expected to expire before morning.

Thus to see a priest travelling on Sunday was considered an omen of disaster, or of immediate death to some member of the *Fine* or tribe into whose house or territory he came; and hence King Diarmait's astonishment at perceiving the young priests approaching him on Sunday morning.

(C.) "*Failgib óir*," rings, or bracelets of gold; the *Failge* was a kind of open ring or bracelet for the wrist, arm, ankle, or finger, worn by men and women: by men in token of deeds of valour, as in the case of Lugadh Lagadh, who is said to have killed seven kings in successive battles, and who wore seven *Failgib* upon his hand in token of these deeds, of whom Cormac Mac Airt, monarch of Eriu (whose father was one of the seven) is recorded to have said, "ní ceil a doio por laga ro bíe ríga doiríga, .i. a peáct fáilgí óir ima lám;" i. e. "His hand does not conceal of Laga the number of kings he has slain, i. e. he



has seven *Failgib* of gold upon his hand." Book of Lecan, R. I. A., folio 137 b. a. top; and the same occurs again in the same MS. fol. 124 a., margin col. mid. where the *Fail* is called a *Buindi* (i. e. a twisted ring) "ἵρ τε ἀρβηρτ κορμακ πρῦρ, ἢ ceit a doib pop laga pobi pṛga .i. a peēt m-buindb ḡr ima doib no ma meoir." "His hand does not conceal of Laga that he has slain kings, i. e. he has seven *Buinnēs* (twisted rings) of gold upon his hand or on his fingers." The *Fail* was used by women for the double purpose of personal ornament and munificence, as in the present instance, and in the case of King Nuada's wife, who is said to have had her arms covered with *failgib* of gold for the purpose of bestowing them on the poets and other professors of arts who visited her court.

(D.) "*Dinner for one hundred men each night of food and Lin*" (p. 179). This allusion shows that Bec Fola's sojourn was in the house of a king, and that *Inis Fedach Mic in Doill* (now Devinish Island), was the residence of a *Righ Buiden* (king of companies). According to an ancient law tract on the constitution and legal rights and duties of the different ranks of kings, preserved in vellum MS. T. C. D., Class H. 3. 18. p. 1 *et seq.*, four score men was the lawful retinue of a king, in addition to which he had his *Foleith* or leet of twelve men, his five tribemen, his wife, and his judge, making in all one hundred men, which constituted the legal *Dam* (company) of a *Righ Buiden* (king of companies), and he was entitled as *Frithgnam* (supplies) to their free maintenance from his people. This tract will appear with a translation and notes, by W. K. Sullivan, in the Appendix to O'Curry's Lectures on the Manners and Customs of the People of ancient Eriu, Vol. II., p. 532.

"*Lin*," often used for ale or other malt drinks; but in the laws it means the full amount of any thing, and here it appears to mean the full amount of food accompaniments that constituted the lawful dinner of the *Dam*, or company of the king.

(E.) "*Calves of this island.*" *Laegh*, a calf. But here, as in many other instances, it is applied to the young of the deer, e. g. "ap ann pṛm do éoncavap na cleipe eilit allta uata ap an pṛiab acap laeg pe na h-ap. And then the clerics saw a wild deer from them on the mountain, and a calf (fawn) near her." Life of St. Findbar, O'C. MS. C. U. I., p. 4; and Ordnance Survey of Cork, R. I. A., vol. ii., p. 622.

(F.) "*Men with charms on their spears.*"—There are many references to charmed swords and spears to be met with in our ancient writings. In the tale of the battle of the second or northern Magh Tuireadh, we find the following:—

Ip an caé rin sin fuair Ogma tpen-þer Ornai, claidem Tethra, rí Fomorice. Toporlaic Ogma in claidem ocup glanair é Ip anó inóir in claidem nach a n-þeppnad de, ap ba bép do cloidomib. in tan rin do toppilicir do abbadir na gnuma do gnuéca dib. Cono de rin dlegaid cloidme eír a n glantai iar na toplucaó. Ip de ono þorcometar þreéta h-i claidme ó rin amacé. Ip aipe rin no labraidir demna d'armaid ip in aimpir rin, ap no adraidir airm o daimib ip in pe rin; acap ba do comaircib na h-aimpire na h-aipm.

"It was in this battle that Ogma the champion obtained Ornai, the sword of Tethra, king of the Fomorians. Ogma opened the sword, and cleaned it. Then the sword related all the deeds that had been performed by it; for it was the custom of swords at this time to recount the deeds that had been performed with them. And it is therefore that swords are entitled to the tribute of cleaning them whenever they are opened. It is on this account, too, that charms are preserved in swords, from that time down. Now the reason why demons were accustomed to speak from weapons at that time was, because arms were worshipped by people in those times, and arms were among the protections (or sanctuaries) of those times."—*MS. Brit. Museum, Egerton, 5280, and see O'Curry, vol. ii. p. 254, et seq.*

On those charms and their venomous effect, the same tale has the following:—

Imma comairnic de Luc acap do bolup þirurþerþ er in caé. Suil milldagaé lepeom. Ni h-oppcailtie in poul acé ipnoi Caéae namma. Ceþpar tpecbano amalaig die þol Conu þpolum omliehi, tpe na malaó. Sluoac do n-þeueo þer pan þól nin gþerir þpi h-occo cie þirur lip ilmil. Er de boi innem rin þuirþir: .i. þruie a atar botar oc þuluét þpaignéctae, tanacpeum acap po deapε, tap pan þundeic, con decaio de en þoulachtae þuie gono þor pan þuil do decaio nem an þoulaéta iep rin.

"Lug and Balor Birurderg met in the battle. He (Balor) had a destructive eye. This eye was never opened but in the field of battle. Four men were required to raise the lid off the eye with a hook which was passed through its lid. A whole army that he looked upon

out of this eye could not prevail against [a few] warriors, even though they were many thousands in number. The cause why this poison was on it was this, namely: his father's druids had been boiling a druidical spell, and he came and looked in through the window, so that the fume of the boiling passed under it, and it was upon the eye that the poison of the brewing passed afterwards."—See "*Battle of the Second or Northern Magh Tuireadh*," MS. Brit. Mus. Egerton, 5280 O'Curry, MSS., Catholic University.

(G.) "*Molasa of Damh Inis, who sent us*," &c. (p. 183). This was Saint *Molaisa* or *Laisren*, patron of the island of *Damh-Inis*, i. e. Ox Island, now Devenish, an island in Lough Erne near the town of Fermanagh. He was *Molaisa* or *Laisren*, son of Nadfraech, whose day is 12th September, to be distinguished from *Molaisa* or *Laisren*, son of Declan, Saint of Inis Murry (12th August), and from *Molaisa* or *Laisren*, son of Cairell of Leighlin (18th April).

See Annals of the Four Masters, A. D. 563, n. t. See also *Felire Aenguis*, and O'Clery's Calendar, &c.

The Shrine of Saint *Molaisa* of *Damh Inis*, alluded to in the text (p. 183), and referred to in note 46, is now preserved in the Museum of the Royal Irish Academy, and popularly known as *Soisceal Molaisa*, or *Molaisa's Gospel*. For some account of it see Proceedings of R. I. A. Vol. VII., p. 331, and Academy Registry. The allusion in the text to the battle spoils of the fallen warriors may be illustrated by the following extracts from the Laws of Waifs and Strays, preserved in Brehon Law MS. Rawlinson, 487, Brit. Mus. fol. 62, p. 2, col. a. *et seq.*

In this law, the Waifs and Strays of a *Fine* (tribe) are divided into seven classes, and special laws are laid down for the recovery and appropriation of every class of waif found within the *Fine* as follows:—

Τάιτ ρέετ ρρίθιέ λα ρέινε, .i. α τάιτ ρέετ ρρίθιε δο γαβυρ δα n-airneidenn in péinecúr : Ρρίθιε τρειβε, .i. δο γαβυρ ιρ in τρειβ. Ρρίθιε cachtach, .i. δο γαβυρ ιριν cachtairg tall. Ρρίθιε φαiche, .i. δο γαβυρ ιριν φαίτθε, .i. ιρ na ceitri γορταιβ ιρ nepum don baile. Ρρίθιε φαίτε, .i. ιτιρ φαίτέε acap dippaunn. Ρρίθιε πορβα, .i. δο γαβυρ ιριν πορβó. Ρρίθιε ρλίβε, .i. δο γαβυρ ιριν τ-ρλιαβ. Ρρίθιε τραάτα, .i. δο γαβυρ ιριν τραάε. Ρρίθιε ραιρζε, .i. δο γαβυρ αρ in ραιρρζε amuirg.

“ There are seven waifs in the *Fine* (tribe), i. e. there are seven waifs which are found, of which the *Fenechus* takes cognizance :—*Frithe Treibe*, i. e. the waif which is found in the *Treb* (family home). *Frithe Cathrach*, i. e. the waif which is found in the distant *Cathair* (city). *Frithe Faithche*, i. e. the waif which is found in the *Faithche*, i. e. in the four fields which are nearest to the *Baile*. *Frithe Raite*, i. e. the waif which is found on the road between the *Faithche* and the *Dirrainn* (mountain). *Frithe Rofda*, i. e. the waif which is found in woody places. *Frithe Sleibhe*, i. e. the waif which is found on the mountain. *Frithe Trachta*, i. e. the waif which is found on the strand. *Frithe Fairrge*, i. e., the waif which is found abroad on the sea.”—Rawlinson, 487, folio 62-63.

Fríche faiche, .i. fríche do gabur irim faíche, a trían ara h-eccoimíog, acap aleé ar a coimíog. Ippé coimíog faíche and a tuléain acap a maða arpeétar, no irpé ir coimíog faíche and, arliúé acap a maða réíde arða, acap na h-maða a m-bí aéiúí eafch. Ippé ir écoimíog inri a imli acap a cúla, no irpé ir eccoimíog faíche and a cabana, acap a h-maða diampa, acap in baile nach aitéiúnd caé aire. Ippé ir faíche and na ceitirí gúirt ir neapa don baili, .i. gort caéa airí, ime, acap eib hé in pliab buó nepa don baili, po ba aínail faíche. Ippé ir péétar faíche ann in aipez acap po foich cuairé ingelca on faíche amach, na irpé ir faíche and an po faíog guch an cluig.

“ *Frithe Faithche*, i. e. the waif which is found in the *Faithche*, one-third of it [goes to the finder] out of the *Ecoimdig*, and one-half out of the *Coimdig*. The *Coimdig* of a *Faithche* are its hills and its places of assembly, or the *Coimdig Faithche*, in it are its roads and its clear high places, and the places resorted to by the people. The *Ecoimdig*, in it are its border lands and its obscure places, or, the *Ecoimdig*, of a *Faithche* are its secluded places, and its obscure places, and the places not frequented by every *Aire*. A *Faithche*, in it are the four *quirt* (fields, Nom. Sing. *Gort*,) which are nearest to the *Baile*, i. e. a field on each side, around it, and even though the mountain happens to be nearest to the *Baile*, it is considered equal to a *Faithche*. A *Sechter Faithche*, in it is the distance which the grazing land extends out from the *Faithche*, or the *Faithche* is the distance at which the sound of the bell is heard from it.”—Rawlinson, 487, fol. 62, p. 2, col. b. fol 63, p. 1.

After having thus particularized the places and the circumstances of the different kinds of waifs, this law goes on to say :—

In *duine fuair no fogebuid pprí*, *ip na h-inata rim iped dlegar de. Mára ppríche tíre, a epcaire arect n-inata a veip dlige, co pí, co h-aircmech, co pprimgabaind tuaithe, co bpuigad, co bpreithemain, co muilind tuaithe, fia luét aen lip, acap oen baile.*

*Mára ppríche fairgi, dlegar a epcaire do duine maít in each crich do na trí críchaib ip nera do, no coma pect n-inata in each críc dib, acap muip in ceérama crích; acap da m-betaip baíne ap in muip, ip a n-epcaire dób.*

*Ma po epcaire fia dáme, acap do rinde dlige ppríche acap po maip co iap n-dechma, ip lan cuir a ppríche do.*

*Muna deppa a dligeó ppríche, acap poéat fia n-dechmaid, ip lán fiach gairi uaó. Muna deppa a dligeó ppríche, acap romair aice co iap n-dechmaid, no má do poine a dlíde ppríche, acap po éat fia n-dechmaid, cin caite ppríche do acap cin fiach gairi uaíó aét aithgin in ppríche.*

“The person who has found, or who shall find a waif in those places, this is what he is bound to do. If it be a land waif, to proclaim it in the seven places specified by law [i. e.] to the king, to the *Airchindech*, to the chief smith of the *Tuath* (territory), to the *Brughadh*, to the judge, at the mill [miller] of the *Tuath* (territory), to the people of the same *Lios*, and the same *Baile*.

“If it be a sea waif, he is bound to proclaim it to a good man in every *crich* of the three *crícha* which are nearest to him, or he might proclaim it in seven places in every *crich* of them, and the sea makes the fourth *crich*; and if there be people upon the sea, it is right that it be proclaimed to them.

“If he have proclaimed it before people, and have fulfilled the waif law and it [the waif] remained [unclaimed] till after the tenth day, he is entitled to the full amount of his proportion of his waif.

“If he have fulfilled the waif law, and have consumed (appropriated) it before the tenth day, he is liable for the full amount of a theft liability. If he have not fulfilled the waif law, and that the waif remain with him till after the expiration of the tenth day, or if he have fulfilled the waif law, and if he have consumed (appropriated) it before the expiration of the tenth day, he is entitled to the consideration of a waif

wasting, and he is bound to forfeit the debts of a charge of theft all but the restitution of the waif.”—Rawlinson, 487, fol. 63, p. 1, col. b.

(H.) “*Fiacha Labrainde*” was monarch of Ireland from A. M. 3728 to A. M. 3751, when he was slain by Eochaidh Mumho of Munster, in the battle of Bealgadan, now Bulgadan, a townland in the parish of Kilbreedy Major, near Kilmallock, in the county of Limerick. The Four Masters record this battle, fought by him against the Ernans, and the eruption of Loch n-Erne, under the year A. M. 3751. There is a curious poem of sixteen verses on the reign of Fiacha Labrainde preserved in the Book of Leacan, in the R. I. A., folio 30, a. a.

(I.) *Amirgin Mairgiudach dia ro pai le Findchaem ingen Magach.* “Aimergin Mairgiudach, who had espoused Findchaem, daughter of Magach.” These names frequently occur in our oldest tales and best MSS.; but Amergin is more generally styled *Amargin Iarngiunach* than *mairgiudach*, as in the text, and Findchaem is more generally made daughter of Cobthad than of Magach. Their names occur in the story of Bricriu’s feast in *Leabhar na h-Uidhri*, p. 103, col. 2, where she is mentioned as one of the eleven princesses who accompanied Queen Mughan, wife of Conchobar Mac Nessa, King of Ulster, at the feast: “*Findchaem ingen Cathbad ben Amargin Iarngiunach*—Findchaem, daughter of Cathbad, wife of Amargin Iarngiunach.” They are also mentioned in the *bean reancar epenb* or history of the noteworthy women of Eriu in the Book of Leacan, as father and mother of the hero Conall Cearnach of Emania. The passage is as follows:—“*Findchaem ingen Chathbad bean Amirgin Iarngiunach mathair Conaill Chearnach.* Findchaem, daughter of Cathbad, wife of Aimergin Iarngiunach, mother of Conall Cearnach.” See *Leabhar na h-Uidhri*, R. I. A., p. 103, col. 2, line 22, and Book of Leacan, folio 204, a. a. &c.

# Celtic Languages.

NATIONAL MEMORIAL

OF THE LATE

REV. DR. TODD, S.F.T.C.D., ETC.

ROYAL IRISH ACADEMY HOUSE,

Dawson-street, Dublin:

1st of March, 1870.

THE eminent services rendered by the late Rev. JAMES HENTHORN TODD, D.D., S.F.T.C.D., to the elucidation of our long-neglected ancient Irish literature, are admitted by all Celtic Scholars at home and abroad. For more than a quarter of a century he devoted a large portion of his time to this object, and spared neither means nor exertion to promote the scientific study of the Irish and other Celtic languages, as well as of the archæology and history of this country. To enumerate all his labours in this direction would be unnecessary.

These services claim a distinguished recognition from the people of Ireland, and from all those who appreciate the high and enduring agencies for social advancement which spring from the cultivation of a sound National Literature.

At a public meeting held at the Molesworth Hall, Dublin, (the Very Rev. W. Atkins, D.D., Dean of Ferns, in the chair,) it was decided, on the motion of J. T. Gilbert, Esq., F.S.A., M.R.I.A., seconded by the Rev. Professor Jellott, F.T.C.D., [since elected President of the Royal Irish Academy,] that the most suitable Memorial would be to endow a Professorship of the CELTIC LANGUAGES, the study of which is becoming every day of increasing importance at home and abroad.

It is proposed to call this Foundation—which is to be connected with the Royal Irish Academy, of which body Dr. Todd was formerly President—“*The Todd Professorship* ;” and while it will perpetuate his name, it will greatly promote the knowledge of the IRISH LANGUAGE, and further the publication and translation of the vast mass of the Irish, Welsh, Scottish, and other Celtic MS. materials which are to be found in many of the great libraries of this country and of the continent.

This form of memorial has the fullest approval of the immediate relatives of the late Dr. Todd.

Those who desire to join in this effort, will kindly send their subscriptions to the Honorary Treasurers of the Todd National Memorial Fund :—

W. H. HARDINGE, Esq., Tr. R.I.A.; and J. T. GILBERT, Esq., F.S.A.

*Royal Irish Academy House,*

*Dawson-street, Dublin ;*

or to one of the Local Hon. Secretaries (*see next page*) ; or lodge them to the credit of “*The Todd National Memorial Fund*,” at the Bank of Ireland, or the London and Westminster Bank or at any of their branches.

By order of the Committee,

WILLIAM REEVES, D.D., LL.D., M.R.I.A.

HENRY BROOKE DOBBIN, LL.B.

JOHN RIBTON GARSTIN, M.A., M.R.I.A., F.S.A.

} *Hon. Secs.*

[TURN OVER.]

# LIST OF THE COMMITTEE.

(April 26th, 1870.)

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