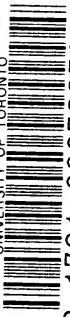


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# ROYAL IRISH ACADEMY

## TODD LECTURE SERIES

VOLUME XIII.

KUNO MEYER, PH.D.

THE TRIADS OF IRELAND



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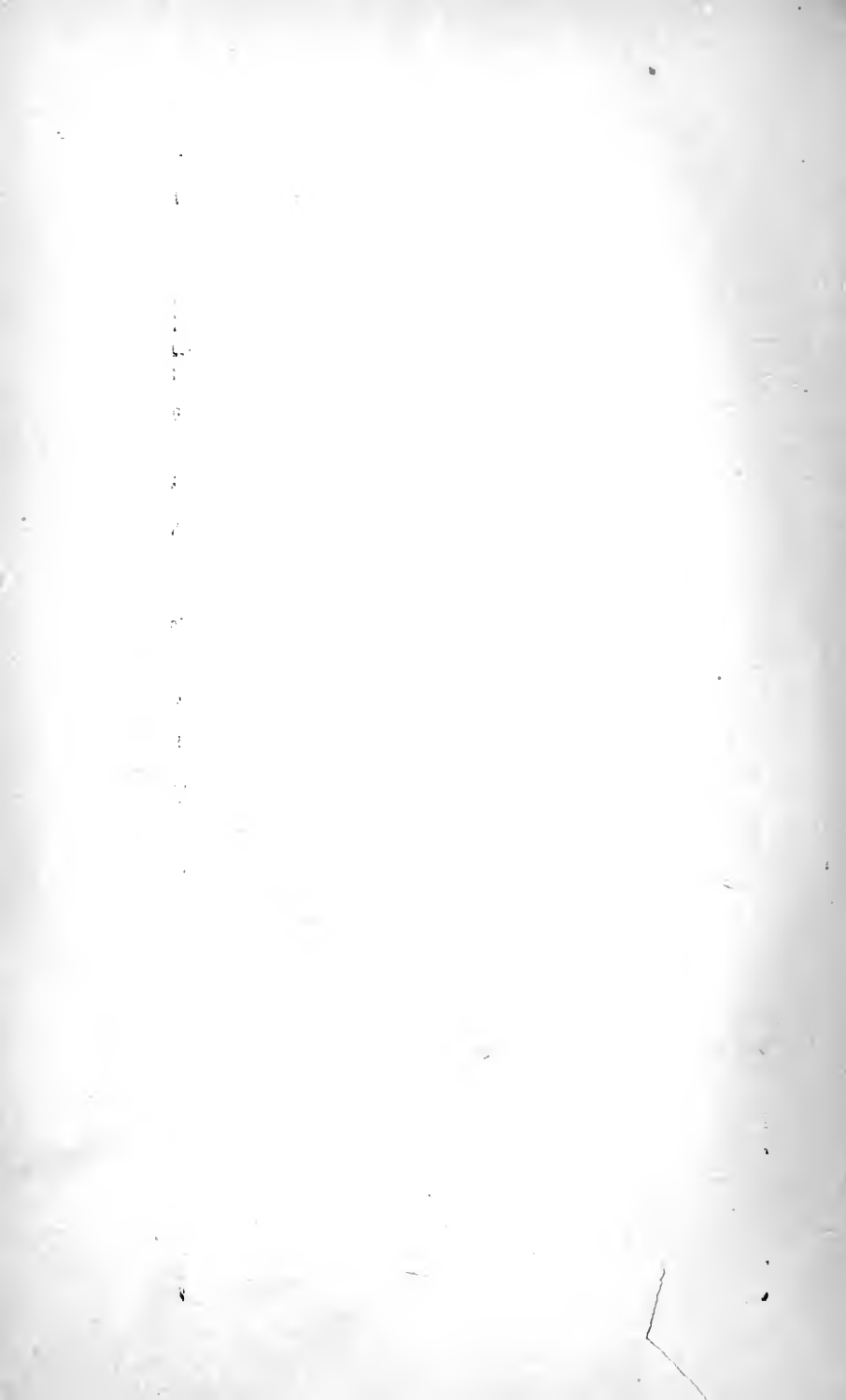
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## P R E F A C E

THE collection of Irish Triads, which is here edited and translated for the first time, has come down to us in the following nine manuscripts, dating from the fourteenth to the nineteenth century :—

- L**, *i.e.* the Yellow Book of Lecan, a vellum of the end of the fourteenth century, pp. 414*b*–418 *a*, a complete copy.
- B**, *i.e.* the Book of Ballymote, a vellum of the end of the fourteenth century, pp. 65*b*–66 *b* (ends imperfectly).
- M**, *i.e.* the Book of Húi Maine, a vellum of the fourteenth century, fo. 190 *a*<sup>1</sup>–fo. 191 *a*<sup>2</sup>. A complete copy beginning : ‘Ceand Erenn Ardmacha,’ and ending : ‘tri hurgairt bidh a caitheam d’fescaidheadh (*sic*) a chaitheam iarna coir a caitheam gan altughudh.’ Then follow proverbial sayings from the ‘colloquy of Cormac and Cairpre,’ such as : ‘Dedhe ara ndligh gach maith domelar ithe 7 altugud. Anas deach gacha fleidhe a cainaltughudh 7 a mochingbail. Caidhe deach samtha. Ni hansa. Gal gan forran. Deasgaidh codulta frislige,’ &c., ending : ‘deasgaidh aineolais imreasain. Ni d’agallaim Cormaic 7 Cairpre coruici sin.’
- Lec**, *i.e.* the Book of Lecan, a vellum of the fifteenth century. The leaves on which the Triads are found are now bound up with the codex H. 2. 17 belonging to Trinity College. It is a complete copy beginning on p. 183 *b* : ‘Ceand erenn Ardmacha,’ and ending on p. 184 *b* : ‘ceitheora aipgitri baisi baig connailbi gell imreasain.’<sup>1</sup>

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<sup>1</sup> By an oversight I have referred to this ms. sometimes by Lec and sometimes by H. In some cases both Lec and H will be found quoted in the variants. The same ms. is always meant.

**N**, *i.e.* 23. N. 10, a paper ms. written in the year 1575,<sup>1</sup> pp. 98–101. A complete copy, the gap between pp. 100 and 106 being made up by pp. 7*a*–10*b* of the vellum portion of the manuscript.

**H'**, *i.e.* H. 1. 15, pp. 946–957. This is a paper manuscript written by Tadhg Tiorthach O Neachtain in 1745. It is a complete copy, with copious glosses in Modern Irish, the more important of which are printed below on pp. 36–43. At the end O Neachtain has added the following :—‘ Trí subhailce diadha : creidhemh, dothchus agus grádh. Trí a n-aon : athair, mac, spiorad naomh, da raibh gloir, mola[*dh*] 7 umhlacht tre bith sior tug ré don bhochtan bocht so. Aniu an 15 do bhealltuine 1745. Tadhg O Nechtuin mac Seain a n-aois ceithre bliadhna déag et trí fithchit roseriob na trithibh suas.’

These manuscripts have, on the whole, an identical text, though they all occasionally omit a triad or two; and the order of the single triads varies in all of them. They have all been used in constructing a critical text, the most important variants being given in the foot-notes. The order followed is in the main that of the Yellow Book of Lecan.

There are at least three other manuscripts containing copies of the Triads. One of them I discovered in the Stowe collection after the text had been printed off. It is a paper quarto now marked 23. N. 27, containing on fo. 1*a*–7*b* a copy of the Triads, followed on fo. 7*b*–19*a* by a glossed copy of the *Tecosca Cormaic*. It was written in 1714 by Domnall (or Daniel) o Duind mac Eimuinn. Its readings agree closely with those of N. In § 237, it alone, of all manuscripts, gives an intelligible reading of a corrupt passage. For *cia fochertar im-muir, cia berthair*

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<sup>1</sup> As appears from the following colophon on p. 101 : ‘ Oraoit uaim ar do lebor a hOedh in céaluan iar n-aurtach Johannes. Baile Tibhaird ar bla maige mo mendad scribne hi farrad Se(a)ain hi Maoilconari. Mese (Dubthach) do scrib in ball soin da derpiris 7 rlæ. Anno domini 1575. Guroiuh maith agat.’

*hi tech fo glass dodeime a tiprait oca mbi*, it reads: *cia foccarta im-muir, cia beirthear hi tech fo glass no do theine, dogeibther occan tiprait*, 'though it be thrown into the sea, though it be put into a house under lock, or into fire, it will be found at the well.' In § 121 for *cerdai* it reads *cerd*; in § 139 it has *rotioc* and *rotocht*; in § 143 for *grúss* its reading is *gris*; in § 153 it has *aibeuloit* for *eplet*; in § 217 *tar a n-éisi* for *dia n-éisi*; in § 218 *lomradh* (twice) for *lobra* and *indlighidh* for *i n-indligud*; in § 219 it has the correct reading *éiric*, and for *dithechte* it reads *ditheacht*; in § 220 it reads *fri aroile* for *fria céile*; in § 223 after *ile* it adds *imchiana*; in § 224 it reads *gris brond .i. galar*; in § 229 for *meraichne* it has *mearaigheacht*; in § 235 it has *mhamus* for *mám*; in § 236 *Maig Hi* for *Maig Lii*; and for *co ndeingenai in dam de* it reads *co nderna in dam fria*.

Another copy, written in 1836 by Peter O'Longan, formerly in the possession of the Earls of Crawford, now belongs to the Rylands Library, Manchester, where it was found by Professor Strachan, who kindly copied a page or two for me. It is evidently a very corrupt copy which I have not thought worth the trouble of collating.

Lastly, there is in the Advocates' Library a copy in a vellum manuscript marked Kilbride III. It begins on fo. 9b<sup>2</sup> as follows:—'Treching breath annso. Ceann Eirind Ardmacha.' I hope to collate it before long, and give some account of it in the next number of this series.

In all these manuscripts the Triads either follow upon, or precede, or are incorporated in the collections of maxims and proverbial sayings known as *Tecosca Cormaic*, *Auraicept Morainn*, and *Senbriathra Fithil*, the whole forming a body of early Irish gnomic literature which deserves editing in its entirety. It is clear, however, that the Triads do not originally belong to any of these texts. They had a separate origin, and form a collection by themselves. This is also shown by the fact that the Book of Leinster, the oldest manuscript containing the *Tecosca*

*Cormaic* (pp. 343a–345b), the *Senbriathra Fithail* (pp. 345b–346a), and the *Briathra Moraind* (pp. 346a–b), does not include them.

It is but a small portion of the large number of triads scattered throughout early Irish literature that has been brought together in our collection under the title of *Trecheng breth Féne*, i.e., literally ‘a triadic arrangement of the sayings of Irishmen.’ I first drew attention to the existence of Irish triads in a note on Irish proverbs in my addition of the *Battle of Ventry*, p. 85, where a few will be found quoted. A complete collection of them would fill a small volume, especially if it were to include those still current among the people of Ireland, both among Gaelic and English speakers. I must content myself here with giving a few specimens taken at random from my own collections:—

Three kinds of martyrdom that are counted as a cross to man, *i.e.* white martyrdom, green martyrdom, and red martyrdom.—The Cambray Homily (*Thesaurus Palæohibernicus*, II., p. 246).

Three enemies of the soul: the world, the devil, and an impious teacher.—Colman maccu Beognae’s Alphabet of Piety (*Zeitschrift für celtische Philologie*, III., p. 452).

Three things whereby the devil shows himself in man: by his face, by his gait, by his speech.—*Ib.*, p. 453.

Three profitable labours in the day: praying, working, reading.—Regula Choluimb Cille (*Zeitschr.*, III., p. 29).

Three laymen of Ireland who became monks: Beccan son of Cula, Mochu son of Lonan, and Enda of Arann.—Notes on the Félire of Oengus (Henry Bradshaw Society, vol. xxix., p. 112).

Three chief artisans of Ireland: Tassach with Patrick, Conlaed with Brigit, and Daig with Ciaran.—*Ib.*, p. 186.

Three poets of the world: Homer of the Greeks, Vergil of the Latins, Ruman of the Gaels.—Book of Leinster, p. 354b.

The three worst counsels that have been acted on in Ireland through the advice of saints: the cutting short of Ciaran’s



life, the banishment of Colum Cille, the expulsion of Mochuta from Rathen.—Notes on the Félire of Oengus, p. 204, and Tripartite Life, p. 557.<sup>1</sup>

Three things there are for which the Son of living God is not grateful: haughty piety, harsh reproof, reviling a person if it is not certain.<sup>2</sup>

Three things there are for which the King of the sun is grateful: union of brethren, upright conversation, serving at the altar of God.<sup>3</sup>

Woe to the three folk in horrid hell of great blasts: folk who practise poetry, folk who violate their orders, mercenaries.<sup>4</sup>

Three things there are which do not behove the poor of living God: ingratitude for his life whatever it be, grumbling, and flattery.<sup>5</sup>

The following modern triads I owe to a communication from Dr. P. W. Joyce, who heard them in his youth among the people of Limerick:—

Three things to be distrusted: a cow's horn, a dog's tooth, and a horse's hoof.

Three disagreeable things at home: a scolding wife, a squalling child, and a smoky chimney.

<sup>1</sup> Where for 'wrong stories' read 'wrong counsels' (*sanasa síeba*). This triad is thus versified in the Brussels ms. 5100:—

Teora saoba sanasa      Leithe Cuind roc[h]aras-[s]a:  
Mochuda cona clamhra[i]d      d'ionnarba a Rathain roghlain,  
cur Coluim Cille tar sal,      timdibhe saeghail Ciaráin.

<sup>2</sup> LB., p. 225 marg. inf., and Brussels ms. 5100, fo. 86a:

Fuil trí ní (a trí Br.)      doná (danach Br.) buidech mac Dé bí:  
crábud úallach, coiscead (coiccesed Br.) serb,      écnach duine mad inderb.

<sup>3</sup> Edinburgh ms. xl, p. 28, and Brussels ms. 5100, fo. 86a:

Fuil tréide      dianab buidech rí gréine:  
óenta bráthar, comrád (fodail Ed.) cert,      altóir Dé do thimthrecht.

<sup>4</sup> LB., p. 236, marg. inf.:

Mairg na trí lucht a n-iffirn úathmar anside:  
óes dogní dán, óes choilles grád, óes amsaine.

<sup>5</sup> LB., p. 238, marg. inf.:

Fuil trí ní      ná dlegair do bocht Dé bí:  
dimmda da bethaid cipé,      cesacht ocus aibéle.

The three finest sights in the world : a field of ripe wheat, a ship in full sail, and the wife of a Mac Donnell with child.<sup>1</sup>

In our collection an arrangement of the Triads in certain groups, according to their contents, is discernible. Thus, the first sixty-one—of which, however, the opening thirty-one are no Triads at all—are all topographical; and among the rest, those dealing with legal matters stand out clearly (§§ 149–172).

When the collection was made we have no means of ascertaining, except from internal evidence, such as the age of the language, and a few allusions to events, the date of which we can approximately fix.

The language of the Triads may be described as late Old-Irish. Their verbal system indeed is on the whole that of the Continental glosses,<sup>2</sup> and would forbid us to put them later than the year 900. On the other hand, the following peculiarities in declension, in which all the manuscripts agree, make it impossible for us to put them much earlier than the second half of the ninth century.

The genitive singular of *i*- and *u*-stems no longer shows the ending *-o*, which has been replaced throughout by *-a*.<sup>3</sup> Now, in the Annals of Ulster, which are a sure guide in these matters and allow us to follow the development of the language from century to century, this genitive in *-o* is found for the last time in A.D. 816 (*rátho*, *Ailello*). Thence onward the ending *-a* is always found.

The place-name *Lusca*, 'Lusk,' is originally an *n*-stem making its genitive *Luscan*. This is the regular form in the Annals of Ulster till the year 880, from which date onward it

<sup>1</sup> This triad comes from the Glynn of Antrim, the Mac Donnells' district.

<sup>2</sup> I may mention particularly the relative forms *téite* 167, *bíte* 127, *ata* 75, 76, 224, &c., *berta* (O. Ir. *berte*) 109, 110, *fichte* (145), *coillte* (166), *téite* (167), *aragellat* (sic leg. with N) 171; the deponent *neimthigedar* 116, &c.; *ató*, 'I am' (104), and the use of the perfective *ad-* in *conaittig* 77, 78.

<sup>3</sup> *rátha* 56, *foglada* 92, *flatha* 151, 248, 253; *dara* 4, 34; *Ela* 31, 35, 44 (cf. *Lainne Ela*, AU. 816); *átha* 50, *betha* 82, 83, 249.

is always *Lúisca* (A.D. 916, 928, &c.). In our text (§ 46) all the manuscripts read *Lusca*.

In slender *io*-stems the dative singular in Old-Irish ends in *-iu*. I find this form in the Annals of Ulster for the last time in A.D. 816 (*Gertidiu*). Thence onward it is always *-i*, as in our text (*hi Chaitlgni* 43, *d'uisce* 64).

The nasal stem *léim* makes its nom. plur. *léimmen* in Old-Irish. In § 32 we find instead (*tair-*)*leme*. So also *foimrimm* makes its nom. plural *foimrimme* in § 163.

The word *dorus* is neuter in Old-Irish, making its nom. acc. plural either *dorus* or *doirseca*. In our text (§§ 173, 174) the word is masculine, and makes its nom. plural *dorwis*.

*Druimm* is an *i*-stem in Old-Irish, but in the later language passes into an *n*-stem. In § 51 we find the nom. pl. *drommanna*.

The neuter *grád* in § 166 makes its nom. plur. *gráda* for O. Ir. *grád*.<sup>1</sup>

On linguistic grounds, then, I should say that our collection was made some time during the second half of the ninth century. That it cannot be dated earlier is also apparent from another consideration. Professor Zimmer has taught us to search in every ancient Irish text for indications of its having been composed either before or after the Viking period. I find no words from the Norse language in the Triads, or, if there are any, they have escaped me; but there are two distinct references to the Viking age. In § 232, a Viking in his hauberk (*Gall ina lúirig*) is mentioned as one of three that are hardest to talk to; and, in § 44, Bangor in Co. Down is called unlucky or unfortunate, no doubt, as the gloss says, because of the repeated plunderings and destruction of its monastery by the Norse during the early part of the ninth century (A.D. 823, 824).

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<sup>1</sup> The infinitive *bith* for O. Ir. *buith* (91), the dative *cinn* for O. Ir. *ciunn* (98, 135), the nom. pl. *sligthi* for O. Ir. *sligid* (which I have restored in § 49), the confusion between *do* and *dí* (e. g. 83), and other details are probably due to the Middle- and Modern-Irish transcribers.

In endeavouring to trace the origin of the Triad as a form of literary composition among the Irish, one must remember that it is but one of several similar enumerative sayings common in Irish literature. Thus the collection here printed contains three duads (124. 133. 134), seven tetrads (223. 230. 234. 244. 248. 251. 252), and one heptad (235). A whole Irish law-book is composed in the form of heptads;<sup>1</sup> while triads, tetrads, &c., occur in every part of the Laws.<sup>2</sup> Such schematic arrangements were of course a great aid to memory.

If the Triad stood alone, the idea that it owes its origin to the effect of the doctrine of the Trinity upon the Celtic imagination might reasonably be entertained. The fact that this doctrine has led to many peculiar phenomena in Irish folklore, literature, and art has frequently been pointed out. Nor would I deny that the sacred character of the number three, together with the greater facility of composition, may have contributed to the popularity of the Triad, which is certainly the most common among the various numerical sayings as well as the only one that has survived to the present day.

However that may be, I believe that the model upon which the Irish triads, tetrads, pentads, &c., were formed is to be sought in those enumerative sayings—*Zahlensprüche*, as the German technical term is—of Hebrew poetry to be found in several books of the Old Testament. I am indebted to my friend the Rev. Carl Grüneisen for the following list of such sayings, which I quote in the Vulgate version.

<sup>1</sup> See *Ancient Laws of Ireland*, vol. v., pp. 118–373.

<sup>2</sup> Thus in the first volume of the Laws we find duads on p. 228, 15; 294, 27; triads on p. 50, 9. 27; 230, 4; 264, 20; 288, 28; tetrads 40, 21; 54, 7; 64, 1; 240, 24; 256, 4, &c.; 272, 25; 274, 3, &c.; pentads 30, 21; 50, 32; 90, 29; 102, 6; hexads 68, 11; 248, 7; a heptad 134, 9; an ennead 16, 20.

## DUADS AND TRIADS.

Ecclus. 23 : 21, Duo genera abundant in peccatis, et tertium adducit iram et perditionem, &c.

*Ib.* 26 : 25, In duobus contristatum est cor meum, et in tertio iracundia mihi advenit: 26 vir bellator deficiens per inopiam, et vir sensatus contemptus, 27 et qui transgreditur a iustitia ad peccatum, Deus paravit eum ad romphaeam.

*Ib.* 26 : 28, Duae species difficiles et periculosae mihi apparuerunt: difficile exiit negotians a negligentia, et non iustificabitur caupo a peccatis laborum.

## TRIADS AND TETRADS.

Proverb. 30 : 15, Tria sunt insaturabilia, et quartum quod nunquam dicit: sufficit. 16 Infernus, et os vulvae, et terra quae non satiatur aqua; ignis vero nunquam dicit: sufficit.

*Ib.* 30 : 18, Tria sunt difficilia mihi, et quartum penitus ignoro: 19 viam aquilae in caelo, viam colubri super petram, viam navis in medio mari, et viam viri in adolescentia.

*Ib.* 30 : 21, Per tria movetur terra, et quartum non potest sustinere: 22 per servum cum regnaverit: per stultum cum saturatus fuerit cibo, 23 per odiosam mulierem cum in matrimonio fuerit assumpta, et per ancillam cum fuerit heres dominae suae.

*Ib.* 30 : 29, Tria sunt quae bene gradiuntur, et quartum quod incedit feliciter: 30 leo fortissimus bestiarum, nullius pavebit occursum, 31 gallus succinctus lumbos aries, nec est rex qui resistat ei.

Ecclus. 26 : 5, A tribus timuit cor meum, et in c. facies mea metuit: 6 delaturam civitatis, et collectionem populi, 7 calumniam mendacem, super montem, omnia gravia, 8 dolor cordis et luctus mulier zelotypa.

## A TETRAD.

Proverb. 30, 24: Quattuor sunt minima terrae, et ipsa sunt sapientiora sapientibus: 25 forniciae, populus infirmus qui praeparat in messe cibum sibi, 26 lepusculus, plebs invalida qui collocat in petra cubile suum.

## A HEXAD AND HEPTAD.

Proverb. 6. 16 Sex sunt quae odit Dominus, et septimum detestatur anima eius: 17 oculos sublimes, linguam mendacem, manus effundentes innoxium sanguinem, 18 cor machinans cogitationes pessimas, pedes veloces ad currendum in malum, 19 proferentem mendacia testem fallacem, et eum qui seminat intra fratres discordias.

## AN ENNEAD.

Ecclus. 25, 9: Novem insuspiciabilia cordis magnificavi, et decimum dicam in lingua hominibus, &c.

The question arises whether these biblical sayings were the direct source from which the Irish imitations are derived, or whether the Irish became acquainted with the numerical Proverb through the medium of Greek and Latin literature. As the Irish clerics ever since the days of St. Patrick were diligent students of the Bible, there would be nothing strange in the former assumption. But there exists at least one early document which renders the latter equally possible. Under the title of *Proverbia Grecorum* we possess a collection of sayings translated by some Irish scholar in Ireland from the Greek into Latin before the seventh century.<sup>1</sup> Among them we find three triads,<sup>2</sup> two pentads,<sup>3</sup> three heptads,<sup>4</sup> and two octads.<sup>5</sup>

<sup>1</sup> This is the opinion of S. Hellmann, their latest editor. See his *Sedulius Scottus*, p. 135, in Traube's *Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters*, vol. 1.: München, 1906.

<sup>2</sup> A. 39, 41. B. 5.

<sup>3</sup> A. 52.

<sup>4</sup> A. 54. B. 3, 7.

<sup>5</sup> B. 1, 2.

As examples I select the following two triads:—

Tres bacheriosi(?) sunt: terribilis bellator armatus promptusque ad praelium, leo de spelunca quando praedam devorat, aper ferus de silva quando furore in aliquem irruit.

Tres sunt imperfecti qui numquam ad perfectionem vitae disciplinae pervenire possunt; tunc enim a vitiis recedunt, quando mala facere non possunt. Antiquus nauta qui multis annis seductis omnibus emere et vendere poterat; senex auriga qui in curribus et in equis Deo derelicto vana cura atque conversatione meditatur atque utitur; vetula ancilla quae dominae suae subdole in omnibus rebus quae cottidiano ministerio perficiuntur male retribuit.

Triads occur sporadically in the literature of most other nations, and have occasionally been collected. But I am not aware that this kind of composition has ever attained the same popularity elsewhere as in Wales and Ireland, where the manufacture of triads seems at times almost to have become a sport.

The wittiest triads are undoubtedly those in which the third item contains an anticlimax. Two perfect examples of this kind were composed by Heine when he tells the foreigner visiting Germany that he need but know three words of the language: *Brot, Kuss, Ehre*; and in his often quoted witticism: *Der Franzose liebt die Freiheit wie seine Braut, der Engländer wie seine Frau, der Deutsche wie seine alte Grossmutter.*

K. M.





10

THE TRIADS OF IRELAND

TRECHENG BRETH FÉNI INSO SÍS<sup>1</sup>

1. Cenn Hérenn Ardmacha.
2. Ordán Hérenn Clúain Maic Nóis.
3. Ana Hérenn Clúain Iraid.
4. Cride Hérenn Cell Dara.
5. Sruithe Hérenn Bendchor.
6. Cóemna Hérenn Lusca.
7. Áinius Hérenn Cenannus.
8. Dí súil Hérenn Tamlachta 7 Findglais.
9. Tech commairce Hérenn Tech Cairnig for sligid Assail.
10. Idna Hérenn Inis Cathaig.
11. Reclés Hérenn Glenn Dá Locha.
12. Féinechas Hérenn Clúain Húama.
13. Tech Foichle Hérenn Fernæ.
14. Litánacht Hérenn Less Mór.
15. Senchas Hérenn Imblech Ibair.
16. Bérla Féine Hérenn Corcach.
17. Légend Hérenn Ross Ailithre.
18. Téite Hérenn Tír Dá Glas.
19. Anmchairde Hérenn Clúain Ferta Brénainn.
20. Escaine Hérenn Lothra.
21. Brethemnas Hérenn Sláine.
22. Dúire chrábaid Hérenn Fobur Féichín.
23. Áibne Hérenn Ard mBreccáin.
24. Diúite Hérenn Ross Commáin.
25. Fáilte Hérenn Ráith mBoth nó Druimm Lethan.
26. Deserc Hérenn Dún Dá Lethglas.

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1 om. BMHN Lec      8 dá súil L   Finnglaisi N   Findglais Lec      9 om. L  
 17 Ailacre B   Elichre M      18 téde N   teide BM      19 ancairde BLec  
 Brenainde N      20 hescoemna L      22 dire BM      Féichín om. BM

## THE TRIADS OF IRELAND

1. The Head of Ireland—Armagh.
2. The Dignity of Ireland—Clonmacnois.
3. The Wealth of Ireland—Clonard.
4. The Heart of Ireland—Kildare.
5. The Seniority of Ireland—Bangor.
6. The Comfort<sup>1</sup> of Ireland—Lusk.
7. The Sport of Ireland—Kells.
8. The Two Eyes of Ireland—Tallaght and Finglas.
9. The Sanctuary of Ireland—the House of Cairnech upon the Road of Asal.<sup>2</sup>
10. The Purity of Ireland—Scattery Island.
11. The Abbey-church of Ireland—Glendalough.
12. The Jurisprudence of Ireland—Cloyne.
13. The House of Wages<sup>3</sup> of Ireland—Ferns.
14. The Singing the Litany of Ireland—Lismore.
15. The Lore of Ireland—Emly.
16. The Legal Speech of Ireland—Cork.
17. The Learning of Ireland—Roscarbery.
18. The Wantonness of Ireland—Terryglas.
19. The Spiritual Guidance of Ireland—Clonfert.
20. The Curse of Ireland—Lorrha.
21. The Judgment of Ireland—Slane.
22. The Severity of Piety of Ireland—Fore.
23. The Delight of Ireland—Ardrackan.
24. The Simplicity<sup>4</sup> of Ireland—Roscommon.
25. The Welcome of Ireland—Raphoe or Drumlane.
26. The Charity of Ireland—Downpatrick.

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Fabair Feithin N 24 diuidus BM diuitecht L 26 desearc L deirc B deire M

<sup>1</sup> Or, perhaps, 'good cheer.'

<sup>3</sup> Or 'hire.'

<sup>2</sup> A road running from Tara westward into Westmeath.

<sup>4</sup> Or 'uprightness.'

27. Trichtach Hérenn Dairchail.
28. Fossugud Hérenn Mag mBile.
29. Martra Hérenn Tulen.
30. Ailbéimm Hérenn Cell Rúaid.
31. Genas Hérenn Lann Ela.
32. Trí tairleme Érenn : Daire Calgaig 7 Tech Munna 7 Cell Maignenn.
33. Trí aithechpuirt Hérenn : Clúain Iraid, Glenn Dá Locha, Lugbad.
34. Trí clochraid Hérenn : Ard Macha, Clúain Maic Nóis, Cell Dara.
35. Trí háenaig Hérenn : áenach Tailten, áenach Crúachan, áenach Colmáin Ela.
36. Trí dúine Hérenn : Dún Sobairche, Dún Cermna, Cathair Chonrúí.
37. Trí slébe Hérenn : Slíab Cúa, Slíab Mis, Slíab Cúalann.
38. Trí haird Hérenn : Crúachán Aigli, Ae Chúalann, Benn mBoirchi.
39. Trí locha Hérenn : Loch nEchach, Loch Rí, Loch nErni.
40. Trí srotha Hérenn : Sinann, Bóand, Banda.
41. Trí machaire Hérenn : Mag Midi, Mag Line, Mag Lifi.
42. Trí dorcha Hérenn : úam Chnogba, úam Slángæ, dercc Ferna.
43. Trí díthruib Hérenn : Fid Mór hi Cúailgni, Fid Déicsen hi Tuirtri, Fid Moithre hi Connachtaib.
44. Trí dotcaid Hérenn : abbdaine Bendchuir,\* abbdaine Laine Ela, ríge Mugdorn Maigen.

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27 om. BM	techtach E Durcaill N Darachill L	28 Mag Mile L
29 om. L	30 aulbeimnech L Ruadh N Ruadain L	32 om. HBM
33 aithich Lec	heathachbuirg M Lugmag NBM	34 clothraige BM
clothrai N	clochraid L clochraidi Lec	35 haenaigi L Colman MSS
36 duin NBM	37 sleibte BM	38 hard N cích Cualann L benna LN
39 Rib BM	Rig N	41 maige HBM
42 doirchi L	uaim	43 dithreba BM
Chruachan NL	uaim Condba B uaim Cnodba HM	Slaingai BM Slaine N
Slaine 7 uaim Chruachan	nó deare Fearná add. H	
Fid Dexin N	44 dotchaid LH Lec	*.i. ar imad argain air L abbdaine Sláne
nó Colmain Ela BM	Laind Ela BM	

<sup>1</sup> 'Ruadan's Church,' L.

<sup>2</sup> On the Old Head of Kinsale.

<sup>3</sup> i.e. the Knockmealdown mountains.

<sup>4</sup> The Wicklow mountains.

27. The . . . of Ireland—Dairchail.
28. The Stability of Ireland—Moville.
29. The Martyrdom of Ireland—Dulane.
30. The Reproach of Ireland—Cell Ruaid (Ruad's Church).<sup>1</sup>
31. The Chastity of Ireland—Lynally.
32. The three places of Ireland to alight at: Derry, Taghmon, Kilmainham.
33. The three rent-paying places of Ireland: Clonard, Glendalough, Louth.
34. The three stone-buildings of Ireland: Armagh, Clonmacnois, Kildare.
35. The three fairs of Ireland: the fair of Teltown, the fair of Croghan, the fair of Colman Elo.
36. The three forts of Ireland: Dunseverick, Dun Cermna,<sup>2</sup> Cathir Conree.
37. The three mountains of Ireland: Slieve Gua,<sup>3</sup> Slieve Mis, Slieve Cualann.<sup>4</sup>
38. The three heights of Ireland: Croagh Patrick, Ae Chualann,<sup>5</sup> Benn Boirche.<sup>6</sup>
39. The three lakes of Ireland: Lough Neagh, Lough Ree, Lough Erne.
40. The three rivers of Ireland: the Shannon, the Boyne, the Bann.
41. The three plains of Ireland: the plain of Meath, Moylinny, M'oy-Liffey.<sup>7</sup>
42. The three dark places of Ireland: the cave of Knowth, the cave of Slaney, the cave of Ferns.
43. The three desert places of Ireland: Fid Mór (Great Wood) in Coolney, Fid Déiesen (Spy-wood) in Tuirtri,<sup>8</sup> the Wood of Moher in Connaught.
44. The three unlucky places of Ireland: the abbotship of Bangor, the abbotship of Lynally, the kingship of Mugdorn Maigen.<sup>9</sup>

<sup>5</sup> 'The Liver ('Pap,' L.) of Cualu,' either the Great Sugarloaf or Lugnaquilla.

<sup>6</sup> *i.e.* Slieve Donard.

<sup>7</sup> *i.e.* the plain of Kildare.

<sup>8</sup> The Húi Tuirtri were settled in the four baronies of Upper and Lower Antrim, and Upper and Lower Toome in county Antrim.

<sup>9</sup> Now Cremorne barony, county Monaghan.

45. Trí huile Hérenn : Crecraigi, Glasraigi, Benntraigí.  
 46. Trí cáemnai Hérenn : abbdaine Lusca, ríge trí Cúalann, secnabbóite Arda Macha.  
 47. Trí trága Hérenn : Tráig Ruis Airgit, Tráig Ruis Téiti, Tráig Baili.  
 48. Trí hátha Hérenn : Áth Clíath, Áth Lúain, Áth Caille.  
 49. Trí sligid Hérenn : slige Dála, slige Asail, slige Midlúachra.  
 50. Trí belaige Hérenn : Belach Conglais, Belach Luimnig, Belach Duiblinne .i. Átha Clíath.  
 51. Trí drommanna Hérenn : Druimm Fingin, Druimm nDrobeoil, Druimm Leithe.  
 52. Trí maige Hérenn : Mag mBreg, Mag Crúachan, Mac Liphí.  
 53. Trí clúana Hérenn : Clúain Maic Nóis, Clúain Eois, Clúain Iraird.  
 54. Trí tellaige Hérenn : tellach Temrach, tellach Caisil, tellach Crúachan.  
 55. Trí hessa Hérenn : Ess Rúaid, Ess Danainne, Ess Maige.  
 56. Trí fothirbi Hérenn : Tír Rátha Laideniáin, Slíab Commáin, Slíab Mancháin.  
 57. Trí tiprata Hérenn : Tipra na nDési, Tipra Húarbeoil, Tipra Úaráin Garaid.  
 58. Trí haimréide Hérenn : Breifne, Bairenn, Bérré.<sup>1</sup>  
 59. Trí hinbera Hérenn : Inber na mBáre, Inber Féile, Inber Túaige.  
 60. Trí hairderca Hérenn : Léimm Conculaind, Dún Cáin, Srub Brain.

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45 Grecreaigi HBM	46 ríge fer Cualann NL	sechnap L	segnab- i
nArdmachai N	47 trachtai L	49 sligthi MSS	50 belaig L
Conglaisi N	Luimne N	.i. Átha Clíath om. N	52 om. HBM
54 Temair Crúachu Caisel HBM			56 om. HBM fothairbe N
57 tiubrai N	tipra Cuirp N	nDési HBM	tipra UarainnGaraid HBM
t. Uaran nGarad N	Breifene N	tipra Braithcleasan	Brigdi H Braichleasan
Brigde BM	58 haimreid L	Boirind M	* Beandtraigi H
oirrdire M			60 hirrdraici H

<sup>1</sup> A tribe settled in the barony of Coolavin, county Sligo, and in the adjacent part of county Roscommon.

<sup>2</sup> Either Bantry in county Cork, or Bantry in county Wexford.

<sup>3</sup> 'Of the men of Cualu,' NL.

<sup>4</sup> A territory in the barony of Upper Ormond, county Tipperary.

<sup>5</sup> Now Dundalk.

<sup>6</sup> Perhaps Áth Caille Rúaide on the Shannon.

45. The three evil ones of Ireland : the Crecraige,<sup>1</sup> the Glasraige, the Benntraige.<sup>2</sup>
46. The three comfortable places of Ireland : the abbotship of Lusk, the kingship of the three Cualu,<sup>3</sup> the vice-abbotship of Armagh.
47. The three strands of Ireland : the strand of Ross Airgit,<sup>4</sup> the strand of Ross Teiti, the strand of Baile.<sup>5</sup>
48. The three fords of Ireland : Ath Cliath (Hurdle-ford), Athlone (the Ford of Luan), Ath Caille (Wood-ford).<sup>6</sup>
49. The three highroads of Ireland : Slige Dala,<sup>7</sup> Slige Asail, Slige Luachra.<sup>8</sup>
50. The three mountain-passes of Ireland : Baltinglass, the Pass of Limerick, the Pass of Dublin.
51. The three ridges of Ireland : Druim Fingin, Druim nDrobeoil, Druim Leithe.<sup>9</sup>
52. The three plains of Ireland : Moy Bray, Moy Croghan, Moy Liffey.
53. The three meadows of Ireland : Clonmacnois, Clones, Clonard.
54. The three households of Ireland : the household of Tara, the household of Cashel, the household of Croghan.
55. The three waterfalls of Ireland : Assaroe, Eas Danainne,<sup>10</sup> Eas Maige.
56. The three fields (?) of Ireland : the land of Rathlynan, Slieve Comman, Slieve Manchain.
57. The three wells of Ireland : the Well of the Desi, the Well of Uarbel,<sup>11</sup> the Well of Uaran Garaid.
58. The three uneven places of Ireland : Breffny, the Burren, Beare.
59. The three estuaries of Ireland : Inver na mBarc,<sup>12</sup> Inver Feile,<sup>13</sup> Inver Tuaige.<sup>14</sup>
60. The three conspicuous places of Ireland : Cuchulinn's Leap,<sup>15</sup> Dunquinn, Sruve Brain.<sup>16</sup>

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<sup>7</sup> The great south-western road from Tara into Ossory.

<sup>8</sup> A road running northward from Tara.

<sup>9</sup> In Breffny.

<sup>10</sup> On the Shannon opposite Dunass, co. Clare.

<sup>11</sup> Probably near *Sescenn Uarbóil* in Leinster (Mountseskenn ?).

<sup>12</sup> *Dún na mBarc* is in Bantry Bay.

<sup>13</sup> The estuary of the Feale.

<sup>14</sup> 'The axe-shaped estuary,' i.e. the mouth of the Bann. <sup>15</sup> i.e. Loop Head.

<sup>16</sup> In the west of Kerry (i n-iarthar Hérenn, YBL. 123<sup>b</sup>31).

61. Trí gnátha Hérenn : Tráig Lí, Lúachair Dedad, Slíab Fúait.
62. Trí hamrai la Táin Bó Cúailnge : .i. in cuilmen dara héisi i nÉrinn ; in marb dia haisnéis don búu .i. Fergus mac Róig dia hinnisin do Ninníne éicius i n-aimsir Corbmaic maic Fáeláin ; intí dia n-aisnéthor, coimge bliadna dó.
63. Trí meinistri fer Féne : .i. cích, grúad, glún.
64. Trí dotcaid duine : deog there d'uisci, ítu i cormthig, suide cumang for achad.
65. Trí dotcaid threbtha : gort salach, iarmur cléithe, tech drithlennach.
66. Trí hairgarta ecalse : caillech fri clocc, athláech i n-apdaine, banna for altóir.
67. Trí fáilti co n-farduibi : fer tochmairc, fer gaité, fer aisnéise.
68. Trí bróin ata ferr fáilti : brón treóit oc ithe messa, brón guirt apaig, brón feda fo mess.
69. Trí fáilti ata messu brón : fáilti fir iar ndiupairt, fáilti fir iar luga eithig, fáilti fir iar fingail.
70. Trí fiada co n-anfiad : gréss i n-óentig fri muintir, uisce rothé dar cosa, biad goirt cen dig.
71. Trí dotcaid maic athaig : clemnas fri hócthigern, gabáil for tascor rí, commaid fri meirlechu.
72. Trí dotcaid threibairi : tarcud do drochmnái, fognam do drochflaith, cóemchlód fri drochferrann.
73. Trí búada trebairi : tarcud do degmnái, fognam do degflaith, cóemchlód fri dagferrann.

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61 gnath N gnáith HM Lí N 62 om. HBMLec coimde N  
 64 dotchaid L dodcaid BM luige dige BM luige re dig H 65 dotchaid L  
 dodcaid B iarmor B 66 hairgairt L hairgair H hurgoirt B ina haddaine B  
 bainne NM bæñ for a haltoir B 67 fochmairc NHBMLec aisneidsi N 68 is  
 ferr H ita ferr L at ferr N broin MB ac aippiudud BM ig messrugud H  
 69 measum B iar ndiubairt N iar mbreith diubarta BM iar mbreith a dibirta H  
 failte fir luga eithig B fir om. BM failte fir iar marbad a bráthar a[c] cosnom  
 a fersind fris BM 70 fiad L anfiad N tri fiadaichi ad mesa H greasa  
 BM for cosaib HM dar cosaib NB biad goirt doib B 71 dotchaid L  
 dodca d B hoigthigearna MN tarscur BM tascor (nó tarcor) N tairrseach (!) L  
 72 dodchaidh B targad BM drochlaith M drochlaech H claechlud H  
 caemclodh M drochfrind B 73 trebtha N targad B deadlaech H  
 claechmod H deigferand HM degthigern (!) B



61. The three familiar places<sup>1</sup> of Ireland: Tralee, Logher, the Fewes.
62. Three wonders concerning the Táin Bó Cúailnge: that the *cúilmen* came to Ireland in its stead; the dead relating it to the living, viz. Fergus mac Róig reciting it to Ninníne the poet in the time of Cormac mac Fáeláin; one year's protection to him to whom it is recited.
63. The three halidoms of the men of Ireland: breast, cheek, knee.
64. Three unfortunate things for a man: a scant drink of water, thirst in an ale-house, a narrow seat upon a field.
65. Three unfortunate things of husbandry: a dirty field, leavings of the hurdle, a house full of sparks.
66. Three forbidden things of a church: a nun as bellringer, a veteran in the abbotship, a drop upon the altar.
67. Three rejoicings followed by sorrow: a wooer's, a thief's, a tale-bearer's.
68. Three sorrows that are better than joy: the heaviness of a herd feeding on mast, the heaviness of a ripe field,<sup>2</sup> the heaviness of a wood under mast.
69. Three rejoicings that are worse than sorrow: the joy of a man who has defrauded another, the joy of a man who has perjured himself, the joy of a man who has committed parricide.<sup>3</sup>
70. The three worst welcomes: a handicraft in the same house with the inmates, scalding water upon the feet, salt food without a drink.
71. Three unfortunate things for the son of a peasant: marrying into the family of a franklin, attaching himself to the retinue of a king, consorting with thieves.
72. Three unfortunate things for a householder: proposing to a bad woman, serving a bad chief, exchanging for bad land.
73. Three excellent things for a householder: proposing to a good woman, serving a good chief, exchanging for good land.

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<sup>1</sup> Or, perhaps, 'places of common resort.'

<sup>2</sup> 'Of a ripening field,' BM.

<sup>3</sup> 'Of a man who has slain his brother in contesting his land,' BM.

74. Trí hóenaig eserte : célide hi tig gobann, célide hi tig sáir,  
dul do chennuch cen áirche.
75. Trí cóil ata ferr folongat in mbith : cóil srithide hi folldeirb,  
cóil foichne for tuinn, cóil snáithe dar dorn dagmná.
76. Trí duirn' ata dech for bith : dorn degsáir, dorn degmná, dorn  
deggobann.
77. Tréde conaittig firinne : mess, tomus, cubus.
78. Tréde conaittig brethemnas : gáis, féige, fiss.
79. Trí túarascbála étraid : osnad, cluiche, célide.
80. Tréde ara carthar escara : máin, cruth, innraccus.
81. Tréde ara miscnigther cara : fogal, dognas, dímainche.
82. Trí buirb in betha : óc contibi sen, slán contibi galarach,  
gáeth contibi báeth.
83. Trí buidir in betha : robud do throich, airchisecht fri faigdech,  
cose mná báithe do drúis.
84. Trí cáin docelat éitichi : sobés la anricht, áne la dóer, ecna la  
dodelb.
85. Trí héitich docelat cáin : bó binnech cen as, ech án amlúath,  
sodelb cen tothucht.
86. Trí óible adannat seirc : gnúis, alaig, erlabra.
87. Trí haithne co fomailt : aithne mná, aithne eich, aithne  
salainn.
88. Trí búada téiti : ben cháem, ech maith, cú lúath.
89. Trí ségainni Hérenn : fáthrann, adbann a cruit, berrad aigthe.

74 hœnaigi nasearta B neiseirti H haonaige neserte N esertai Lec airrdhe N  
75 foloingead imbith B is ferr isin mbith N sreibe LLec srithide B srithide  
foldeirb N 76 for doman BM dorn sair dorn gabonn dorn daim N  
degdaim BM 77 tri conaitig B 78 a tri conaitig B 79 osnaid N  
miad LBM 80 a tri BM treidi H gnás alaig erlabra HM airdearcus B  
81 treidi H a tri M tri L fogail H dimainecht HM 82 contib BM  
contibe N gallrach BM gallrai N bæth contib gæth BM 83 urchuidme  
ria foidhech N ærcuidmed fri foigeach B mná druithi B 84 doceilead  
eitig B handracht B dodealb B dodeilb N 85 doceiled BM  
beinnech N 86 haibne adannaïd searc B adanta serce N alaid N  
87 haithneada Lec tomailt B salainn L 88 teite N buadnasa tétnai  
HBMLec 89 segaind M tri comartha segainn N segraind B Hérenn  
om. MB fatraind B fadbann N fadhbonð MB aigthe om. BM a cruit om. MN

<sup>1</sup> Or, perhaps, 'fairs, foregatherings.' <sup>2</sup> Or 'vagrant.' <sup>3</sup> Or 'dalliance.'

<sup>4</sup> 'distinction,' B. 'familiarity, fame (leg. allad), speech,' H.

<sup>5</sup> Or 'encroaching.'

74. Three holidays<sup>1</sup> of a landless man<sup>2</sup>: visiting in the house of a blacksmith, visiting in the house of a carpenter, buying without bonds.
75. Three slender things that best support the world: the slender stream of milk from the cow's dug into the pail, the slender blade of green corn upon the ground, the slender thread over the hand of a skilled woman.
76. Three hands that are best in the world: the hand of a good carpenter, the hand of a skilled woman, the hand of a good smith.
77. Three things which justice demands: judgment, measure, conscience.
78. Three things which judgment demands: wisdom, penetration, knowledge.
79. Three characteristics of concupiscence: sighing, playfulness,<sup>3</sup> visiting.
80. Three things for which an enemy is loved: wealth, beauty, worth.<sup>4</sup>
81. Three things for which a friend is hated: trespassing,<sup>5</sup> keeping aloof,<sup>6</sup> fecklessness.
82. Three rude ones of the world: a youngster mocking an old man, a healthy person mocking an invalid, a wise man mocking a fool.
83. Three deaf ones of the world: warning to a doomed man, mocking<sup>7</sup> a beggar, keeping a loose woman from lust.
84. Three fair things that hide ugliness: good manners in the ill-favoured, skill in a serf, wisdom in the misshapen.
85. Three ugly things that hide fairness: a sweet-lowing cow without milk, a fine horse without speed, a fine person without substance.
86. Three sparks that kindle love: a face, demeanour, speech.
87. Three deposits with usufruct: depositing a woman, a horse, salt.
88. Three glories of a gathering: a beautiful wife, a good horse, a swift hound.
89. Three accomplishments of Ireland: a witty stave, a tune on the harp,<sup>8</sup> shaving a face.

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<sup>6</sup> Literally, 'unfamiliarity.'    <sup>7</sup> 'pitying,' L.    <sup>8</sup> Literally, 'out of a harp.'

90. Trí comartha clúanaigi : búaidriud scél, cluiche tenn, abucht co n-imdergad.
91. Trí gena ata messu brón : gen snechta oc legad, gen do mná frit iar mbith fir aili lé, gen chon foilmnich.
92. Trí báis ata ferr bethaid : bás iach, bás muice méithe, bás foglada.
93. Trí húathaid ata ferr sochaidi : úathad dagbriathar, úathad bó hi feór, úathad carat im chuirm.
94. Trí brónaig choirmthige : fer dogní fleid, fer dia ndéntar, fer ibes menip sáithech.
95. Trí cuitbidi in domain : fer lonn, fer étaid, fer díbech.
96. Trí cuil túaithe : flaith brécach, breithem gúach, sacart colach.
97. Trí fuiric thige degduni : cuirm, fothrucud, tene mór.
98. Trí fuiric thige drochduni : debuid ar do chinn, athchosan frit, a chú dot gabáil.
99. Trí gretha tige degláich : grith fodla, grith suide, grith coméirge.
100. Trí dorchæ ná dlegat mná do imthecht : dorcha cíach, dorcha aideche, dorcha feda.
101. Trí sailge boccachta : imgellad, immarbág, imreson.
102. Trí airisena boccachta : sírchéilide, sírdécsain, síriarfaige.

90 tri comartha cluanaide N clu ænaigh M cluænaige B teinn L tind BM abocht HLec abhacht M co n-imnead nó imdergad HLec co n-uaithe L co n-aitis N 91 ad meassam HMB mesom L drochmna LN frit om. L iar fes le fer n-aili H iar mbeith fri araile BM foleimnighe N foilmig dot letrad H foleimnigh (foilmnig B) agud rochtain dott ithe MB 92 ad HBM beatha H iaich L bás iaich bás muici meithi bás fodhladh L foglada N fodalada B bás bithbenaig B luifenaich Lec 93 uath ada N ad M is H deagbriathar H degflaith MB 94 fleid om. B fer nostairbir H fer teid dia tairtiud minab saitheach M 95 cuidmidi H 96 flaitheamh BM sacart tuisledach N sagart diultach B diultadhach M 97 fuiric .i. fleadh nó féasta B daghduine N 98 achmusan NBM a cu dod letrad N do congabail M drochscel lat immach L 99 tri grith L tri gartha M fogla L suigidhe BM 100 nach dleguid N narfacad do mnai imteact B d'imtecht NM 101 soilge BM imgellad bag L imarbaid imreasain BM imarbaigh imressain N imreason nó imraichni L 102 hærsenna BM hairisin N sirfiarfaige M sirfiarfaigid N

90. Three ungentlemanly things: interrupting stories, a mischievous game, jesting so as to raise a blush.
91. Three smiles that are worse than sorrow: the smile of the snow as it melts, the smile of your wife<sup>1</sup> on you after another man has been with her,<sup>2</sup> the grin of a hound ready to leap at you.<sup>3</sup>
92. Three deaths that are better than life: the death of a salmon, the death of a fat pig, the death of a robber.<sup>4</sup>
93. Three fewnesses that are better than plenty: a fewness of fine words, a fewness of cows in grass, a fewness of friends around ale.<sup>5</sup>
94. Three sorrowful ones of an alehouse: the man who gives the feast, the man to whom it is given, the man who drinks without being satiated.<sup>6</sup>
95. Three laughing-stocks of the world: an angry man, a jealous man, a niggard.
96. Three ruins of a tribe: a lying chief, a false judge, a lustful priest.
97. Three preparations of a good man's house: ale, a bath, a large fire.
98. Three preparations of a bad man's house: strife before you, complaining to you, his hound taking hold of you.<sup>8</sup>
99. Three shouts of a good warrior's house: the shout of distribution, the shout of sitting down, the shout of rising up.
100. Three darknesses into which women should not go: the darkness of mist, the darkness of night, the darkness of a wood.
101. Three props of obstinacy<sup>9</sup>: pledging oneself, contending, wrangling.
102. Three characteristics of obstinacy<sup>9</sup>: long visits, staring, constant questioning.

<sup>1</sup> 'Of a bad woman,' LN.

<sup>2</sup> 'After sleeping with another man,' H.

<sup>3</sup> 'To tear you to pieces,' H. 'Coming up to devour you,' MB.

<sup>4</sup> 'Of a criminal,' B.

<sup>5</sup> 'good ale,' MB.

<sup>6</sup> 'Who goes to it unsatiated,' M. *i.e.* who drinks on an empty stomach.

<sup>7</sup> 'Stumbling, offending,' N. 'Fond of refusing,' B.

<sup>8</sup> 'Tearing you,' N. 'A bad story to speed you on your way,' L.

<sup>9</sup> Literally, 'buckishness.'

103. Trí comartha meraigi : slicht a chfíre ina folt, slicht a fíacal ina chuit, slicht a luirge ina diaid.
104. Trí máidme clúanaigi : ató ar do scáth, rosaltus fort, rot-fiuchus com étach.
105. Trí bí foherdat marbdili : oss foceird a congna, fid foceird a duille, cethra focerdat a mbréfinda.
106. Trí scenb Hérenn : Tulach na nEpscop, Ached Déo, Duma mBúirig.
107. Trí hingnad Hérenn : lige inn abaic, lige nEothuili, allabair i foccus.
108. Trí daurthige Hérenn : daurthech Birra, daurthech Clúana Eidnech, daurthech Leithglinde.
109. Trí hingena berta miscais do míthocod : labra, lesca, anidna.
110. Trí hingena berta seire do cháintocud : túa, éscuss, idnæ.
111. Trí túa ata ferr labra : túa fri forcital, túa fri hairfítiud, túa fri procept.
112. Trí labra ata ferr túa : ochán ríg do chath, sreth immais, molad iar lúag.
113. Trí hailgesa étúalaing .i. éirg cen có dechais, tuc cenitbé, déna ceni derna.
114. Trí hamaite bít[e] i ndrochthig óiged .i. sentrichem senchaillige, roschaullach ingine móile, sirite gillai.
115. Trí hairig na ndúalche : sant, cráes, étrad.

103 comarthadha M meraigthe N 'na cend BM 'na cuit BM inandiaig B na diaidh M 104 cluainige BM ato BM atu L rodsaltar M rosaltur ort L rosfiuchus com edach N rofiuchus com ediuch BM comh edach L 105 om. BMHLec 106 om. BMHLec achad N 107 om. BMHLec hinganta N allubuir a fogus N 108 om. BMHLec 109 do mitocuid N do togud BM lese N anidna N nemidna BM .i. esinrucas *add.* H 110 beres L berta seirce de caintogud BM serc N caintocaid N trí hadbair serci Lec tóa esces idna N esca BMLeC 111 labrai N sproicept B sproicepht M fri aithfrend N 112 uchan N ocon<sup>n</sup> BM hairfídiud *nó* fíis BM luadh B 113 haisgeadha edualaing B erg gen cotis H tuc gen gud beirg (?) gen go gaemais dena gen go heda B tuca gen cobe N gen gudbe M gen [go] dernais N gen go feta HM 114 hamaide drochtoighe BM sentriche caillige BM sentrichim N rosc cailleach ingine siridhe gillai BM siride N sirithe L

<sup>1</sup> Or 'cudgel.'

<sup>2</sup> Literally, 'stinking hair.'

<sup>3</sup> A hill near Kildare. See Thesaurus Palæo-hibernicus ii., p. 335.

103. Three signs of a fop : the track of his comb in his hair, the track of his teeth in his food, the track of his stick<sup>1</sup> behind him.
104. Three ungentlemanly boasts : I am on your track, I have trampled on you, I have wet you with my dress.
105. Three live ones that put away dead things : a deer shedding its horn, a wood shedding its leaves, cattle shedding their coat.<sup>2</sup>
106. Three places of Ireland to make you start : Tulach na n-Escop,<sup>3</sup> Achad Deo,<sup>4</sup> Duma mBuirig.
107. Three wonders of Ireland : the grave of the dwarf,<sup>5</sup> the grave of Trawohelly,<sup>6</sup> an echo near.<sup>7</sup>
108. Three oratories of Ireland : the oratory of Birr, the oratory of Clonenagh, the oratory of Leighlin.
109. Three maidens that bring hatred upon misfortune : talking, laziness, insincerity.
110. Three maidens that bring love to good fortune : silence, diligence, sincerity.
111. Three silences that are better than speech : silence during instruction, silence during music, silence during preaching.
112. Three speeches that are better than silence : inciting a king to battle, spreading knowledge (?),<sup>8</sup> praise after reward.<sup>9</sup>
113. Three impossible demands : go ! though you cannot go, bring what you have not got, do what you cannot do.
114. Three idiots that are in a bad guest-house : the chronic cough of an old hag, a brainless tartar of a girl, a hobgoblin of a gillie.
115. The three chief sins : avarice, gluttony, lust.

<sup>5</sup> Somewhere in the west (i n-iarthar Erenn, Féil., p. clvii).

<sup>4</sup> At Tara. See Todd's *Irish Nennius*, p. 200.

<sup>6</sup> See Todd's *Irish Nennius*, p. 199, and *Zeitschrift für Celt. Phil.* v., p. 23.

<sup>7</sup> Nothing is known to me about this wonder.

<sup>8</sup> *Sreth immais*, which I have tentatively translated by 'spreading knowledge,' is used as a technical term in poetry for connecting all the words of a verse-line by alliteration, as e.g. *slatt, saec, socc, simend, saland*. See *Ir. Texte* iii., p. 30.

<sup>9</sup> Cf. LL. 344a : Carpre asks Cormac what are the sweetest things he has heard, and Cormac answers : 'A shout of triumph after victory, praise after reward, the invitation of a fair woman to her pillow.'

116. Tréde neimthigedar crossán: rige óile, rige théighe, rige bronn.
117. Tréde neimthigedar éirnaire: coimrith fri coin hi[c] cosnum chnáma, adarc reithi do dírgud dia anáil cen tenid, dichetal for ochtraig co rathochra a mbí ina íchtur for a úachtar do choíngna 7 enámaib 7 adarcaib.
118. Tréde nemthigedar sáer: dlúthud cen fomis, cen fescred, lúd lúadrinna, béimm fo chommus.
119. Tréde neimthigedar liaig: dígallræ, díainme, comchissi cen ainchiss.
120. Tréde neimthigedar gobainn: bir Neithin, fulacht na Morrígna, inneóin in Dagda.
121. Tréde neimthigedar cerdai: fige ron, cær comraic, plett for fæbur.
122. Tréde neimthigedar cruitire: golltraige, gentraige, súantraige.
123. Tréde neimthigedar filid: immas forosna, teinm læda, dichetal di chennaib.
124. Dá mígairm míthocaid: commáidem do chétguine, do ben la fer n-aile.
125. Teora airi[se]na iarnduba: comar, cocless, clemnas.
126. Trí bainne cétmuintire: bainne fola, bainne dér, bainne aillse.
127. Trí coiri bíte in cach dúini: coire éрма, coire goriath, coire áiged.

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117 om. BMHLec dirge N otrach N corotochra N a mbid na hichtar N huachtar N congnaim N 118 om. BMHLec trí ara neimíter N dluthugud N feiscere N ludh luaithreand N 119 om. BMHLec ara neimíter liagh N coimcisin gin ainces N 120 om. BMHLec ara neimíter gobaind N bir ndechin N 121 om. BMHLec cerd N flet N 122-123 om. BMHLec 124 atte dá ní igairm (!) do neoch .i. maidem a chétguine 7 a bean do beith fri fer n-aill BM mitocaid N a cedgona N a ben la fer n-aile N 125 trí hairnadmand BMN iarubha M coicless LM coicle M 126 banda NBM 127 core B duini L duine B goiriat N aitiu N notead B notheadh M

<sup>1</sup> For a description and pictures of these appliances, see YBL., p. 419a, and Egerton, 1782, fo. 46a.

<sup>2</sup> O'Curry, Manners and Customs, ii., p. 253, thought that a *caer comraic* was 'a ball of convergent ribs or lines,' perhaps such a bead or ball of mosaic glass as is depicted in Joyce's *Social History of Ancient Ireland*, vol. ii., p. 32, fig. 171. A *cær comraic* of eight different colours is mentioned in LB. 108b 20.



116. Three things that constitute a buffoon : blowing out his cheek, blowing out his satchel, blowing out his belly.
117. Three things that constitute a comb-maker : racing a hound in contending for a bone; straightening a ram's horn by his breath, without fire; chanting upon a dunghill so that all antlers and bones and horns that are below come to the top.
118. Three things that constitute a carpenter : joining together without calculating (?), without warping (?); agility with the compass; a well-measured stroke.
119. Three things that constitute a physician : a complete cure, leaving no blemish behind, a painless examination.
120. Three things that constitute a blacksmith : Nethin's spit, the cooking-hearth of the Morrigan, the Dagda's anvil.<sup>1</sup>
121. Three things that constitute an artificer : weaving chains, a mosaic ball,<sup>2</sup> an edge upon a blade.
122. Three things that constitute a harper : a tune to make you cry, a tune to make you laugh, a tune to put you to sleep.<sup>3</sup>
123. Three things that constitute a poet : 'knowledge that illumines,' '*teim laeda*,'<sup>4</sup> improvisation.
124. Two ominous cries of ill-luck : boasting of your first slaughter, and of your wife being with another man.
125. Three things betokening trouble : holding a plough-land in common, performing feats together, alliance in marriage.
126. Three drops of a wedded woman : a drop of blood, a tear-drop, a drop of sweat.
127. Three caldrons that are in every fort : the caldron of running (?), the caldron *goriath*,<sup>5</sup> the caldron of guests.

<sup>3</sup> Cf. H. 3. 18, p. 87 : *tréide nemtighther cruit ; goltraiges, gentraiges, suantraiges.*

<sup>4</sup> The names of various kinds of incantations. See Cormac's Glossary and Ancient Laws, s.v.

<sup>5</sup> Quite obscure to me. There is a heavily glossed poem in H. 3. 18, beginning *Coire goriath*. In H. 2. 15, p. 117<sup>b</sup>, after the colophon to *Dúil Laithne* (Goid.,<sup>2</sup> p. 79), there are some further glosses, among which I find : *goiath .i. gardhamh in gach iath, erma .i. uasal-iompú no iar-iompa*. But *erma* seems the genitive of *érim*, 'a course.'

128. Trí comartha láthraig bendachtan : clocc, salm, senad.  
 129. Trí comartha láthraig mallachtan : tromm, tradna, nenaíd.  
 130. Teora muimmecha táide : caill, coim, adaig.  
 131. Teora ranna sluinte fri cáintocad : trumma, toicthiu, talchaire.  
 132. Teora ranna sluinte dotcaid : tlás, áes, airbire.  
 133. Dí derbsiair : tlás 7 trúaiqe.  
 134. Dá derbráthair : tocad 7 brugaide.  
 135. Trí fuidb dotcadaig : ráthaiges, etargaire, fiadnaise. Dotoing dia fiadnaisi, iccaid dia ráthaiges, doberar béimm n-etargaire ina chinn.  
 136. Trí sethracha góa : béss, dóig, toimtiu.  
 137. Trí bráthair uamain : sta! sit! coiste!  
 138. Trí mairb fortgellat for bú : med, airmed, forrach.  
 139. Trí brothcháin rátha : rothicc, rosiacht, rotochtaig.  
 140. Trí dubthreatha : tuga co fúatchai, imme co forngaire, tírad co n-aurgorad.  
 141. Trí hiarniduba : fer tochmaire, fer gaite meirle, fer hic aisnéis.  
 142. Trí maic beres drús do lonnus : tuilféth, fidhell, dulsaine.  
 143. Trí maic beres féile do ainmnit : grúss, rúss, rucca.  
 144. Trí maic beres neóit do deinmnait : crith, dochell, grith.  
 145. Trí húar fichte : tipra, muir, núæ corma.  
 146. Trí fúammann móaigthe : fúam bó mblecht, fúam cerdechæ, fúam arathair.

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128 lathrach bennachtan H	bendacht L	senad NBMH	ocsenad L
129 mallachtan HM	neanad B	neanntoch M	tradnai BM tradna H
130 tri muime BM	tri buime gaiti H	coill HM	131 sloindti
caintocaid N	toicte N	132 dotcaid N	tlass ois oirbire N
133 siair L	tlas 7 trousca N	truaighe BMH	134 brathair M
bladaige N	togud B	tacad H	toice 7
fiadnaisi BM	iccaid a rathaigecht	beiridh builleadha	etargaire ina cind BM.
136 toimdi L	137 braitri N	omain BM	ist sta 7 coisde BM
coist N	138 forgellait H	for fiu BM	meid armeid BM
139 brothcain ratha N	raithi L	rodícc rosiacht	rotoncai N
140 doidb-trebtai tugaí co fodaib	imed co forngaire N	tuighe go foidibh M	co foitib Lec
tíriudh M	141 fear fochmaire Lec	fer aisneisi N	142 lundus N
tulfeith N	dullsaine L	143 ainmned N	grús rús rucad N
144 deinmnet N	gríth crith doicell N	145 huara N	146 fuamanda moaigti N
moigthi L	fúaim bo mblecht N		

128. Three tokens of a blessed site: a bell, psalm-singing, a synod (of elders).
129. Three tokens of a cursed site: elder, a corncrake, nettles.<sup>1</sup>
130. Three nurses of theft: a wood, a cloak, night.
131. Three qualities<sup>2</sup> that bespeak good fortune: self-importance, . . . , self-will.
132. Three qualities<sup>3</sup> that bespeak misfortune: weariness, (pre-mature) old age, reproachfulness.
133. Two sisters: weariness and wretchedness.
134. Two brothers: prosperity and husbandry.
135. Three unlucky . . . :<sup>4</sup> guaranteeing, mediating, witnessing. The witness has to swear to his evidence, the guarantor has to pay for his security, the mediator gets a blow on his head.<sup>5</sup>
136. Three false sisters: 'perhaps,' 'may be,' 'I dare say.'
137. Three timid brothers: 'hush!' 'stop!' 'listen!'
138. Three dead things that give evidence on live things: a pair of scales, a bushel, a measuring-rod.
139. Three pottages of guaranteeing . . . . .<sup>6</sup>
140. Three black husbandries: thatching with stolen things,<sup>7</sup> putting up a fence with a proclamation of trespass, kiln-drying with scorching.
141. Three after-sorrows: a wooer's, a thief's, a tale-bearer's.
142. Three sons whom folly bears to anger: frowning, . . . ,<sup>8</sup> mockery (?).
143. Three sons whom generosity bears to patience: . . . , blushing, shame.
144. Three sons whom churlishness bears to impatience: trembling, niggardliness, vociferation.
145. Three cold things that seethe: a well, the sea, new ale.
146. Three sounds of increase: the lowing of a cow in milk, the din of a smithy, the swish of a plough.

<sup>1</sup> See my edition of *Cáin Adamnáin*, p. 13, note 3, and p. 38.

<sup>2</sup> Literally, 'parts.'

<sup>3</sup> Literally, 'heaviness, weight.'

<sup>4</sup> The usual meanings of *fodh*, 'accoutrement, equipment, arms,' do not seem to suit here.

<sup>5</sup> Literally, 'the blow of mediation is dealt on his head.'

<sup>6</sup> Obscure and probably corrupt. Cf. § 219.

<sup>7</sup> 'with sods,' NML, *perperam*.

<sup>8</sup> *fidhell*, the well-known game, gives no sense here.

147. Trí hana antreinn : tipra i sléib, tene a liic, ana la fer calad.  
 148. Trí aithgine in domuin : brú mná, uth bó, ness gobann.  
 149. Trí diubarta forsná íada dílse : tinnscra mná, imthomailt lánamna, iarraid maice.  
 150. Trí cuir tintaiter do réir britheman : cor mná 7 micc 7 bothaich.  
 151. Trí nata[t] túalaign sainchuir : mac beo-athar, ben aurnadma, dóer flatha.  
 152. Trí maic nad rannat orbai : mac muini 7 aurlai 7 ingine fo thrilis.  
 153. Trí ái nad eplet failt : ái dochuind, 7 dochraite, 7 anfis.  
 154. Trí fuile ná dlegat frecor : fuil catha, 7 eóit, 7 etargaire.  
 155. Trí fuchachta nad increnat slabrai : a gabáil ar écin, a sleith tri mescai, a turtugud do rí.  
 156. Trí ná dlegat turbaidi : athchor maic, aicdi cherdai, gíallaigecht.  
 157. Trí aithne ná dlegat taisec : aithne n-écuind, 7 ardneimid 7 aithne fuirmeda.  
 158. Trí mairb direnaiter beoaib : aball, coll, fidnemed.  
 159. Trí[ar] ná ditoing ná fortongar : ben, angar, amlabar.  
 160. Trí ná dlegat athchommus : mac 7 a athair, ben 7 a cóile, dóer 7 a thigerna.  
 161. Trí nát fuigletar cia beith ar a ngáes : fer adgair 7 adgairther 7 focrenar fri breith.  
 162. Trí fors ná tuit aitiaiu 'na ré : bás, anfis, anfaitches.

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147 luc MSS. anai la fear calaid N 148 haitgine N aithgeinit L corathgen B  
 coratgen M bru birite BM meas (!) BMLec 149 hiad N imtomailt N  
 iarraid menice (!) L 150 tinntaigter N 151 nad N 152 erlai N  
 153 dochainn N docraite N 154 nad N etargaire N 155 fúichechta N  
 slaibri N 156 nad dlegait turbaid N aige cerda N 157 haitne nad dlegait  
 taisec N ecoind N fuirmidai L 158 dorenatar beo N 159 dotoing na  
 fortoinger L amlobar N 160 na dlegait N 161 nat fuigletar cia beit N  
 fer adgair 7 adgair (sic) 7 adgairter 7 rocrenar N 162 anfuicheches L anbaitecs N

<sup>1</sup> Or, 'of contracts on their own behalf.'

<sup>2</sup> Cf. the expression *meirdrech muine*, 'a bush-strumpet,' Laws v. 176, 4.

<sup>3</sup> *fuchacht*, or *fuichecht*, usually means 'cuckoldry,' a meaning which does not seem to suit here.

<sup>4</sup> i.e. a deposit made by an imbecile. Cf. Plato, Republic: "But surely you would never give back to a mad friend a sword which he had lent you?"

<sup>5</sup> But in the Heptads (Laws v. 196, 3) *aithne fuirmida*, there rendered by 'a deposited charge,' is enumerated as one of those to be restored even if there are no bonds to that effect.

147. Three wealths in barren places : a well in a mountain, fire out of a stone, wealth in the possession of a hard man.
148. Three renovators of the world : the womb of woman, a cow's udder, a smith's moulding-block.
149. Three concealments upon which forfeiture does not close : a wife's dowry, the food of a married couple, a boy's foster-fee.
150. Three contracts that are reversed by the decision of a judge : the contracts of a woman, of a son, of a cottar.
151. Three that are incapable of special contracts<sup>1</sup> : a son whose father is alive, a betrothed woman, the serf of a chief.
152. Three sons that do not share inheritance : a son begotten in a brake,<sup>2</sup> the son of a slave, the son of a girl still wearing tresses.
153. Three causes that do not die with neglect : the causes of an imbecile, and of oppression, and of ignorance.
154. Three bloodsheds that need not be impugned : the bloodshed of battle, of jealousy, of mediating.
155. Three cohabitations<sup>3</sup> that do not pay a marriage-portion : taking her by force, outraging her without her knowledge through drunkenness, her being violated by a king.
156. Three that are not entitled to exemption : restoring a son, the tools of an artificer, hostageship.
157. Three deposits that need not be returned : the deposits of an imbecile,<sup>4</sup> and of a high dignitary, and a fixed deposit.<sup>5</sup>
158. Three dead ones that are paid for with living things : an apple-tree, a hazle-bush, a sacred grove.<sup>6</sup>
159. Three that neither swear nor are sworn : a woman, a son who does not support his father, a dumb person.
160. Three that are not entitled to renunciation of authority : a son and his father, a wife and her husband, a serf and his lord.
161. Three who do not adjudicate though they are possessed of wisdom : a man who sues, a man who is being sued, a man who is bribed to give judgment.
162. Three on whom acknowledgment does not fall in its time : death, ignorance, carelessness.

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<sup>6</sup> There is nothing in the Laws to explain this.

163. Trí foimrimme ná dlegad díre : homan, robud, toxal.  
 164. Trí duilgine conrannat gníaid : duilgine coiri, duilgine muilinn, duilgine tige.  
 165. Trí nóill doná dlegar frithnóill : nóill mná fri húaitni, nóill fir mairb, nóill díthir.  
 166. Trí gráda coillte túath ina ngói : góí rí, góí senchada, góí bretheman.  
 167. Trí sóir dogníat dóeru dób féin : tigerna renas a déiss, rígan téite co haithech, mac filed léces a cheird.  
 168. Trí ruip conberat duinechínaid : cú áraig, reithe lonn, ech daintech.  
 169. Trí ruip ara tíagat cinta : cú foilm[n]ech, sleg caille, slissén chomneibi.  
 170. Trí imuscrenat : saill, imm, iarn, fechemnas toisc leimmid eicsi.  
 171. Trí comartha aragella i tig britheman : ecna, aisnéis, intlecht.  
 172. Trí dlegat aurfocrai : aél coire, fidba cen seim, ord cen dimosc.  
 173. Trí doruis gúa : tacra fergach, fotha n-utmall n-eolais, aisnéis cen chuimni.  
 174. Trí doruis a n-aichnither fír : frecra n-ainmnetach, áí fossad, sóud fri fiadnu.  
 175. Trí búada airechta : brithem cen fúasnad, etirchert cen écnach, coma cen diupairt.  
 176. Trí tonna cen gáissi : tacra calad, breth cen eolas, airecht labar.  
 177. Trí búada insci : fosta, gáis, gairde.  
 178. Trí cumtaig gáisse : immed n-eolais, lín fássach, dagaighni do airbirt.

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163 foimrime N foimrenn L na dlegaid N robad N 164 duilcinne N  
 conrenad gnia N 165 naill nad dlegad fritnóill luige mna N luide N luige  
 ditire N 166-220 om. HBMLec inango N go N 167 daoir dib fein N des N  
 deissi L teid N treiges a cerd N 168 araid N reithid N daindtech N  
 170 imus crenait saill N sall L iaronn N feitemnus toisc leine im eicsi N  
 171 comardda L aragellat a tig bretheman N taig L aisnesen intliuchtach L  
 172 dlegait urfogræ N fidbaigh can tseim ord gan dimosc N dinsem L  
 173 fothad utmall N eolus aisena ocan coimni N 174 an aithniter fiorinne N  
 freaccra n-ainmnedach N ainmeta L ai fosaíd sodad N 175 fuasna L  
 176 tonna gaisi N donnadgaisi L tonna gan gaoise H. 1. 11 brethem N  
 177 buadad innsee N gois N 178 lion fasaid N

163. Three usucaptions that are not entitled to a fine: fear, warning, asportation.
164. Three wages that labourers share: the wages of a caldron,<sup>1</sup> the wages of a mill, the wages of a house.
165. Three oaths that do not require fulfilment<sup>2</sup>: the oath of a woman in birth-pangs, the oath of a dead man, the oath of a landless man.
166. Three ranks that ruin tribes in their falsehood: the falsehood of a king, of a historian, of a judge.
167. Three free ones that make slaves of themselves: a lord who sells his land, a queen who goes to a boor, a poet's son who abandons his (father's) craft.
168. Three brutes whose trespasses count as human crimes: a chained hound, a ferocious ram, a biting horse.
169. Three brutish things that atone for crimes: a leashed hound, a spike in a wood, a lath . . .<sup>3</sup>
170. Three things that . . . salt-meat, butter, iron . . . .<sup>4</sup>
171. Three signs that . . .<sup>4</sup> in a judge's house: wisdom, information, intellect.
172. Three things that should be proclaimed: the flesh-fork of a caldron, a bill-hook without a rivet, a sledge-hammer without . . .<sup>4</sup>
173. Three doors of falsehood: an angry pleading, a shifting foundation of knowledge, giving information without memory.
174. Three doors through which truth is recognised: a patient answer, a firm pleading, appealing to witnesses.
175. Three glories of a gathering: a judge without perturbation, a decision without reviling, terms (agreed upon) without fraud.
176. Three waves without wisdom: hard pleading, judgment without knowledge, a talkative gathering.
177. Three glories of speech: steadiness, wisdom, brevity.
178. Three ornaments of wisdom: abundance of knowledge, a number of precedents, to employ a good counsel.

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<sup>1</sup> *i.e.* of making a caldron, &c.

<sup>2</sup> Literally, 'a counter-oath, a second oath.'

<sup>3</sup> *conneibi* is a *ἄπαξ λεγόμενον* to me.

<sup>4</sup> Obscure and probably corrupt.

179. Trí miscena indsci : rigne, dlúithe, dulbaire.  
 180. Trí fostai dagbanais : fosta thengad 7 gena 7 airnberntais.  
 181. Trí fóindil drochbanais : fóindil scél 7 ataid 7 airberntais.  
 182. Trí búada étaig : maisse, clithcha, suthaine.  
 183. Trí ná dlegat othras : fer aslúi flaith 7 fini 7 fili.  
 184. Trí tharsuinn archuillet othras : echmuir, mil, saillti.  
 185. Trí mná ná dlegat díri : ben lasma cuma cipé las fáí, ben gatach, ben aupthach.  
 186. Trí dofortat cach flaith : góu, forsnaidm, fíngal.  
 187. Trí túarascbait cach ngenmnaide : fosta, féile, sobraide.  
 188. Trí ara n-aichnider cach fergach : ír, crith, imbánad.  
 189. Trí thúarascbait cach n-ainmnetach : sámtha, túa, imdercad.  
 190. Trí thúarascbait cach n-úallach : mórthu, maisse, máine.  
 191. Trí forindet cach n-umal : bochtatu, dínnime, humallóit.  
 192. Trí airdi gáisse : ainmne, faisceiu, fáthaige.  
 193. Trí airdi drúisse : bág, imresain, condailbe.  
 194. Tréde immifoinnge gáis do báeth : ecna, fosta, sochoisce.  
 195. Tréde immifoinnge báis do gáeth : fúasnad, ferg, mesca.  
 196. Tréde faillsiges cach ndagferas : dán, gaisced, crésine.  
 197. Tréde faillsigedar cach ndrochferas : serba, miscais, midlachas.  
 198. Trí foglúaisset fóenledchu : ingreim, dolud, dommatu.

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179 miscene indsee N	raighni L	180 fosta N	fostadh tengad N
airbertais N	181 om. N	182 buadhad N	clithe N
183 nad dlegait dire fer doslaig flaith 7 file 7 fine N	feili L	184 tharsunn L	
tarsuind aircaillti othrais N	185 nat dlegait N	cia las f(a)oi N	optach N
186 dofortad gach flatha N	187 tuarascbála genmnaid fostad N	188 tri	
aichnider L	aranaitnientur N	hir L	189 tuarascbalaí gach nainmnaigh
samtad N	tuai L	190 tuarascbalaí cach ndubalcai mortha N	191 forinded N
bochtai N	192 hairdhe N	faisei fathaidhi N	193 om. N
195 imfuilnge baoth N	196 cach degferus N	cresenai N	197 faillsighus
cach drochferus N	198 fainnelca N	dolai N	

<sup>1</sup> In Mod. Ir. *righneas labhartha* means 'an impediment in speech.' See Dinneen's Dictionary, s.v.

<sup>2</sup> Literally, 'stories.'

<sup>3</sup> I believe *echmuir* to be the name of a plant: but I cannot find the reference.

<sup>4</sup> Or rather 'murder of relations.'

<sup>5</sup> Cf. dán ecna dogní ríog do bocht, dogní gáeth do báeth, &c., LL. 346\*35.

<sup>6</sup> Such as art, poetry, &c.



179. Three hateful things in speech : stiffness,<sup>1</sup> obscurity, a bad delivery.
180. Three steadinesses of good womanhood : keeping a steady tongue, a steady chastity, and a steady housewifery.
181. Three strayings of bad womanhood : letting her tongue,<sup>2</sup> and . . . and her housewifery go astray.
182. Three excellences of dress : elegance, comfort, lastingness.
183. Three that are not entitled to sick-maintenance : a man who absconds from his chief, from his family, from a poet.
184. Three sauces that spoil a sick-bed : . . .,<sup>3</sup> honey, salt food.
185. Three women that are not entitled to a fine : a woman who does not care with whom she sleeps, a thievish woman, a sorceress.
186. Three things that ruin every chief : falsehood, overreaching, parricide.<sup>4</sup>
187. Three things that characterise every chaste person : steadiness, modesty, sobriety.
188. Three things by which every angry person is known : an outburst of passion, trembling, growing pale.
189. Three things that characterise every patient person : repose, silence, blushing.
190. Three things that characterise every haughty person : pompousness, elegance, (display of) wealth.
191. Three things that tell every humble person : poverty, homeliness, servility.
192. Three signs of wisdom : patience, closeness, the gift of prophecy.
193. Three signs of folly : contention, wrangling, attachment (to everybody).
194. Three things that make a fool wise : learning, steadiness, docility.<sup>5</sup>
195. Three things that make a wise man foolish : quarrelling, anger, drunkenness.
196. Three things that show every good man : a special gift,<sup>6</sup> valour, piety.
197. Three things that show a bad man : bitterness, hatred, cowardice.
198. Three things that set waifs a-wandering : persecution, loss, poverty.

199. Trí slabrada hi cumregar clóine : cotach, riágail, rechtge.  
 200. Trí all frisa timargar béscna : mainister, flaith, fine.  
 201. Trí caindle forosnat cach ndorcha : fír, aicned, ecna.  
 202. Tréde neimthigedar ríg : fonaidm ruirech, feis Temrach,  
 roimse inna flaith.  
 203. Trí glais foríadat rúine : náire, túa, dochta.  
 204. Trí heochracha aroslicet imráitiu : mescca, tairisiu, serc.  
 205. Trí orbai rannaiter fiad chomarbaib : orba drúith 7 orba  
 dásachtaig 7 orba sin.  
 206. Trí seithir óited : tol, áilde, féile.  
 207. Trí seithir sentad : cnet, genas, éitche.  
 208. Trí seithir sognáise : feidle, soithnges, cuinnmíne.  
 209. Trí seithir dognáise : luinne, cétludche, tairismige.  
 210. Trí seithir sotcaid : sognas, sochell, súarcus.  
 211. Trí seithir sochlata : léire, trebaire, rathmaire.  
 212. Trí seithir dochlata : laxa, díbe, prapchailte.  
 213. Trí seithir ferge : écnach, augra, doithnges.  
 214. Trí seithir deirmiten : tromdatu, espatu, utmaile.  
 215. Trí seithir airmiten : torbatu, airétrumma, fosta.  
 216. Trí banlæ : lúan, mairt, cétáin. Mná co firu innib, bid mó a  
 serc la firu indá serc a fer leo-som 7 beit a mná tar éis na  
 fer sin.  
 217. Trí ferlæ : .i. dardáin, áine, domnach. Mná co firu intib,  
 beittit na mná sin fo dígrad 7 beittit a fir dia n-éisi.  
 Satharn immorro is laithe coitchenn. Is comlíth dóib.  
 Lúan sáer do dul fri cach les.  
 218. Trí gníma rátha : fosta, féile, lobra. Fosta i n-árus, féile,  
 arná ebra góe, lobra hícce .i. lécud a lomartha i n-indligud  
 dar a fechimain.

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199 racht N	200 tri frisa N	mineistir N	flatha N
202 tri aranemiter rí N	203 ruini L	204 oslaice imraite N	
205 rannait fia comarbaoibh ( <i>sic</i> ) N	206 aide toil N	208 feili soingtes	
connamno N soithnges L	209 cetluthiche N	210 sottch- N	sothchaidh L
sognais L	212 doclata N	213 doingteas N	216 bandla N
at mna beit tara n-eiseiu N		217 aoine satharn nó domnach N	
innib N beidis N	218 om. ratha L	lubrai N	anarus N heibre góí N
lubrai ice .i. leacadh lomartha anindliged dar cenn feichiman N			

199. Three chains by which evil propensity is bound : a covenant, a (monastic) rule, law.
200. Three rocks to which lawful behaviour is tied : a monastery,<sup>1</sup> a chieftain, the family.
201. Three candles that illumine every darkness : truth, nature, knowledge.
202. Three things that constitute a king : a contract with (other) kings, the feast of Tara, abundance during his reign.
203. Three locks that lock up secrets : shame, silence, closeness.
204. Three keys that unlock thoughts : drunkenness, trustfulness, love.
205. Three inheritances that are divided in the presence of heirs : the inheritance of a jester, of a madman, and of an old man.
206. Three youthful sisters : desire, beauty, generosity.
207. Three aged sisters : groaning, chastity, ugliness.
208. Three well-bred sisters : constancy, well-spokenness, kindliness.
209. Three ill-bred sisters : fierceness, lustfulness, obduracy.
210. Three sisters of good fortune : good breeding, liberality, mirth.
211. Three sisters of good repute : diligence, prudence, bountifulness.
212. Three sisters of ill repute : inertness, grudging, closefistedness.
213. Three angry sisters : blasphemy, strife, foulmouthedness.
214. Three irreverent sisters : importunity, frivolity, flightiness.
215. Three reverent sisters : usefulness, an easy bearing, firmness.
216. Three woman-days : Monday, Tuesday, Wednesday. If women go to men on those days, the men will love them better than they the men, and the women will survive the men.
217. Three man-days : Thursday, Friday, Sunday. If women go to men on those days, they will not be loved, and their husbands will survive them. Saturday, however, is a common day. It is equally lucky to them. Monday is a free day to undertake any business.
218. Three duties of guarantorship : staying (at home), honesty, suffering (?); staying in one's residence, honesty lest he utter falsehood, suffering (?) payment, viz. letting oneself be stripped for an illegal action instead of the debtor.

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<sup>1</sup> 'The credence-table,' N., perperam.

219. Trí brothcháin rátha : éir[i]c nó thoguím fecheman no díthechte.
220. Trí húais rátha 7 aítiri 7 nadma .i. dul fri dénam dúine rí 7 daurthaige 7 choiri. Ar is úais do fir fine do thabairt fria céili.
221. Trí as anergnaid do neoch : slaide a eich ríana thigerna co salaig a étach, dul ina chocar cen gairm, a sírdéiesiu ina agaid oc caithem neich.
222. Trí bassa téchtaí : bass etir a assa 7 a ochrai, bass etir a ó 7 a berrad, bass etir chorthair a léined 7 a glún.
223. Cia mesam hi trebod? Maic mná méile, fieda menci, clemna ile, immat meda scéo fína : notchrínat, ní thormaiget.
224. Trí galair ata ferr sláinti : seola mná for mac, gríss bronngalair glanas broinn, gríss timgaire olc dia maith.
225. Trí fáilti coirmthige : immed 7 dúthracht 7 elathó.
226. Trí fognama ata messam dogní duine : fognam do drochmnái 7 do drochthigerna 7 do drochgobainn.
227. Trí ata ferr i tig : daim, fir, béla.
228. Trí ata messum i tig : maic, mná, méile.
229. Trí comartha tirdachta .i. immargal 7 immarbág 7 meraichne.
230. Cenéle amus : salanaig buale 7 buicc brodnai 7 éoin erchoille 7 seiche corad.
231. Cenéle dáileman : mórmenmnach meda, bolcsrónach brocóiti, itfa eserni, cúacroessach, donndabach, bolera paitte, abartach escrai, geir grainne, cranndretel cuirn.

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219 brocain N no no thognim L ditechta N dithechdi L  
 220 eiteri N nadmadh fri N 221 is ainergna N tri saineargnaidh M  
 slaige BN rena BMN sirdeicsin N sirdegsain BM caithium BM aeaitniem a  
 coda N 222 corrthair M 223 cidh is messa do trebad ni hansa N mic B  
 imad fianna noderinaid 7 nitoirmuigid BM imchiana (!) N nitormaiget N  
 224 seol N sceola (!) for fermac BM galar timargur olc do maith N timgaire B  
 di maith B do maith M 225 ealathaoi N ealado do neoch carthar BM  
 226 mesa N drochflaith B drochferann N 227 dam N 228 measum  
 bite a taig mic BM 229 imurcal imurbaid imraithne N imabad LBM  
 230 cenela BM buale om. BM earcaille M córadh M 231 cenela BM  
 metha H bolgsonach BM itfa eserne BM cuachroesach BM cuachroche-  
 sach H baite BM haiti H abarthach easgraidh M gearr grandai B grenn  
 graindi H crand rebartach H treiteal cuirnd M cuirnn L

219. Three pottages of guarantorship: wer-geld or a debtor's . . . or non-possession (?)<sup>1</sup>
220. Three things hard to guarantee and to become a hostage and to make a contract for: to go security for constructing the fort of a king, an oratory, and a caldron. For it is hard for a man of a family to be given with(?) his fellow.<sup>2</sup>
221. Three things that are undignified for everyone: driving one's horse before one's lord so as to soil his dress, going to speak to him without being summoned, staring in his face as he is eating his food.
222. Three lawful handbreadths: a handbreadth between shoes and hose, a handbreadth between ear and hair, a handbreadth between the fringe of the tunic and the knee.
223. What is worst in a household? Sons of a bawd, frequent feasts, numerous alliances in marriages, abundance of mead and wine. They waste you and do not profit.
224. Three illnesses that are better than health: the lying-in of a woman with a male child, the fever of an abdominal disease that clears the bowels, a feverish passion to check evil by its good (?).
225. Three welcomes of an ale-house: plenty and kindness and art.
226. Three services the worst that a man can serve: serving a bad woman, a bad lord, and a bad smith.<sup>3</sup>
227. Three things that are best in a house: oxen,<sup>4</sup> men, axes.
228. Three that are worst in a house: boys, women, lewdness.<sup>5</sup>
229. Three signs of boorishness: strife, and contention, and mistaking a person for another (?)<sup>6</sup>
230. Various kinds of mercenaries: . . .<sup>7</sup>
231. Various kinds of dispensers: . . .<sup>7</sup>

<sup>1</sup> Obscure and probably corrupt. Cp. § 139.

<sup>3</sup> 'bad land,' N.

<sup>2</sup> I cannot make out the meaning of *doberim fri*.

<sup>4</sup> 'an ox,' N.

<sup>5</sup> Or, perhaps, as in § 223, 'sons of a lewd woman,' only in that case we have no triad.

<sup>6</sup> Or, perhaps, 'slight or superficial knowledge.'

<sup>7</sup> As I could only offer unsatisfactory guess-work as a translation of these passages, I omit them altogether.

232. Trí as anso bís do accallaim .i. rí imma gabáil 7 Gall ina lúirig 7 athech do muin commairechi.
233. Trí as mó menma bís .i. scolóc iar légad a salm 7 gilla iar lécud a erraid úad 7 ingen iar ndénam mná dí.
234. Cetharda forná bí cose nó ríagail .i. gilla sacairt 7 cú muill-eórach 7 mac bantrebthaige 7 gamain gamnaige.
235. Trí húais dóib: dul ar rí g nó úasal nemid, ar is lethiu enech rí g aidbriud; dul fri cath, ar ní túalaing nech glinni fri cath acht rí g lasmbíat secht túatha foa mám; dul fri cim-midecht acht nech lasa mbí mug dóer. Secht n-aurgarta dóib: dul ar deoraid, ar drúth 7 ar dásachtach, ar díaraig, ar angar, ar éconn, ar esseconn. Imnedach dano cach ráth, ar is écen dí díanapud im cach ngell dobeir, aill riam, aill íarum.
236. Trí hamra Glinne Dalláin i tír Eogain: torce Dromma Leithe, is ass rochin 7 is dó-side forféimid Finn ní, co torchair imMaig Lii la aithech búí hic tírad, ut dixit Finn:  
Ní mad biadsam ar cono. ní mad riádsam ar n-echa tan is aithechán átha. romarb torce Dromma Letha.  
Míl Leittreach Dalláin, cenn duine fair, dénam buile gobann olchena .i. ech usci robói isind loch i tóeb na cille, is hé dochúaid ar ingen in tsacairt co ndergene in míl frie. Dam Dili in tres ingnad. Asind loch cétna táinic a athair co ndechaid for boin do búuib in brugad robói i fail na cille, co ndeirgenai in dam de.

232 ansom (andso H) do agallaim bís BHM rí g M cumairce N a chumairei H 233 trede BMHN scolaigi N scolaidi H iar lecan a eri uada H iar leccad a arad uad N 234 fornach bi BM ná BM gamnaidhe M 235 nemi N it lethai L lethe N aidbriu N tulaing N glinde N acht nech laisimbiad N fo mammi N cimbidheacht acht nech lasambiad mogh daor diles N dasacraig N imnedach dono cech raith N imní dano L dianapad N dobeir N 236 as as rocin N forfeimdi N Muig Hi N Muig Hith H. 1. 15 ma biasam N ma riadsim ar n-eacha N ricsam andechi L Lethæ N Leithi L ase docoid N fria N isin N co nderrna an dam fria N

<sup>1</sup> Literally, 'who has doffed his (boy's) clothes.'

<sup>2</sup> I do not understand the force of *dóib*, 'to them,' either here or below after *secht n-aurgarta*.

<sup>3</sup> Now Glencar, six miles to the north of the town of Sligo.

<sup>4</sup> The territory of the Tir Lí, west of the river Bann.

<sup>5</sup> The oxen of Dil, daughter of Míl or Legmannair, are mentioned in the Dindsenchas, No. 44 and 111 (Rev. Celt. xv.).

232. Three that are most difficult to talk to: a king about his booty, a viking in his hauberk, a boor who is under patronage.
233. Three whose spirits are highest: a young scholar after having read his psalms, a youngster who has put on man's attire,<sup>1</sup> a maiden who has been made a woman.
234. Four on whom there is neither restraint nor rule: the servant of a priest, a miller's hound, a widow's son, and a stripper's calf.
235. Three hard things<sup>2</sup>: to go security on behalf of a king or highly privileged person, for a king's honour is wider than any claim; to go security for battle, for no one is capable of any security for a battle save a king under whose yoke are seven tribes; to go security for captivity, except one who owns a serf.

Seven prohibitions: to go security for an outlaw, for a jester and for a madman, for a person without bonds, for an unfilial person, for an imbecile, for one excommunicated. Troublesome moreover is every security, for it is necessary for it to give sudden notice as regards every pledge which he gives, now beforehand, now afterwards.

236. Three wonders of Glenn Dallan<sup>3</sup> in Tirowen: the boar of Druim Leithe. It was born there, and Finn was unable to do aught against it, until it fell in Mag Li<sup>4</sup> by a peasant who was kiln-drying. Whence Finn said:

“ Not well have we fed our hounds,  
 Not well have we driven our horses,  
 Since a little boor from a kiln  
 Has killed the boar of Druim Leithe.”

The Beast of Lettir Dallan. It has a human head and otherwise the shape of a smith's bellows. The water-horse which lived in the lake by the side of the church cohabited with the daughter of the priest and begot the beast upon her.

The Ox of Dil<sup>5</sup> is the third wonder. Its father came out of the same lake, and went upon one of the cows of the landholder who lived near the church, and begot the ox upon her.

237. Trí hamra Connacht : lige nÉothaili 'na thrácht. Comard hé frisin trácht. Intan atraig in muir, comard hé fria lán. Dirna (.i. cloch) in Dagdai, cia fochertar im-muir, cia berthair hi tech fo glass, dodeime a tiprait oca mbí. In dá chorr i n-Inis Cathaig, nocha légat corra aili leo inna n-insi 7 téit in banchorr isin fairrgi siar do duth, co tóet cona heisínib essi 7 nocon fagbat curaig eolus cia airm in doithi.
238. Trí luchra ata mesa : luchra tuinde, luchra mná bóithe, luchra con foléimnige.
239. Cisne trí ana soitcedach? Ní handsa són. Immarchor erlam, cuirm cen árus, cummairce for sét.
240. Trí maic beres genas do gáis : gal, gart, gaire.
241. Trí airfite dála : drúth, fuirsire, oirce.
242. Trí ata ferr do flaith : fír, síth, slóg.
243. Trí ata mesa do flaith : lén, brath, míairle.
244. Ceithre báis breithe : a breith i ngó, a breith cen dílse, a breith cen ailig, a breith cen forus.
245. Trí adcoillet gáis : anfis, doas, díchuimne.
246. Trí muine ordain : delb cháin, cuimne maith, creisine.
247. Trí muime menman : sotla, suirge, mesce.
248. Cetheora miscene fatha : .i. fer báeth utmall, fer dóer dímaín, fer gúach esindraic, fer labor dísceoil ; ar ní tabair labrai acht do chethrur : .i. fer cerda fri háir 7 molad, fer coimgni cuimnech fri haisnéis 7 scélugud, brethem fri bretha, sencha fri senchas.
249. Trí dorcha in betha : aithne, ráthaiges, altrom.

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237 comaird i frisin lan N focerda a muir no cia bertar N no do deime no dogeibter a tibraid oca mbid N do nó todeime L corr N chuirr L Ceitig N leigitt N do doich N heisenaib eisib 7 nochan fagbuid N eolus om. L hairm in doich N 238 om. LHBM luchra duine H<sup>1</sup> foléimnigh N 239 a tri N 241 druith H<sup>1</sup> 242 adda H<sup>1</sup> 243 adda H<sup>1</sup> ada N 244 disle H<sup>1</sup> disliu N 245 a tri N ainbhfes H<sup>1</sup> duas H<sup>1</sup> 246 ordan H<sup>1</sup> chaoin H<sup>1</sup> 247 socla .i. sochlu H<sup>1</sup>

<sup>1</sup> Cf. § 197.

<sup>2</sup> Cf. § 91.

<sup>3</sup> i.e., who has nothing worth hearing to say.

<sup>4</sup> See a similar passage in Ancient Laws i., p. 18, and in the tale called, 'The Conversion of Loegaire to the Faith' (Rev. Celt. iv., p. 165).

<sup>5</sup> i.e., uncertain what will come of them.



237. Three wonders of Connaught: the grave of Eothaile<sup>1</sup> on its strand. It is as high as the strand. When the sea rises, it is as high as the tide.  
 The stone of the Dagda. Though it be thrown into the sea, though it be put into a house under lock, . . . out of the well at which it is.  
 The two herons in Scattery island. They let no other herons to them into the island, and the she-heron goes on the ocean westwards to hatch and returns thence with her young ones. And coracles have not discovered the place of hatching.
238. Three worst smiles: the smile of a wave, the smile of a lewd woman, the grin of a dog ready to leap.<sup>2</sup>
239. What are the three wealths of fortunate people? Not hard to tell. A ready conveyance (?), ale without a habitation (?), a safeguard upon the road.
240. Three sons whom chastity bears to wisdom: valour, generosity, laughter (filial piety?).
241. Three entertainers of a gathering: a jester, a juggler, a lap-dog.
242. Three things that are best for a chief: justice, peace, an army.
243. Three things that are worst for a chief: sloth, treachery, evil counsel.
244. The four deaths of judgment: to give it in falsehood, to give it without forfeiture, to give it without precedent, to give it without knowledge.
245. Three things that ruin wisdom: ignorance, inaccurate knowledge, forgetfulness.
246. Three nurses of dignity: a fine figure, a good memory, piety.
247. Three nurses of high spirits: pride, wooing, drunkenness.
248. Four hatreds of a chief: a silly flighty man, a slavish useless man, a lying dishonourable man, a talkative man who has no story to tell.<sup>3</sup> For a chief does not grant speech save to four: a poet for satire and praise, a chronicler of good memory for narration and story-telling, a judge for giving judgments, an historian for ancient lore.<sup>4</sup>
249. Three dark<sup>5</sup> things of the world: giving a thing into keeping, guaranteeing, fostering.

250. Trí urgarta bíd: a chaithem cen altugud, a chaithem d'éis óiged, a chaithem réna thráth cóir.
251. Cetheora aipgitre gáise: ainmne, somnath, sobraid[e], sothnges; ar is gáeth cach ainmnetach 7 sái cach somnath, fairsing cach sobraid, sochoise cach sothengtha.
252. Cetheora aipgitre báise: báithe, condailbe, imresan, doingthe.
253. Teora sírechta flatha: cuirmthech cen aisnéis, buiden cen erdonail, dírim cen chona.
254. Trí indchoise ordain do duine: .i. sodelb, sáire, sulbaire.
255. Trí gúala doná fess fudomain: gúala flatha, gúala ecalse, gúala nemid filed.
256. Trí féich nach dlegar fail: féich thíre, duilgine achaid, argius aiste.

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250 haurgartho N <sup>1</sup>	hurgairt HM	hurghairrthe H <sup>2</sup>	d'aithli aidead H
cóir om. NH <sup>2</sup>	iarna cóir M	251 somna sobraicch H <sup>2</sup>	sobés N
soingthes H <sup>2</sup>	somnoigh H <sup>2</sup>	farsigh [leg. farsing]	.i. sgaoiltech H <sup>2</sup>
253 airdanail N	erdanail N <sup>1</sup>	254 a tri ina coisceadh ordan M	suirbire H
255 dana H	fodhomain M	256 nat eple fail M	aichid M argius H

250. Three prohibitions of food : to eat it without giving thanks, to eat it before its proper time, to eat it after a guest.
251. Four elements<sup>1</sup> of wisdom : patience, docility, sobriety, well-spokenness ; for every patient person is wise, and every docile person is a sage, every sober person is generous, every well-spoken person is tractable.
252. Four elements<sup>1</sup> of folly : silliness, bias, wrangling, foul-mouthedness.
253. Three tabus of a chief : an ale-house without story-telling, a troop without a herald, a great company without wolf-hounds.<sup>2</sup>
254. Three indications of dignity in a person : a fine figure, a free bearing, eloquence.
255. Three coffers whose depth is not known : the coffer of a chieftain, of the Church,<sup>3</sup> of a privileged poet.
256. Three debts which must not be neglected:<sup>4</sup> debts of land, payment of a field, instruction (?) of poetry.
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<sup>1</sup> Literally, 'alphabets.'

<sup>2</sup> This triad has been wrongly read (*faisere* instead of *faisneis*) and rendered by O'Grady in his Catalogue of Ir. mss. in the British Museum, p. 91.

<sup>3</sup> "Die Kirche hat einen guten Magen," Goethe, Faust.

<sup>4</sup> 'Which do not die by neglect,' M.

## GLOSSES AND NOTES

1. Gloss in H. 1. 15 : oir gurab innte do bhí suidhe príomhaigh Éirenn.
2. .i. ordaighecht nó ord uaisle nó airechas .i. arduaislighecht tre adhlucedh na ríogh inte 7 na naoimh.
4. .i. serc Éirenn ó annsacht cháich uirre tre Muire na nGaoth .i. Brigid.
5. .i. naomhacht tre naomaibh, nó foghlum sruth .i. saoi-raith.
7. .i. feronn buird ríogh Éirenn.
11. .i. tre cáich innte nó tre n-iomad taisi innte.
13. .i. eircille ar grádhuibh dar ndóigh fa tuarasdul giolla foic[h]le, nó tuarastail.
14. .i. liodáin do gnáth.
15. .i. ealadhna mór ann 7 senchaoi fesa na sen.
16. .i. a n-iomat breithemhuin, nó cúirt, nó sgol féinechuis ann.
17. .i. ó iomad scol innte.
18. .i. aoibnes nó conách nó er tír fo sliocht Éireann.
19. .i. ag guidhe ar gach duine.
20. .i. tre leigen Temhrach. This refers to the curse pronounced by Ruadan, the founder of Lorrha, against King Diarmait and Tara.
22. .i. cairedh inte. St. Feichin, the founder of Fore, was famous for the austerity of his devotion. 'He used to set his wretched rib against the hard cell without raiment,' says Cuimmine in his poem on the Saints of Ireland (*Zeitschr.*, I., p. 63).
24. .i. diamharracht nó aon ar anacht nó gloine.
25. .i. luathghaire a mBreifne.
26. .i. grádh Dé.
28. .i. áit comhnuidhe.
30. .i. cill as mesa do cheallaibh nó béim aithesach nó ceall dáir.
31. .i. genmnacht.
32. .i. léime tara do tugsat.
33. .i. bailte bodaich.
34. trí clothra .i. coimhthineoil cluacha nó uirdherca.
36. Dún Sobairchi and Dún Cermna are, according to tradition, the oldest stone forts in Ireland, having been built by Sobairche and Cermna, who divided Ireland between them, about 1500 B.C., the former placing his dún in the extreme north, the latter in the extreme south on the Old Head of Kinsale.
37. Sliab Cua (or, by eclipse after the neuter *sliab*, Gúa), 'the hollow mountain,' or 'mountain of hollows' (*cúa* = Lat. *cavus*), the native name for the Knockmealdown mountains on the borders of Tipperary and Waterford.
42. Derec Ferna was demolished by the Norse in 930. Hennessy, in a note on the entry in the AU., says that it is supposed to be the cave of Dunmore, not far from the city of Kilkenny, but adds "apparently on insufficient evidence."

44. *i. ionadha dona no nembchonáig.* Here we get the only gloss in L. Bangor is said to be unlucky, "because of its having been destroyed so often." It was frequently plundered by the Norse during the ninth century. As to the kingship of Mugdorn Maigen (now Cremorne barony, Co. Monaghan), it certainly was an ill-fated dynasty. Of the sixteen kings of this tribe who are mentioned in the Annals of Ulster, ten were put to death, of whom one (Suibne) was slain by his own brothers, while two brothers, Gilla Ciaráin and Máelmuáid, were slain within the same year (1020), the latter after having been king for but one day.

45. Beyond the fact that the three tribes here mentioned belonged to the *aithech-thuatha* or rent-paying tribes, I know nothing to throw light on the triad.

51. In Harl. 5280, p. 75a, marg. inf., *Druimm nDrobeoil* is said to derive its name from a horse called Drobél. (*Ech Dedad .i. Drobél a ainm diatá Druim nDrobeoil.*)

56. Here H. has the absurd etymological gloss *futhairbhe .i. fothirbhe .i. tír mhaith na mbeo, nó ferann maith.*

60. *Léim Congcoluinn i gcondae in Chláir.*

64. *.i. miodhchonách duine. Suighe cumhang .i. deireoil.*

65. *iarmar cléithe .i. salchar na cléithe d'fágghail a bferann. drithlennach .i. firthain anuas nó linn thríd.*

66. The first two items occur also in the list of proverbial sayings addressed by the Wizard Doctor to Mac Conglinne (*Aisl. Maic C.*, p. 73), with the significant variation that 'a veteran in the abbotship' has become 'a veteran in the bishop's chair,' showing that the 'Vision of Mac Conglinne' was composed at a time when the diocese had superseded the old monastic constitution. As to the 'drop upon the altar,' though O'Neachtain's gloss explains it as 'rain' (*bainne .i. fer[th]uinn anuas*), the Rev. Mr. O'Sullivan has furnished me with a much more likely explanation. He thinks it refers to the spilling of the consecrated wine from the chalice, which is considered a most unfortunate accident. No one but a priest is allowed to touch or remove it.

71. *.i. trí donais mhic bodaigh. re óigthigerna .i. re duine uasal. for thascar rígh .i. céimionnadh móra do ghlacadh air (!) .i. do thabhairt uaidhe do striopach (!) .i. do thocaidhibh nó ar son gatuigeachtadh.*

72. *targha .i. tineol no cruinnugadh .i. malairt ferainn mhaith ar dhroch-feronn.*

74. *haonaighe nesairte .i. eisert .i. bochtain lag. gan airdhe .i. gan comhartha nó arra aige le gcennocha ní.*

75. *caol srithide a foilleirb .i. an sreab bainne da chrú .i. soidech. .i. fochan an gheamhair. for tuinn .i. faoi an cennar chroichin. .i. ag denamh druith-nechuis.*

76. *dorn daimh .i. cos ag treabhath.*

77. *mes .i. ó laimh. tomharas .i. ó súil. cubbus .i. óna coimhesa .i. coimhfiosa.*

79. *eadruidh .i. adhaltraigh. cluithe .i. clesuighes. céilighe .i. cuairt.*

80. *maoin .i. tabhartus d'faghail uaide.*

81. dognas .i. nembghnas. diomaoince .i. díth maoine .i. do chuid do bhuaín dhíod.

83. troich .i. do gerrsaoghul. Cp. *Aisl. Maic Conglinne*, p. 71, 20.

84. áine la daor .i. saidhbrios ag daor neimhnidh .i. aithíoch nó fer gan senchus. doidheilbh .i. duine grán[n]amh.

85. bó bennach gan eas .i. sreibh nó bainne. tothacht .i. gan tábhacht faoithe .i. tochus.

86. áibhle .i. splanga lasta gráda. aladh .i. bésa maith.

87. .i. trí ní curthar a ttaisce ara ccurtar caithemh. mná .i. taisge.

88. teidhe (*sic*) .i. aonaigh.

89. Seghaine .i. caomba nó scímbe. fáthrann .i. rann fáthach. adhbhann trí ciuil do seínimh duine eile. berradh .i. eolus berr[th]a nó do bherrath go des. These three accomplishments were united in the person of Mac Díchóeme, the barber of King Eochaid with horse's ears (*Otia Merseiana*, III., p. 47), and in Donnó (*Three Fragments*, p. 34, and *Rev. Celt.* 24, p. 44).

90. cluiche tenn .i. súgradh ten[n]. abhacht go n-aithis .i. súgradh le masla do thabairt.

91. .i. iar n-ealó óna fer féin. foileimnighe .i. chum do gerrtha .i. iar leigion sealga uaithe.

92. foghlada .i. gadaighe.

93. .i. trí haonarain is ferr ioná iomad. .i. begán do chaint mhaith. .i. ag ól fheadha nó sec[h]na imresain.

94. bróna .i. hamghaire. .i. deglaoch nach sáiseocha cách. .i. ga nderna ina ainim munath sásaigh[th]e é.

95. .i. faoi ndéntar magaid. lonn .i. fergach. éataigh .i. eudmhar. díbhach .i. doichleach.

99. gretha .i. garrtha. .i. gáir ag fodhail a mbídh. grith suidhe .i. chuman[n] bhídh. .i. ag éirge ón mbiadh.

101. .i. postaidhe fir boigeichta .i. boiggníomh. imgellad .i. síor-c[h]ur geallta. iomarbhagh .i. comórtas. imresain .i. conspóidedha.

103. luirge .i. a bhata nó a mhná (lorg .i. ben, abhall, laoch, leo, arg).

104. da maoidhemh air féin gan nech da chur cuige.

105. os fochedr a congan .i. fiadh chuire de a benna.

106. sceinbh .i. ionadha baoghlacla dochum sceinm do chur i neach nó ionada secunamhla.

107. allabair .i. mac-alla nó iollabhar is gnáth a bhfod ó neach.

109. labra .i. iomad cainte. aimbíodhna .i. nembgloine.

110. toa .i. bailbhe .i. éistecht. eiscis .i. escuidhecht. iodhna .i. glaine.

112. moladh iar luag .i. cennach tabhairt ar moladh.

113. .i. imthecht gion nach bhfédann tú imthecht. .i. ní do thabhairt uaid na mbia agat. .i. gen go bfédann tú a dhénamh.

114. .i. senchailloch triudhach casachtach ar aondhacht ann. .i. amhail cullach le buille ar choin, ar chat, ar mhada. .i. gach gránna síobharrtha 'na ghiolla.

116. .i. a n-onoruighther nó uaislighther. .i. pluce ag síneadh a beoil. righe a bhronn .i. a bhuilg.

117. círmairé .i. fer dénta na geior. dichetal for otrach .i. adhbhal-cantainn le rosg nó orrtha. go rothochra .i. go docuiredh.

118. dlughughadh .i. cnesughadh. freiscre .i. friscaradh gan sergadh. lúth tar luaithrenn .i. for a tighibh nó templuibh .i. rennaigheacht do cuireadh sa luaith. béim fo chumas .i. buille a coimhmheiseamnuighe féin.

119. dighalra .i. leighios iomlán na ngalar. diainmhe .i. gan ainíomh d' fágail iar genedhuibh. .i. coimhfécsin nó fíoradharc.

120. .i. bior dobheir sásadh as gach ní rachad fair.

121. caer comraic .i. raed cruinn go ccomtharrachtain d'iomat dath ann. fleath for faobhar .i. faobhar for faobhar.

122. cruitire .i. cláirseoir.

125. comar .i. docum treabtha nó coimhghélsine.

131. truime .i. tromdhacht. toice .i. saidhbhres. talchaire .i. toil charthanach ag gach duine do.

132. .i. trí neithe aiséisi an doconáigh.

133. tlás [.i.] doní an trosgadh an duine tláit[h].

135. .i. enapáin mísenamhla nó nemhconáigh.

139. trí brothc[h]áin rátha .i. trí neithe breithemhnuighther nó caoinbherthar ar antí théid a ráithiges nó a n-urrugas. roitioc .i. focaidh na fiacha. rosiacht .i. éigíon do nech do leanamhuin. rothocht .i. 7 mionnughadh 'sa gcúis.

140. tugha go bhfóidibh .i. fóide os toighe ar tech. imme go bforghnagare (sic) .i. fál 7 fíoriongaire maille ris. .i. go ngoradh gér cloch a ndiaigh gortath na hátha.

141. trí fáilte go n-iarnduibhe. fer gaide .i. an tan bhíos da chrochadh. .i. doní faisnéis.

142. tulfeaithe (sic) .i. drúis .i. toil féithe. dulsaine .i. cáinedh no cáin-seoireacht.

143. grís .i. imdhergadh. rus .i. roífios. ruceaidh .i. aneroidhe.

145. nua corma .i. braitlis.

146. móaighthe .i. médaighthe sochair do neoch.

147. teine a lucc (!) .i. [a] tteallach. næ la fer calaigh (!) .i. naomhóg, coite, bád, long, do dhuine le purt.

148. aithgionta .i. neithe dobheir aithghin tarais no aithgini uatha. nes gabhann .i. mála cré.

149. .i. neithe ann a ttabhair neach iomarcaith naith 7 nach iadhann díslé orrtha ó nech dar ben iad. iarraid mic .i. luach oileamhna.

151. aurnadhma .i. pósta.

153. .i. trí cúisi nach básaighenn d'faill do dhénamh umpa iad eibiulait .i. básaighenn. dochraidhe .i. duine díochairdigh.

155. slabhra .i. imdhergtha .i. pecughadh le mnái neich gan coibhche do dhíol ionnta, nach gennuighther le airnéis nó éiric do díol ionnta. .i. coimhéigniughadh do rígh.

156. turbhadh .i. cairde d'iarraigh da ccur amach .i. da ttabhairt amach. .i. da athair tar éis altroma. .i. tar éis anbhail do dhénamh a thabhairt da sealbhaightheoir. .i. braighe do thabhairt as láimh le comhall síotha.

157. .i. taisce do fuígfíthe ag égiallaidh. .i. do fuígfíthe ag duine mór. aithne foirmeda .i. do fuígfíthe gan aithne do thabhairt go cinnte i cumhdach acht go héccinte air.

158. dorenathar bí .i. nech eirighther no hiocthar le beo do thabhairt da genn. fidnemed .i. coill ar a bhfuil neimhsenchus nó atá da geumhdach la huasal.

159. Trí ná dotoing ná fortongar. angar .i. mac ionghar nach bhfoghann da senoir do réir a dhualgais.

160. athchumas .i. do ghlacadh orra na athchomhasan (no do thabhairt daibh) (.i. ar a ceile).

161. .i. nach teighther faoi a bhfuigheall .i. a mbreitheamnuis. .i. cia do bheithdaois glic. fer adgair (.i. cu rios fios ort) agas adghairther (.i. an fer ar a geuirther fios) agas ro crenair ria breith (.i. agas cennuighther mar breithemh le brfb le haghaidh breithe).

162. aitide .i. aonta. ainbhfaitches.

163. Trí fo imrime ná dleagaid (.i. imthechta amhuil ar marcúighecht) dire (.i. dire enecluisse). toxal .i. tócebhail agus ag dénamh athghabála.

164. duilchinn.

165. Trí naoill .i. luighe nó mionna nach cóir mhionnughadh 'na n-aghaidh. fir mairb .i. do bheith le bás go cinnte. ditire .i. do thréig a thír .i. do chur cúram an tsaoighil de.

166. .i. céimionna mhilleas an tuaith le bréig.

167. renus a dheis .i. a dhúthaigh nó a feronn .i. bodach é 7 ní bhfuil ced sencuis air.

168. For comberat H<sup>1</sup> has conrannat. dainntech .i. gremannach nó buailtech.

170. feichemhnas .i. lucht tagartha nó oifce na bhfeithemhan. toisc. leimim. eicsi .i. muna foghluma.

171. aradgeallad. breithemhuin .i. fuasglais neach.

172. urfogradh .i. air ar coir miothaitnemh. ael coire .i. ag tógbhail feola coiri. fiodhbhaigh gan tseinm .i. meileg gan semann no thairn[g]e da chengal. ord ghabhan[n] gan dinesc gan tairn[g]e annsa bpoll .i. díon ina eis.

173. fotha utmhall gan eolus .i. bunadhas gan forus acht haimhnech, utmhall .i. roluath.



174. soadh fri fiadnaib .i. iompodh a n-aghaidh na bhfiadhan do haondaighe.
175. breithemh gan fuasna .i. techt 'na aghaidh. eidirchert gan éaccnach .i. breithemhnas gan idhiomradh 'na dhiaigh. comha gan diubhairt .i. gan bhreith do bhreith le caomhna nó gan leatrom aonroinn.
176. Trí tonna gan gaoise .i. do chuireas anfa ar ghaois .i. gliocas.
177. fostadh .i. foisdinecht. gairde .i. athchumairecht.
179. .i. cúisi far cóir mioscuis don urlabhra. dlúithe .i. ar muin a chéile.
180. fostadh .i. na tengan 'na sost. airnbertais .i. ag dénamh 7 ag ordughadh gach neithe mar as dú.
182. maise .i. bregha. clithighe .i. bheith clithar.
183. trí ná dleaghaidh díre .i. truaighe nó comairce. .i. calaighes ó flaith. agas file .i. ó eglais (!).
184. .i. trí hanlain[n] chrosta don othar. each .i. feoil eich. muir .i. míl mhoir .i. cointinn ar cointinn.
186. Instead of *forsnaidm*, H. 1. 15 has forran .i. firbrised.
187. sobhraidhe .i. brígh maith nó láidir.
188. ír .i. fer[g].
189. sam (*sic*) .i. anmhuin go socair. tua .i. socht nó éisteacht. imdhergadh .i. gríosadh nó náire.
190. mórt[h]a .i. mórtacht. maise .i. maisech lais féin. maoine .i. a mhes gurab maoineach é.
191. forindet .i. doní faisnéis ar in umhal. dinmhe .i. díth inmbe.
192. faicse (*sic*) .i. meabair maith. fáthaidhe .i. bheith foghluma fáith-chialluigh.
195. fuasnadh .i. imresan.
196. cach ndagferas .i. gach feidhm nó gníomh iomlán nó feramhuil.
197. serbha .i. goid.
198. .i. docuircs chum siubhail iad fainealca. ingreim .i. do slad nó da gerechadh. dola .i. da ngremughadh. domata .i. boichteacht.
200. fine .i. iomad fine nó móirmhes an fine.
202. fornaidm ruirioch .i. ríogha eile congabhail faoi. roimhse .i. roimhes nó torad mór ina flaith.
203. tua .i. bailbhe. dochta .i. éisteacht (!).
204. tairisamh .i. coimhniughadh alfaire neich.
205. .i. i bhfiadhnuise na geomharcadh. .i. daoine gan chéill .i. daoine ag imthecht le gaoith.
207. éitche .i. gráinche.
208. soingthes .i. urlabhradh mhaith. connamhna .i. coma degmhana nó de[g]mianadh.

209. luinne .i. fergaighe. cétludche .i. cédluath ghaire. tairismidhe .i. iomarcraídh griaidh da chur a gcéill .i. tairismidhe.

210. sognas .i. goma maith le a ghnáthugadh. soicheadh .i. go goma soicheadh nó luathghairech.

211. .i. trí 'ga mbíonn elú maith. trebaire .i. gliocas. rathmaire .i. rath mór do techt air nó bhfas fair.

212. dochlataid .i. miocluid. laxa .i. faillidhe. prapcailte .i. a bheith cruaidh 7 luath .i. bheith cailte anna chuid go luath.

213. ecnach .i. ithiomradh. doingthes .i. droichtengadh.

214. deirmiten .i. athairmhidin. easpata .i. diomhaoinis.

216. .i. trí laithe as sona do mhnáibh pósta. mná go flora .i. mná do thabhairt chum pósta. .i. biadh na mná beo 'na ndiaidh.

217. fri gach leas .i. gach neithe bhús leas dó.

218. rátha .i. urradha. fostadh .i. comhnuidhe. féile .i. náire. lomradh .i. ag lomairt ag díol fiachadh. fostodha a n-arus .i. comhnuidhe a bpriosún lomradh íce .i. da lomairt féin ag díol fiachadh nó fulang é féin do lomradh do réir dlighe .i. leigen lomarda an dlighe dar cenn feichemhan.

219. eiric no toghniomb feichemhan (.i. an t-íoc do dhénamh darcenn a bhíodhbha) no dithecht.

220. .i. trí neithe as anfae (leg. ansa) nó as doiligh dhaibh. .i. dol a n-urru-dhas dún righ do dhénamh, decair sin. coire .i. coire longan. .i. do thabhairt an urrudhas re cehtar doibh sin aroile do dhénamh.

221. trí as ainer[g]na (.i. neimhealadhanta) do neach. .i. no go salaighenn a eudach do scarduibh.

222. ochradh .i. alt. berradh .i. mullach a chinn.

223. mic .i. iomad mac. mná .i. iomad ban. méile .i. amadan. cleamhna ile imchiana .i. iomad clemhnas a gcéin. notcrionad (.i. dibrid) agus ní thormaighid (.i. ní mhédaighid a tighes).

224. seol mná for mac .i. luighe seola. gris bronn .i. tesuighecht. galar tiomargar olc .i. togbhus an t-olc 7 fágghus an mhaith 'na háit féin.

225. .i. gar cóir fáilte rompa, no dobheir an fáilte a tigh fleadh im duthracht 7 ealatha .i. ealadha do thaisbeana[dh].

227. daimh. bealai .i. tuadha, biail.

229. tiordhachta .i. tuathamhlacht no bodamhlacht. iomargal .i. ime ro mheraighe focal. iomarbhaidh .i. comartus gníomh. meraigecht .i. mire.

230-231. omitted in H. 2. 15.

232. rí ima gabhail .i. im geall nó chreich. aithech do mhúin coimeirce .i. bodach ar a mbeith dhó ar coimeirce, nó tenn ar chúl aige.

233. .i. scolaire iar geriochnughadh a leighen .i. iar leagha nó egluisech iar ndénamh ornaidhe. iar leaccad a araidhechta uadh .i. iar ceriochnughadh a term a nó aimsire.

235. trí huais doibh .i. gar doilge doibh. .i. a n-urrdhas ar righ, ar esbog do bhrigh a leithe eneaclann an righ, nó inté atá na cronughadh ann. dul fri cath .i. dul a n-urrughas le cur catha. fri cimidh .i. dul a n-urrughas le brughaidh nó le siothcain. .i. secht neithe crosta donté rachadh a n-urrughas orra. dol ar dheoruighe .i. dol a n-urrughas. ar diaraigh .i. gan árus no coimhnaidhe aige. ar druith .i. duine gan céill. ar dhiaraigh .i. nach feidir árach air. ar angar .i. mac iongar. ar escecong (!) .i. senoir iar ndul a chéille uaidh. imnedhach dona gacha ráth (imsníomhach go fírinnech gach urrughas díobh sin). .i. fulang dianbhás no dianollmhughadh no urfogra fa gach gealla dobheir aill ria n-aill iaromh .i. mionna a n-aghaidh mionn an fir oile .i. nach decha sé a n-urrudhas no le díola.

236. ag tioradh .i. ag goradh arbha.

238. luchra .i. gaire nó genamh.

239. .i. cia hiat na trí sonais dogheibh an duine sonadh? Ní handsa son .i. ní hainbhfesach misi ar sin. iomarchor .i. iomchar. cuir m gan ára .i. deoch gan tech aige. .i. ar an tslighe go teghmaisech.

240. gaire .i. gaire maith.

241. .i. do ní oirfide nó comhluadar i gcomhdáil. druith .i. amatán. foirsire abhlóir nó ursoire. oirec (*sic*) .i. mesan nó cú beg.

243. léan .i. amhgar. brath .i. ar comarsan.

244. a breith a ngó .i. gúbreith brégach. gan disle .i. faoi omhan gan árach. gan ailic .i. gan hailche 'na timchioll .i. rosg 7 fasach.

246. duas .i. droichfios.

247. socla (*sic*) .i. sochlú. suirge .i. le mnáibh.

248. .i. ceitheora da ttugann flaith mioscais nó nemhdhúil. baoth .i. leamh. uttmhall .i. roluath. fer labhar disceoil .i. labharrach cainntech gan sceol aige. fer coimhghne cuimhnech .i. go caoimhegna 7 cuimhne senchusa.

251. somna .i. so-omhnach .i. so-eglach (!). sobraicech .i. sobríoghach.

252. condailbhe .i. bágach nó leathtaobhach. doingthe .i. doitenguighe.

253. trí sirrehta fatha .i. suthainghesa nó neithe bhíos toirmisc ar uasal. .i. fheadha gan ealadha da faisnéis. .i. cuitechta gan donail píobaire 'na tosach.



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## GLOSSARY

- abartach**, from *abairt*, *practice, feat*, a. *escrai* 231.
- abucht** (*abocht, abacht*) a *joke, jest* 90.
- adbann** a *strain of music* 89. With *prothetic f.*, *fadbann*, *ib.* N.
- ad-coillim** *I destroy, ruin* 245.
- ái** a *cause*, n. pl. *ái* 153, 174.
- áibne** f. *delightfulness* 23.
- aighe** m. a *pleader, counsel*, *dag-a.* 178.
- ailbéim** n. a *reproach* 30.
- áilde** f. *beauty* 206.
- aill** . . *aill once . . again, now . . now* 235.
- ainchess** *bodily pain*, acc. *cen ainchiss* 119 (*ainces* N).
- ainmne** f. *patience* 192, 251, dat. *ainm-nit* 143 (*ainmnet* N).
- ainmnetach** *patient* 174, 189.
- airberntas** (*airnbertas*) m. (?) 180, 181.
- airbert** a *using, employing* 178.
- air-gorad** a *scorching* 140.
- airisiu** a *narration, tale*. *cétna airisiu*, *Cóir Anm.* 80. n. pl. *airisena* 102, 125.
- airmed** a *certain dry measure* 138. *Corm. Tr.* 68. *airmed*, i. *tomus*, 4, 3, 18, 70<sup>a</sup>. *dorat do Patraic in n-airmid mini*, *Trip.* 186, 9.
- aithech-borg** m., **aithech-port** m. a *rent-paying town* 33.
- aithne** n. (*later f.*) a *deposit* 87, 157, 249; *aithne salainn* 87 L.
- alaig** *behaviour, demeanour* 86.
- all** n. a *rock*, n. pl. *tri all* 200.
- allabair** an *echo* 107; *O'Dav.* 144.
- ana** *wealth* 147, 239.
- áne** f. *agility, deftness, skill* 84.
- an-ergnaid** *undignified* 221.
- an-faitches** m. *carelessness* 162.
- an-fiad** a *bad welcome* 70.
- an-gar** *unfilial, impious* 159, 235.
- an-idna** f. *impurity* 109.
- an-richt** m. a *misshapen person* 84.
- antrenn** *rough ground*, gen. *antreinn* 147.
- apaig ripe** 68.
- ar-cuillim** *I destroy, ruin* 184; verb-noun, gen. *aircaillti*, *ib.* (N).
- ard-nemed** m. a *high dignitary* 157.
- árech** (*árach*) (1) a *tie, fetter*, gen. *cú áraig* 168; (2) a *bond, surety*, acc. pl. *cen áirche* 74; *cin gealladh*, *cin airge*, *Laws II.* 78, 4.
- argius** *instruction* (f), a. *aiste* 256. Cf. *feimac fri ré na argaisi*, *Laws v.* 364, 17.
- aroslicim** *I open*, *aroslicet* 204.
- árus** *residence, habitation* 218, 239.
- ata** *which are* 68, 69, 75, 76, &c.
- ataid** (?) 181.
- ath-chommus** m. *renunciation of control or authority* 160.
- athchosan**, better **athchomsan** (*later achmusan*) a *complaining* 98; *tossach augrai athchosan*, *LL.* 345<sup>b</sup>18.
- augra strife** 213.
- aupthach venesicus** 185.
- aurla** (1) a *long lock of hair*, i. *ciab*, *Corm. Tr.* 166; (2) a *person wearing aurla*, a *serf* (?); *mac aurlai* (*erlai*) 152.
- báithe** f. *foolishness* 252.
- banas** m. *womanhood*, gen. *dag-banais* 180; *droch-banais* 181.
- ban-chorr** f. a *she-heron* 237.
- ban-lá** a *lucky day for women* 216.
- belach** n. a *mountain-pass*, n. pl. *belaigne* 50.

- beó-athair** m. *a live father* 151. Compare the following extract from H. 3, 18, p. 19b: *Cest. Cid diatá "ní nais ná torbais"?* Ar atáit nadmanna naisee ní na torbongat, ar ní rochat a nadmann naisee .i. mac beoathar for a athair, céile for a flaith, manach for a airchindech, hulach for inn aile, ar ní tobongat díb ar comrac, acht atá folaiith gaibthi friu.
- béss** *perhaps* 136.
- binnech** *melodious*, bó b. 85.
- birít**, f. *a sow*, gen. birite, 148 BM.
- bithbenach** m. *a criminal* 92 B.
- boce** m. *a buck, he-goat*, n. pl. buice 230.
- boccacht** f. *buckishness, obstinacy* 101, 102.
- bolcra** (?) 231. Cf. bolcaire m. *a hector*, O'Gr. Cat. 584, 4.
- bolc-srónach** *having distended nostrils* 231.
- bothach** m. *a hut-dweller, cottar* 150.
- brén-finn** *stinking or rotten hair*, acc. pl. -a 105.
- brodna** (?) gen. brodnai 230.
- bronn-galar** m. *a disease of the abdomen* 224.
- brugaide** f. *keeping a hostel, hospitality* 134.
- búadnas** *a triumph, excellence*, n. pl. -a 88 H.
- cáer comraic** 121 note.
- cáin-thocad** m. *fair fortune*, dat. cáin-thocud 110.
- calad** *hard* 176; fer c. 147.
- cétludche** f. *lustfulness* 209.
- círmaire** m. *a comb-maker* 117.
- cisne** *what are ?* 239.
- elithcha** f. *comfort (of dress)* 182.
- clochrad** (clochrach ?) *a stone building* (?) (fhrad clochur?), n. pl. trí clochraid 34.
- clúanaige** m. *a rogue* 90, 104.
- co-cless** *performing feats together* 125.
- cóemna** *comfort, good cheer* 6, 46.
- coim** (coimm) *a cloak* 130.
- coimgne** (com-ecne) *synchronistic knowledge*; fer coimgni 248 = fer cumocni, Rev. Celt. vi. 165, 11.
- coire a caldron** 220. c. érma, c. goriath, c. áiged 127.
- com-ar** (W. cyf-ar) *holding ploughland in common* 125.
- com-chissiu** *an examination* 119.
- com-líth** *equally lucky* 217.
- comneibe** (?) 169.
- com-rith** (fri) *a racing together* 117.
- con-beraim** *I bear liabilities* 168.
- condailbe** f. *attachment, bias* 193, 252.
- congna** (collective) *horns* 105, 117.
- con-rannaim** *I share* 164.
- con-tibim** *I mock* 82.
- córad-gein** *a champion birth* 148 BM.
- crann-dretel** (?) 231.
- crésine** f. *piety* 196.
- crossán** m. *a buffoon* 116.
- cúacróessach** (?) 231.
- cuilmen** *a volume, tome* 62.
- cuinnmíne** f. *kindliness* 208.
- daintech** *biting* 168; gl. dentatus Sg. 159<sup>b</sup>2.
- debuid** f. *strife* 98.
- déicsiu** *a seeing, spying*, gen. déicsen 43.
- deinmne** *impatience*, dat. deinmnait 144.
- deirmitiu** *irreverence*, gen. deirmiten 214.
- derc** *a hole, cave* 42; dat. i nderc a oxaille, LU. 70<sup>a</sup>45; resiu dorattar isin deire, Lism. fo. 43<sup>b</sup>1.
- déss** f. *land*, acc. déiss 167 (dés N); acc. pl. déissi, ib. L. See Cáin Adamnáin, p. 46.
- dí-ainme** f. *an unblemished state* 119.
- dían-apud** *a sudden notice* 235.
- dí-araig** *a person without bonds (árach)* 235.
- díbe** *a refusing, denying* 212, LL 117<sup>a</sup>43, 121<sup>a</sup>19, 188<sup>a</sup>2, 188<sup>b</sup>33.
- díbech** *refusing, denying* 95; .i. diultadach, C. 1, 2.
- dí-chuimne** f. *lack of memory* 245; ar dermat nó dichumni, LL. 74<sup>a</sup>30.



- dí-galrae** *f. sickness* 119.  
**dí-grad** *n. hatred* 217.  
**dímainche** *f. uselessness* 81.  
**dímainecht** *f. uselessness* 81 H.  
**dímosc** (?) 172.  
**dínnime** *f. meanness, lowliness* 191 ;  
 ferr trumma dínnimi, LL. 345<sup>c</sup>30.  
 Cf. dín[n]imus, Alex. 996.  
**dirna** *a stone* 237.  
**dí-sceóil** *taleless* 248.  
**díthechte** *f. non-possession* 219.  
**díthir** *a landless person*, gen. díthir  
 (díthire N) 165.  
**díthrub** *m. a desert, uninhabited place*,  
 n. pl. díthruib 43. In the later  
 language it is inflected like *treb*  
 (n. p. díthreba 43 BM).  
**diúite** *f. simplicity* 24 ; LL. 294<sup>a</sup>38. d.  
 cridi, Lism. Lives 4543 ; Diúide  
 ingen Slánchridi, Rawl. B. 512,  
 112<sup>b</sup>2.  
**diultadach** (diultach) *fond of refusing*  
 96 MB.  
**dlúithe** *f. compactness, obscurity* (?) (of  
 speech) 179.  
**doas** *m. ignorance* 245.  
**do-celaim** *I hide* 84, 85.  
**dochell** *niggardliness* 144 ; Dochall γ  
 Díbe γ Do[th]chernas, Rawl. B. 512,  
 112<sup>b</sup>1.  
**dochlatu** *m. ill repute*, gen. dochlatad  
 212.  
**do-chond** *m. an imbecile*, gen. dochuind  
 153.  
**dochraite** *f. oppression* 153. Alex. 367,  
 atchota daidre d., LL. 345<sup>c</sup>3.  
**dodeime** (?) 237 (todeime L).  
**dochta** *f. closeness* 203.  
**do-delb** *a misshapen person*, acc. la  
 dodelb (dodeilb B) 84.  
**dofortaim** *I pour out, spill, spoil, ruin*,  
 dofortat 186 ; dofortatar .i. dotodsat,  
 Ml. 124<sup>d</sup>12.  
**do-gnáis** *f. ill-breeding* 81 ; gen. dognáise  
 209.  
**doingthe** *f. foulmouthedness* 252 ; for  
 \*do-thengthe.  
**doingthes** *m. id.* 213.
- dolud** *loss, damage* 198 ; gen. mét tar  
 ndolaid, LL. 172<sup>b</sup>33 ; in each níth ba  
 dáel dolaid, 157<sup>b</sup>14.  
**dommatu** *m. poverty* 198, Alex. 847.  
**dorenaim** *I pay a fine* (díre) 158.  
**dotcad** *m. misfortune*, n. pl. dotcaid  
 44, 64, 65, 71.  
**dotcadach** *unfortunate* 135.  
**doth** *a hatching*, cach d. toirthech, LL.  
 293<sup>b</sup>48 ; gen. in doithe 237 ; dat. do  
 duth, ib. ; gen. pl. cerce trí ndoth,  
 O'Dav. 1375.  
**do-tongim** *I swear*, ná dítoing 159.  
**drithlennach** *full of sparks* 65.  
**drús** *f. folly* ; gen. drúise 193.  
**duine-chin** *m. human crime* 168.  
**dul** in the phrases, dul ar to go security  
 on behalf of 235 ; dul fri to go security  
 for 235. See Glossary to Laws s. v.  
 dul.  
**dulbaire** *f. lack of eloquence, bad delivery*  
 179.  
**dulsaine** *f. mockery* 142 ; in cerd mac  
 húi Dulsine, Corm. 37. Cf. dulaige,  
 O'Dav. 622.  
**dúthracht** *f. good will, kindness* 225.
- ech usci** *a water-horse* 236.  
**echmuir** (?) 184.  
**eisine** *a young bird* 237.  
**eó** *m. a salmon* ; gen. iach 92 ; n. pl.,  
 iaich, LL. 297<sup>a</sup>34.  
**eochair** *a key* n. pl. eochracha 204.  
**erchoille** (?) 230.  
**erdonal** *f. a trumpeter, piper* ; eardanal  
 .i. stucaire no píobaire, BB. 65 m.s.  
 acc. cen erdonail 253.  
**érim** *n. a course, running*, gen. éрма 127.  
 Later fem., ar tressa na hérma, LL.  
 110<sup>a</sup>13.  
**erlam** *ready* 239.  
**errad** *n. dress, attire* ; gen. erraid 233.  
**escaine** *a curse* 20.  
**esconn** *excommunicated* 235.  
**escra** *a cup for drawing wine* 231.  
**éscus** (é-scíiss) *m. unweariedness* 110  
 (escus N). daurnaíse .i. aurlattu nó  
 greschae nó escas, H. 3, 18, 80<sup>a</sup>.

- eserni (?) 231.  
 eserte f. *landlessness, vagrancy* 74.  
 espatu m. *frivolity* 214.  
 étach (verb-n. of in-tugur, O'Mulc. 462)  
 n. a *dress*; gen. étaig 182.  
 étaid *jealous* 95.  
 etargaire a *separating, interposing, medi-*  
*ating*, 135, 154; LL. 31<sup>b</sup>15; dligid  
 ugra e. 345<sup>a</sup>10.  
 etir-chert a *decision* 175.
- faigdech (foigdech) m. a *beggar* 83, Aisl.  
 M. 71, 21.  
 faiscsiú *closeness* (?) 192 (faicsi N).  
 fássach a *precedent* 178; brithemnacht  
 ar roscadaib 7 fasaigib, LU. 118<sup>b</sup>.  
 fáthaige f. *the gift of prophecy* 192.  
 fáth-rann m. a *witty quatrain* 89; do  
 fáthrannaib espa 7 airchetail, Otia  
 Mers. III., p. 47, § 2.  
 fechemnas m. *debtorship* 170.  
 féige f. *sharpness, sagacity* 78.  
 feras m. *manhood, man's estate*, gen. dag-  
 ferais 196; droch-ferais 197. Cf.  
 feras léiginn *lectorship* AU.  
 fer-lá n. a *lucky day for men* 217.  
 fescrad (feiscere N.) 118 = feascradh  
 'shrivelling, decaying,' O'R. Cf. feas-  
 gor .i. dealgud, Lec.Voc.403; dligid  
 cach forcradach fescrad, LL. 294<sup>a</sup>9.  
 fiad a *welcome*. n. pl. fiada (fiad I) 70.  
 fidchell (?) 142.  
 fid-nemed n. a *sacred grove, sanctuary*;  
 'lucus,' BB. 469<sup>a</sup>46, O'Mulc. 830, n.pl.  
 fidnemedá firdorchra 7 cráeb-chail  
 comdígainn, C. Cath.  
 flett see plett.  
 fiuchaim *I wet*, rotfliuchus, 104.  
 fodb m. *accoutrement*, n. pl. fuidd 135.  
 fo-crenaim (verb-n. fochraic) *I bribe*  
 261.  
 foglaid m. a *robber*, gen. foglada 92.  
 fo-glúaisim *I move* (trans.) 198.  
 foichell f. *hire, wages*, gen. foichle 13.  
 foichne a *blade of green corn* 75; ith-  
 foichne .i. foichne in etha, O'Dav.  
 1080.  
 1. foilmnech *roped, leashed*, cú f. 169.
2. foilmnech (fo-lémnech) *ready to leap*  
 91, 238.  
 foimrimm a *using, usucaption*, gen-  
 foille foimrimme, LL. 344<sup>a</sup>55; n.  
 pl. -e 163, Laws.  
 fóindledach m. a *waif* 198.  
 foll-derb f. a *milk-pail*, dat. hi foll-  
 deirb 75, Laws.  
 fóindel m. a *straying*, n. pl. fóindil 181.  
 fomailt (verb-n. of fo-melim) f. *usu-*  
*fruct* 87.  
 fomus (verb-n. of fo-midiur) m. *calcu-*  
*lation* (?) 118; béim co fomus, LU.  
 73<sup>a</sup>1. béim co fommus, LL. 74<sup>a</sup>26.  
 roláosa, ol sé, fomus forsaná sin,  
 LU. 58<sup>a</sup>24.  
 fo-naidm n. a *contract* 202.  
 for-íadaim *I close upon* 203.  
 for-ind-fedaim *I relate*. forindet<sup>a</sup>191;  
 O'Dav. 511.  
 forngaire a *proclaiming* 140.  
 forrach a *measuring-rod* 138; O'Don.  
 Suppl.  
 for-snaidm (= for-naidm, with epen-  
 thetic s) n. an *overreaching* (?) 186; co-  
 fornadmáim níad náir, LU. 73<sup>a</sup>7.  
 fortgellaim *I give evidence, bear witness*  
 138.  
 for-tongim *I swear*, fortoinger (forton-  
 gar) 158.  
 fossad *steady, firm* 174 (fossaid N).  
 fossugud *stability* 28.  
 fosta f. *staidness, steadiness* 180, 187,  
 194, 215, 218.  
 fotha n. *foundation*, f. n-utmall 173.  
 Cf. ní cóir in fotha utmall, Sg. 4<sup>b</sup>.  
 fothirbe a *field* (?) 56, Trip. 82, 2;  
 168, 26.  
 freccor (verb-n. of fris-curim) *opposi-*  
*tion, objection* 154, MI. 131<sup>a</sup>8.  
 freera (verb-n. of fris-garim) n. an  
*answer* 174.  
 frith-nóill a *counter-oath* 165.  
 fúaimm n. a *din, noise* 146, f. nglan,  
 LL. 150<sup>b</sup>4; f. in churaig risin tracht,  
 YBL. 89<sup>b</sup>; n. pl. fúaimmann 146.  
 fúatche f. a *snatching, carrying off*  
 140.

**fuchacht** (fuichecht) f. copulation, cohabitation 155.

**fuigliur** I pronounce judgment, fuigletar 161.

**fuirec** (verb-n. of foricim) m. preparation, n. pl. fuiric 97, 98.

**fuirmed** a sitting, placing, gen. aithne fuirmeda, 157.

**fuirsiire** m. a juggler 241.

**gáir** a cry, shout, n. pl. gártha 99 M.

**gáis** f. wisdom 177, gen. gáisse 178, 192, 251.

**gáisse** f. wisdom, acc. cen gáissi 176.

**gait** (verb-noun of gataim) f. a taking away, carrying off, gen. fer gaite meirle 141.

**gannach** f. a stripper, gen. gannaige 234.

**gart** generosity 240.

**gatach** thievish 185.

**geir** (f) 231.

**gen** f. a smile 91, n. pl. gena, *ib.*

**genmnaide** chaste 187, genmnaide ben aenfir, H. 3, 18, 79<sup>b</sup>.

**glass** m. a lock, n. pl. glais 203.

**goirt** salted, biad g. 70.

**goriath** (?) 127.

**grainne** (?) 231.

**gréss** handicraft 70, ferr g. soos, LL. 345<sup>c</sup>51.

**gríss** heat, fever, ardour, fervour 224; colum co crábud, co ngrís, LL. 35<sup>a</sup>48.

**grith** a cry, shout 99, n. pl. gretha, *ib.*

**grúss** (?) 143.

**gúala** a large vessel, vat 255; n. pl. gúala, *ib.* Cf. iern-gúala.

**iach** (a late nom. formed from the oblique cases of eó) m. a salmon, gen. iaich 92, L.

**íarduibe** f. after-grief 67. Cf. íarn-duba.

**íarmur** remnant, leavings 65.

**íarn-duba** f. after-grief 125, 141.

**íarraid** foster-fee 149.

**im-bánad** a growing pale 188.

**im-gellad** a pledging oneself 101.

**immarchor** a conveying about or across 239.

**immed** n. plenty 178, 225.

**imreson**, O. Ir. imbressan (verb-n. of im-fresnaim) f. a wrangling 101, 252, acc. pro nom. imresain 193.

**imraichne** a mistake 101, imraithne 229 N.

**im-thomailt** f. food 149.

**im-crenaim** pay or buy mutually, imus-crenat 170.

**ind-chosc** m. an indication, n. pl. indchoise 254.

**in-crenaim** I pay, buy 155. Enclitic: ní écriae, Ériu i., p. 199, § 21.

ír f. wrath 188; O'Dav. 1103.

**itfa** (?) 231. Cf. itfaide toile, LL. 344<sup>c</sup>36.

**labor** talkative 248; bat l. fri labra, bat tó fri tó, LL. 346<sup>a</sup>12.

**lán** the full-tide 237.

**laxa** f. inertness 212.

**lén** sloth 243; tossach lubra lén, LL. 345<sup>b</sup>33.

**lethiu** broader, wider 235.

**lia** m. a stone, dat. liic 147.

**litánacht** f. singing the litany, 14.

**lobra** = lomrad a stripping 218; gen. lomartha, *ib.*

**luaithrind** a pair of compasses, gen. lúd -e 118; fo chosmaílius luaithrind, Corm. 13, s. v. Coire Breacán.

**luchra** a smile 238.

**lúd** = lúth agility, quick motion 118. Wi. nimtha lúd hi cois nó il-láim, LU. 16<sup>a</sup>5.

**mad** well, ní mad bíadsam, ní mad riadsam 236.

**máil** blunt; simple-minded, witless, ingen m. 114.

**méile** f. lewdness 228; ben méile 223.

**marb-dil** *dead chattel*, Laws. acc. pl. marbdili 105.

**med** *a balance, scales* 138.

**meirle** *f. theft* 141.

**mer-aichne** *a mistake* 229.

**meraige** *m. a fool, fop* 103.

**mí-airle** *evil counsel* 243; *tossach miarli malartcha*, LL. 345<sup>b</sup>37.

**midlachas** *m. cowardice* 197.

**mí-gairm** *n. an evil cry*, nom. du. dá m. 124.

**miscne**, *miscena* (n. pl.) *hatreds* 179, 248.

**mí-thocad** *m. misfortune, ill-luck*, gen. míthocaid 124; *dat. míthocod* 109.

**mblecht** (*mblicht*) *in milk* 146.

**móraigim** *I increase*, verb-n. gen. móraigthe 146.

**muilleóir** *m. a miller*, gen. muilleórach 234.

**muimme** *f. a nurse*, n. pl. muime 246, 247, muimmecha 130.

**muin neck**, *back*, in the phrase *do m. 232 = de mhúin because of, in consequence of*, Dinneen.

**nemed**, *m. a privileged person*, gen. nemid filed 255.

**nem-idna** *f. impurity* 109 BM.

**nemthigur** *I constitute*, *neimthigedar* 116-123, 202; *Corm. s. v. níth*: *rofogluim sium in tréide nemthigiús filid*, *Megn. Finn* 19.

**neóit** *churlishness, niggardliness* 144.

**ness** (1) *.i. aurnise criad a clay furnace*, H. 3, 18, 73<sup>b</sup>; *gen. fri dere a neis*, *Corm.* 33, 2; (2) *the wooden mould or block in which the furnace of moist, soft clay, was formed*; <sup>1</sup> *bóí crann ina láim .i. neas a ainm 7 is uime dogunthar an urnise criad*, *Corm.* 32 s. v. *nescoit*; (3) *.i. mála cré a bag of (moulding) clay* H. 1, 15.

**nóill** *an oath* 165 (*náill N*); *n. pl. nóill*, *ib.*

**ochán** *an urging, egging on* 112. Cf. *achain*, *Boroma* 122.

**ochtrach** (later *otrach*) *f. a dunghill*, *MI.* 129<sup>c</sup>2; *dat. for ochtraig* 117 (*otrach N*).

**óc-thigern** *m. a franklin* 71.

**óil** *f. a cheek*, *gen. óile* 116.

**oirce** *a lap-dog* 241.

**ordan** *dignity*, *gen. ordain* 246, 254.

With *Triad* 246, compare the following extract from H. 3, 18, p. 9<sup>b</sup>: *Secht rann fichet (xx.it ms) triasa (friasa ms) toet feab 7 ordan (ordain ms) do duine: tria gaireui, tria ainm-nit, tria fóstai, tria thói, tria forsadi, tria fogluim, tri domestai, tri éitsecht frindi, tri chocad fri clóine, tri indarba anfis, tri thoehur[i]ud fis, tri trebarei, tri coitsecht fri forrsaidi, tri freemore firen, tri filidhecht téchtai, tri ailge ansucichthi, tri airmitin sen, tri denam sinsire, tri ermitin fiatha, tri airmidin ecnai, tri honoi[r] fithidre, tri timorgain cuibsi nó gnúisi, tri idhnai lámái, tri congain cuibsi, tri imrád bá[i]s, tria imrád nó décsin i nDia na ndúla.*

**paitt** *f. a leather bottle*, *p. meda*, LL. 117<sup>a</sup>50; LU. 54<sup>b</sup>22; *gen. paitte* 231; *na paitte*, LL. 117<sup>b</sup>2; *du. n. dá phait fina*, LB. 129<sup>a</sup>.

**plett** (*flett*) *f. an edge* 121; *plet .i. nomen rinda dogniat cerda*, H. 3, 18, p. 73: *flet*, O'R.

**prap-chaille** (literally 'sudden hardness') *f. closefistedness* 212.

**ráth** *f. security, surety* 235; *gen. rátha* 139.

**ráthaiges** *m. guarantorship* 135, 248.

**rathmaire** *f. bountifulness* 211.

**reclés** *an abbey-church* 11.

**reithe** *m. a ram* 117, 168.

<sup>1</sup> I owe this explanation to Dr. P. W. Joyce.

- rige** *a stretching, extending* 116.
- rigne** (raigne) *f. stiffness* 179; LL. 212<sup>b</sup>15; rigne labartha, 345<sup>d</sup>10.
- roimse** *abundance* 202.
- ronn** *a chain* 121.
- rop** *m. a brute, n. pl. ruip, 168, 169.*  
With Triad 168 compare the following extract from H. 3, 18, p. 8<sup>b</sup>: Rofesar rupu tria fóindel caich laithiu dosliat fiachui dóine do cethrai .i. each cen cuibrich cech tráthai, cú cen cuibrech nó cen lomain laithe, muiccai cen mucalraig ndorcha.
- ros-chullach** *m. a stallion* 114.
- ro-thé** *very hot, scalding* 70; Aisl. M. rucca *f. shame* 143.
- ruire** *m. a king, gen. pl. ruirech* 202.
- rúss** *a blushing* 143; O'Dav. 1336, 1343, rús .i. gráaid, ut dicitur: co nach romna rús richt. Rús dono imdergad 7 gach nderg, H. 3, 18, 73<sup>c</sup>.
- sail** *a beam, prop, n. pl. sailge* 101.
- sail** *f. fat, bacon* 170; gen. cia tiget na saille, LB. 260<sup>b</sup>20; n. pl. sailti 184.
- sain-chor** *m. a special contract, gen. -chuir* 151.
- salánach** *dirty, filthy, n. pl. salanaig* 230.
- saltraim** *I trample, rosaltus* 104.
- sámtha** *repose* 189.
- sant** *f. avarice* 115.
- scenb** *a startling* (?) *n. pl. scenb* 106.
- scéo** *and* 223.
- scolóc** *a young student* 233.
- secnabbóite** *f. vice-abbotship* 46.
- seche** *a hide, skin* 230.
- ségainn** *accomplished; an accomplished person, n. pl. ségainni, 89 (ségaind M ségainn N); ní rabha i nEirinn uile budh griabhda nó bud segaine inás, Three Fragm. 34.*
- seim** *a rivet* 172.
- seol** (seola) *child-bed* 224.
- sírecht** *f. a tabu, .i. geis, O'Dav. 1482, who quotes triad 253.*
- sirite** *m. a wild man, sprite* 114.
- sit** *hush!* 137; sit sit! Hib. Min. 78, 23.
- sleith** *f. cohabiting with a woman without her knowledge* 155; Aisl. M. O'Dav. 97.
- slissén** *a chip, lath* 169.
- snáth** *f. a thread, gen. snáithe* 75.
- so-bés** *m. good manners* 84.
- sobraid** *sober* 251; sobraig, LL. 343<sup>d</sup>3; sobraig cách co haltram, LL. 345<sup>d</sup>45.
- sobraide** *f. sobriety* 187, 251.
- sochell** *liberality* 210; LL. 345<sup>b</sup>39.
- sochlatu** *m. good repute. gen. sochlata* 211.
- sochoisc** *docile* 251; n. pl. -e, CZ. III. 451, 28.
- sochoisce** *f. docility* 194; tossach suthi s., LL. 345<sup>b</sup>23.
- so-delb** *f. a fine figure* 85.
- so-gnás** *f. good breeding* 210; gen. sognáise 208.
- soithnges** *m. wellspokenness* 208, 251.
- soitcedach** *fortunate* 239.
- somnath** ('so-múnad) *easily taught, docile* 251. Cf. O'Dav. 1481.
- somnathe** *f. docility* 251.
- són** *that* 239.
- sotcad** *m. good fortune, gen. sotcaid* 210.
- sotla** *f. pride* 247.
- so-thengtha** *well-spoken* 251.
- sproicept** *a preaching* 111 B. sproicept M.
- sreb** *f. 'the stream of milk drawn from a cow's teats at each tug,' Dinneen; gen. sreibe, 75 L.*
- sreth** *immais* 112 note.
- srithid** *f. 'the passage of milk from the breast,' O'R.; gen. srithide* 75.
- sruithe** *f. seniority* 5.
- sta** *hush!* 137; Bodl. Corm. stata, Hib. Min. 78, 1.
- súarcus** *m. mirth* 210.
- suirge** *f. a courting, wooing, 247.*
- suthaine** *f. lastingness, 182.*

- tacra** *a pleading*, t. fergach 173 = LL. 345<sup>a</sup>23.
- tairisiu** m. *trustfulness* 204.
- tairismige** f. *obduracy* 209.
- tair-leimm** n. *an alighting, a place of alighting*; geis dí tochim cen tairlim, LL. 201<sup>a</sup>11; n. pl. tairleme, 32.
- taisec** *restitution, restoration* 157. Laws, Aisl. M.
- tal-chaire** f. *self-will, obstinacy* 131.
- tarcud** *a proposing* 72, 73; t. do droch-mnáí, Aisl. M. 73, 26.
- tarsunn** m. *a sauce*; tarsand, O'Mulc. 612; n. pl. tarsuinn 184 (tarsunn L); torsnu, Aisl. M. 99, 7.
- tascor** *a retinue*, t. rig 71, t. rig nó espuic, O'Dav. 1501.
1. **téite** f. *wantonness* 18.
  2. **téite** *a fair, gathering* 88.
- teinn** (teinn, tinn) *sore, hurting*, cluiche t. 90. Cf. mían leisan laoch lúaiter linn | cluiche ó nách biad duine tinn *a game by which no one is hurt*, Bruss. MS. 2569, fo. 65<sup>a</sup>.
- tirdacht** f. *boorishness* 229.
- tlás** f. *weariness* 132, 133.
- togním** m. (?) 219.
- toicthiu** (?) 131.
- toimtiu** f. *opinion* 136. Cf. mac toimten 'son of conjecture,' O'Dav. 1596.
- tothucht** *substance* 85. BB. 19<sup>b</sup>14.
- tradna** *a cornerake* 129.
- trecheng** *a triad*. For O.-Ir. trethenc, Wb. 29<sup>c</sup>5 (Thes. I. 691).
- trichem** *a fit of coughing*; sen-t. 114. mod. tritheambh.
- trichtach** *example, pattern* (?) 27. is é didiu in fer sin ropo trichtach do Chorinntib ara techtatis an indmus amal ná techtatis, LB. 146<sup>a</sup>32; ropo trichtach tra don eclais dílgedaig fo chosmailius ingen n-óg ná tabrat olc ar olc, acht logud, *ib*.
- tromdatu** m. *importunity* 214.
- tromm** m. *the elder-tree* 129; gen. connud truimm, RC. vii., 298, 3.
- trú** *a doomed person*, dat. robud do throich 83 = Aisl. M. 71, 20.
- trumma** f. *weightiness, self-importance* 131.
- trusca** f. *leprosy* 133 N.; clam-trusca AU. 950.
- tuilféth** *a frown* 142.
- tuisledach** *stumbling, offending* 96 N.
- turtugud** *a compelling, forcing, violating* 155; is tar turtugud nDé 7 Patraic cach gell 7 cach aitére, Cáin Domn.; LU. 74<sup>a</sup>19, 123<sup>a</sup>17; turtugud breth, LL. 344<sup>b</sup>; turrtugad .i. timpud, H. 3, 18, 539<sup>b</sup>; a turtad .i. per uim, O'Dav. 1151; turtad .i. coméicniugud, O'Mulc. H. 3, 18, 74<sup>b</sup>, 866.
- uais** *hard, difficult* 220, 235; coruice uais nó angbocht, .i. is é in t-uais ní ná raibe aice féin, O'Dav. 112.

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KUNO MEYER

THE DEATH-TALES OF THE ULSTER  
HEROES



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## P R E F A C E

IT is a remarkable accident that, except in one instance, so very few copies of the death-tales of the chief warriors attached to King Conchobar's court at Emain Macha should have come down to us. Indeed, if it were not for one comparatively late manuscript now preserved outside Ireland, in the Advocates' Library, Edinburgh, we should have to rely for our knowledge of most of these stories almost entirely on Keating's *History of Ireland*. Under these circumstances it has seemed to me that I could hardly render a better service to Irish studies than to preserve these stories, by transcribing and publishing them, from the accidents and the natural decay to which they are exposed as long as they exist in a single manuscript copy only.

In the well-known list of Irish tales preserved in the Book of Leinster and elsewhere, under the title *oitte*, i.e. 'tragical or violent deaths,' eight death-stories of Ulster heroes are enumerated as follows: the deaths of Cúchulinn, of Conall (i.e. Conall Cernach), of Celtchar, of Blái the Hospitaller, of Lóegaire, of Fergus (mac Róich), of King Conchobar himself, and of Fiamain.

The *Death of Cúchulinn* forms an episode in the story called *Brislech Mór Maige Murthemne*; and extracts from the version in the Book of Leinster have been edited and translated by Whitley Stokes, in the *Revue Celtique*, vol. III., p. 175 ff. It is curious that, apart from this twelfth-century version, we have no copies older than the eighteenth century. These modern copies are enumerated by Prof. D'Arbois de Jubainville in his *Catalogue de la Littérature Épique de l'Irlande*, p. 15.

The *Death of Conall Cernach* is told in a tale, the full title

of which is 'The Cherishing of Conall Cernach in Cruachan, and the Death of Ailill and of Conall Cernach.' It has been edited and translated by me, from the only two existing manuscripts, in the first volume of the *Zeitschrift für celtische Philologie*, p. 102 ff.

The *Death of Celtchar son of Uthechar* is found in a very fragmentary and illegible condition in the Book of Leinster, p. 118 b. Fortunately there exists a second complete copy in the Edinburgh ms. xl, pp. 9-11.<sup>1</sup> It has not hitherto been edited or translated.

The *Death of Blái the Hospitaller* has been preserved only in the Edinburgh ms., where it occupies pp. 11-13. It is here for the first time edited and translated.

Of the *Death of Lóegaire Búadach* we have only one ancient copy, again in the Edinburgh ms., pp. 8-9, hitherto unpublished. There is a shorter and later version, which is practically that of Keating's *History*, contained in two eighteenth-century MSS. in the Royal Irish Academy, numbered 23. B. 21, p. 176, and 23. G. 21, p. 142, respectively. Copies of these I owe to the kindness of Mr. R. Irvine Best.

The *Death of Fergus mac Róich* is also preserved in a single copy only, again to be found in the Edinburgh ms., p. 5. Our only source hitherto has been Keating's version.

The only tale among those enumerated above which has reached us in fairly numerous copies is that of the *Death of Conchobar*. Prof. D'Arbois de Jubainville, *l.c.*, p. 13, enumerates four manuscripts<sup>2</sup> in addition to Keating's account, which is also that of 23. G. 21, and 23. B. 21. To these a fifth must be added, the version in the Edinburgh ms. xl, pp. 1-3, which is unfortunately illegible at the beginning. Mr. Edward Gwynn has

<sup>1</sup> For a full account of the contents of this manuscript, one of the most valuable in the Edinburgh collection, see my article in the *Celtic Magazine* for 1887, pp. 208-218.

<sup>2</sup> The Stowe ms. cited by him is now marked D. 4. 2. The copy of *Aided Chonchobuir* is found on fol. 54 a 2.

kindly supplied me with a transcript of the version contained in the *Liber Flavus Fergusiorum*; and Mr. R. I. Best has copied, and placed at my disposal, the version in 23. N. 10, a MS. in the library of the Royal Irish Academy.

The tale last mentioned in the list, that of the *Death of Fiamain*, seems now lost. At least, so far as I know, no copy of it has yet been discovered; nor does Keating give any account of it. Fiamain mac Forrói is mentioned in *Tochmarc Emire* as one of those Irish youths who were learning feats of arms with Scáthach in Britain when Cúchulinn came there for the same purpose (see *Zeitschr.* III., p. 250, § 67); and in the poem at the end of that tale (*ib.*, p. 262, l. 8) a Fiamain is enumerated among the young warriors in the *Cráeb Rúad* at Emain Macha. But whether this was Fiamain mac Forrói or some other Fiamain is doubtful. The only other references to the former that I can find are—first, one in Cináed húa Hartacáin's poem on the deaths of some of the nobles of Erin, which has been edited and translated by Whitley Stokes in *Revue Celtique*, vol. XXIII., p. 303 ff. Here he is said to have been slain at Dún mBinne,<sup>1</sup> a fort that has not been identified. A battle of Duma Beinne is mentioned in *Cath Maige Rath*, p. 211. The other reference to Fiamain mac Forrói occurs in a poem in that tale, p. 213: 'Seven battles around Cathir Conrói, the wrecking of Fiamain mac Forói, the wrecking of Cúrói, together with the seventeen sons of Deda.'

In addition to these Ulster death-tales, the Edinburgh manuscript contains an account of the death of the redoubtable Connaught warrior Cet mac Magach. Of this story, as it has not hitherto been published, I add an edition and translation.

K. M.

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<sup>1</sup> *Forbais Dúin Binni* is the title of a tale mentioned in the list in the Book of Leinster, p. 189 c; but no copy of it is known.



**THE DEATH-TALES OF THE ULSTER HEROES**

## I. THE DEATH OF CONCHOBAR

WE possess, as stated on page vi, five manuscript copies of *Aided Chonchobuir*, apart from the account contained in Keating's History. They all differ materially, so that it seemed desirable to print them *in extenso*. The version in the Edinburgh ms. xl is partly illegible; but it appears to be identical in its opening with that of the Book of Leinster.

As is common in the tradition of the oldest Irish tales, these five manuscripts either represent different versions of various ages, or attempts to bring these versions into harmony with each other. We can distinguish the following three different accounts of the events which led to Conchobar's death.

Once when the men of Ulster were at a gathering, the sun was darkened and the moon turned into the colour of blood. On Conchobar's question as to the cause of this disturbance, the druid Cathbad tells the story of the Crucifixion, dwelling on the fact that Conchobar and Christ were born on the same night. Compare the *Compert Chonchobuir*, "Revue Celtique," vi., p. 180. This is the account contained in the third version of the *Liber Flavus Fergusiorum* (§ 4). Slight variants of this version are to be found in the account of the Book of Leinster (§ 11), where an earthquake takes the place of the eclipse of the sun, and where the druid's name is not mentioned, and in the Edinburgh account (§ 11), in which Conchobar addresses his question to all his druids.

A second version places the gathering at Muirthemne. There, on a certain day, Bachrach, a Leinster poet, arrives from abroad,<sup>1</sup> and on the question for news tells the story of the Crucifixion which he

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<sup>1</sup> The manuscript, indeed, says (Lib. Flav., § 1) that he came from Leinster, though it makes Conchobar ask him for news of *Alba* (i.e. Great Britain) and *Leth Moga* (the southern half of Ireland), for which we should unquestionably read *Letha* (i.e. the Continent). For from meaning either 'Latium' or 'Brittany,' *Letha* has practically come to denote the Continent.



has heard on the Continent or in Great Britain. This is the account given most fully in the first version of the *Liber Flavus* (§ 1), mentioned briefly in the Stowe manuscript (§ 1), and given as a variant in the Book of Leinster (§ 13).

In a third version, the Roman consul Altus visits Conchobar, either with presents from Tiberius (23. N. 10, § 1, and *Liber Flavus*, § 2), or to exact tribute for Octavian (Book of Leinster, § 14), and being himself a Christian, relates the story of the Crucifixion.

All versions end very nearly alike; only the account in the Book of Leinster breaks off shortly without mentioning Conchobar's death. The other versions say that Conchobar's pity roused him to fury; he uttered a *rhetoric* beginning '*Ba aprainn*,' seized his weapons, and rushed madly about, either as far as the sea (*Lib. Flav.*, § 4) or cutting down the wood on Lettir Lámraige (Edinburgh and Stowe version); Mesgegra's brain starts out of his head, and he dies a Christian, the blood gushing from his head being his baptism.

Two late versions—those in the Edinburgh and in the Stowe manuscripts—add the further history of Mesgegra's brain, the existence of which is revealed by God to Buite mac Brónaig, abbot of Monasterboice († ca. A.D. 520), who uses it as a pillow, whence it is known by the name of *adart Buiti*. In support of this, the Stowe version quotes a poem by Cináed húa Hartacáin, a poet who died in A.D. 975, another copy of which may be found in the Book of Leinster, p. 150 *a*, l. 26.

Lastly, in the Edinburgh version, the incident of Cenn Berraide, who, in all other accounts, carried the king on his back after he had been wounded by Cet at the Ford of Daire Dá Báeth, is shifted and added on at the end, where it is quite out of place.

## AIDED CHONCHOBUIR

## Version A

From the Book of Leinster, p. 123*b*, and the Edinburgh ms. xl, p. 2.

1. Bāi meşca mór for Ulto fecht n-and i nEmain Macha. Docuridar *didiu* immarbāga móra 7 comrama eturro .i. etir Chonall 7 Coinculaind 7 Lōegaire. 'Tucaid dam-sa' ar Conall 'inchind Me[i]ssgegra co ro-acilliuir ócu na comram.'<sup>1</sup> Ba bēs d' Ultaib ind inbaid sin cach curaíd nomarbdais ar galaib óenfir nogatta a n-inchind assa cendaib 7 *commesct[h]*a āel airthib co ndēnad liathróite crūade díb. Ocus intan nobitis i n-immarbāig nō chomramaib dobertis dōib co mbītis inna lāmaib.

2. 'Maith, a Chonchobuir,' ar Conall, 'na co ndernat óic na comram écht fōn innas-[s]a ar galaib<sup>2</sup> óinfir, nīdat tūalngi comram frim-sa.' 'Is fir ón,' ar Conchobur.

3. Doratad iarum forsin forud fora mbíd dogrēs ind inchind. Luid cách a lethi arnabārach dia cluchiu. Dolluid *dano* Cet mac Matach do chūairt ectra la Ulto. Bēist ass andsam robói i nHērinn in Cet. *Ised* dolluid-*side* dar faidchi na hEmna 7 tri lāecheind leis do Ultaib.

4. Intan bátar na ónmitē 'co cluchiu do inchind Me[i]ssgegra, *issed* atbert ind ónmit fri araile. Rocluinedar Cet aní sin. Ethaid side in n-inchind al-láim indala n-ái 7 berid leiss, ó rofitir Cet robói i tarngere do Messgegra a digail iarna écaib. Cach cath 7 cach irga[1] nobíd do Chonnachtaib fri Ulto dobered Cet in n-inchind inna chris dús in tetarthad écht n-amra d' Ultaib do marbad di.

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<sup>1</sup> *chomram* Fcs.

<sup>2</sup> *galam* Fcs.

## THE DEATH OF CONCHOBAR

## Version A

1. Once upon a time the men of Ulster were greatly intoxicated in Emain Macha. Thence there arise great contentions and comparison of trophies between them, even between Conall and Cuchulinn and Loegaire. 'Bring me,' said Conall, 'the brain of Mesgegra, so that I may talk to the competing warriors.' At that time it was a custom with the men of Ulster to take the brains out of the head of every warrior whom they slew in single combat, and to mix lime with them, so that they were made into hard balls. And whenever they were in contention or at comparison of trophies, these were brought to them, so that they had them in their hands.

2. 'Well, O Conchobar,' said Conall, 'until the competing warriors perform a deed like this in single combat, they are not capable of comparing trophies with me.' 'That is true,' said Conchobar.

3. Then the brain was put upon the shelf upon which it was always kept. On the morrow every one went his own way to his sport. Then Cet, the son of Matu, went upon a round of adventures in Ulster. This Cet was the most troublesome pest that was in Ireland. This is the way he went, across the green of Emain, having with him three warriors' heads of the men of Ulster.

4. While the jesters (of Emain) were at play with the brain of Mesgegra, this is what one jester said to the other. Cet hears that. He snatches the brain out of the hand of one of them, and carries it off; for he knew that it had been foretold of Mesgegra that he would avenge himself after his death. In every battle and in every combat which the men of Connaught had with those of Ulster, Cet used to carry the brain in his girdle to see whether he could compass a famous deed by slaying a man of Ulster with it.

5. Fecht and *didiu* dolluid-seom intí Cet sair co tue tánai mbó a Feraib Ross. Donarraid i n-*iarmōracht* *Ulaid* ina diaid. Doriach-tatar *dano* Connachtaí dond leith aile dia thessarcain-seom. Fechair cath eturro. Dolluid Conchubur féin issin cath. Conid andsin gādatar mnā Connacht do Conchobur tuidecht for leith do dēscin a delba dóib. Fobíth nī rabi for *talmáin* delb duini amail deilb Conchobuir .i. etir chruth 7 deilb 7 dechelt, etir mét 7 córe 7 cu-trummae, etir rose 7 folt 7 gile, etir gáis 7 álaig 7 erlabra, etir erriud 7 áne 7 écose, etir arm 7 immad 7 orddan, etir gnáis 7 gaisced 7 chenēl. Nírbo lochtach tra intí Conchobur. A comairli *immorro* in Cheit rogabsat na mná ailgis do Chonchobur. Luid *īarum* for leth a óinur dia dēscin dona mnáib.

6. Dolluid Cet *immorro* co mbúi etir na mná immedón. Nos-indlethar Cet inchind Mesgegra isin tábaill 7 nosteile conidtarla immullach Conchobuir co mbátar a dā trīan inna chind 7 co torchair-seom isa cend<sup>1</sup>, co tarla fri lár<sup>2</sup>. Focherddat *Ulaid* chuci<sup>3</sup> conidrucas tō Chet. For brú Átha Daire Dā Báeth is and dorochair<sup>4</sup> Conchobar. Atá a lige and<sup>5</sup> baile i torchair 7 corthe fria chend 7 corthe fria chossa<sup>6</sup>.

7. Maidid tra for Connachta<sup>7</sup> co Sciaig<sup>8</sup> Aird na Con<sup>9</sup>. Dobertar *Ulaid* sair doridisi<sup>10</sup> co Áth Daire Dā Báeth. ‘Mo<sup>11</sup> brith-se ass!’ ar Conchobur. ‘Dobér ríge nUlad do neoch nombéra connici mo thech.’ ‘Notbēr-sa,’ ar Cend Berraide, ar a gilla fadéin. Dobeir-side lomain imme 7 nombeir for a muin co Arddachad Slēbe Fuáit. Maidid a chride isin gillu. Conid de sin atá ‘ríge Cind Berraide for *Ulaib*’ .i. in rí for a muin leth ind láí.

8. Conócbad trá in debaid ón trāth co araile dar éis in rí. Co rāimid<sup>12</sup> for *Ulto* *īarsin*.

<sup>1</sup> Here the Edinburgh ms. becomes legible.

<sup>2</sup> roime a *talmáin* Ed.

<sup>3</sup> reithit na fir cuici *īarsin* Ed.

<sup>4</sup> adorchair Ed.

<sup>5</sup> ata a lecht ann 7 a

ligi Ed. <sup>6</sup> 7 araili fria bonn Ed.

<sup>7</sup> srainter Connacht Ed.

<sup>8</sup> sciaid L.

<sup>9</sup> siar add. Ed.

<sup>10</sup> maidid diu for *Ulto* soir Ed.

<sup>11</sup> From here to the

5. Once then Cet went eastwards until he took a drove of cows from the men of the Rosses. The men of Ulster overtook him in pursuit after him. Then the men of Connaught came up from the other side to rescue him. A battle is fought between them. Conchobar himself went into the battle. And it was then that the women of Connaught begged Conchobar to come aside so that they might see his shape. For there was not on earth the shape of a human being like the shape of Conchobar, both for beauty and figure and dress, for size and symmetry and proportion, for eye and hair and whiteness, for wisdom and manners and eloquence, for raiment and nobleness and equipment, for weapons and wealth and dignity, for bearing and valour and race. That Conchobar was faultless indeed. However, it was by the advice of Cet that the women importuned Conchobar. Then he went aside alone to be seen by the women.

6. Cet, however, went until he was in the midst of the women. He adjusts the brain of Mesgegra in the sling, and throws it so that it hit the crown of Conchobar's head, so that two-thirds of it entered his head, so that he fell upon his head forward to the ground. The men of Ulster ran towards him, and carried him off from Cet. On the brink of the ford of Daire Dá Báeth<sup>a</sup> it was that Conchobar fell. His grave is there where he fell, and a pillar-stone at his head, and another at his feet.

7. The men of Connaught are then routed to Scé Aird na Con.<sup>b</sup> The men of Ulster are driven eastwards again to the ford of Daire Dá Báeth. 'Let me be carried out of this!' said Conchobar. 'I shall give the kingship of Ulster to anyone who will carry me as far as my house.' 'I will carry thee,' said Cenn Berraide<sup>c</sup>, his own attendant. He puts a cord around him, and carries him upon his back to Ardachad<sup>d</sup> of the Fewes. The attendant's heart broke within him. Hence is the saying 'Cenn Berraide's kingship over Ulster,' to wit, the king upon his back for (only) half the day.

8. However, the fight was kept up after the king from one hour of the day to the same hour on the next day, after which the men of Ulster were routed.

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end of the § Ed. omits.

<sup>12</sup> muigid Ed.

<sup>a</sup> *i.e.* 'the Oakwood of the two foolish ones,' not identified. <sup>b</sup> *i.e.* 'the Hawthorn of the height of the hound (or hounds),' not identified. <sup>c</sup> *i.e.* 'Shorn-head.'

<sup>d</sup> *i.e.* 'Highfield,' near Newtown Hamilton, Co. Armagh.

9. Doberar tra a liaig co Conchobar .i. Fingen. Iss ēside nofínnad don diaid nothēiged<sup>1</sup> don tig in lín nobíd i nǵalur 'sin tig ocus cech galar nobíd and. 'Maith<sup>2</sup>, or Fingen, 'dia taltar<sup>3</sup> in chloch as do chind biat marb<sup>4</sup> fo chétōir. Mani tucthar ass *immorro*, not-ícfaind 7 bid athis duit<sup>5</sup>. 'Is asso dún' ar Ulaid 'ind athis oldás<sup>6</sup> a éc-som.'

10. Ro-íccad<sup>7</sup> iarum a chend<sup>8</sup> 7 rofūaged co snáth<sup>9</sup> óir<sup>10</sup>, ar ba cumma dath fuilt Conchobuir 7 dath inn óir. Ocus asbert in liaig fri Conchobar co mbeth i fomtin .i. ar nā tísad a ferg dó 7 nā digsed for ech 7 nā etraigned mnāi [7 ná rocaithed biad] co anfeta 7 nā rethed.<sup>11</sup>

11. Robói dano<sup>12</sup> isin chuntabairt sin céin<sup>13</sup> robo beō .i. secht mbliadna 7 nīrbo eǵnamaid, acht a airisium inna súidi nammā .i. naco cūala Críst do chrochad do Iudaidib<sup>14</sup>. Tānic and *side*<sup>15</sup> crith mór forsna dūli<sup>16</sup> 7 rochrithnaig nem 7 talam la mēt<sup>17</sup> in gníma darónad and <sup>18</sup> .i. Ísu Críst mac Dé bí do chrochad cen chinaid.<sup>19</sup> 'Crāet so?' ar Conchobur fria drúid. 'Cia ole mór dognīther isind lathiu-sa indiū?' 'Is fír ōn ém,' ar in drúi. 'Is mór in gním sin,' ar Conchobur. 'In fer sin dano' ar in drúi 'i n-óenaidchi rogein 7 rogenis-[s]iu .i. i n-ocht calde *Enair* cen cop inund bliadain.'<sup>20</sup>

12. Is andsin rochreiti<sup>21</sup> Conchobar.<sup>22</sup> Ocus issé sin indara fer<sup>23</sup> rochreti<sup>24</sup> do Dia i nHērinn<sup>25</sup> rīa tiachtain creitmi é .i. Morand<sup>26</sup> in fer aile. 'Maith tra,' ar Conchobar.<sup>27</sup> 'Ba hapraind nadáil cuardríg

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<sup>1</sup> .i. Fingin eisidein 7 ise trath nofínded in [sic] diaid notiged Ed. <sup>2</sup> tra add. Ed. <sup>3</sup> tucthar Ed. <sup>4</sup> asa cend in cloch bid marb Ed. <sup>5</sup> rohicfaither 7 biaid athais do Ed. <sup>6</sup> andas Ed. <sup>7</sup> rohicad Ed. <sup>8</sup> in cenn Ed. <sup>9</sup> snaithi Ed. <sup>10</sup> e add. Ed., omitting the rest of the sentence. <sup>11</sup> co mbeith a foiditin .i. co na tísad ferg fai[r] 7 na tísad for ech 7 na tísad co mnāi 7 na rocaithed biad co hanfeta Ed. <sup>12</sup> om. Ed. <sup>13</sup> in cein Ed. <sup>14</sup> acht tairisim ina súidi amain cusin uair rocrochad Críst la Iudaidib Ed. <sup>15</sup> annsin Ed. <sup>16</sup> duilib Ed. <sup>17</sup> meit Ed. <sup>18</sup> donither isin laithiu sí aniu Ed. <sup>19</sup> d' Iudaidib amairsecha Ed. <sup>20</sup> cid so? or C. fria druidib 7 cia gnim mor donither annso aniu?

9. In the meantime his physician was brought to Conchobar, even Fingen. 'Tis he who would know from the smoke that arose from a house how many were ill in the house, and every disease that was in it. 'Well,' said Fingen, 'if the stone is taken out of thy head, thou wilt be dead forthwith. If it is not taken out, however, I would heal thee, but it will be a blemish for thee.' 'It is easier for us,' said the men of Ulster, 'to bear the blemish than his death.'

10. His head was then healed; and it was stitched with thread of gold, for the colour of Conchobar's hair was the same as the colour of gold. And the physician said to Conchobar that he should be on his guard lest anger should come on him, and that he should not mount a horse, that he should not have connexion with a woman, that he should not eat food greedily, and that he should not run.

11. In that doubtful state, then, he was as long as he lived, even seven years; and he was not capable of action, but remained in his seat only, until he heard that Christ had been crucified by the Jews. At that time a great trembling came over the elements, and the heavens and the earth shook with the enormity of the deed that was then done, even Jesus Christ, the Son of the living God, to be crucified without guilt. 'What is this?' said Conchobar to his druid.<sup>a</sup> 'What great evil is being done on this day?' 'That is true, indeed,' said the druid [who then tells the story of the Crucifixion]. 'Awful is that deed,' said Conchobar. 'That man, now,' said the druid, 'was born in the same night in which thou wast born, even on the eighth before the calends of January, though the year was not the same.'

12. It was then that Conchobar believed. And he was one of the two men that had believed in God in Ireland before the coming of the

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Is fir or na druidi is gnim mor donither and .i. Crist mac Dē bi do chrochad la Iudaidib .i. fer rogena[ir] a comais frit-si. Bachrach fili do Lagnib ise ro-indis do Chonchobur Crist do chrochad Ed. <sup>21</sup> dochreit Ed. <sup>22</sup> do Christ add. Ed. <sup>23</sup> toisech add. Ed. <sup>24</sup> dochreit Ed. <sup>25</sup> om. Ed. <sup>26</sup> mac Main add. Ed. <sup>27</sup> From here to the end Ed. differs, as follows: 'Dofaetsat mile fer n-armach lim-sa ac tesarcain Christ.' Roling iarsin 'chum a di gai 7 rusbertaig eo tenn gurromuigiter ina doru 7 rogab iarum a chlaidem ina laim 7 rogab don caillid uime eo ndernaig mag don

<sup>a</sup> to his druids Ed.

nar nagg atumbeoir irricht chrúadchurad cichtis cichtis [sic] mo beoil. *concichlais* erúas mór míled. maidm nitha muáid nimslóig serbairlech. sordnifed soerchobair la *Críst* cóngénaínd. gáir báeth baruléim for leth amlan Chomded lanscéil céchointir crochad ríg ba moo coirp arí ardrach adamrai. tumcicthe ingnm itinol tairisem treóin uasal i Coimded coimthecht cóngnam cáin bé la Dia dílgadach dia chobair. cáin forlund fóbenaind. cáin comlund crothfínd *Críst* arnemthuir. nipu scíth ce chéssaitis coirp chriad. ciarbo ar *Críst* cáid cumachtach cia dú dún nadrochem rád dúr derchóinte runortar inarmen mona miad nadríg roachtmar roncráidi crochad *Críst* ma chotócbaimmis ba hassu nadbemmis iar n-ardrach éomnart ūasal rí rocés croich crúaid ar dōine digmaig dia ráith ragaind-se bás achtu flaith for leccaind fochil n-éca nabuni nemthuir necht remiteised dochoimrid mo chride clúas in ardrach nguba ar mu dia indscib nadríg roacht co fír fortacht fritumthá brón báis conatbiur ar omun dom dul druib. cen dūlemain dígail.’

13. Is and doringni Conchobar in rethoric se dia ro-innis Bachrach drúí de Lagnib do Chonchobur *Críst* do chrochad, dia ra-iarfaig Conchobar: ‘Ciata airde ingantacha so?’ 7 c.

14. Nō dano co mbad é Altus in consul dodechaid ō Ochtauin do chungid in chĪsa co Gāēdelaib no-innised do Chonchobur *Críst* do chrochad.

caill .i. Mag Lamrīgi a Feraib Rus 7 ised atbert: ‘is amlaid so do digolainn-si Crist for Iudalaib 7 for in lucht rochroch he da roisind iat.’ Lasin feirg sin roling incinn Miscegra asa cinn co tainic a incind fein fair gurbo marb de 7 conid aire sin aderait cach: ‘is nemedac[h] Conchobar trit an durtacht doroine Conchobar.’ Ise in dedenach [deigach ms.] adubairt Conchobar: ‘gidbe nombera-sa cin tairisium fam conuici mo tech,’ ar se (p. 3) . . . ardrīgi nUlad nob . . . lam uime 7 berith go hArdachad tSlebi Fuait for a muin . . . isin gilla conid [d]e ata rige Ceinn Beriti for Ultaib .i. in ri for a muin leth in lai. Ro foillsig Dia do Búiti mac Bronaigh incind Miscegra conid hi is adart Buiti anú 7 is nemedach gach aen fora racha incind Miscegra ic dol fria bás 7 ata briathar a breth fodes a Lagnib 7 fortamlus doib iarsin. Conid hi a[i]ded Conchobair conuici sin.

\* From this point the Edinburgh version continues as follows: ‘A thousand armed men shall fall by me in the rescue of Christ.’ Thereupon he sprang towards his two lances and brandished them stoutly so that they broke in his hand; and then he took his sword in his hand and attacked the wood around him so that he



Faith, Morann being the other man. 'Well, now,' said Conchobar<sup>a</sup>, 'it is a pity,' etc.<sup>b</sup> . . . 'without avenging the Creator.'<sup>c</sup>

13. This rhetoric Conchobar made when Bachrach, a druid of Leinster, told him that Christ was crucified, when Conchobar asked: 'What wonderful signs are these?' etc.

14. Or, again, it may have been Altus, the consul who had come to the Gaels from Octavian to seek the tribute, who told Conchobar that Christ was crucified.

made a plain of the wood, even Mag Lámraige in the land of the men of the Rosses. And he said this: 'Tis thus I should avenge Christ upon the Jews and upon those that crucified Him, if I could reach them.' Through that fury the brain of Mesgegra sprang out of his head so that his own brains came upon him, so that he died of it. And hence all say: 'A dweller in Heaven is Conchobar for the wish<sup>d</sup> which he has uttered.' This is the last thing Conchobar said, 'Whoever would carry me without stopping under me as far as my house,' said he, 'shall have the kingship of Ulster,' &c. [Here follows the story of Cenn Berraide, as above.] God revealed the brain of Mesgegra to Buite the son of Bronach, so that at this day it is Buite's pillow; and everyone upon whom the brain of Mesgegra goes as he goes to death is sure of Heaven. And there is a saying that it will be carried southward into Leinster, and that thereafter Leinster will have superiority. So this is the Death of Conchobar as far as that.

<sup>b</sup> I cannot translate the rest of the *rhetoric*.

<sup>c</sup> Read *cen dúleman digail*.

<sup>d</sup> I read *dúthracht* for *durtacht*.

## Version B

From MS. 23. N. 10 (R.L.A.), p. 1 .

1. Bāi Conchobar mac Nesai fechtus n-ann. Atfēt dō Altus crochad Crīst. Altus *immorro* is hē dothathaiged co clōemclōdaib sēd ō Tibir mac Augaist rī[g] Rōmān co Conchobar mac Nesa. Ar ba cuma bātar rechtairea rīg Rōmān in n-aimsir sin for medōn in uetha 7 for indsip fuinid 7 turebālai, co mba comderb isin mbit[h] nach sgēl n-airdire forcumcad ann.

2. Ba derb 'diu la Conchobur fon n-innus sin in crut[h] forcūa[i]d crochad Crīst. Ar atfēt dō Altus ba hē Crīst dorosat nem 7 talmāin 7 is airi arfōit colainn ar tathereice in cineda dōenai. Ba cretmech Altus, is aire atfēd cec[h] mait[h] im crochad Crīst.

3. Concreid Conchobur do Chrīst 7 is iārum asmbert Conchobur rofestais fir in betha a chumang oc cathugud fri hIudaidi croc[h]siti Crīst, ma nubet[h] hi comfogus do Chrīst. Is de ismbert Conchubar :

'Ba haprāinn nandāil cuart rīg narnaic atum fir hi richt crōadchurad cichtis [mo beōil] *conciuchlis* [crūas] mār milītha maidm netho mōith n-imdai slūag searbairlech soistnefeit soircobur la Crīst congaib geanam gāir bāit[h] for let[h] enā lan Coimdid ba rolanscel cichointir crochat[h] fir ba inmoo mo corp canā n-artrīg n-adamrai n-airerni atumeichtæ gnīm fir hi tinōl tairisem *triun* uaisib in Coimded chāith cumachtaigh can be ein lam dee ndilgodag do cobur can forlonn foabeaba rinn cach comlann croit[h]fīnn la Crīst arnenitir nī bu seith cichestæ ar Crīst cāth cumachtoch cid dudamī dun dercōinti din reil rochuinem nadnea nderagam .i. dīgal duir choirp crochsiti rīg dorearoosat<sup>1</sup> ronort inni *menman* med nadrig *roachta* mar roncrāide crochad Crīst ma chutooccaibmis atbelmais ba hasa artrag ēcomnart hōasal rī rocēs croich coirtar doine ndicmaire diasait noregainn hi mbās atumflait for leicib fa chel necombaine inmain artriun do comrath mo chridea cloas imartrach atgubai arumeda inscibin na roacht fir furtacht Crīst fritombrōn bāis cuadbair airomun airimud tomdrub cen duileman dīgail.'

<sup>1</sup> This curious form, which seems to mean 'who has created us,' also occurs in *Inram Brain*, § 48: ónd rig dorearoosat.

**Version B**

1. Once upon a time Altus related to Conchobar mac Nessa the crucifixion of Christ. Altus, however, used to visit Conchobar with exchanges of treasures from Tiberius, the son of Augustus the Roman. For at that time stewards of the King of the Romans were equally over the centre of the world and over the islands of the west and east, so that every famous story that would happen there was equally known in the world.

2. Hence, in that way, the manner in which the crucifixion of Christ happened became known to Conchobar. For Altus told him that it was Christ who had made Heaven and earth, and that to redeem mankind He had assumed flesh. Altus was a believer. 'Tis therefore he told every good thing about the crucifixion of Christ.

3. Conchobar believes in Christ; and then he said that if he were near Christ the men of the world would know what he could do in fighting against the Jews that had crucified Christ. Hence Conchobar said: 'It was a pity,' &c.<sup>a</sup> . . . 'without avenging the Creator.'

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<sup>a</sup> I cannot translate the 'rhetoric' which follows.

4. Is iar sin cotnoscrastur amail bid oc techt hi rōi cathai ar bēlaip Crīst co sesceand asa c[h]inn an inc[h]inn Meisgedra 7 conidebilt ind ar sin. Ised isber[at] dee iarum is ē cēt-gentlide<sup>1</sup> docōid hi flait[h] nimea, fobit[h] robad bat[h]ais dō ind fuil donescmacht<sup>2</sup> 7 rocreit ē do Chrīst. Finit. Amen.

### Version C

From the Liber Flavus Fergusiorum, fo. 105 a 1.

1. [B]udh dāil mōr la hUlltu a Muigh Muirthui[m]ni. Doluidh<sup>3</sup> iarum Bochrach fli 7 drāi<sup>4</sup> do Loighnibh docum na dāla iar toidhicht dō a Laighnibh iar foghluim fli[d]ehta. Fiafraiges<sup>5</sup> Concubur scēla Alban 7 Leatha Mogha dō.

2. 'Atā sgēl mōr ēimh' ol sē, 'dorōnnadh isin bith thoir .i. crochadh rīgh neimhi 7 talman la hIubhdaibh 7 is ē rotirchansat fāidhi 7 drāidhthi. Do īc 7 do teasraguin dāini an domuin do phecadh Adhaim dodeachaid ō nēmneimh co roēt coluinn ō Muiri ōighinghin cen lāthair freasguil, cor'luidh<sup>6</sup> a crand croichi la hIudhaib do īc an ceineōil dænna. Imon cāisc docūaidh ūainn 7 atraacht isin treas lō iarna cēsadh' .i. roinnis dono Altus, iss ē tigid<sup>7</sup> co n-aitheasguibh 7 cu sēdaibh 7 co māinibh ō Tibir Šesair Aughuist rīgh Rōmān 7 ō rīg an domhuin co Concubur [mac] Neasa do Eamhuin Macha. Ar ba cuma bādar reachtuireadha rīgh an domuin isinn aimsir sin for meadhōn an beatha 7 a n-innsibh fuinidh<sup>8</sup> grēine 7 turgabāla, co m[b]a comhderbh isin bith uili nach sgēl airderc<sup>9</sup> foscumadh ann.

3. Ba derbh le Conchubhur fōn innus sin an cruth forcūaidh crochadh Crīst. Ar ro-innis Altus dō ba hē Crīst dorinni<sup>10</sup> neamh 7

<sup>1</sup> geit rinsin ms. See Version B.  
inna fola doescmart erond, Otia II., p. 97, § 30.

<sup>2</sup> leg. donescmart. Cf. ar écnairec  
<sup>3</sup> doluigh ms      <sup>4</sup> draigh ms

<sup>5</sup> fiabraidhus ms      <sup>6</sup> corluigh ms      <sup>7</sup> tigi ms

<sup>8</sup> fuinigh ms      <sup>9</sup> airdreč ms

<sup>10</sup> dorinnidh ms

4. Thereupon he shook himself(?)<sup>a</sup> as if he were going into a battlefield in the presence of Christ, so that Mesgegra's brain jumped out of his head, and then he died there. This is what they say,<sup>b</sup> that he was the first pagan who went into the Kingdom of Heaven, because the blood which he had shed was a baptism to him, and (because) he had believed in Christ. Finit. Amen.

### Version C

1. The men of Ulster were holding a great gathering in the plain of Murthemne. Then towards the gathering came Bochrach, a poet and druid of the men of Leinster, having come out of Leinster after learning poetry. Of him Conchobar asked tidings of Alba and Leth Moga.<sup>c</sup>

2. 'There is great tidings indeed,' said he, 'which have happened in the eastern world, even the crucifying of the King of Heaven and Earth by the Jews; and He it is whom seers and druids have prophesied. To save and to rescue the men of the world from the sin of Adam He came from holy heaven; and He assumed flesh from the Virgin Mary without the presence of man<sup>d</sup>; and to save the human race He went upon the tree of the cross by command of the Jews. About Easter He went from us and arose on the third day after His suffering,' viz., Altus also had told this. 'Tis he who used to come with messages and with treasures and precious things from Tiberius Caesar Augustus, even the king of the Romans, and the king of the world, to Conchobar son of Ness, to Emain Macha. For at that time stewards of the king of the world were equally over the centre of the world and in the islands of the setting and rising sun, so that every famous story that happened was equally known in the whole world.

3. In that way the manner in which the crucifixion of Christ happened became known to Conchobar. For Altus told him that

<sup>a</sup> *cotnoscrastar*, 3 sg. deponent preterite of *con-oscraim* (*con-od-scaraim*).

<sup>b</sup> The Irish is corrupt here.

<sup>c</sup> See above, p. 2, note.

<sup>d</sup> *cen láthair*

*freasguil = cen láthair ferdai*, Ériu II., p. 198, l. 16.

talumh. Et is aire arroët colann ò Muiri òigh ar taithechreich an ceineòil dàenna. Ba creidmheach dono Altus fèin. Is aire atfèt arsgēla Crīst co maith. *Concreid Concubur a Crīst.*

4. Nō is amlaid so atcæmnacair hē.

Budh<sup>1</sup> Concubur i ndāil 7 maithi fer nĒirenn uime an lā rocrochadh Crīst<sup>2</sup>. Antan dodechaidh teimheal forsinn ngrēin 7 rosūi<sup>3</sup> ēsga a ndath fola rofiarfaigh<sup>4</sup> Concubur immorro do Cathbad<sup>5</sup> dūss cid rombādar na dūile. ‘Do comhalta-sa,’ ar sē, ‘in fer rogēanair a n-ōenaidchi frit, anosa martar docuirthi(?) fair 7 doradadh a croich<sup>6</sup> hē 7 isē sin chanuid anní sin.’ Atraigi trath Concubur sūas la sodhuin<sup>7</sup> 7 gabaid<sup>8</sup> a gaisgedh fair 7 atbert: ‘Is ē sin ēimh’ ol sē, ‘mo comalta-sa 7 mo comāis 7 is ē rogēanair a n-ænoidechi frium’ 7 rogob iarum deargail òtā sin co ro-aacht isin fairrgi 7 cur’luidh<sup>9</sup> innti conruigi a fiacuil.<sup>9</sup> Is oc in deargail iarum rogobh Concubur an lāid<sup>10</sup> si: ‘Ba aprainn na hIdhuil co hard iar n-ēguibh righ’ 7 rl.

5. Ocus as iarsin asbert Concubur: ‘Rofeasdais fir in beatha mo cumang ac cathugud fri<sup>11</sup> hIudaidhibh<sup>12</sup> tre crochad Crīst dia mbeinn a comfogus dō.’ Is iarsin attraacht 7 rosgobh forsinn deargail cur’sceinn incinn Mesgeagra<sup>13</sup> as a cinn 7 conearbailt Concubur fochētōir. Conadh [d]esin adber[a]t na Gæidhil<sup>14</sup> conadh hē Concubur cēt-geinntlide<sup>15</sup> docōidh docum neimhi a nĒirinn, fobīth robo baithis dō in fuil dobidg<sup>16</sup> as[a] cinn. Et as annsin rucadh anim Concobuir a n-ifrinn gu comraiced<sup>7</sup> Crīst fria<sup>18</sup> ac te:uir<sup>19</sup> na broide a hifrinn, co tue Crīst leis anim Concabair docum neimhi. Finid.

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<sup>1</sup> buidh ms    <sup>2</sup> rēr ms    <sup>3</sup> rosuigh ms    <sup>4</sup> rofiarfaidh ms    <sup>5</sup> Cathbaidh ms  
<sup>6</sup> croid ms    <sup>7</sup> soghuin ms    <sup>8</sup> curluigh ms    <sup>9</sup> oruigi ms    <sup>10</sup> laig ms  
<sup>11</sup> frith ms    <sup>12</sup> hiughaidhbh ms    <sup>13</sup> Mesgeadhra ms    <sup>14</sup> ghæidhil ms

it was Christ who had made Heaven and Earth, and that He had assumed flesh from the Virgin Mary for the sake of redeeming the human race. Altus himself, however, was a believer. 'Tis therefore he told the story of Christ well, and Conchobar believed in Christ.

4. Or 'tis thus it happened.

On the day that Christ was crucified, Conchobar was at a gathering, and the nobles of the men of Ireland around him. Now when darkness came upon the sun, and the moon turned into the colour of blood, Conchobar asked of Cathbad what ailed the elements. 'Thy own foster-brother,' said he, 'He who was born on the same night as you, is now undergoing martyrdom and has been put on the cross, and that is what this portends.' At that Conchobar arises and takes his weapons upon him, and he said: 'He is indeed my foster-brother and coeval, and 'tis He that was born in the same night with me,' and then he made an onslaught from thence until he reached the sea, and he went into it up to his teeth. 'Tis during the onslaught then that Conchobar sang this lay: 'Twas a pity that the Jews after a King's death,' &c.

5. And thereupon Conchobar said: 'The men of the world would know what I can do in fighting against the Jews for the sake of the crucifixion of Christ, if I were near Him.' Then he rose and made the onslaught, until Mesgegra's brains jumped out of his head, so that Conchobar died forthwith. Hence the Gaels say that Conchobar was the first pagan who went to Heaven in Ireland, for the blood that sprang out of his head was a baptism to him. And then Conchobar's soul was taken to hell until Christ encountered her as He brought the captive host out of hell, so that Christ took the soul of Conchobar with Him to Heaven. Finit.

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<sup>15</sup> geinntlighi ms      <sup>16</sup> doluidgh ms      <sup>17</sup> comfraicead ms      <sup>18</sup> friadha ms  
 This spelling of the disyllabic *fria* 'versus eam' is evidently intended to distinguish it from *fria* 'to his (her, its).'  
<sup>19</sup> leg. tabairt ?

## Version D

From the Stowe ms. D. 4. 2, fo. 54 a 3.

Incipit do oidhedh Concubuir mic Nessa annso sīs.

1. Ceat mac Mādach rotheilg in cloich .i. inchind Miscedhra righ Laighen for Concubur hic Ath Dhaire Dá Bhæth. Finghen fāthliaig Concobuir is é ná rolēig in cloich do thabairt asa chind. Muma *immorro* in cerd iss é dorat cumdach impe ria cenn amuich. Bacrach file do Laighnibh ro-indis do Chonchubar Crīst do chrochad. I Maigh Lāmrighe atchūaidh dó. Is annsin dorochair Concobar ac glanadh in mhaighe. Trí traighthi *sechtmogat* ina fot. Cōica traiged *immorro* i fedh Taidhg mic Céin, ut dixit poeta .i. Flann [Mainistrech] :—

‘Cōica traighedh tōlaibh tlacht      fa slōghaib sain[f]ear srianbalce  
fad in airdrīgh inar<sup>1</sup> lēir gart<sup>2</sup>,      Taidhg mic Céin ótāit Cianacht.

‘Concobur, cloithech a celg,      mac noit[h]ech Nessa niabdherg,  
airdrīgh Ulad, rodlecht de,      dia ro[s]lecht lerg Lāmraidhe.  
Ina lecht, nī laimthi liacc,      fūair trí traighthi *sechtmogat*.’

2. Is don cloich sin romudaig<sup>3</sup> Conchobur rochan in fili :—

‘A chloch thall for elaid<sup>4</sup> ūair      Buite būain maic Brōnaig bāin,  
ropsa<sup>5</sup> mind i tressaib tóir      dia mba i cind<sup>6</sup> maic Nessa nāir.

‘Ciapsat<sup>7</sup> náma dó rot-chelt,<sup>8</sup>      secht mbliadna lána rot-alt<sup>9</sup> :  
dia luid<sup>10</sup> do dīgail Ríg recht,      is and fo-frīth<sup>11</sup> a lecht latt.

‘Láech frisralais co mbúaid<sup>12</sup> chain      fūair lat loimm<sup>13</sup> tonnaid  
iar sin :  
for mac Cathbath, cóinsit fir,      dális dig di<sup>14</sup> nathrach<sup>15</sup> neim.

<sup>1</sup> leg. 'nar

<sup>2</sup> In margin: nō gairg

<sup>3</sup> romughaid ms

<sup>4</sup> elaigh D

<sup>5</sup> robsat D    ropsa L

<sup>6</sup> mbái a cind D

<sup>7</sup> ciapsam D

<sup>8</sup> rodoteelt C

<sup>9</sup> roalt; D

<sup>10</sup> doluidh D

<sup>11</sup> fōrrīth L

<sup>12</sup> commaid L



## Version D

*Incipit* of the tragic death of Conchobar son of Ness here below.

1. At the Ford of Daire Dá Báeth, Cet mac Mágach threw the stone at Conchobar, viz., the brain of Mesgegra, king of Leinster. Fingen, the wizard-leech of Conchobar, 'tis he who would not let the stone be taken out of his head. Muma, however, the artificer, 'tis he who put a cover around it outside his head. Bachrach, a Leinster poet, told Conchobar that Christ had been crucified. In Mag Lamraige he told it to him. 'Tis there Conchobar fell in clearing the plain. Seventy-three feet was his length. Fifty feet, however, was the length of Tadg mac Céin, ut dixit poeta, *i.e.* Flann Mainistrech :—

'Fifty feet, with abundance of delights, among hosts of strong-bridled distinguished men, was the length of the high-king in whom honour was conspicuous, of Tadg mac Céin, from whom are the Cianacht.

'Conchobar, famous was his guile, Ness' celebrated son of ruddy beauty, high-king of Ulster—he deserved it—by whom the slope of Lámraige was cut down. In his grave . . .<sup>a</sup> he found seventy-three feet.'

2. Of that stone which ruined Conchobar the poet<sup>b</sup> has sung :—

'O stone yonder upon the cold tomb of ever-famous Buite, the blessed son of Brónach, thou wast a diadem in battles of pursuit while thou wast in the head of the noble son of Ness.

'Though thou wast an enemy to him, he hid thee, he nourished thee for seven full years : when he went to avenge the King of laws, 'tis then was found his grave through thee.

'The hero whom thou didst hit victoriously thereafter found through thee a draught of poison : to the son of Cathbad—men wailed—thou didst deal a drink of a serpent's venom.

<sup>13</sup> lom L fuair in tonnaigh D

<sup>14</sup> dit D

<sup>15</sup> nathraig L

<sup>a</sup> I do not understand *ní laimthi liacc.*

<sup>b</sup> *i.e.* Cináed húa Hartacáin.

- 'Neimnech dotuc<sup>1</sup> Cet an-dess      a tress ard Ailbe fria aiss,  
cenn rí<sup>g</sup> Emna orgsi leiss,      a inchinn Meis-gegra glaiss.
- 'Dotarlaic<sup>2</sup> dar ārach ūad<sup>3</sup>      Cet mac Māgach<sup>4</sup> fri gliaid ngáeth<sup>5</sup>  
ón muni roftir cách      co Ath ic<sup>6</sup> Daire Dá Báeth.
- 'Scoiltis dít, ba mór in<sup>7</sup> gním,      mullach in rí<sup>g</sup> rí<sup>g</sup>í gíall,  
ar is é ba ferr do láech      darsa taitned gáeth is grían.
- 'A ndor-airngred<sup>8</sup> duit ót áis,      mairg Laignech irraba<sup>9</sup> gnáis,  
nīr' scarais<sup>10</sup> frisin rī<sup>g</sup> rāin      co rosfargbais<sup>11</sup> i ndáil<sup>12</sup> báis.
- 'For Lettir Lāmraigi luimm      rotgīallsat<sup>13</sup> druing na fian find,  
do<sup>14</sup> gleō frit chomthach ba gand      co torchar<sup>15</sup> and assa chinn.
- 'Fotroilsig<sup>16</sup> Rí rodelb nem      do mac Brōnaig ūas brí<sup>17</sup> Breg,  
i ndún daingen i n-rotail<sup>18</sup>      i fail ilar<sup>19</sup> angel ngel.
- 'Ó chonattail fritt cen brath      Buti co rath rúamnai cloth,  
tairnit duit in tslúaig<sup>20</sup> for ruth<sup>21</sup>      co rochlōemchlais<sup>22</sup>  
cruth, a chloch. A.
- 'Inchind Meiss-gegra 'sin chath,      ropo gleō fri demna<sup>23</sup> troch,  
adart Buti co tí bráth      bud<sup>24</sup> é th'ainm la cách, a chloch. A.'

## FINIT.

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- |                                |                                     |                            |                                 |
|--------------------------------|-------------------------------------|----------------------------|---------------------------------|
| <sup>1</sup> dothuucc D        | <sup>2</sup> dotharlaic D           | <sup>3</sup> ruagh D       | <sup>4</sup> Matach L           |
| <sup>5</sup> nglóed L          | <sup>6</sup> om. L                  | <sup>7</sup> om. L         | <sup>8</sup> ann dorighnedh D ; |
| ndorairngered L                | <sup>9</sup> mairg a lagnech imba L |                            | <sup>10</sup> ní rascarais L    |
| <sup>11</sup> cofargbais L     | <sup>12</sup> bain add. L           | <sup>13</sup> rogiallsat D | <sup>14</sup> dot L             |
| <sup>15</sup> torcair D        | <sup>16</sup> rothoillsidh D        | <sup>17</sup> brig D       | <sup>18</sup> inattail L        |
| <sup>19</sup> in fail hilliu D | <sup>20</sup> in sluagh D           | <sup>21</sup> rath D       | <sup>22</sup> o rachloais D     |
| <sup>23</sup> demnu L          | <sup>24</sup> is D                  |                            |                                 |

‘Venomous from the south Cet brought thee upon his back from the noble battle of Ailbe, the head of Emain’s king thou hast wrecked thereby, O brain of the youthful Mesgegra.

‘From the brake,—all know it,—to the Ford at Daire Dá Báeth, Cet mac Mágach<sup>a</sup> sent thee in violation of a bond from him for a cunning fight.

‘He cleft with thee, the deed was great, the crown of the king’s head, a kingdom of hostages, for ’tis he that was the best hero on whom wind and sun would shine.

‘What was foretold thee all along,<sup>b</sup> woe to the Leinsterman<sup>c</sup> in whose company thou wast! thou never partedst from the noble<sup>d</sup> king until thou leftst him in a meeting with death.

‘On the bare slope of Lámraige hosts of fair bands did homage to thee: thy struggle against thy comrade was rare, until thou fellest there out of his head.

‘The King who has shaped Heaven has revealed thee to the son of Brónach above Brí Breg; in a strong fortress in which he slept, where there is a multitude of white angels.

‘Since Bute with grace of fame has slept on thee without treachery, the hosts have eagerly<sup>e</sup> humbled<sup>f</sup> themselves to thee, until thou changedst colour, O stone!

‘The brain of Mesgegra in the battle, it was a fight against demons of doomed men; “pillow of Bute,” until Doom that shall be thy name with every one, O stone!’

FINIT.

<sup>a</sup> On this form of the name see the notes.      <sup>b</sup> For this meaning of the phrase *ót áis* see *Eriu* II., p. 87.

<sup>c</sup> *i.e.* Mesgegra, who was a Leinster King.

<sup>d</sup> *ráin*, a by-form of *ran*, required by the metre.

<sup>e</sup> *for ruth*, lit. ‘a running,’

‘speedily.’ Cf. *for rith*, *Imram Brain*, II., p. 302, § 5, and see the note, *ib.* p. 304.

<sup>f</sup> *tairnit*, present tense, used, as in German and French, of an action that has been going on for some time and continues up to the present.

## II. AIDED LŌEGAIRI BŪADAIG

## Version A

From the Edinburgh ms. XL, p. 8.

1. Cid diatā A[i]ded Lōegairi Būadaig?

Nī *hansa*. Aed mac Ainninne dochomraic re Mughain (p. 9) Aitinchairchech 7 ben Conchobair in Mugain<sup>1</sup> sin. Fili Conchobair in tAed. Rofes forro a mbeith amlaid.

2. Iarsin rohergabhad la Conchobar in fili 7 rochuinnig<sup>2</sup> in fili comad hī a a[i]ded a bādud<sup>3</sup> 7 ro...<sup>4</sup> Conchobar dō inní sin 7 nobertha iarsin dia bādud dochum gach locha a nĒrinn 7 nocanad som bricht forsan usci, go mbenta *gach* tráig 7 *co* nach bīd banna ann, co nā raibi a nĒrinn *abann*<sup>5</sup> nā loch nobáidfed, co ndechus lais do Loch Láí a ndorus tighe [Lóegairi]. Rofēimid som in bricht forsin loch. Antan *didiu* robás ac a bādud, as ann doriacht rechartairi Lōegaire asin lis amach. 'Fē amai, a Lōegaire!' or sē, 'ní frīth a nĒrinn baile a mbáit[e]a in file co ráinic in baili si.' Atracht intí Lōegaire 7 geibid a chlaidem ina lāim 7 ac lēim dó imach *benaid* a mullach imon fordorus go ruc in leth iartharach do cloicenn de, co mbōi sprethach a inchi[n]de for a brot 7 romarb som iardain trīchait do lucht in báiti 7 roēlo Aod ūathā 7 atbath Lōegairi iartain. Conid hī A[i]ded Lōegairi connuici sin.

## Version B

From mss. 23. B. 21, p. 176, and 23. G. 21, p. 142 (R.I.A.).

An t-ádhbhar fá ttáinig bás Láoghaire Bhuaðaig.<sup>6</sup>

File imoro do bhí aig<sup>7</sup> Conchubhur dá ngoirthidhe<sup>8</sup> Aodha mac Aininn; 7 do ligheadh air Mhaghán bean Connchubhuir é: 7 air na fionnachtain sin do Chonchubhar as í breith rug air a chur<sup>9</sup> dá bháthadh go Loch Laoghaire [sic]; 7 tangadar drong ris air fōgradh an ríge gusan loch dá bháthadh; 7 air na faicsin sin do reachtaire Laoghaire Bhuaðaigh *tét* go Laoghaire 7 adúbhairt nách raibh áit a nĒirinn ina mbáithfidhe an file acht ina dhoras-sin; leis sin loingios Láoghaire amach 7 tarla fárdhorus an tighe re cúl a chinn gur bhris a seicne 7 gur fóireadh an file leis, 7 éagas féin air an láthair sin: gonabh í<sup>10</sup> sin Críoch Láoghaire Bhuaðaigh.

<sup>1</sup> Magain      <sup>2</sup> rochoinnig      <sup>3</sup> bad7      <sup>4</sup> Two or three letters cut off with the edge of the page. Read either *dámair* or *āem*.      <sup>5</sup> Perhaps *aba*  
<sup>6</sup> No title in G      <sup>7</sup> ag G      <sup>8</sup> goirthí G      <sup>9</sup> ceur B      <sup>10</sup> gon í G

## II. THE DEATH OF LÓEGAIRE BÚADACH

## Version A

1. Whence is the tragical death of Lóegaire the Victorious? Not hard to tell. Aed mac Ainninne cohabited with Mugain of the Furzy Hair.<sup>a</sup> She was the wife of Conchobar; Aed was a poet of Conchobar's. They were found out.

2. Then the poet was seized by Conchobar's command, and the poet asked that his death might be drowning, and Conchobar granted him that; whereupon he was taken to be drowned to every lake in Ireland; and he would sing a spell upon the water so that it ebbed away until there was not a drop in it<sup>b</sup>, so that there was not in Ireland any river or lake that would drown him, until they came with him to Loch Lai in front of Lóegaire's house. He was unable to work the spell upon the lake. However, while they were engaged in drowning him, Lóegaire's steward came out of the *liss*. 'Woe is me, Lóegaire!' he cried. 'They could not find in all Ireland a place in which to drown a poet till they came to this stead.' Lóegaire arose and took his sword in his hand; and as he was leaping forth he strikes the crown of his head against the lintel of the door, so that it took off the hinder part of his skull, and his brains were scattered over his cloak. And thereupon he slew thirty of the drowners, and Aed escaped from them. And then Lóegaire died. So far the Tragical Death of Lóegaire.

<sup>a</sup> Aitten-chairchech, more usually called Aitten-chaithech, and corruptly Etan-chaithech. As to the exact meaning see *Ériu* I., p. 117, note *b*.

<sup>b</sup> This would appear to be the sense; but *go mbenta gach tráig* is obscure to me.

## III. AIDED CHELTCHAIR MAIC UTHECHAIR

From the Edinburgh ms. lx, p. 9, and the Book of Leinster, p. 118a.

## 1. Cid diatá Aided Cheltchair maic Uthechair?

Ní hansa. Fer amra robúi de Ultaib<sup>1</sup> .i. Blāi briuga. Secht n-airgeda leis.<sup>2</sup> Secht fichit bó cecha airgi 7 seisred<sup>3</sup> cecha airgi. Tech n-óiged<sup>2</sup> . . . Ba geiss dó<sup>4</sup> dano<sup>2</sup> ben for dāmruð dia thig<sup>5</sup> cen feiss dó-som<sup>6</sup> le, meni beth a fer ina fochair. Doluid didiu<sup>6</sup> Brīg Brethach ben Cheltchair<sup>7</sup> dia thig-som.<sup>8</sup> ‘Ní maith a ndoronais,<sup>9</sup> a ben,’ ar Blāi briuga. ‘Is geiss dam-sa do thuidecht chucum<sup>10</sup> amal táncais.’ ‘Is fer trúag,’ ar in ben,<sup>11</sup> ‘loites<sup>12</sup> a gessi féin.’<sup>13</sup> ‘Is fír. Isim senóir-si 7 acum gressacht atái dano,<sup>14</sup> ar se. Fóid lee<sup>15</sup> in aidechi sin.

2. Dofitir Celtchar inní sin 7 doluid for iarair a mná.<sup>16</sup> Luid Blāi briuga co mbái for lethláim Conchobair isin ríghthig.<sup>17</sup> Luid dano Celtchar ina diaid co mbói for lár in ríghthige.<sup>18</sup> Is and robái Conchobar 7 Cúchulaind ac imirt fidchille 7 robái bruinne Blai briugad tarsin fidchill etarru 7 clannaid Celtchar in gái trit co mbái isin cleith iarna cúl, co táinic banna do rind in gái co mbái forsin fidchill.

3. ‘Amin, a Chúchulaind!’ ar Conchobar. ‘Amin dano<sup>19</sup>, a Chonchobair!’ ar Cúchulaind. Toimsit[h]er<sup>20</sup> in fidehell ón banna anunn 7 ille<sup>21</sup> dúis cia díb diarbo foicsi<sup>22</sup>. Foicsi in banna dano<sup>23</sup> do Chonchobar 7 rob siadi co dígail<sup>24</sup> íarsin. Atbath immorro<sup>25</sup> Blai briuga. Atrulla<sup>26</sup> Celtchar co mbúi isna Déisib Muman tess<sup>27</sup>.

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1 fer amra do Ultaib E      2 om. E      3 seisr̄ E      4 dosom E  
 5 dochom [a thige] L      6 om. E      7 for oi [gidecht] add. E      8 dochum a  
 thag[e] L      9 ndernus E      10 thecht cucum E      11 ar in ben om. E  
 12 goittes L      13 a geis for mnai E      14 om. E      15 7 faidid̄ le E  
 16 dolluid side diarra na mna L      17 co mbai etir Conchobar . . . in c.  
 Batar . . . descuird ó Emuin Macha L      18 co [m]bui i comf[ocus] . . . L

## III. THE DEATH OF CELTCHAR MAC UTHECHAIR

1. Whence is the tragical death of Celtchar mac Uthechair? Not hard to tell. There was a famous man of the men of Ulster, even Blái the Hospitaller. He owned seven herds of cattle, seven score kine in each herd, and a plough-team with each herd. He also kept a guest-house. Now it was a *geis* for him that a woman should come in a company to his house without his sleeping with her, unless her husband were in her company. Then Brig Brethach, wife of Celtchar, went to his house. 'Not good is what thou hast done, woman,' said Blái the Hospitaller. 'Thy coming to me as thou hast come is a *geis* to me.' 'It is a wretched man,' said the woman, 'that violates his own *gessa*.' 'Tis true. I am an old man, and moreover thou art inciting me,' said he. That night he sleeps with her.

2. Celtchar came to know that; and he went to seek his wife. Blái the Hospitaller went until he was by the side of Conchobar in the royal house. Celtchar also went until he was on the floor of the royal house. There were Conchobar and Cúchulinn playing a game of *fidchell*; and Blái the Hospitaller's chest was over the play-board between them. And Celtchar plants a spear through him so that it stuck in the wattle of the wall behind him, so that a drop (of blood) from the point of the spear fell upon the board.

3. 'Forsooth, Cúchulinn!' said Conchobar. 'Indeed, then, Conchobar!' said Cúchulinn. The board is measured from the drop hither and thither to know to which of them it was nearer. Now the drop was nearer to Conchobar, and it was the longer till revenge.<sup>a</sup> Blái the Hospitaller, however, died.

Celtchar escaped until he was in the land of the Déisi of Munster in the south.<sup>b</sup>

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<sup>19</sup> om. E      <sup>20</sup> foimister E      rottomsed L      <sup>21</sup> alle E      ille 7 inund L  
<sup>22</sup> cia da bad faicsi E      <sup>23</sup> om. E      <sup>24</sup> siad cosin díc . . . L      <sup>25</sup> tra L  
<sup>26</sup> 7 docuaid E      <sup>27</sup> aness E

<sup>a</sup> *i.e.*, I suppose, Cúchulinn would have avenged the deed on the spot.    <sup>b</sup> Now the two baronies of Decies in Co. Waterford.

4. 'Is ole so, a Chonchobair!' ar Ulaid. 'Is toitim Déisi annso. Ropo lór in fer marb diar n-esbud<sup>1</sup> 7 ticed<sup>2</sup> Celtchar<sup>2</sup> da tír,' ar Ulaid. 'Ticed dano<sup>3</sup>,' ar Conchobar, '7 eirged<sup>4</sup> a mac for a cend 7 téiged i commairge fris<sup>5</sup>.' Ní<sup>6</sup> gebtha dono cin ind athar forsín<sup>7</sup> mac iná<sup>8</sup> cin in maic forsín athair ac Ultaib in tan sin. Luid sidein didiu dia gairm<sup>9</sup> ce mbói thess<sup>10</sup>.

5. 'Cid dia tute[h]aidh, a macáin?' or sé. 'Condigid siumh (*sic*) don tír,' uar in gilla. 'Cisse comairece dotaot frim?' ol sé. 'Misi,' ol in gilla. 'Fír,' ol sé. 'Is séimh in muin doberat<sup>11</sup> Ulaid ummun-sa techt for muin mo mic.' 'Bid séimh a ainm 7 ainm a cheneóil<sup>12</sup>,' ar in drúi. 'An-sa, a gilla!' for sé, '7 ragat-sa anunn<sup>13</sup>.'

6. Dogníther ón 7 is de atá Semuine isna Déisib.

7. Isí immorro<sup>14</sup> éraice conattech<sup>15</sup> im Blāi briugaid, na trí fochaide ata annsom<sup>16</sup> dotiefad<sup>17</sup> la Ultu [ina] remes<sup>18</sup> do dingbáil díb.

8. Doluid didiu Conganchnes mac Dedad do dígail a bráthar for Ultu .i. Cúruí<sup>19</sup> mac Daire maic Dedad. Roísaigestar Ultu co mór<sup>20</sup>. Nínguibtis<sup>21</sup> gáí nó chlaidib, acht noscendis ass amal de chongnu<sup>22</sup>.

9. 'Díngaib dín in fochaid seo<sup>23</sup>, a Cheltchair!' ar Conchobar. 'Maith ám,' ar Celtchar, 7 luid dia acallaim in Chonganchnis laa n-óen<sup>24</sup> co tard muin uime,<sup>25</sup> gur gell a ingin dó .i. Níab<sup>26</sup> ingen Cheltchair 7 proind céit cecha nóna dia tairiuc. Co tard<sup>27</sup> in ben bréic uime co n-epert fris: 'Innis dam-sa,' ar sí, 'amal marbthar tú<sup>28</sup>.' 'Bera derga iarnaidí do tapairt im<sup>29</sup> bonnaib 7 tria mo luirgnib.'

<sup>1</sup> et as lór aoinfer do esbaid oirn E    <sup>2</sup> tabhartar Cealtchair E    <sup>3</sup> dino E  
<sup>4</sup> eirched E    <sup>5</sup> bí a comaireci fair E    <sup>6</sup> ni tei . . . L    <sup>7</sup> for in L  
forsan E    <sup>8</sup> nó L    <sup>9</sup> di gairm Cheltchair L dá ghair E    <sup>10</sup> aneas E  
<sup>11</sup> doberait E    <sup>12</sup> chini E    <sup>13</sup> om. L    <sup>14</sup> tra L    <sup>15</sup> conaitced E  
<sup>16</sup> annso L    <sup>17</sup> tic . . . L    <sup>18</sup> ina remes om. E    <sup>19</sup> Conrui E  
<sup>20</sup> Ultu commor L    <sup>21</sup> ni gapdis . . . he E    <sup>22</sup> noscingtis de amal bid  
codna nobendais E    <sup>23</sup> sin E    <sup>24</sup> laa and E    <sup>25</sup> tarad breit (leg.



4. 'This is bad, O Conchobar!' said the men of Ulster. 'This means the ruin of the Déisi. -It was enough that we should lose the man who has died, and let Celtchar come (back) to his land,' said the men of Ulster. 'Let him come, then,' said Conchobar; 'and let his son go for him, and let him be his safeguard.' At that time with the men of Ulster a father's crime was not laid upon his son, nor a son's crime upon the father. So he went to summon him until he was in the south.

5. 'Wherefore hast thou come, my son?' said Celtchar. 'That thou mayst come to thy land,' said the lad. 'What is my safeguard?' 'I,' said the lad. 'True,' said he. 'Subtle is the treachery which the men of Ulster practise upon me, that I should go on my son's guarantee.' 'Subtle shall be his name and the name of his offspring,' said the druid. 'Wait, lad,' said Celtchar, 'and I will go (with thee).'

6. This is done, and hence is Semuine<sup>a</sup> in the land of the Déisi.

7. However, this is the fine which was demanded for Blái the Hospitaller, to free them from the three worst pests that would come into Ulster in his time.

8. Then Conganchnes<sup>b</sup> mac Dedad went to avenge his brother, even Curoi son of Daire mac Dedad, upon the men of Ulster. He devastated Ulster greatly. Spears or swords hurt him not, but sprang from him as from horn.

9. 'Free us from this pest, O Celtchar!' said Conchobar. 'Surely I will,' said Celtchar. And on a certain day he went to converse with the Horny-skin so that he beguiled him, promising to him his daughter, even Niam daughter of Celtchar, as well as a dinner for a hundred every afternoon to be supplied to him. Then the woman beguiled him, saying to him: 'Tell me,' she said, 'how you may be killed.' 'Red-hot iron spits have to be thrust into my soles and

breic) frise L      <sup>26</sup> Niam E      <sup>27</sup> co tarat L      <sup>28</sup> co n-erbairt frie in  
n-innas no mair . . . L      <sup>29</sup> [bera] iairn it eat derga tri . . . Here the  
fragment in L ends.

<sup>a</sup> A tribal territory of the Déssi, so called, according to the 'Expulsion of the Déssi' (p. 122), from Semon mac Oenguso maic Celtchair maic Uithechair.

<sup>b</sup> i.e. Horn-skin.

Co n-epert si<sup>1</sup> riana hathair co ndernta dá bir móra lais 7 co tardta bricht súain fair 7 co tareumlad. slóg-mór cuici. 7 dorónad amlaid. Et docóas ar a tarr co tardad na beru co n-ordaið ina bonnaib 7 sechnóin a smera con dorchair lais, co tall a cend de, co tardad carn for a cend .i. cloch cacha fir tánaic ann.

10. Et isí fochaid tánaise iarsin .i. in luch donn .i. cuilén fúair mac na baintrebthaigi a cúas omna 7 ronalt an bantrepach co mba mór. Fadeoigh dono dofell ar cóerchu na bantrebthaigi 7 romarb a bú 7 a mac 7 romarb feisin hí féin 7 docóid iarsin co Glenn na Mórmuici. Les gach n-aidchi nofásaighedh la Ultu 7 ina cotlud cach dia. ‘Dingaib dín, a Celtchair!’ ar Conchobar, 7 téit Celtchar a fidbaid co tuc cep ferna as 7 gur ro-(p. 11)clas comfada a lama 7 gur roberbh a lusaib tuthmara 7 a mil 7 a mbeoil gur bo bog righin. Téit Celtchar dochum na derca a cotlad in luch dunn 7 gabaid isin dere moch siu tísad in luch dond iarsan orcuin. Tic side 7 a srón a n-airde la tuth in croinn 7 léicid Celtchar in crann tarsan dere amach cuici. Gabaid in chú ina beolu co tard a fiacla inn 7 rolen na fiacla isin maidi righin. Srengaid Celtchar in crann cuici 7 srengaid in chú isin leth anaill 7 dobeir Celtchar a lāim iarsin cep co tard a chrídi tar a bēl, co raibi ina dorn 7 ruc a cend lais.

11. *Ocus* in lā a cinn bliadua iarsin bātar būachaillí a tāib cairn Congonensis, co cūaladar iachtad na cuilén isin cairn 7 rotochladar in earn 7 fūaradar trī cuiléna ann .i. cū odur 7 cū minbrec 7 cū dub. Rucad in cū minbrec a n-ascaid do Mac Dāthó do *Laignib* 7 is impi dotuit sochaidi do feraib Ērenn a tig Maic Dāthō 7 Ailbi ainm na con sin, 7 co mad do Culand cerda dobert[h]a in chú odur 7 in chú dub Daol-

<sup>1</sup> epert E

through my shins.' Then she told her father that he should have two large spits made, and a sleeping-spell put upon them, and that he should gather a large host to himself. And so it was done. And they went on their bellies, and the spears were thrust into his soles with sledge-hammers and right through his marrow, so that he fell by him. And Celtchar cut off his head, over which a cairn was raised, viz. a stone was placed by every man that came there.

10. And this is the second pest, even the Dun Mouse, viz. a whelp which the son of the widow had found in the hollow of an oak, and which the widow had reared till it was big. At last then it turned<sup>a</sup> upon the sheep of the widow; and it killed her kine, and her son, and killed herself, and then went to the Glen of the Great Sow.<sup>b</sup> Every night it would devastate a *liss* in Ulster, and every day it lay asleep. 'Free us from it, O Celtchar!' said Conchobar. And Celtchar went into a wood and brought out a log of alder; and a hole was dug in it as long as his arms, and he boiled it in fragrant herbs and in honey and in grease until it was soft and tough. Celtchar went towards the cave in which the Dun Mouse used to sleep, and he enters the cave early before the Dun Mouse came after the slaughter. It came, and its snout raised high in the air at the smell of the wood. And Celtchar pushes the wood out through the cave towards it. The hound takes it in his jaws, and puts his teeth into it, and the teeth clave in the tough wood. Celtchar pulls the wood towards him; and the hound pulls at the other side; and Celtchar puts his arm along the log (inside) and took its heart out through its jaws so that he had it in his hand. And he took its head with him.

11. And that day, at the end of a year afterwards, cow-herds were by the side of the cairn of Horny-skin, and heard the squealing of whelps in the cairn. And they dug up the cairn and found three whelps in it, viz. a dun hound, and a hound with small spots, and a black hound. The hound with the small spots was given as a present to Mac Dathó of Leinster; and for its sake multitudes of the men of Ireland fell in the house of Mac Dathó, and Ailbe was the name of that hound.<sup>c</sup> And it would be to Culand the smith that the

<sup>a</sup> *dofell ar* evidently stands for *do-ell for*. Cf. *dosáí forsna cethra* below.

<sup>b</sup> Not identified. <sup>c</sup> See the story of Mac Dáthó's pig, *Hibernica Minora*, p. 57.

cú Celtchair feisín. Nī léiced side a gabáil do duine acht do Celtchar. Fecht ann nī bái Celtchar abus 7 do léiced in cú amach 7 forfēimditer<sup>1</sup> in muintir a gabáil 7 dosái forsna cethra 7 forna hindili 7 nomilled bī gach n-aidchi la Ultu fo deoid.<sup>2</sup>

12. ‘Dīnguib *didiu* in fochaid<sup>3</sup> ut, a Celtcháir!’ ar Conchobar. Luid Celtchar dochum in *glenna* ’na mbōi in cú 7 cét laoch lais 7 gairmid in coin fo thrī, co facadar in coin cucu 7 nosdīrgenn co Celtchar co mbōi ac lige a cos. ‘Is trūag ām ann-dognī an cú,’ ar cách. ‘Nī bīu-sa fot cinaid nī bus mō,’ ar Celtchar 7 atnaig builli don lūin Celtchair, co ruc a cride trithi 7 co fūair [bás] iarsin. ‘Fé amai!’ ar cách. ‘As fir,’ ar sē la turgbāil an gāi sūas, gur fēimid brōen fola d’fuil na con cuici ar fut an gāi co ndechaid trīt co talmain, co mbo marb de. 7 rolaa[d] a gāir guil 7 rotōgbad a lia 7 a lecht ann. Conid hī sin A[i]ded Blāi Briugad 7 Congonenis 7 Celtchair maic Uithechair. Finit.

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<sup>1</sup> forfeimgiter E

<sup>2</sup> deoid E

<sup>3</sup> fochai*di* E

dun hound was given, and the black hound was Celtchar's own *Dóelchú*. It let no man take hold of it save Celtchar. Once upon a time Celtchar was not at home, and the hound was let out, and the people of his household could not catch it; and it turned among the cattle and the flocks, and at last it would destroy a living creature every night in Ulster.

12. 'Free us from that pest, O Celtchar!' said Conchobar. Celtchar went towards the glen in which the hound was, and a hundred warriors with him, and three times he calls the hound until they saw it coming towards them, making straight for Celtchar until it was licking his feet. 'It is sad, indeed, what the hound does,' said all. 'I will no longer be incriminated for thy sake!' said Celtchar, giving it a blow with the *lúin*<sup>a</sup> of Celtchar, so that he brought out its heart, whereupon it died. 'Woe!' cried everybody. 'Tis true,' said he, as he raised the spear, when a drop of the hound's blood ran along the spear and went through him to the ground, so that he died of it. And his lament was set up and his stone and tomb were raised there. So this is the Tragical Death of Blái the Hospitaller, and of Horny-skin, and of Celtchar the son of Uthechar. Finit.

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<sup>a</sup> See the notes.

## IV. AIDED FERGUSA MAIC RÖICH

From the Edinburgh ms. xl, p. 5.

## 1. CID DIATA A[i]ded Fergus a maic Röich?

Nī *hansa*. Būi Fergus for luinges i Connachtaib iarna sārugud im maccuib *Usnech*, ūair is ē in tres comaircī tucad friu 7 Dubthach Dōeltenga 7 Cormac Conlonges mac Conchobair. Bātar dono uili tiar forsan loingis co cend cethri mbliadna déc 7 nī an dono gul nā crith leo a nUlaib, acht gul 7 crith gach n-oidhchi. Is ē romarb<sup>1</sup> Fiachraig mac Conchobair 7 is ē romarb Geirgi mac nIlleda 7 as ē romarb<sup>1</sup> Eogan mac Durthact. Is lais tucad in tāin<sup>2</sup> .i. la Fergus. Mōr tra do gnīmaib dorine sium a tegluch Aillello 7 Medba 7 ba minca nobid som 7 a muinte ar fot in tīre cena nā isin tegluch. Trīcha cēt rob ē lin na loingsi 7 is ē roba fer cumtha dō-som a tegluch Aillello .i. Lugaid Daillēigis .i. brāthair do Oilill in Lugaid sin.

2. Bātar ann iar ngnīmaib acon loch ar Mag Āi. Dūnad mōr leo .i. cluichi<sup>3</sup> 7 cēti ann. Laa n-aon ann dono luid in slōg uili i[si]n loch dia fothrucad. ‘Erg sīs, a Fergus,’ ar Ailill ‘7 bāid na firu!’ Nīt maith a n-uscī,’ ar Fergus. Luid-som sīs ar ái sin. Nīr fūlaing a cridi do Meidb co ndechaid isin loch. Mur docūaid Fergus isin loch doralā ana mbui do grenaig 7 do clochaib a n-īchtar an loch[a] co raibi for ūachtar uli. Luid Medb didiu co raibi for a bruindī-sium 7 a gabla ime 7 co taircell-som in loch annsin 7 rogab ēt Ailill. Doluid didiu sūas Medb.

3. ‘Is ālaind a ndognī<sup>4</sup> an dam, a Lugaid, 7 an eilit isin loch,’ ar Ailill. ‘Cid nach gontar?’ or Lugaid 7 nī tue urcor n-imraill rīam. ‘Teilg-su dūn orchur forru!’ ar Ailill. ‘Impō m’agaid<sup>5</sup>

<sup>1</sup> romarb- ms<sup>2</sup> antain intain ms<sup>3</sup> cl-ti ms<sup>4</sup> anndogni ms<sup>5</sup> mad- ms

## IV. THE DEATH OF FERGUS MAC RÓICH

1. Whence is the tragical death of Fergus mac Róich? Not hard to tell.

Fergus was in exile in Connaught after his honour had been violated in the matter of the sons of Usnech; for he was one of the three guarantors that were given to them, the other two being Dubthach Chafertongue and Cormac Conlonges the son of Conchobar. These were all in exile in the west to the end of fourteen years, and (during all that time) wailing and trembling in Ulster never ceased through them,<sup>a</sup> but there were wailing and trembling every night. 'Tis he who slew Fiachra the son of Conchobar, and Gerg the son of Illand, and Eogan the son of Durthacht.<sup>b</sup> By him, even Fergus, the Táin was brought. Many deeds he did while in the household of Ailill and Medb; and he and his people were more often abroad in the land than in Ailill's household. Three thousand was the number of the exiled company; and his comrade in Ailill's household was Lugaid Dalléces, to wit, a brother of Ailill's was that Lugaid.

2. Once after deeds of valour they were by the lake<sup>c</sup> on Mag Ai, where they had a large encampment, in which games and gatherings were held. Now on a certain day the whole host went into the lake to bathe. 'Go down, O Fergus,' said Ailill, 'and drown the men.' 'They are not good in water,' said Fergus. Nevertheless he went down. Medb's heart could not bear that, so that she went into the lake. As Fergus entered the lake, all there was of gravel and of stones at the bottom of the lake came to the surface. Then Medb went till she was on the breast of Fergus, with her legs entwined around him, and then he swam around the lake. And jealousy seized Ailill. Then Medb went up.

3. 'It is delightful what the hart and the doe are doing in the lake, O Lugaid,' said Ailill. 'Why not kill them?' said Lugaid, who had never missed his aim. 'Do thou have a cast at them!' said

<sup>a</sup> *i.e.* through their deeds of vengeance.

<sup>b</sup> *i.e.* the murderer of the sons

of Usnech.

<sup>c</sup> *i.e.* Findloch. See "Revue Celtique," xxiii., p. 338.

cuctha,' or Lugaid, '7 tabraid gāi dam.' Robūi Fergus aca nige asin loch 7 a bruinni fria 7 tucad a carpat docum Oilello co mbūi ina farrad 7 do teile Lugaid urcor don gāi co mbōi triana druim sīar sechtair<sup>1</sup>. (p. 6) 'Doriacht an t-urchur!' ar Lugaid. 'Is fir on,' ar cāch, 'atāt bruiṇdi Fergusā.'

4. 'Trūag sin,' ar Lugaid, 'mo chomalta 7 m' fer cumtha do marbad dam-sa cin cinaid.' 'Mo carpat dam-sa!' ar Ailill. Tēit in slōg uili for teiched, cach fer a leth fri tīr etir luinges 7 Connachta. Gataid Fergus<sup>2</sup> an gāi as 7 teilcid a ndiaid Ailello co ndechaid tresin milco[i]n būi etir dā fertas in carpat. Luid Fergus iarum asin loch 7 nusdirgenn forsan tulaig a taeib in locha 7 luid a anum as focētōir 7 atā a lige ann fōs. Conid hī A[i]ded Fergus[a] conuici sin.

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<sup>1</sup> sechtduir ms

<sup>2</sup> Fergusā ms



Ailill. 'Turn my face towards them!' said Lugaid, 'and bring a lance to me!' Fergus was washing himself in the lake, and his breast was towards them. And his chariot is brought to Ailill, so that it was near him; and Lugaid threw the lance, so that it passed out through his back behind. 'The cast has gone home!' said Lugaid. 'That is true,' said all; 'it is the end<sup>a</sup> of Fergus.'

4. 'How sad,' said Lugaid, 'if I should have killed my foster-brother and comrade innocently.' 'My chariot to me!' said Ailill. All the host began to flee, each man towards the shore, both the exiled and the men of Connaught. Fergus draws out the lance and hurls it after Ailill, so that it passed through the deerhound which was between the two hind-shafts of the chariot. Thereupon Fergus came out of the lake, and straightens himself out upon the hill by the side of the lake; and his soul passed out of him forthwith. And his grave is there still. So this is the tragical Death of Fergus so far.

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<sup>a</sup> There is here an untranslatable play on the word *bruinne*, which means both 'breast' and 'end.'

## V. AIDED CHEIT MAIC MĀGACH

## Version A

From the Edinburgh ms. xl., p. 7.

1. Cid diatā A[i]ded Ceit maic Māgach?

Nī *hansa*.

Luidh Cet fecht ann a crīch nUlad do chuinghi[d] gona duine, inní ba minic lais .i. *Ulaid* do goin, ūair nī dechaid asa nōendin rīam [cen] guin *Ultaig*.

2. Luid sium siar iarum 7 trī nōi<sup>1</sup> cinn do Ultaib lais 7 docuredh iarum Conall Cernach for a Iurg co Brēfni Connacht. Laad snechta an gemrid do sunnrad, co fūair Conall a fāstig hē ac fuine a chotach<sup>2</sup> 7 a ara. Bātar *tra* na eochu fōn carpat amuich.

3. 'Is ē Cet so,' ar Conall, '7 nī fiu dūin comrac fris ar a doilghi 7 ar a crōdacht. Is amnus in fer fil [and],' ar Conall. 'Fē amai!' ol in t-ara, 'nī maith tig tar do beōlu, in pēist fil for dīgail Ulad [cen] gabāil tige fair 7 nī meabal *tra* comtuitim duit fris, oir atā dia beōdacht<sup>3</sup> conuic so.' 'A athair,' ar Conall, 'nī tibur m' anum do lāith gaili fer nĒrenn 7 dobēr tra comartha forsna eochu.' Gadaid Conall dūal a muing na n-eoch 7 dobeir andlochtañ a cinn in carpait 7 tēit as sair co hUltu.

4. 'Fē, a Ceit!' ar an t-ara. 'Nī fē,' ar Cet, 'is mait[h] in t-anocul *tuc* for na heocha. Conall so,' ar sē, '7 biaid caradrad de 7 bid maith hē.' 'Fē amae!' or in t-ara, 'in fer rolá ár Connacht do tabairt mēla fort 7 nī toircēba t'ainm co bráth can a bás nó can a rūacad a fescur.' 'Maith ám,' ar Cet. Lotar ina diaid co hĀt[h] Ceit.

<sup>1</sup> The ms has the ordinary compendium for *nó*, with a dot or small *i* over it.

<sup>2</sup> a acotach ms

<sup>3</sup> beogachta ms

## V. THE DEATH OF CET MAC MÁGACH

## Version A

1. Whence is the Death of Cet mac Magach?

Not hard to tell.

Once upon a time Cet went into Ulster to seek the slaying of a man, a thing he often did (viz., to slay Ulstermen), for from his childhood he never went without the slaughter of an Ulsterman.<sup>a</sup>

2. So he went westwards, having the heads of thrice nine men of Ulster with him. And Conall Cernach was then sent upon his track to Brefne in Connaught (for winter-snow had fallen), until in an empty house he found him and his charioteer cooking their meal. The horses, however, were under the chariot outside.

3. 'This is Cet,' said Conall, 'and it is not fitting for us to fight with him on account of his ferocity and his fierceness. He is a savage man,' said Conall. 'Woe!' said the charioteer, 'no good comes over thy lips, not to storm the house in which is the pest that is harrying Ulster, and it is no shame for thee to fall in combat together with him; for such is his courage until now.'<sup>b</sup> 'O father,' said Conall, 'I shall not give my life to any hero of the men of Ireland; but I shall put a token upon the horses.' Conall snatches a lock out of the mane of the horses, and puts a wisp upon the front of the chariot, and goes away eastward to Ulster.

4. 'Woe, Cet!' said the charioteer.

'Not woe,' said Cet. 'It is well that he has spared the horses. This is Conall's doing,' said he, 'and from this there shall be friendship, and it will be well.'

'Woe,' said the charioteer, 'that the man who has made a slaughter of the men of Connaught should put disgrace upon thee, and thy name will not endure till Doom without thy killing him or putting him to flight this evening.' 'Right indeed,' said Cet. They went after him as far as Cet's Ford.

<sup>a</sup> Cf. *fer ná dechaid asa náindín riam eret robói gáí ina láim cen chenn Connachtaig leis*, *Zeitschr. i.*, p. 103, 1.

<sup>b</sup> Here the text seems corrupt.

5. 'Amin, a Chonail!' ar Cet. 'Cid sin, a Ceit?' ar Conall. 'Nī racha as aniu, a clóain,' or Cet. 'Döig lem,' or Conall ac intód<sup>1</sup> cuici 7 nothūairgenn (p. 8) cāch dīb a chēili co clos fon dīthrub uli a ngnīthech 7 a mbolecfadach 7 gāir na scur 7 . . . . .<sup>2</sup> an anr<sup>3</sup> ac lāigedh na lāth ngaili robātar isin āth, co torchair cechtarde anunn 7 anall. Marb immorro Cet fo cētōir 7 dororchair Conall a nēl.

6. Ocus dūscid Conall asa nēl. 'Ber lat na hechu co hUltu,' or sē, 'ar nā romaigset Connachta cetus.' Farofēimid in gilla tra a tōcbāil-som ina carpat 7 ceilebraid in gilla dō iarum 7 luid dia tig. 'Olc so tra,' or Conall, 'aonfer do Connachtaib 7 rogellus-[s]a ām,' ar sē, 'nach[am] muirfed aonfer do Chonnachtaib 7 robo ferr lem inā rīge in domuin nech do Chonnachtaib dom athguin co nā ba[d] for aonfer do Chonnachtaib nobeith mo marbad.'

7. Bēlchu Brēfni tra, is ē tānic ar tús. 'Cet so,' or sē. 'Conall dono sunna,' ar sē 7 bid<sup>4</sup> maith an Ēriu festa,' or sē, 'ō dotorchair in dā árchoin so doloitsitar an Ēriu eturra,' la tabairt a[i]rlaindi a tšlīgi for Conall. 'Fair t'irlaind dīm, a athair!' or sē. 'At beō,' ar Bēlchū. 'Nī buide<sup>5</sup> frit ōn,' ar Conall, 'am beō-sa.' 'Fīr, a Conaill,' ar Bēlchū, 'a[c] cuinci[d] do gona atāi form-sa 7 nī dingēnsa, oir is marb cena tū.' 'Nī lēmt[h]a cid mo brat do goin,' ar Conall, 'a caillech trūag!' 'Nītmairbfet-sa<sup>6</sup> tra, acht atā nī cena,' ar sē. 'Notbēr lem dom tig 7 not-īcfaiter acum 7 madat<sup>7</sup> slān immorro caithfet frit.'

8. Iarsin tra tōcbaid for a muin 7 a leth ina diaid, co rāinic a tech 7 dobeir leaga cucui gur bo slān, 'Bid fīr,' ar Bēlchū fria maccaibh, 'raga in fer sa ūaim 7 nī dingna ar les. Marbaid in fer resiu dech<sup>8</sup>

<sup>1</sup> intógh ms<sup>2</sup> Here the ms is illegible.<sup>3</sup> An leg. a n-arad?<sup>4</sup> bit ms<sup>5</sup> buige ms<sup>6</sup> nitmuirbebsom ms<sup>7</sup> magat ms<sup>8</sup> dech- ms

5. 'Now, Conall!' said Cet.

'What is that, O Cet?' said Conall.

'Thou shalt not escape to-day, O evil one,' said Cet.

'That is my opinion too,' said Conall, turning towards him. And each of them smites the other, so that their shouting and their panting, and the . . . of the horses, and the . . . of their charioteers (?) inciting the heroes who were in the ford were heard throughout the wilderness, until both fell to this side and that. Cet, however, died forthwith, and Conall fell into a swoon.

6. And Conall awoke out of his swoon. 'Take the horses with thee to the men of Ulster,' said he, 'before the men of Connaught . . .'<sup>a</sup> However, the lad was unable to lift him into the chariot, and so he bids him farewell, and he went home. 'Now, this is bad,' said Conall, 'that a single man of Connaught should have wounded me,<sup>b</sup> while I have vowed that no single man of Connaught should kill me. And I had rather than the kingship of the world that some one of Connaught should wound me again, so that the slaying of me should not rest with one man of Connaught.'

7. Bélchú of Brefne, however, was the first to come there.

'This is Cet,' said he. 'And here is Conall,' said he. 'And henceforth Ireland will be happy, since these two slaughter-hounds have fallen, who ruined Ireland between them.' So saying, he set the butt-end of his spear on Conall. 'Take away<sup>c</sup> thy spear from me, O father,' said Conall. 'Thou art alive,' said Bélchú. 'No thanks to thee,' said Conall, 'I am alive.' 'I see it, O Conall,' said Bélchú, 'thou wouldst have me slay thee. But I shall not do so, for thou art dead as it is.' 'Thou wouldst not dare to wound even my cloak,' said Conall, 'thou wretched old woman.' 'I shall not kill thee now, but there is something else. I shall carry thee with me to my house, and thou shalt be healed with me; and when thou art whole, I shall fight with thee.'

8. So then he lifts him on his back, half dragging him behind, until he reached his house. And he brought physicians to him until he was whole. 'It will be even so,' said Bélchú to his sons, 'this man will escape from me and will do us no good. Kill ye the man

<sup>a</sup> *romaisget?*  
'take heed.'

<sup>b</sup> Something like this seems omitted.

<sup>c</sup> Literally

ūain. Tigid iarum cucui uili amārach d'agaid, co facar-sa in airecul fosclaiethi ar bar cinn 7 marbaid [é] ina lebaid.' Rofitir fer in imnid 7 an uile mōir .i. Conall in midūthrecht robōi dō.

9. 'Dūn in tech!' ar Conall fri Bēlcōin. Tēit sair 7 fácaid in tech fuslaidhi. 'Mait[h] didiu, a Bēlchú,' ar Conall, 'tarr am lebaid-sa!' 'Nī tō,' or Bēlchū. 'Do cenn dīt-sa,' ar Conall, 'mina tísi isin lebaid.' 'Bid ēicin,' ar Bēlehu. Dūnaid<sup>1</sup> didiu Bēlchú in tech. Iar cotlud do Bēlchōin fuslaid<sup>2</sup> Conall an tech. Dothecait maic Bēlchon dochum na imdaidí a mbāi a n-athair 7 doberait a tri sligi trit gur marbsat 7 eirgid Conall iarsin 7 imrid a claidem forra co mbōi spreathach a n-incinni im na fraighthaib 7 beridh a ceithri cinnu lais sair, co rīacht a thech rēsiu roba matin. Conid hī A[i]ded Ceit 7 Bēlchon Brēfni cona maccaib in sin.

### Version B

From mss. 23. G. 21, p. 140, and 23. B. 21, p. 174 (R. I. A.).

Ag so síos do bhás Cheit mic Mághach.

1. Ba tréinfear an Ceat so 7 fa biodhbha biothfoghlaidh air Ulltaibh é feadh a ré. Lá n-aon dá ndeachaidh an Ceat so a nUlltaibh ag deanamh díbfeirge amhuil fá gnáith leis go ttárla sneachta mór fán am sin ann; 7 ag tille do 7 trí ceinn laoch air gad aige do marbadh leis 'san turras<sup>3</sup> sin, thig Conall Cearrnach air a lorg gur chuir fá ghreim é ag Áth Cheat, gur chomruic siad le chéile, gur thuit Ceat 'san chomhlann 7 gur tromghoineadh Conall féin, gur thuit a néal air an láthair iair ttréigion iomaid fola do. 7 leis sin tig Béalchú Bréifne, tréinfear eile do Chonnachtaibh do láthair. Mar fuair Ceat marbh 7 Conall a ccrothaibh báis adubhairt gur mhaith an sgéal an dá onnchoin sin dá ttáinig aighmhille Éireann do bheith isna hann-rachtaibh sin.

2. 'As fíor sin,' air Conall, '7 a ndíol a ndearna mise d'ule air Chonnachtaibh riamh marbh-sa me!' As uime adubhairt Conall sin do brígh go madh fearr leis ná flaithios Éireann laoch eigin<sup>4</sup> eile dá

<sup>1</sup> dunaig ms

<sup>2</sup> fusti ms

<sup>3</sup> turrus B

<sup>4</sup> om. B

before he goes from us! Come then to him all of you to-morrow night, when I will leave the house open before you, and kill him in his bed.' The man of affliction and great woe, even Conall, knew the evil intent which was (harboured) against him.

9. 'Close the house!' said Conall to Bélchú. He goes forward and leaves the house open. 'Well now, Bélchú,' said Conall, 'come into my bed.' 'Nay,' said Bélchú. 'Off with thy head!' said Conall, 'unless thou come into the bed.' 'It must needs be,' said Bélchú. Then Bélchú closed the house. When Bélchú had fallen asleep, Conall opens the house. The sons of Bélchú come towards the bed in which their father was and put their three spears through him, so that they killed him. And then Conall arises and plies his sword upon them, so that their brains were scattered about the walls. And he carries their four heads with him eastward until he reached his house before it was morning. So that is the Death of Cet and of Bélchú of Brefne with his sons.

ghoin ionnus nach beth clú a mharbhtha air aonlaoch amháin do Chonnachtaibh. ‘Ní mhuirfid,’ air Béalchú, ‘oir as geall re bheith marbh dhuit an riocht ina bhfuile. Gidheadh, béar liom thú 7 cuirfeadh leighios ort 7 más téarmóidh<sup>1</sup> ód othrus<sup>2</sup> duit, do dhéan comhrac áenfir leat go ndíoghaltar liom ort gach dochar 7 gach díth dár himreadh leat air Chonnachtaibh.’

3. Agus leis sin cuirios iomchar faoi 7 beirios leis dá thig féin é, gur chuir leighios air ann go beth dá chréachtaibh cneasda. Mar do mheas *umorro* Béalchú eision ag tearnó 7 a neart féin a teacht arís ann, do ghabh eagla ré Conall é 7 ollmhuighthear triur laoch da chlainn ré Béalchóin re marbhadh Chona[i]ll tré feall ‘san oidhche air a leabaidh, Gidheadh, fuair Conall dóigh air chogar<sup>3</sup> na ceilge sin, 7 an oidhche do bhí a bharra<sup>4</sup> fán ccolinn teacht ag déanamh na feille, adubhairt Conall le Béalchóin go ccaithfeadh malairt leaptha d’ fágáil uaidh no go muirfeadh. 7 leis sin luigheas Béalchú gér leisg é a leabaidh Chonaill 7 do luigh Conall ina leabaidh sin, go ttángadar an triur laoch sin fá chlainn do Bhéalchóin d’ ionsuighe na leaptha ina mbíodh Conall, gur mharbhadar a n-athair a riocht Chonaill.

4. Mar do mhoithigh Conall iad sin iar marbhadh a n-athar ina riocht féin, do ling ortha 7 marbhthar leis iad a ttriur 7 díthcheanntar leis iad mar aon lena n-athair, go rug airnamháireach a ccinn dá ecomh-mhaoidheamh go hEamhuin. Gonadh ag muidheamh an ghníomha sin atá an file ‘san rann so :

Fá do chearrdaibh Conaill Chearna[igh]  
ionnradh Manann, mór an modh,  
is goin trí mac Béalchón Bréifne  
iar ngoin<sup>5</sup> athar<sup>6</sup> na ttrí econ.

Gonadh é sin marbhadh Ceit mic Mághach 7 Bhéalchon gona thriur mac go roich so ; gidheadh as iomdha éacht adhbhal eile do féadfaihe do chomhmuidheamh air Chonall fuigfiom don chur so gan cur síos ann so.

<sup>1</sup> téarnoidh B  
<sup>5</sup> bhéil add. BG

<sup>2</sup> tothrus G ; tfothras B  
<sup>6</sup> athair BG

<sup>3</sup> chogair B

<sup>4</sup> bhara B



## NOTES

- p. 4, § 1, *commesctha*, better *conmesctha*.
- ib., § 3, *a lethi arnabárach*, perhaps miswritten for *a leth iarnabárach*.
- p. 7, § 5. Similar incidents of self-display to women occur in the *Táin Bó Cúalngi* (Cúchulinn), and in *Dindsenchas* 9 (Niall).
- p. 11, l. 1, *Morann, son of Móen* add. Ed.
- p. 12, § 2. Perhaps instead of *forcuu[i]d* we should read *forcu[mc]ad* as in § 1. But cf. *forcuad* 'has been completed,' Tur. 49. So also *foscumadh*, p. 14, § 2, may be miswritten for *forcumead*.
- p. 15, l. 4. *The blood which he had shed was a baptism to him*. So the Holy Innocents were baptised with their blood. See *Fél.*<sup>2</sup>, p. 468.
- p. 20, l. 2. Note the internal rhyme between *Emna* and (*Meiss-*)*gegra*. Similarly ib., l. 16 (*Meiss-*)*gegra: demna*.
- ib., l. 3. As there is internal rhyme in every couplet of this poem, it is evident that Cináed húa Hartacáin wrote *Mágach*, which alone would give the required rhyme with *árach*. In his poem, *Fianna bátar in Emain* ('Rev. Celt.' xxiii., p. 308), *Mágach* rhymes with (*ro*)*lámad*.
- ib., l. 7. Note the internal rhyme between (*dor-*)*aingred* and *Laignech*.
- p. 22, § 2, *co ráinic in baili si*. Here *co ráinic* is either a petrified phrase like *corrici*, or, more likely, *ráinic* is used impersonally like the German *es kam*. The impersonal use of certain verbs, such as *dogní*, *do-icc*, and others, deserves special study. Cf. *dorigne lúath de*, literally, 'it made ashes of him'; *ó tháinic cusna dedenhu dó; ó rosiacht cusna dedenhu dó, &c.*
- p. 24, § 1. Celtchar son of Uthechar,<sup>1</sup> from whom Dún Celtchair, a large fort near Downpatrick, is named, is often mentioned, together with Conall Cernach, Fergus mac Róich, and Lóigaire Búadach, among the older generation of the Ulster heroes. In the story of MacDáthó's Pig, he is called 'a tall, grey, very terrible warrior' (*ldech láth mór forgránna*, § 13). His wife was Bríg Brethach (§ 1 and FB. 28). His daughter Niab (§ 9) was the wife of Cormac Condlongas, the son of Conchobor (ib.). One of his sons was called Liath (*Tochm. Etdine*, 16, 19). He had two brothers, Glas and Menn (Henderson, *Fled Br.*, p. 132). He is called *Celtchar na celg*, 'C. of the wiles,' in *Serglige Conculaind*, § 29.
- ib., § 2. Blái Briuga's burial-place is mentioned in a poem at the end of *Leabhar na hUidhre* (p. 134b), the fragmentary state of which is greatly to be regretted, as the poem is evidently very old, and we have no second copy. This

<sup>1</sup> He is called mac Uthidir, LU. 121 b, in *Tog. Br. D. D.*, and elsewhere.

poem is entitled, 'The places in which the heads of the Ulster champions are. From the Book of' . . .<sup>1</sup> Only three quatrains are preserved, as follows:—

Hönd ūair dundánic Fáilbe      d'Eliu iar n-imram ch[urach]  
 indid dam-se citn' armand      hi fil chend erred Ul[ad].  
 Iarna thabairt do Maig Breg      do Ráith Emnæ tūaith a[  
 adradnacht cend Conchobuir      for a cholaind im-Machi.  
 Góeta díag mná Celtchair      cinid cehind ha hisil  
 cend Blái Briugad iar n-insu      da néim hEmuin fa des . . .

In his poem beginning *Fianna bátar i nEmain* (*Rev. Celt.* xxiii., p. 308), O'Hartacán says that he died *tria chin mná i ndesciurt Óenaig Macha*.

p. 27, l. 4. According to the *Expulsion of the Déssi* (p. 122), the name of this son of Celtchar's was Óengus.

p. 28, § 10. The monster called *Luch donn*, or Dun Mouse, is also mentioned in the *dindsenchas* of Alend (E. Gwynn, *Metrical Dindsenchas* II., p. 80). In *Fled Bricrend*, §§ 22, 46, the name is applied as an epithet to Loegaire Buadach. Thurneysen's rendering 'Mäusehaut,' as if *luch-thond* (*Sagen aus dem alten Irland*, p. 35) should be corrected accordingly.

p. 29, l. 5. In *Fled Bricrend*, § 7, Celtchar boasts of having slain Conganchness, and cut off his head.

ib., § 11. A marginal gloss in LU. (p. 61) contradicts the statement here made that the hound of Culand the smith was one of the three hounds that were in the brain of Conganchness. It says that these events happened long after the *Táin*, and that the smith's hound had been brought out of Spain. 'Nirbo é in tres cú robóí i n-inchind Conganchnis in cú sin amail is cétfaid do foirind. Ar is do dígail Conrói for Ultaið dodeochaid Conganchnes 7 fota a aithli na Tána cid héside 7 hi cind a secht mbliadna romarb som (.i. Cúchulaind) coin na cerda. Conid bréc amlaid sin cétfaid na fairni út, ar is a Hespáin tucad cú na cerda amail innistir hi curp in sceoil.'

p. 31, l. 1. *Dóelchú*, *Celtchar's own hound*. The name of this hound is also mentioned in the *Dindsenchas* of Sliab Callann (*Rev. Celt.* xvi., p. 53), and in the glosses on O Hartacán's poem *Fianna bátar i nEmain* (ib. xxiii., p. 320<sup>2</sup> and 325).

*Dóil*, i.e. 'Black Chafer' seems to have been a common name for black hounds. One of Maelfothartaig's favourite hounds bore the same name in its diminutive form *Dóilíne* (see *Rev. Celt.* xiii., p. 393).

ib., § 12. Celtchar's death is mentioned in O Hartacán's poem (l. c., p. 308) as having occurred eastward of Dún Lethglaise, i.e. Downpatrick.<sup>3</sup> In the gloss the fatal drop is said to have passed through his head.

<sup>1</sup> Inna hinadu hi flet cind erred [n]Ulad in so. Allib[ur] . . .

<sup>2</sup> Here, in § 15, for *Dóelcu chelch. mc* read *Dóelcú Chelchair maic [Uthechair]*, and correct the translation on p. 335 accordingly.

<sup>3</sup> '*Abath Celtchair cona dáil fri Dún Lethglasse anair.*' Stokes reads *conad ail*, and translates, 'so that it is a shame.' The glossator certainly read *cona dáil* 'with his Dáel,' though this makes a poor rhyme with *anair*.

p. 31, § 12. The *úin Cheltehair* was a lance found in the Battle of Moytura, whose deadly qualities are thus described in *Brúden Dá Derga*, § 129: 'When it is ripe to pour forth a foeman's blood, a caldron full of blood is needed to quench it when a deed of manslaying is expected from it. Unless it gets that, it will flame on its haft, and will go through its bearer or the master of the palace wherein it is. If it is a thrust that is given by it, it will kill a man at every thrust while it is at that feat, from one hour to another, though it may not reach him. And if it be a cast, it will kill nine men at every cast, and one of the nine will be a king or a crown prince or a chieftain of reavers.' After Celtchar's death, it passed into the hands of Dubthach Dóil Ulad (ib.); Dubthach was himself slain with it by Fedlimid (see Hennessy's edition of *Mesca Ulad*, pp. xiv, vi; 37, 39). At a later period Mac Cécht slew Cuseraid Menn with it (RC. 23, p. 308, § 16).

p. 33, § 1. For these events see the *Longes mac n Usnech*, Ir. Texte, I.

ib., § 2. *They are not good in water.* Cf. the following passage in the *Táin Bó Fráich*. 'Adfiadar dam,' ol Ailill, 'at maith i n-uisciu,' LL. 250 a 17.

ib., § 3. Cf. O Hartacán's poem (l. c., p. 308):—

Robíth Fergus matan moch do sleig Lugdach i Findloch:  
iss é sin in scél dia tá 'Óenét amnas Ailella,'

with the gloss: Ailill ísbert fri *Lugdaig* Dalléces: 'álainn connágat in t-ag 7 in elit,' ar sé, .i. Ailill . . . . 'isin loch. Imsoei gae forrae, a Lugaid!'

p. 36. There seem to have been other versions of this story differing from those here printed. This I conclude from the following stanza in O Hartacán's poem (l. c., p. 308):—

I fheid Bélcon ro-lámad cétguine Ceit maicc Mágach:  
Bélchú Breifne cona chlaind góita do cherddaib Conaill.

'At Belchu's feast the first slaying of Cet mac Magach was planned: Belchu of Breifne, with his children, was slain by Conall's arts.' On this we have the following gloss (ib., p. 326): .i. Conall Cernach romarb Cet a cath (an leg. ac a áth?) 7 ic fheid Bélchou rococrathad (leg. rococrad), 'Conall Cernach slew Cet in battle (at his ford? cf. § 4, above), and at Belchu's feast it had been planned.'

ib., § 4. *a fescur*, literally, 'in the evening, before night,' seems to have the secondary meaning of 'at once, immediately.'

p. 38, l. 6, *dororehair*, better *dorochair*.

ib., § 7, *caithfet*, perhaps miswritten for *cathaigfet*.

p. 40, § 9, *fustaicid Conall an tech*. The ms. has 'fusti,' which might be read *fustaicthi*, with proleptic neuter pronoun (*i*) referring to *an tech* (better a *tech*).

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## GLOSSARY

The first number refers to the page, the second to the paragraph.

- air-lann** *a staff, shaft.* gen. *airlainde* 38, 7. acc. *irlaind*, ib. gen. pl. *maidm na n-urland ria nGerr nGáela* for Gullu 'rout of the staves,' Tig. 1024. *a rudder*, *docorustar a lúí* (nó urland) *fri tir*, Corm. s.v. *prúll*.
- áis** *age.* *ót áis all thy life* 20, 1. 7. See *Ériu* II., p. 87.
- aitin-chairchech** *furzy-haired.* *Mugain* A. 22, 1. 6. See *Ériu* I., p. 117, note b.
- álaig** *behaviour, manners* 6, 5. *álaig*, LÚ. 91<sup>b</sup>17. gen. *dech cecha áilche ainmne*, LL. 294<sup>a</sup>38. n. pl. *alcha bár .i. bésa súadh*, CZ. v. dat. *nóinfad in domun dia ailgib 7 dia gaiscedaib*, TTr.<sup>2</sup> 1501. Hence *su-alaig* *virtue*, *du-alaig* *vice*.
- amárach** *d'agaid to-morrow night* 40, 1. 1. *ragat-sa imárach dadaig in bar ndegaid* RC. 22, p. 23, note 8.
- amin** *indeed, forsooth!* 24, 3. is *ole ameín!* *Otia* ii. 86.
- an-dlochtan** *a wisp, bunch* 36, 3. Cf. *dlocht crema*, *Mcgn. Finn*, § 24. *dlochtan crema* *a criss*, Ir. T. iii. 82.
- an-feta** *violent, a derivative of anfeth.* *co anfeta* 8, 10.
- árach** n. *bond, security.* *dar árach* 20, 1. 3.
- ár-chú** *a slaughter-hound.* *du. nom. in dá archoin* 38, 7.
- ardrach** *sovrán?* *a Rí ardrach adamrai* 10, 12. *iar n-ardrach écomnart*, ib. *i n-ardrach nguba*, ib. *artrag* 12, 3.
- arnenitir** 12, 3.
- ath-guin** f. *a wounding again.* *dom a.* 38, 6.
- attail** *he slept* 20, 1. 12.
- beoil** *grease* 20, 10.
- bolcfadach** *a puffing, panting* 38, 1. 4. b. *na tréfer sin la scís ind imrama*, TTr.<sup>2</sup> 863.
- bricht súain** *a sleeping spell* 28, 1. 2.
- bruinne** (1) *breast*; (2) *brink, end.* *A play upon the double meaning*, 34, 1. 5.
- caithim** *I fight.* fut. sg. 1 *caithfet* frit 38, 7.
- cepp** *a block, log.* *cep ferna* 28, 10. acc. *iarsin cep*, ib. gen. *Áth in Chip*, n.l. AU. 1270. dat. *in indeoín cona cip*, RC. 24, 194. *ató mar chimbid i cipp*, *Franc. ms. A* (9). dat. pl. *do cheppaib*, LL. 110<sup>a</sup>.
- cingim** *I go, march.* *cichtis* 10, 12. *cichestæ* 12, 3.
- clóemclód** = *coimchlód an exchange* 12, 1.
- cloithech** *famous.* c. a *chelg* 18, 1. *nem cloithech*, LB. 111<sup>b</sup>.
- coimthecht** *companionship.* *i Coimded coimthecht in the company of the Lord* 10, 12.
- com-derb** *equally certain or known.* *co mba c. isin mbith nach scél n-airdire* 12, 1.

**comthach** m. a companion. frit chomthach 20, l. 10. mo chomthach, Tochm. Ferbe 533.

**con-clichim** trans. *I dash, toss*; intr. *I shake, tremble*. conciuclhis 12, 3.

**con-ocbaim** (con-od-gabim) *I lift up*. ma chotócbaimmis 10, 12 = ma chutooccaibmis 12, 3. conocba, Ml. 79<sup>c</sup>5.

**con-oseraim** (con-od-scaraim): cotnoscrastar *he shook himself?* 14, 4.

**con-tulim** *I sleep*. perf. sg. 3 connat-tail 20, l. 14.

**cuit** a portion of food. gen. ac fuine a chotach 36, 2.

**dám-rad** n. a company of visitors or guests, a visiting. Laws. for dāmruad 24, 1.

**dere** n. a cave. gen. dochum na derca, 20, 10. dat. isin dere, ib. acc. tarsan dere amach ib.

**dergail** = derg-gail? 16, 4, 5.

**digmaig?** rocés eroich crúaid ar dóine digmaig (díchmaire 12, 3) 10, 12. ní bia debaid díchmaig de, sidaig mac na mongfínde, LL. 34<sup>b</sup>53. ba díchmaig cen dith, SR. 6335. Dauid díchmaig dil, SR. 6401. 6339. tecaít iarum na Fomoire co mbátar i ndichmaid i Seetno, RC. XII. 86.

**dírigim** *I make straight, straighten*. nos-dírgenn co Celtechar *he makes straight for C.* 30, 12. oc dírgad chucca for a slicht, Alex. 307. nus-dírgenn *he straightens himself* 34, 4.

**do-airebim?** ní toircéba t'ainm co bráth 36, 4.

**do-ellaim** *I turn aside*. dofell (= do-ell) ar (= for) cóerchu 28, 10. doraell for écnuch na Trinóite, Arch. III. 14. doellsit, Ir. T. III. 240, 169.

**do-es-com-orgim** *I shed*. ind fuil donesmart (sic leg.) 14, 4. ar écnairc inna fola donesmart erond, Otia Merseiana II. p. 97, § 30.

**do-etar-rethim** *I overtake, reach*. dúis in tetarthad écht 4, 4. dosn-etarraid, LU. 76 a 16. nicon tetarraid béim ná forgab fair 73 a 11.

**do-rea-roosat** *who has created us* 12, 3. = Imram Brain § 48.

**do-sóim** *I turn*. dosái forsna cethra 30, l. 3. imsoat, dosoat SR. 1013. tossói som iarum clár clé a charpait fri hEmain, LU. 63 a 24. dasúi Flathgius gilla Find | a gnúis ri gáir écomlaind, LL. 163<sup>b</sup>31. tosóifet fria sruthu sruthlinne, RC. 26, 48.

**drub delay** 12, 3. druib 10, 12. drubh .i. tairisiomh nó combnaidhe, O'Cl. drub cen tathchor, LL. 371 a 15. Cf. drubaim *I linger, stay, abide*. ar a fat rodrubastar fo recht nóeb, RC. xx. p. 274.

**dúal** a plait, lock, tress. acc. gataid dúal a muing na n-ech 36, 3. gen. mell for rind cach dúail, Br. Dá D. 1.

**elad** f. = ailad, Contribb., ulad Wi. a tomb. dat. for elaid úair 18, 2. for a elaid Trip. 158, 12.

**engnamaid** *valorous* 8, 11.

**ethaim** *I take, seize, snatch*. ethaid 4, 4. ethaid (= gaibid L.) in luirg n-iairn, Otia II. 86 § 4. ethais gíall each cóicid, ib. 87 § 7. See Zimmer, Kuhns Zeitschrift xxx., p. 75.

**etraigim** (with acc.) *I have to do or meddle with*. ná etraiged mnái 8, 10. ní hetragim dála ban, SR. 3178. ná hetruiccidh clann Eoghain! Arch. Soc. I. 42.

**fás-tech** n. an empty or deserted house. dat. i fástig 36, 2. i fástig notguin triana tuighi súas, CZ. I. 104, 22. acc. fogabat fástech and, D. 4. 2, fo. 52<sup>b</sup>2.

**fáth-liaig** m. *vates medicus, a seer physician* 18, 11. brithem 7 f. LL. 200<sup>b</sup>2. See Aisl. M., p. 145. gen. do thig araile fáthlegha, D. 4. 2, fo. 53<sup>a</sup>1.

- fed extent, length.** i fedh Taidg 18, 1.
- fertas f.** the hind-shaft of a chariot. etir dá f. in charpait 34, 4. dat. din lorg-fertais chatha, LL. 177<sup>a</sup>.
- festa henceforth** 38, 7.
- fionnachtain** a becoming known 22, B.
- fo-cerddaim** (intrans.) *I rush.* foherd-dat Ulaid chuci 6, 6.
- fo-fríth** was found 18, 2.
- fomtiu** (verb-noun of fo-menim) f. caution, guard. Aisl. M. Index. dat. i fomtiu 8, 10.
- forad m.** a shelf. doratad forsin forud 4, 3. n. pl. faillet foraid forórdai, SR. 502.
- fortamlas m.** prevalence, superiority, the upper hand. rogab ciniud indala fir f. ar aroile, Bodl. Dinds. 14.
- frescol ?** cen láthair freasguil 14, 2. Cf. cin láthar fernda CZ. vi. 84, 9.
- fris-táim** *I oppose.* fritumthá brón báis 10, 12. conná bí ní frestai a mes ón so that there is nothing to oppose its valuation, MI. 31<sup>46</sup>.
- fúagaim = úagaim,** with prothetic f, *I stitch, sew.* pret. pass. rofúaged co snáth óir 8, 10.
- gart** generosity, hospitality, honourable behaviour. cinnid ar cech crábud gart, LB. 77. is cóir gart i coic, Eg. 1782, 45<sup>a</sup>. LL. 345<sup>c</sup>. 270<sup>b</sup>23. gen. sg. ar mét a garta 7 a gníma, TTr.<sup>2</sup> 1335. im dian-garta dām, LL. 132<sup>b</sup>23. acc. pl. rochren fial-garta cen fail, LU. 53a.
- gníthech** a shouting 38, l. 4. Cf. gníd .i. guth, unde dicitur gnídgal, Corm. p. 23. gníoth a shout, uproar, O'R. co ngníthaib fiad na slógaib, SR. 8118.
- grenach f.** gravel. dat. do grenaig 32, 2. LL. 197<sup>b</sup>22. nirpsa grenach cechara, Hib. Min. Rawl. B. 512, fo. 111<sup>a</sup>2. cona grenchaib airgdíib, SR. 378.
- iachtad** a squealing, yelping. i. na cuilén 28, 11. i. cech mairb, RC. 26, 32.
- Idal m.** an idolater, Jew. n. pl. na hÍdhuil 16, 4. Gaelic Maundeville, §§ 2, 16.
- imda f.** bed. gen. dochum na imdaidi 40, 9.
- indellaim** *I make ready, adjust.* nos-indlethar 6, 6. I have no other instances of this verb in the deponent. ní indlium lína ná gosti, Alex. 862. ro-indiltea na lína, LU. 41<sup>a</sup>12.
- intóid** a turning. ac i. cuici 38, l. 2.
- Iudha** a Jew. dat. pl. Iudhaib 14, 2. Iubhdaib, ib.
- Iudaide** a Jew. dat. pl. do Iudaidib 8, 11. acc. fri hIudaidi 12, 3. O. Ir. Iudide, Wb. 1 d 21, 2 a 4.
- láidim** *I exhort, encourage.* inf. ac láided na láth ngaile 38, l. 5. laoidh-eadh .i. greasacht, O'Cl. norlaoidhenn .i. doní ar ngreasacht, ib. laoidhedh, FM. 1522. ní dligid duit-siu clann Conaill do laidiud ná do luaig-gresacht, MR. 154, l. a laidiud, a luath-gresacht, ib. 6. 'ga laidiud, 'ga luamairecht, ib. 182, 13. luighim *I encourage, abet,* O'R.
- lochtach** faulty, possessed of faults, 6, 5.
- loman f.** a rope, cord Wi. acc. sg. lomain 6, 7. gen. cú lomna, LL. 251<sup>b</sup>43. acc. pl. is mairg thescas a lomna, | noco rí cech rodamna, LL. 120 marg.
- lúin f.** a lance 30, 12. The length of the *u* and the gender are shown in the following verses: rí Achaid úir ibairdraignig | crathaid (= crothaid) in lúin lethanmerlig, Ir. T. III., p. 12. dia luin .i. dia ghae, RC. xxiii. 325, § 15. in luin lúath échtach Celtchair 'na láim, LL. 267b.



- mád-at** *if (it is that) thou art* 38, 7.  
**mádat** óntadach-su frinn, TTr.<sup>2</sup> 1801.
- maite** *wood, timber.* isin maidi righin 28, 10.
- mí-dúthracht** *f. an evil wish* 40, 1. 3.
- min-brec** *having small spots.* cú m. 28, 11.
- moch** *early.* moch siu tísad 28, 10.
- mudaigim** *I ruin, destroy* 18, 2. ros-mudaig, ros-mill, Féil. cxlii. rot-marbais, rot-mudaigis, SR. 1680.
- muin** (múin?) *a treacherous trick* 26, 5. co tard m. uime 26, 9. in m. doberat Ulaid immum-sa, doberthar tra múin impu, LL. 289<sup>b5</sup>. dobéra muin n-immi, Ir. T. r., p. 144, 31. dorat muin imbe do chathugud fri Grécu, TTr.<sup>2</sup> 213.
- muin** *back, used idiomatically in the phrase for muin mo mic on my son's guarantee* 26, 5. a lóg mo chuil is mo chelg | ma romgab muin mó cach mairg, Eg. 1782. Cf. do muin for the sake of.
- necht** *pure, bright* 10, 12. necht cach glan, Corm. 10 s. v. cruthnecht.
- neimnech** *venomous, virulent* 20, 1. 1. O'Mulc. 132.
- nél** *a swoon.* dororchair i nél 38, 5. dúscid asa nél 38, 6. tánic iarom nell chuire co tarmairt éce cen anmain, LB. 112<sup>b</sup>.
- nemedach** *dwelling, or a dweller, in Heaven,* 10 Ed. nimedach, RC. xxiii. 430, 5.
- nem-thuir** ? *cáin comlund crothfind* Críst ar nemthuir 10, 12. nemthuir necht 10, 12. Cf. nemthor mbodba, MR. 170, 10 ?
- níam-derg** *of ruddy beauty.* niabhderg, 18, 1.
- noithech** *renowned, celebrated,* 18, 1. SR. Index. i Sid n. Nennta, Gwynn, Metr. Dinds. ii. 8. co mesc tuir noithig Nebrúaid, LL. 130<sup>b36</sup>.
- ráin**, a by-form of rán = ro-án *very noble.* acc. m. frisín rí g ráin 20, 1. 8.
- reichtaire** *m. a steward,* Wi. reichtaire teglaig Conaire, LU. 88<sup>b26</sup>. n. pl. reichtearea rí g Rómán 12, 1. reacht-uireadha rí g an domuin 14, 2.
- remi-tiagaim** *I go before, precede.* remiteised 10, 12.
- resiu** *conj. before.* r. dech 38, 8. r. roba matin 40, 9.
- rethoric** *f. a composition in rhymeless verse,* 10, 13. canais in retoric se, LU. 91 a 43. rochan in rithoiric mbic si tria glósnaithe filidechta, Eg. 1782. dorigni in retairic sea 7 rochan na runnu sa, LU. 38 a 27. dorigni in rethoric seo, LL. 254<sup>b</sup>. See on the word Windisch, Rev. Celt. v., p. 389, and O'Beirne Crowe, Journal of the Arch. and Hist. Association, 1874, p. 129.
- rúacac** *a routing* 36, 4. fríth ar-rúacac co rochrúaid, LL. 215<sup>b59</sup>. inf. of rúacaim *I rout,* SG. 36, 27.
- rúamna** *f. redness.* co rath rúamnai cloth 20, 1. 14. ní rap rannaire rúamna goa! LL. 293<sup>b49</sup>.
- ruth** *a running, course.* ní r garit in ruth, LL. 203 a. lúath a ruth, SR. 3107, Aisl. M. 79, 30. for ruth 20, 1. 14. SR. 4051.
- seicne** ? *gur bhris a seicne* 22 B.
- séim** *subtle.* is séimh in muin 26, 5.
- seisred** *a plough-team* 24, 1.
- serb-airlech** *of bitter counsel* 10, 12.
- siu** *conj. with subj. before.* siu tísad 28, 10.
- snáth** *a thread.* dat. co snáth óir 8, 10. 'sa snaad on the line (of an angle), Tochm. Em. 31.
- sprethach** *a scattering.* sp. a inchinne 22, 2. 40, 9.

**snáthe** *a thread*. snáthe far ruisc romeбайд, Tochm. Ferbe 599. Cf. Three Shafts 21, 27. snaithi find-ruine asa n-ochraib, Ir. T. III. 238, 101.

**srían-balc** *strong-bridled* 18, 1.

**táin** *f. a drove*. acc. sg. tánai mbó 6, 5.

**tathchreic** *redemption* 12, 2. 16, 3. mane thised in Coimdiu dia t., Lism. 47<sup>b</sup>2.

**tlacht** *i. díten protection*, O'Dav. 1512. *i. étach*, ib. 1505. *i. écosc*, H. 3. 18, 650<sup>b</sup>. tólaib tlacht 18, 1. gen. tlachta, Laws iv. 350, 5. acc. pl. tlachtu, Féil. Jan. 4.

**trú** *fated to die, a doomed person*. gen. pl. fri demna troch 20, 1. 17. Opposite saeglach *long-lived*, see Ir. Nenn. 197, note g. *i. ar tí a tutma atá*, H. 3. 18, 79<sup>a</sup>. ní thesaig trú teiched, MR. 172, 8. n. pl. dofaethsat troich lat, H. 3. 18, 711.

**túth** *a smell, stench*. la t. in chroinn 28, 10. tuth na raibhe foetor sulphuris, Aisl. Tund. VII. tuth na mbachlach aile dochóid immut-so, LL. 286<sup>b</sup>17.

**túthmar** *smelling, fragrant*. a lusaib tuthmara 28, 10. tuthmar fer *i. crann fir nó elann*, H. 3. 18, p. 34. Hence túdmaire *f. smell, fragrance*, MI. 65<sup>e</sup>9.

### ADDITIONAL NOTES

p. 18, § 2, for *co mbúaid chain* read with L *commaid chain*, which gives a rhyme with *tonnaid*. With *lécch frisralais* compare *conid-rolur-sa frisín fer n-uccut*, LU 63<sup>b</sup> 13.

p. 20, l. 4. Perhaps *muni* is here a place-name.

p. 22, § 2. See the account of Loegaire's death in *Rev. Celt.* XXIII., pp. 320 and 325, where, instead of *Loch Lai*, the correct form *Loch Lóig* is found.

### CORRIGENDA.

p. 29, l. 2, for 'them' read 'him'.

p. 30, § 12, l. 1, for 'dídiu' read 'dín'.

ROYAL IRISH ACADEMY

TODD LECTURE SERIES

VOLUME XV.

KUNO MEYER, PH.D.

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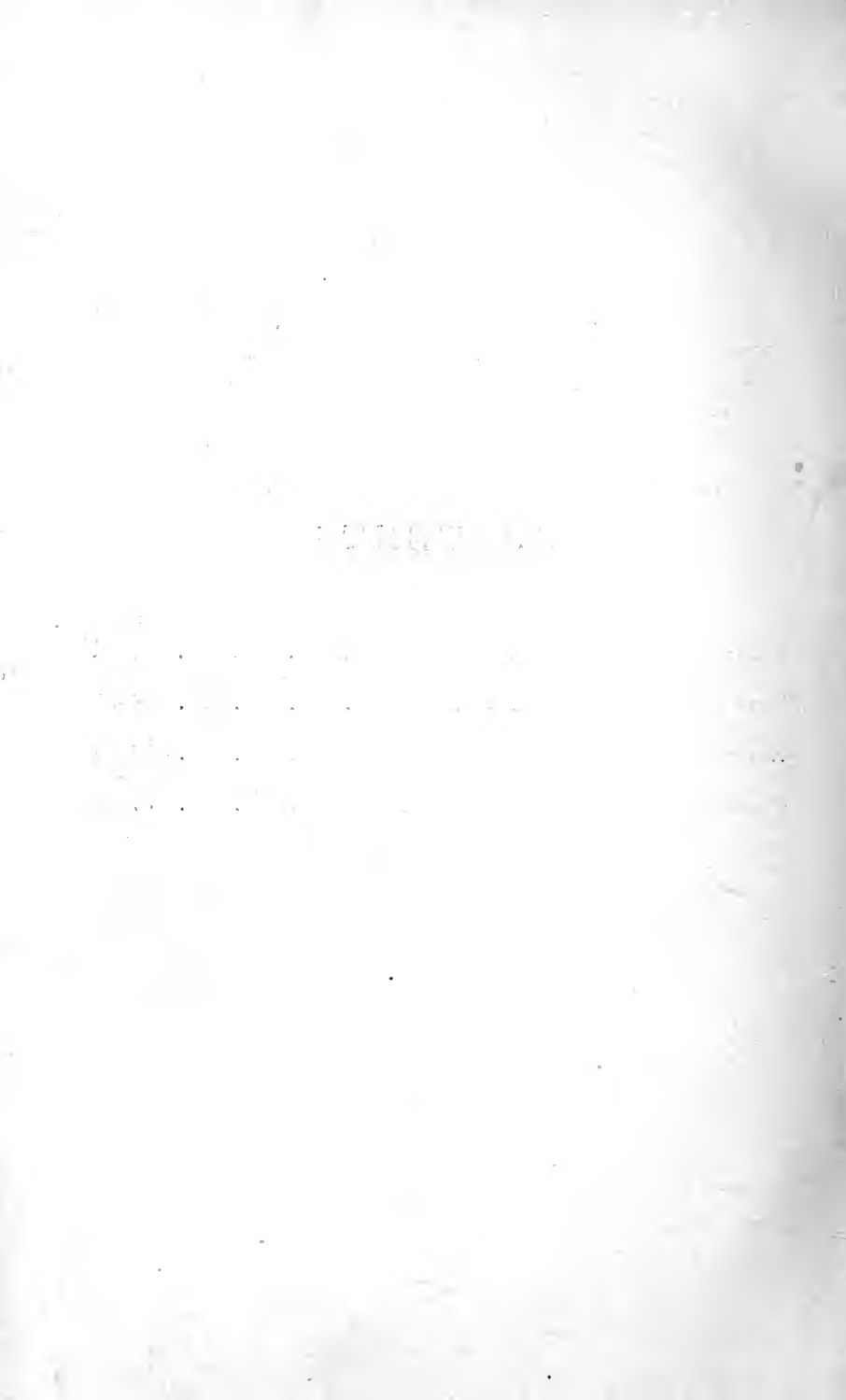
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## P R E F A C E

AMONG the gnomic literature of ancient Ireland, the instructions given by princes to their heirs, by tutors to their disciples, or by foster-fathers to their sons form a group by themselves. The oldest among them are those ascribed to Morann mac Móin, addressed to his foster-son Nére to be delivered by him to King Feradach Findféchnach, who, according to the Annals of the Four Masters, was King of Ireland from 15 to 36 A.D. They are known as *Audacht*, *Auraicept*, or *Tecuse Morainn* 'The Bequest, Precept, or Instruction of Morann,' and to judge from their language were composed early in the eighth century. They have never been edited or translated.<sup>1</sup>

The Instructions of Cúchulaind to his foster-son Lugaid of the Red Stripes, known as *Briathartheocose Conculaind*, form an episode in the tale called the 'Sickbed of Cúchulaind,' edited by Windisch in his *Irische Texte*, vol. I, p. 213-214. They have often been translated, by O'Curry in *Atlantis*, vol. I, pp. 362-392, and vol. II, pp. 98-124; by Brian O'Looney in the *Facsimiles of the National MSS. of Ireland*; by D'Arbois de Jubainville in *L'Épopée celtique en Irlande*, pp. 186-191; and by Miss E. Hull in her *Cuchullin Saga*, pp. 231-234.

A third collection of precepts and wise sayings is ascribed

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<sup>1</sup> For an enumeration of the mss. in which this text has come down to us, see D'Arbois de Jubainville's *Catalogue*, p. 41, and add: Additional 33, 993 (British Museum), a fifteenth-century vellum, fo. 76-8 a. This is a fragment beginning: *Incipit auraicept Morainn nó tecuse Morainn for Feradach finnfechnach. Comerig a Néire nuallgnáith noithiut buaid ngaire*; and breaking off abruptly with the words: *dligid beos each dotche miscais. dligid each gúbrethach gaire*. As to the age of *Auraicept Morainn* see Strachan's note in his 'Deponent Verb,' p. 50.

In the Laws sets of legal maxims are ascribed to Morann. See vol. iv, p. 384.

to the poet Fíthel or Fíthal, who is said to have lived at the court of King Cormac mac Airt in the third century. They are addressed to his son, and are known as *Senbriathra* or *Senráite Fíthail*.<sup>1</sup> Some of them are in the form of question and answer, like *Tecosca Cormaic*, a circumstance which has led many scribes to a confusion of the two. They have never been edited or translated; but some extracts from them will be found in Hardiman's *Minstrelsy*, vol. II, p. 396. Like *Tecosca Cormaic*, I would ascribe them to the ninth century.

Certain sayings of Fíthel are in some MSS. attributed to Flann Fína mac Ossu, by which name Aldfrid the son of king Osuiu (Oswy) of Northumberland was known in Ireland. Thus the strings of proverbs beginning respectively *Atchota soichell saidbrius*, *Ba faitech ar ná ba fiachach*, *Descaid cotulta frestige*, *Tosach eoluis imchomarc*, *Ferr dán orba* are ascribed to him in 23 N 10. and 23 D 2. Both these MSS. also attribute to him a number of sayings which begin like § 15 of my edition of *Tecosca Cormaic*, but continue *Dligid fir fortacht*, *dligid gó a cairiugud*, &c. Under the heading *Flann Fína beos* 23 D 2 further assigns to him the following interesting piece, which, as I have never come across it in any other manuscript, I will print and translate *in extenso* :—

Cia féighe rángais? Fir Mhuighi Féine 7 gaoth.  
 Cia hannsa rángais? Araidh Cliach 7 arc[h]oin.  
 Cia solmha rángais? Osraighe 7 deamhnae.  
 Cia dána rángais? Corco Laeighde 7 . . . .  
 Cia tétém rángais? Na Déisi 7 miolchoin.  
 Cia heglaiqe rángais? Húi Líatháin 7 caoirigh.  
 Cia mesgamla rángais? Cíarraige 7 menntáin.  
 Cia huallecha rángais? Muscraige 7 coiligh fedha.  
 Cia gairbe rángais? Orbraige 7 aítend.

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<sup>1</sup> See the mss. enumerated in D'Arbois de Jubainville's *Catalogue*, p. 205. For a poetical dialogue between Fíthel and King Cormac see my *Hibernica Minora*, p. 82.



Caite as dech rángais? A n-as<sup>1</sup> mesa do síol Aodha Sláine 7 a n-as<sup>1</sup> ferr díb-sein as fri hainglib nime at<sup>2</sup> cosmaile.

Cia mesamh rángais? A n-as deach Glasraighe 7 a n-as mesa díb-sein as fri demnaibh at cosmaile.

“Who are the keenest you have met? The men of Mag Féne and wind.

Who are the most troublesome you have met? The Araid Cliach and watch-hounds.<sup>3</sup>

Who are the swiftest you have met? The men of Ossory and demons.

Who are the boldest you have met? The Corco Laeigde and . . . .

Who are the wantonest you have met? The Deissi and hounds.

Who are the most timid you have met? The Húi Liatháin and sheep.

Who are the most drunken you have met? The men of Kerry<sup>4</sup> and titmice.

Who are the proudest you have met? The men of Muskerry and wood-cocks.

Who are the roughest you have met? The men of Orbraige<sup>5</sup> and furze.

Who are the best you have met? The worst part of the race of Aed Sláne;<sup>6</sup> and those who are best of them are like unto angels of Heaven.

Who are the worst you have met? The best part of the Glasraige;<sup>7</sup> and those who are worst of them are like unto demons.”

In 23 N 27, p. 33, a set of sayings beginning *Maith dán ecna dogná ri[g] do bocht* is attributed to Flann Fíona mac Cosa(*sic*).

The ‘Instructions of Cormac’ have not before been published or translated in their entirety. A few selections from the text of the Book of Ballymote were translated by

<sup>1</sup> inas ms.      <sup>2</sup> ata ms.      <sup>3</sup> Perhaps, *árchoin* ‘slaughter-hounds.’

<sup>4</sup> Perhaps one of the other districts anciently called Ciarraige is meant, such as Ciarraige Ái in co. Roscommon.

<sup>5</sup> The name of this tribe is preserved in that of the barony of Orrery, in co. Cork.

<sup>6</sup> King of Ireland from 598-604.

<sup>7</sup> In the *Triads* § 45 this tribe is mentioned as one of the three ‘evils’ or ‘evil ones’ of Ireland.

Hardiman l. c. O'Donovan's edition and translation from the Book of Lecan in the *Dublin Penny Journal* of December, 1832, and January, 1833, are well known; but the text which he followed is both incomplete and faulty, and his renderings can now be much improved upon. The following edition is based upon a comparison of all available MSS. which I will briefly characterize.

**L**, i.e. the Book of Leinster, a MS. of the twelfth century, pp. 343-345. In spite of its age and fine penmanship this MS. does not, as I have repeatedly pointed out, supply us with accurate and trustworthy texts. The copy of *Tecosca Cormaic* contained in it has many faulty readings, such as *riqlach* (p. 343b40) for *riaglach* (§ 3, 10), *ales* (p. 343b21) for *ata lais* (§ 2, 24), *imtholta* (p. 345, 17) for *imscoltad* (§ 22, 10), *cátinrud* (ib. 25) for *cathugud* (ib. 17), *éthech* (p. 345c) for *etech* (§ 31, 9), *trebar* (ib.) for *trebad* (ib. 10), *forus* (ib.) for *árus* (ib. 11), *fuacht* (ib.) for *fuchacht* or *fuichecht* (ib. 14) &c.

**B**, i.e. the Book of Ballymote, a MS. of the fourteenth century, pp. 62a-65a. Like **L**, it mixes up *Tecosca Cormaic* with *Briathra Fithail*, passing suddenly from *Cormac dixit fri Coirpre* (p. 65a13) to *ol a mac fri Fithul* (ib. 32). The text, though good on the whole, is never quite reliable, the scribe often blundering in an almost incredible manner.<sup>1</sup> Several sections are left out.

**Lec**, i.e. the Book of Lecan, a MS. of the fifteenth century, fo. 420a-422a, and pp. 179-180 in the codex H. 2. 17 (Trin. Coll.), with which some of the leaves of the Book of Lecan are now bound up. Neither a complete nor very accurate version.

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<sup>1</sup> A warning instance of such blundering is to be found on p. 37d32, where a sentence which stands correctly in LL. p. 354b as follows: *Ruman mac Colmain in filí diata síl Romain i nAth Truim. Tri filid in domain .i. Homer ó Grécaib 7 Fergil ó Latinnaid et Ruman ó Gædelaid*, is made into: *Rumann mac Colmáin .i. poeta diada síl Romaind a nAth Truim .i. Hi Aenir oc Craeibh 7 Fergil o Laitrib.*

- N<sup>1</sup>**, i.e. the ms. marked 23 N 17 (R.I.A.) containing in its vellum portion from p. 1-6 a large fragment of our text.<sup>1</sup> A careful and trustworthy copy on the whole.
- N<sup>2</sup>**, i.e. the paper ms. marked 23 N 17 (R.I.A.) written in 1714 by Domhnall ó Duind mac Eimuinn. Here on fo. 7b-32b is a carefully written and heavily glossed copy of the *Tecosca*. In 1828 O'Donovan made a transcript of it which, numbered 23 O 20, is preserved in the library of the Royal Irish Academy.
- D**, i.e. a small paper octavo marked 23 D 2 (R.I.A.). Though written in the seventeenth century it contains in a remarkably neat hand both the most complete and by far the best copy of the *Tecosca*.
- H<sup>1</sup>**, i.e. the paper ms. numbered H. 1. 15 (Trin. Coll.), written in 1745 by Tadhg ua Neachtain. Under the title *Teagasg Riogh* it contains on pp. 149-174 a fairly complete and on the whole pretty accurate copy of our text.
- H<sup>2</sup>**, i.e. the eighteenth-century paper manuscript numbered H. 1. 9. (Trin. Coll.) pp. 59 to the end, a poor copy, of which I have hardly made any use.
- H<sup>3</sup>**, i.e. the paper ms. numbered H. 4. 8. (Trin. Coll.), copied in the latter half of the seventeenth century by Dr. Joannes Beaton from a vellum manuscript. It once belonged to the Welsh antiquary Edward Lloyd, entries in English and Welsh by whom are found at the beginning of the volume. This copy also has so many defects that I have but rarely used it.
- K**, i.e. the sixteenth-century vellum marked VII., No. 3 in the Advocates' Library, Edinburgh. It contains from fo. 9 a<sup>1</sup>-9 b<sup>2</sup> an imperfect, but fairly good copy of our text. It breaks off with § 18 of my edition.

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<sup>1</sup> For a brief description of the ms. see *Ériu*, vol. I, p. 38, and *Triads of Ireland*, p. vi.

Lastly, the paper MS. No. II among the Gaelic MSS. in the Advocates' Library in Edinburgh contains on ten pages an incomplete and faulty copy of our text written in the seventeenth century. I have not used it.<sup>1</sup> Nor have I thought it worth while to collate throughout a copy in the Book of Húi Maine, fo. 182 a<sup>1</sup>-182 b, as it is identical with that of B.

I have already stated that N<sup>2</sup> is copiously glossed. Occasionally glosses are also found in B and in some of the other MSS. These glosses, like those of the Triads, were written at a time when Old-Irish was no longer understood, and are therefore of hardly any value. Besides, some of them are not explanatory, but etymological, such as *ilach* (§ 10, 4 in my edition) *i. imat focul*. Many of them were collected for the purpose of forming a glossary of Old-Irish words,<sup>2</sup> and are to be found under the title *Incipit din Tecusc Rig budesta* in H. 3. 18, col. 539a. A few samples will characterise them sufficiently: — *argrinn goit* (§ 2, 8) *i. tabach. airiti dála* (§ 6, 39) *i. aentugud. turchomrac* (§ 3, 4) *i. tinol. clandad dligid* (§ 2, 11) *i. sadad nó cur. forsmaltaib* (§ 2, 21) *i. caithem. foltaib* (§ 2, 24) *i. acra. athcomarc* (§ 3, 6) *i. fiarfaide. diubairt* (§ 3, 30) *i. lethtrom. deide* (§ 1, 6) *senchasa i. damachtain nó fulang. rob sobraid* (§ 6, 4) *i. soabraid. rop*

<sup>1</sup> I take this opportunity of saying that the copy of the *Triads* contained in the Kilbride MS. VII, No. 3 of the Edinburgh collection (not III, as stated in my Preface, p. vii), bears a close resemblance to the copies in the Book of Ballymote and in the Book of Húi Maine. A partial collation made by me yielded no important results. I have further found two fragments of the *Triads* in 23 N 7 (see above) fo. 1a-6b, beginning *ratha Laighnen* (§ 56), and ending *Cetheora aibghitre baoise baoithe condailbe imreasoin doingthe. FINIS.* and in C. 2. 3 (R.I.A.), a vellum MS. written in 1552, fo. 13a, beginning *Cend Eirenn Armacha*, and ending *tri scenb Hérenn Tulach na n-espoc Achadh Dea Duin mBuirigh* (§ 106), neither however of much importance.

<sup>2</sup> As for the various stages in the preparation of alphabetical glossaries see *Archiv* iii, p. 138. That O'Clery made use of a collection of glosses on our text is shown by such items in his glossary as *atach ndroichbhérta* (§ 22, 5), *iomsgolladh ngaioisi* (ib. 10), perhaps also *deithide* (§ 1, 6), *collach* (§ 15, 16), *goibhél* (§ 17, 7) &c.

*sognasaig*<sup>1</sup> (§ 6, 17) *i. gnai uais. tochus* (§ 6, 43) *i. calada. suilid* (§ 7, 9) *i. sofulaing. duilid* (§ 7, 10) *i. dofulaing. meilcend* (§ 7, 17) *i. tabartus. cuire* (§ 8, 5) *i. vir. riancobra* (§ 11, 5) *i. rianocobrach i. saithech. teiti* (§ 10, 10) *i. slighi. suanach* (§ 13, 12) *i. conaich. solom* (§ 13, 34) *i. soluam. gabail* (§ 14, 1) *i. tinol ut dixit* (leg. dicitur) *Lebar Gabála. turrtugud* (§ 14, 27) *i. timpud. tirfochraic*<sup>2</sup> (§ 14, 27) *i. cennach. toimdinach* (§ 15, 2) *i. dochusach. crinnach*<sup>3</sup> (§ 15, 5) *i. crin. disgir* (§ 15, 17) *i. diaisc. itfaide* (§ 16, 17) *i. saithech. resca* (§ 16, 81) *i. grasta. forcomat* (§ 16, 87) *i. rogabat. faenbleogan* (§ 16, 106) *i. cendsugad, &c.*

Some of the glosses were evidently made on a text occasionally differing from ours, e.g. *déide senchasa* instead of *dethide senchasa* § 1, 6. Here *déitiu*, the O.-Ir. verbal noun of *damur* or *daimim* (Middle-Ir. *daimthiu*), is rightly glossed by *i. damachtain no fulang*.

I think there can be no doubt that *Tecosca Cormaic* in the form in which it has come down to us was compiled during the Old-Irish period of the language, and, so far as I can judge, not later than the first half of the ninth century. The numerous verbal forms which it contains seem to point to that time. The later forms of the infixed pronouns which Strachan has pointed out in *Eriu* III, p. 158, such as *-das-* or *-dos-*, do not appear in our text.

A tendency is occasionally apparent to link some of the lines of each paragraph together by alliteration in such a way that the initial sound of the last word in one line is repeated at the beginning of the next, e.g. § 14, 4:

luge ria m**breith,**  
**bretha** diana,  
dúscud ferge  
folabra gúach &c.

<sup>1</sup> The reading of L.

<sup>2</sup> The reading of DN<sup>2</sup>.

<sup>3</sup> Instead of *crinnach*.

Professor O. J. Bergin and Dr. Whitley Stokes have had the kindness to read proofs of the text and translation, to point out mistakes and to suggest emendations, for which I desire to express my best thanks to them here.

K. M.

TECOSCA CORMAIC

TECOSCA CORMAIC INSO SIS.<sup>1</sup>

1. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid as dech<sup>2</sup> do rí?'  
 'Ní hansa,' ol Cormac. 'Dech dó

- Fosta<sup>3</sup> cen feirg,  
 Ainmne cen debaid,  
 5 Soacallaim<sup>4</sup> cen mórdait<sup>5</sup>,  
 Deithide<sup>6</sup> senchasa,  
 Frithfolad<sup>7</sup> fír,<sup>8</sup>  
 Géill i nglassaib,  
 Slógad fri<sup>9</sup> deithbiri,  
 10 Fír cen fuillem,<sup>10</sup>  
 Trócaire co ndlúthugud<sup>11</sup> rechta,  
 Síd do thúathaib,  
 Rátha écsamla,  
 Bretha fíra,  
 15 Troscud for coorichaib,  
 Mórad nemed,  
 Airmitiu filed,  
 Adrad Dé móir,  
 Torud inna flaith,<sup>12</sup>  
 20 Déicsiu<sup>13</sup> cach thruaig,  
 Almsana ile,  
 Mess for crannaib,  
 Íasc<sup>14</sup> i n-inberaib,  
 Talam torthrech,  
 25 Bárca do thochor<sup>15</sup> i port,<sup>16</sup>  
 Allmaire sét,  
 Murchuirthe<sup>17</sup> dílse,

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<sup>1</sup> Ar Cormac roththlaigh Cairpri Lifechar a mac an teagasg sa, uair breitheam é ar gáis 7 seanchaidh ar eolas 7 brugaídh ar brugaidecht 7 filidh ar filidecht 7 rígh ar dlighedh ríghdha *B* 7 robo threorach i cerdaib cáich *add. Lec* 7 sái i ndlignedh rioghda an Corbmac sin uair as lais baoi coir rechta riogh do rioghaib an domain uili cenmotha Solomh mac Duid nama. Asbert fri Corbmac (*sic*) iertain ina iomchomarc *add. D* <sup>2</sup> cidh is dech *N*<sup>1</sup> cia as dech *B* cia dech *LK* <sup>3</sup> fostacht *Lec* fostud *LBK* <sup>4</sup> soacallma *LD* soacallmacht *Lec* uallcha *B* <sup>5</sup> mordata *N*<sup>1</sup> mordacht *D Lec* mordha *B* <sup>6</sup> deithide *Lec BK* dethitiu *L* <sup>7</sup> fritholaid *LN*<sup>1</sup>*B*



## THE INSTRUCTIONS OF CORMAC HERE BELOW.

1. 'O grandson of Conn, O Cormac,' said Carbre, 'what is best for a king?'

'Not hard to tell,' said Cormac. 'Best for him

- Firmness without anger,  
 Patience without strife,  
 5 Affability without haughtiness,  
 Taking care of ancient lore,  
 Giving truth for truth,<sup>1</sup>  
 Hostages in fetters,  
 Hosting with reason,  
 10 Truth<sup>2</sup> without addition,  
 Mercifulness with consolidation of law,  
 Peace to tribes,  
 Manifold sureties,  
 True judgments,  
 15 Fasting upon neighbouring territories,  
 Exalting privileged persons,  
 Honouring poets,  
 Worshipping great God,  
 Fertility during his reign,<sup>3</sup>  
 20 Taking cognizance of every wretch,  
 Many alms,  
 Mast upon trees,  
 Fish in river-mouths,  
 Earth fruitful,  
 25 Inviting barks into harbour,  
 Importing treasures from over sea,  
 Forfeiture of sea-waifs,<sup>4</sup>

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fritholamh *LecK*    <sup>8</sup> fira *LN<sup>2</sup>K*    frithfolá fri araile *add. N<sup>1</sup>*    <sup>9</sup> la *N<sup>1</sup> ri L*  
<sup>10</sup> fuille *L*    fuileadh *B*    <sup>11</sup> dlúthud *LB*    <sup>12</sup> flaitheas *LecK*    <sup>13</sup> degsi *B*  
 dechsain *Lec*    <sup>14</sup> iesc *N<sup>1</sup>*    <sup>15</sup> sochar *Lec*    <sup>16</sup> i port *om. N<sup>1</sup>N<sup>2</sup>BLec*  
<sup>17</sup> murchortha *N<sup>2</sup>*    murthorad *Lec*

<sup>1</sup> Or 'justice for justice.'

<sup>2</sup> Or 'justice.'

<sup>3</sup> This should probably

come after l. 21.

<sup>4</sup> Literally, 'sea-waifs forfeited.'

Étach sirecda,  
 Drong claidebbémnech ar choimét cada túaithe,<sup>1</sup>  
 30 Forrána<sup>2</sup> dar crícha,  
 Torramad lubru,<sup>3</sup>  
 Lessaiged triunu,  
 Techtad fír,  
 Cairiged góí,<sup>4</sup>  
 35 Carad fírinni,  
 Dinged oman,  
 Báded bidbadu,  
 Bered<sup>5</sup> fírbretha,  
 Bíathad cech n-ái,  
 40 Uaged cech síd,<sup>6</sup>  
 Criad<sup>7</sup> máine,  
 Lessaiged<sup>8</sup> anmain,  
 Aisnéided each réilbreth,<sup>9</sup>  
 Imbed<sup>10</sup> fína sceo meda,<sup>11</sup>  
 45 Canad each fír,  
 ar is tria fír flaitheaman dobeir<sup>12</sup> Día in sin uile.'

2. 'A húi Chuind, a Chormaic,' ol Carpre, 'cate cóir rechta rí?'  
 'Ni hansa. Recht fallnathar<sup>13</sup> for<sup>14</sup> talman<sup>15</sup> tuind,<sup>16</sup> atáthum,<sup>17</sup>  
 atchous<sup>18</sup> duit,' ol Cormac fri Carpre.

'Congbad<sup>19</sup> máru,  
 5 Marbad<sup>20</sup> ulcu,<sup>21</sup>  
 Mórad<sup>22</sup> maithi,<sup>23</sup>  
 Tróethad<sup>24</sup> foglaide,<sup>25</sup>  
 Airgaired<sup>26</sup> gait,  
 Córaiged coibnius,<sup>27</sup>

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<sup>1</sup> aracoimedait gach tuath *N*<sup>1</sup> do choimet a thuaithe *Lec* <sup>2</sup> forran *DN*<sup>2</sup>  
*Lec* forfuaigedh a crícha *B* <sup>3</sup> torrumha(dh) lubra *DN*<sup>1</sup>*BLec* eslanu *L*  
<sup>4</sup> oirgedh gae *BDN*<sup>2</sup> oirgnead *LecK* orgidh *N*<sup>1</sup> <sup>5</sup> beridh *N*<sup>1</sup> <sup>6</sup> uaigheadh  
 sith *N*<sup>1</sup>*N*<sup>2</sup> sioda *D* <sup>7</sup> criaad *N*<sup>1</sup> criadhath]*N*<sup>2</sup> criada *D* <sup>8</sup> a *add.*  
*Lec* leasughadh anma *N*<sup>2</sup> <sup>9</sup> reilbreatha *DN*<sup>1</sup>*N*<sup>2</sup> <sup>10</sup> imbet *N*<sup>1</sup> immad *L*  
<sup>11</sup> adrad a mardie *add.* *N*<sup>1</sup> mairdhia *N*<sup>2</sup> <sup>12</sup> flaitheonais dabeir *B* donid-  
 naic in mardia *N*<sup>1</sup> <sup>13</sup> fallnathor *N*<sup>1</sup>*D* fallnaigther *B* fallnamnaichthear *Lec*  
 fallnaitheir *L* <sup>14</sup> ar *L* <sup>15</sup> talmáin *codd.* <sup>16</sup> truim *L* <sup>17</sup> sic *N*  
 tathum, taithem *cott.* <sup>18</sup> sic *L* atcoos *N*<sup>1</sup> atcuas *DLec* adchuas *B* <sup>19</sup> congaib *B*

- Silken raiment,  
 A sword-smiting troop to protect every tribe,  
 30 Raids across borders,  
 Let him attend to the sick,  
 Let him benefit the strong,  
 Let him possess truth,  
 Let him chide falsehood,  
 35 Let him love righteousness,  
 Let him beat down fear,  
 Let him crush criminals,  
 Let him give true judgments,  
 Let him foster every science,  
 40 Let him consolidate<sup>1</sup> every peace,  
 Let him buy treasures,  
 Let him improve his soul,  
 Let him make known every clear judgment,  
 Abundance of wine and mead,  
 45 Let him utter every truth,  
 for it is through the truth<sup>2</sup> of a ruler that God gives all that.'

2. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the true right of a king?'

'Not hard to tell. The right that rules upon the surface of the earth, I have it, let me make it known to you,' said Cormac to Carbre.

- 'Let him restrain the great,  
 5 Let him slay evildoers,  
 Let him exalt the good,  
 Let him put down robbers,  
 Let him check theft,  
 Let him adjust relationship,

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congba(i)d *L* congala mara *DN*<sup>1</sup>*N*<sup>2</sup>    20 marbaid *LK*    21 marulca *N*<sup>1</sup>*N*<sup>2</sup>  
 22 moraid *LK*    marad *N*<sup>1</sup>    23 flaithe *BLec*    24 troethaid *L*    traithad *N*<sup>1</sup>  
 25 foghla *N*<sup>2</sup>    fogladha *D*    26 airgairied *N*<sup>1</sup>*D*    airged in *B*    airgnich *Lec*  
 airgidh *K*    argreind *L*    27 coraigid *L*    coraighed coibnesa *N*<sup>1</sup>*DBK*

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<sup>1</sup> Literally 'stitch'; cf. Old-Engl. 'friðu-webba.'

<sup>2</sup> Or 'justice'.

- 10 Comúaigned<sup>1</sup> síd,  
Clandad<sup>2</sup> dlíged,  
Cosced<sup>3</sup> indlíged,  
Dóerad<sup>4</sup> bidbadu,  
Sóerad enngu,<sup>5</sup>
- 15 Ainced<sup>6</sup> idnu,  
Cuimriged essidnu,<sup>7</sup>  
Fócrad<sup>8</sup> foglaide,  
Lándilse do cach láim la fiachu,  
Comláithre lánfiachaib<sup>9</sup> fis, lethfiachaib<sup>10</sup> anFis,
- 20 Co cátu ríg,  
Co fursmaltaib<sup>11</sup> flatha,  
Conóiged<sup>12</sup> dlíged téchta<sup>13</sup> cech fir<sup>14</sup> do neoch as leis  
muir 7 tír,  
Foltaib fíraib do<sup>15</sup> thúathaib ata lais<sup>16</sup> caintaib<sup>17</sup> láime,
- 25 Forimthecht coss,<sup>18</sup>  
Silliud súla, caintaib bél,<sup>19</sup>  
Étsecht<sup>20</sup> clúas,<sup>21</sup>  
Co fíraib cuibse,<sup>22</sup>  
Lérigidir cert cech cind,<sup>23</sup>
- 30 Timmoirged<sup>24</sup> cách fo recht<sup>25</sup>—  
air it é<sup>26</sup> téchta flatha in sin fri túatha.<sup>27</sup>

3. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid as dech<sup>28</sup> do less túathe?'

'Ní hansa,' ol Cormac.

'Terchomrac dagdóine,<sup>29</sup>

- 5 Dála menci,  
Menma athchomairc,

<sup>1</sup> comfuaiged *N<sup>1</sup> D* codnaigid *L*      <sup>2</sup> clandaiged *N<sup>1</sup> B* clannaid *L*  
<sup>3</sup> coscid *L* cairiged *B* marbaid *Lec* ní aurfoim *N<sup>1</sup>* ní faemh *D*      <sup>4</sup> doeraid *L*  
<sup>5</sup> sáerad eangu *B Lec* andga *N<sup>1</sup>*      <sup>6</sup> angid *L* aincidh *N<sup>1</sup> D*      <sup>7</sup> conrig *L* condrighed  
ainidhnu *B* coraiged ainidnu *Lec*      <sup>8</sup> fochair *B Lec* fo craid *L*      <sup>9</sup> comlaithriu  
la fiachaib *Lec* comlaithre la fiachaib lainfiacha (!) *B* comlúth re lánfiachaib *L*  
<sup>10</sup> lethfiacho *N<sup>1</sup>* leath a fiachaib *B* le fiachaib *Lec*      <sup>11</sup> fursmachtaib *Lec*  
<sup>12</sup> conóige *LD* conaicneadh ndlighidh *B*      <sup>13</sup> techtad *N<sup>1</sup> Lec D* techtid *B*

- 10 Let him consolidate peace,  
 Let him plant law,  
 Let him check unlawfulness,  
 Let him enslave criminals,  
 Let him set the innocent free,
- 15 Let him protect the just,  
 Let him bind the unjust,  
 Let him proclaim robbers,—  
 Full forfeiture for every hand with fines,  
 Composition (?) with full fines where there was know-  
 ledge, with half fines where there was ignorance,
- 20 With due respect for a king,  
 With due exactions (?) for a lord,  
 Let him perfect the proper due of every man, of what-  
 ever is his on sea and land,  
 With just substances to the tribes which are his, for  
 crimes of hand,
- 25 Walking about of feet,  
 Looking of eyes, for crimes of mouth,  
 With hearing of ears,  
 With tests of conscience,  
 Let him study the right of every chief,
- 30 Let him bring each one under law—  
 for those are the duties of a lord towards tribes.'

3. 'O grandson of Conn, O Cormac,' said Carbre, 'what is best for the good of a tribe?'

'Not hard to tell,' said Cormac.

'A meeting of nobles,

- 5 Frequent assemblies,  
 An enquiring mind,

<sup>14</sup> fir *L*    <sup>15</sup> fogalta fira fir fri *B*    <sup>16</sup> ales *L*    <sup>17</sup> la cintaib *Lec*    <sup>18</sup> for imthechtaib cos *N*<sup>1</sup> coisi *D*    <sup>19</sup> la cinta beoil *B*    la cintaib bél *L*  
<sup>20</sup> eisteacht *B*    escedo *N*<sup>1</sup>    <sup>21</sup> clúasaib *L*    cluaisi *D*    <sup>22</sup> coibsin *N*<sup>1</sup>    co fira cuisib *B*    <sup>23</sup> leirighther ceart cacha cind *N*<sup>1</sup>    leirtri (?) ceart cacha cind *B*  
 larig dærchert each cind *Lec*    <sup>24</sup> dorimmairg *L*    dothimairc *Lec*    timairter *BD*  
<sup>25</sup> cech recht *L*    cach for airecht *B*    <sup>26</sup> oir is e *B*    <sup>27</sup> flatha for tuathaib sin uile *B*    <sup>28</sup> cia dech *L*    cidh is dech *N*<sup>1</sup>    cia is deach *B*    <sup>29</sup> degdáine *L*

- Fochmarc di<sup>1</sup> gáethaib,  
 Airdíbdud cech<sup>2</sup> uile,  
 Comalnad<sup>3</sup> cech maithiusa,  
 10 Airecht ríaglach,<sup>4</sup>  
 Sechem<sup>5</sup> senchusa,<sup>6</sup>  
 Senad rechtaide,<sup>7</sup>  
 Rechtge la flaith,  
 Tóisich fíréna,<sup>8</sup>  
 15 Cen forbrisiud<sup>9</sup> trúag,  
 Comad<sup>10</sup> cairddine,<sup>11</sup>  
 Trócaire co ndagbésaib,<sup>12</sup>  
 Dlúthugud<sup>13</sup> coibniusa,  
 Comúaim coimgne,  
 20 Comalnad<sup>14</sup> rechtge,<sup>15</sup>  
 Recht senchairdde,  
 Cotach cen timdibe,<sup>16</sup>  
 Fíanna cen díummus,<sup>17</sup>  
 Inire<sup>18</sup> fri náimtiu,  
 25 Indraccus fri bráthriu,<sup>19</sup>  
 Rátha fíala,  
 Aithi slána,  
 Bretha fíra,  
 Fiadain indraicce,  
 30 Astud<sup>20</sup> cundra da cen diupairt,<sup>21</sup>  
 Fuillem<sup>22</sup> ndiuparto,<sup>23</sup>  
 Folaid chutrummæ,<sup>24</sup>  
 Airlicud<sup>25</sup> éim,  
 Géill do inchaib,  
 35 Íasacht follán,<sup>26</sup>  
 Óin<sup>27</sup> fri toich,  
 Cubés<sup>28</sup> cach maith,

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<sup>1</sup> sic *N*<sup>1</sup> do *cett.*      <sup>2</sup> *catcha N*<sup>1</sup>      <sup>3</sup> *comollud L*      *comallnadh N*<sup>1</sup>  
<sup>4</sup> *ríglach L*      <sup>5</sup> *seichim .i. leanmhaint B*      <sup>6</sup> *senchais L*      <sup>7</sup> *rechta B*  
*rechtaire Lec*      *rechtge N*<sup>1</sup>      *rechtaig D*      <sup>8</sup> *toisech firian L*      *firen BLec*  
<sup>9</sup> *gen orbrisiudh B*      <sup>10</sup> *commaid chairddine L*      <sup>11</sup> *cairdfine Lec*      <sup>12</sup> *ndagbés L*  
*ndegbesaib N*<sup>1</sup>*Lec*      <sup>13</sup> *dlúthad L*      <sup>14</sup> *comollud L*      <sup>15</sup> *rechta L*  
<sup>16</sup> *irchaire L*      *icaire (sic) .i. gen a imdenus B*      <sup>17</sup> *dimes Lec*      <sup>18</sup> *indre*  
*DN*<sup>1</sup>*BLec*      <sup>19</sup> *bráthri L*      <sup>20</sup> *fostadh DN*<sup>2</sup>      <sup>21</sup> *dibairt Lec*      <sup>22</sup> *fuilleadh*

- Questioning the wise,  
 Quelling every evil,  
 Fulfilling every good,  
 10 An assembly according to rules,  
 Following ancient lore,  
 A lawful synod,  
 A lawful lord,<sup>1</sup>  
 Righteous chieftains,  
 15 Not to crush wretches,  
 Keeping treaties,  
 Mercifulness with good customs,  
 Consolidating kinship,  
 Weaving together synchronisms,  
 20 Fulfilling the law,  
 Legality of ancient alliances,  
 A covenant without curtailment,  
 Warrior-bands without overbearing,  
 Manliness against foes,  
 25 Honesty towards brothers,  
 Just sureties,  
 Full compensations,  
 Righteous judgments,  
 Honest witnesses,  
 30 Keeping a bargain without detriment,  
 Interest on detriment,  
 Evenly balanced substances,  
 Ready hiring,  
 Hostages for honour,  
 35 Lending without stint,  
 Acceptable loans,  
 An equivalent for every good,

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*BLec*N<sup>2</sup> fulliud *L*    <sup>23</sup> *sic* *N*<sup>1</sup> diuparta *LD* dibarta *Lec*    <sup>24</sup> folaid  
 chutrumma *L* folta *DN*<sup>2</sup>    <sup>25</sup> aileocan *Lec*    <sup>26</sup> iasachta særa *B* solam *Lec*  
 follain *DN*<sup>1</sup>    <sup>27</sup> saine *B* an *Lec* oin ar oin fri toich no fri . . . *D*  
<sup>28</sup> coibeis *N*<sup>1</sup>*N*<sup>2</sup> cuibdeas *Lec*

<sup>1</sup> Literally, 'legality with the lord.'

- Taitheasc míadchar,<sup>1</sup>  
 Messair dílmáin,<sup>2</sup>  
 40 Foglaímm cach dána,  
 Eolas ceoh bérlai,  
 Druine mreohtrad,<sup>3</sup>  
 Tacra co fásaigib,<sup>4</sup>  
 Brithemnas<sup>5</sup> co roscadaib,  
 45 Tabairt almsan,  
 Trócaire fri boohotu,  
 Gella<sup>6</sup> fri bretha,<sup>7</sup>  
 Nadmann indraice,<sup>8</sup>  
 Étseoh fri sruithi,<sup>9</sup>  
 50 Buidre<sup>10</sup> fri dáescarslúag,  
 Lessugud críche ar cach n-olc,<sup>11</sup>  
 Ní ba réideineoh oc less túaithe,  
 Ní ba gerthide i n-ailt midhúarto—  
 deoh<sup>12</sup> do less túaithe in sin.<sup>13</sup>

4. 'A húi Chuind, a Chormaic,' ol Carpre, 'cadeat<sup>14</sup> ada flatha  
 7 cuirmthige?'

'Ní hansa,' ol Cormac.

- 'Costud im dagflaith,  
 5 Lassamna do lochrannaib,<sup>15</sup>  
 Luthbas<sup>16</sup> im<sup>17</sup> sóchaide,  
 Samugud suide,  
 Soichlige dáleman,<sup>18</sup>  
 Díanlám oc fodail,  
 10 Fochraibe<sup>19</sup> oc timthireoh,  
 Tigerna do charthain,  
 Mesrugud senma,  
 Scélugud<sup>20</sup> ngairit,  
 Gnúis fáilid,<sup>21</sup>

<sup>1</sup> tatasg (.i. rad uasal) midchara *B* midchuir *DN*<sup>1</sup> miochair *N*<sup>2</sup> <sup>2</sup> measar  
*BLec* dílmáine *Lec* <sup>3</sup> druine ceoh brithemnaish *L* mbreohtrad *DN*<sup>1</sup>*N*<sup>2</sup>  
<sup>4</sup> gu fassuib *N*<sup>1</sup> fossugud *L* <sup>5</sup> bretheamh *BLec* breth *D* <sup>6</sup> gill *N*<sup>1</sup>  
<sup>7</sup> lecad lugha *add. N*<sup>1</sup> <sup>8</sup> nadmanna indraca *N*<sup>1</sup>*D* <sup>9</sup> sruithe *L* <sup>10</sup> burba  
*nó ugra B* <sup>11</sup> ar cach ulca *N*<sup>1</sup> <sup>12</sup> a n-as deoh *L* <sup>13</sup> Ní bad reithide  
 (reidheineoh *N*<sup>2</sup>) og les tuaithi ní ba gerthide ind ailt midhúarto deoh do les tuaithe



A dignified response,  
 Legitimate measure,  
 40 Learning every art,  
 Knowledge of every language,  
 Skill in variegated work,  
 Pleading with established maxims,  
 Passing judgment with precedents,  
 45 Giving alms,  
 Mercy towards the poor,  
 Pledges for (carrying out) judgments,  
 Honest guarantees,  
 Listening to elders,  
 50 Turning a deaf ear to the rabble,  
 Guarding the frontier against every evil,  
 Let him not be smooth-faced where the good of the  
     tribe is concerned,  
 Let him not be greasy<sup>1</sup> in the mead-court house—  
 that is best for the good of a tribe.'

4. 'O grandson of Conn, O Cormac,' said Carbre, 'what are the dues of a chief and of an ale-house?'

'Not hard to tell,' said Cormac.

'Good behaviour around a good chief,

5 Lights to lamps,  
 Exerting oneself for the company,  
 Settling seats,  
 Liberality of dispensers,  
 A nimble hand at distributing,  
 10 Attentive service,<sup>2</sup>  
 To love one's lord,  
 Music in moderation,  
 Short story-telling,  
 A joyous countenance,

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indsin *N*<sup>1</sup>*N*<sup>2</sup>    <sup>14</sup> caidi iat *Lec* caidead iat *B* caide *D*    <sup>15</sup> sic *N*<sup>1</sup> lochairn *L*  
 lochrand *LecD*    <sup>16</sup> luathbasa *N*<sup>1</sup> lutbasa *B*    <sup>17</sup> i *L* om. *Lec*    <sup>18</sup> do  
 dailemain *LN*<sup>1</sup> do dháilemnaibh    <sup>19</sup> fochraib *B*    <sup>20</sup> recludud (!) ngairit  
 .i. scéla gairdi *L* recludmad *Lec* reaglugad *B*    <sup>21</sup> gnuisi faoilti *D*

<sup>1</sup> Or 'unctuous,' 'slippery' (?).

<sup>2</sup> Literally, 'nearness in attending.'

15 Fáilte fri dáma,  
Tóe<sup>1</sup> fri comad,<sup>2</sup>  
Cocetla<sup>3</sup> bindi,  
'it é<sup>4</sup> sin adae flatha 7 cormthige,' ol Cormac fri Carpre.

5. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid asa ngaibther<sup>5</sup> flaithemnas<sup>6</sup> for túathaib 7 chlandaib 7 chenélaib?'

'Ní hansa,' ol Cormac. 'A feib<sup>7</sup> chrotha 7 cheneóil 7 érgnai,<sup>8</sup> a gáis 7 ordan 7 eslabrai 7 indraccus, a feib dúthchusa<sup>9</sup> 7 airlabra,<sup>10</sup> a 5 nirt imgona 7 sochraite gaibther.'<sup>11</sup>

6. 'Cest, caté<sup>12</sup> téchta flatha?'<sup>13</sup> ol Carpre.

'Ní hansa,' ol Cormac.

'Rop sogeis,  
rop sobraig,  
5 rop saigthech,  
rop soaccobrach,  
rop soacallmach,<sup>14</sup>  
rop beeda,  
rop mórdá,  
10 rop dían,  
rop fossaid,<sup>15</sup>  
rop fili,  
rop fénech,  
rop gáeth,  
15 rop gartaid,<sup>16</sup>  
rop sochraid,  
rop sognais,<sup>17</sup>  
rop máeth,  
rop crúaid,  
20 rop carthach,

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<sup>1</sup> taoi *D* tói *N*<sup>1</sup>*N*<sup>2</sup> feidle *cett.*      <sup>2</sup> comadha *B* comthaigib *Lec* coma *N*<sup>1</sup>  
<sup>3</sup> coiccerta *D* coigealta *N*<sup>2</sup>      <sup>4</sup> itiat *L* ate *B*      <sup>5</sup> ngabhthæ *D* ngabar *B* *Lec*  
ngabtor *N*<sup>1</sup> ngabhthar *N*<sup>2</sup>      <sup>6</sup> righe *DN*<sup>2</sup>      <sup>7</sup> feab .i. a feabas *B*  
<sup>8</sup> .i. glicusa *B*      <sup>9</sup> tochusa *N*<sup>1</sup>      <sup>10</sup> degurlabra *B*      <sup>11</sup> gabthar

- 15 Welcome to companies,  
Silence during a recital (?),  
Harmonious choruses—

those are the dues of a chief and of an ale-house,' said Cormac to Carbre.

5. 'O grandson of Conn, O Cormac,' said Carbre, 'whence is chieftaincy taken over tribes, and clans, and races?'

'Not hard to tell,' said Cormac. 'By virtue of shape and race and knowledge, through wisdom and rank and liberality and honesty, 5 by virtue of hereditary right and eloquence, by the strength of fighting and an army it is taken.'

6. 'Question, what are the proper qualities of a chief?' said Carbre.

'Not hard to tell,' said Cormac.

- 'Let him have good *gessa*,  
let him be sober,  
5 let him be an invader,  
let him have good desires,  
let him be affable,  
let him be humble,  
let him be proud,  
10 let him be quick,  
let him be steadfast,  
let him be a poet,  
let him be versed in legal lore,  
let him be wise,  
15 let him be generous,  
let him be decorous,  
let him be sociable,  
let him be gentle,  
let him be hard,  
20 let him be loving,

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*Lec* a gaois a gart a hordan a herlabra a nert iomghona et sochraidi gabhor *DN*<sup>2</sup>  
<sup>12</sup> caite *D* cade *L* caidhe *N*<sup>2</sup>      <sup>13</sup> na flatha *D*      <sup>14</sup> soagallmha *DN*<sup>1</sup>  
 suacmalla *B Lec*      <sup>15</sup> fossad *L*      <sup>16</sup> gartach *N*<sup>2</sup>      <sup>17</sup> sognassaid *L* rop.  
 soghnaidh, rop sognathach *N*<sup>2</sup>

- rop condarcell,<sup>1</sup>  
 rop ffrén,<sup>2</sup>  
 rop féig,<sup>3</sup>  
 rop fedil,  
 25 rop ainmnetach,  
 rop áinteoh,<sup>4</sup>  
 turgbad<sup>5</sup> lubru<sup>6</sup> la triunu,  
 bered fírbretha,  
 biathad cach ndíllechta,<sup>7</sup>  
 30 báthed cach n-anslicht,<sup>8</sup>  
 miscniged góí,  
 carad fírrinni,<sup>9</sup>  
 rop dermatach uile,  
 rop cuimneoh maithiusa,<sup>10</sup>  
 35 rop slúagach i ndálaib,  
 rop úathad i sanasaib,<sup>11</sup>  
 rop sorche<sup>12</sup> fri gnáis,  
 rop grían tige midchúarto,  
 rop airitid<sup>13</sup> dála 7 airechta,  
 40 rop sercaid<sup>14</sup> fis 7 érgnai,  
 rop cundrigid<sup>15</sup> uile,  
 rop smachtaid coise cáich mbes<sup>16</sup> ingor,  
 míastar<sup>17</sup> cáoh iarna thochus,  
 dobera<sup>18</sup> a théchta do chách,  
 45 rop<sup>19</sup> midid cá[i]ch iarna míad,  
 rop<sup>19</sup> tairbertaid<sup>20</sup> cá[i]ch iarna ngrád 7 iarna ndán,  
 ropat dlúthe<sup>21</sup> a nadmann,<sup>22</sup>  
 ropat laxa<sup>23</sup> a thobaig,  
 ropat<sup>24</sup> áithe étrumma<sup>25</sup> a bretha 7 a chocerta,  
 50 ar is triasna téchta sin miditir<sup>26</sup> ríoh 7 flaithi,' ol Cormac fri Carpre.

<sup>1</sup> coindirchil *D* coinnirelech *N*<sup>2</sup>    <sup>2</sup> ffrían *L*    <sup>3</sup> feich- *N*<sup>1</sup>    <sup>4</sup> om. *L*  
<sup>5</sup> turecbad *D* torgbadh *N*<sup>2</sup> tuargabad *BN*<sup>1</sup> turbaid *Lec*    <sup>6</sup> turgabad lubair *L*  
 la triunu om. *L*    <sup>7</sup> ndílliucht *L* ndíllecht *N*<sup>1</sup> ndíleacht *N*<sup>2</sup> ndíleachtgæ *B*  
<sup>8</sup> om. *L*    andslicht *N*<sup>1</sup>    <sup>9</sup> fíor *D*    <sup>10</sup> maithesa *N*<sup>1</sup>*N*<sup>2</sup>    étsid cech  
 mathiusa *L*    <sup>11</sup> sanuisi *N*<sup>2</sup>    <sup>12</sup> sorcha *D* soirche *N*<sup>2</sup>    <sup>13</sup> airete  
<sup>14</sup> seircid *B*    serce *N*<sup>1</sup>    searcach *N*<sup>2</sup>  
<sup>15</sup> connrechtaig *N*<sup>1</sup>    cuimbreachtaidh *D* cuimreachtaid *N*<sup>2</sup>    rop cundrigid coise

let him be merciful,  
 let him be righteous,  
 let him be keen,  
 let him be persevering,  
 25 let him be patient,  
 let him be abstinent,  
 let him raise up the weak by the strong,  
 let him give true judgments,  
 let him feed every orphan,  
 30 let him quell every wrong (?),  
 let him hate falsehood,  
 let him love truth,  
 let him be forgetful of wrong,  
 let him be mindful of good,  
 35 let him be attended by a host in gatherings,  
 let him be attended by few in secret councils,  
 let him be brilliant in company,  
 let him be the sun of the mead-hall,  
 let him be an entertainer of a gathering and assembly,  
 40 let him be a lover of knowledge and wisdom,  
 let him be a chastiser of wrong,  
 let him be masterful to check every one that may be  
 undutiful,  
 let him judge every one according to his proper right,  
 let him give his due to each,  
 45 let him be a judge of every one according to his rank,  
 let him be liberal to every one according to their degree  
 and profession,  
 let his covenants be firm,  
 let his levies be lenient,  
 let his judgments and decisions be sharp and light,

50 for it is by those qualities kings and lords are judged,' said Cormac to Carbre.

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caich bes . . . *L*    <sup>16</sup> bus *N*<sup>1</sup> for each bus *N*<sup>2</sup>    <sup>17</sup> mestar *D* measta *N*<sup>2</sup>  
<sup>18</sup> doberar *Lec* *N*<sup>2</sup> doberor *D*    <sup>19</sup> robtur *D* robdar *N*<sup>2</sup>    45 and 46 *DN*<sup>2</sup> *om. cett.*  
<sup>20</sup> oirbeartach *D*    <sup>21</sup> rop dluith *D* robdar dluith *Lec*    <sup>22</sup> nadhmanná *D* rob  
 dluithech nadmann *N*<sup>2</sup>    <sup>23</sup> roptar lacsá *L* rob laxa tabhaidh *N*<sup>2</sup> robtac lácis (!)  
*Lec* rob laxa *D*    <sup>24</sup> roptar *L*    <sup>25</sup> rob aith éttrom *D*    <sup>26</sup> domiditer ri 7 fláith *D*

7. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia bátar do bésa intan ropsa' gilla?'

'Ní hansa,' ol Cormac.

'Ba-sa<sup>2</sup> coistechtach caille,

5 ba<sup>3</sup> désenach renda,<sup>4</sup>

ba<sup>5</sup> dall rúine,

ba<sup>6</sup> tó fásaig,

ba<sup>6</sup> labor sochuide,

ba<sup>6</sup> sulig midchúarta,

10 ba<sup>6</sup> dulig irgaile,

ba<sup>7</sup> solam d' foraire,

ba<sup>8</sup> cennais cairdine,

ba<sup>8</sup> liaig lobor,

ba<sup>8</sup> fann fri amnirt,<sup>9</sup>

15 ba trén fri rúanaid,

nírba<sup>10</sup> crúaid ar ná ba<sup>11</sup> áertha,

nírba<sup>10</sup> timm ar ná ba<sup>11</sup> máelc[h]end,

nírba ocus<sup>12</sup> ar ná ba<sup>13</sup> tromm,

nírba labar ciapsa<sup>14</sup> gáeth,

20 nírba taircsinach<sup>15</sup> ciarba<sup>16</sup> trén,

nírba laimthenach ciarba<sup>16</sup> lúath,

ní cuitbinn sen ciarba<sup>16</sup> óc,

nírba móidmech<sup>17</sup> ciarba<sup>16</sup> gonach,<sup>18</sup>

ní lúaidinn nech ina écmais,

25 ní aiscinn is nomolainn,

ní cuinginn is doberainn,

ar is triasna bésu sin rosegat<sup>19</sup> óic corbat sin<sup>20</sup> 7 rígláich.<sup>21</sup>

<sup>1</sup> ropsat LN<sup>2</sup> robtar D      <sup>2</sup> bam DN<sup>2</sup> basam B      <sup>3</sup> bam D nipsa L  
nabsam B      <sup>4</sup> rainne L decsanach rinne D      <sup>5</sup> bam DN<sup>2</sup>      <sup>6</sup> bam DN<sup>2</sup>  
basa L      <sup>7</sup> basam B      bam DLN<sup>2</sup>      <sup>8</sup> bam LN<sup>2</sup>      <sup>9</sup> heneart N<sup>2</sup>  
<sup>10</sup> nirbam DN<sup>2</sup>      <sup>11</sup> nar bam melcend D na rom N<sup>2</sup>      For 12-23 all MSS.  
*except DN<sup>2</sup> have the following:* nipsa rochrúaid, nipsa roirusa, nipsa rothim, nipsa  
melcend (mælcenn Lec), nipsa tromda, basa gáeth, nipsa forlabar (forlob L),

7. 'O grandson of Conn, O Cormac,' said Carbre, 'what were your habits when you were a lad?'

'Not hard to tell,' said Cormac.

'I was a listener in woods,

5 I was a gazer at stars,

I was blind where secrets were concerned,

I was silent in a wilderness,

I was talkative among many,

I was mild in the mead-hall,

10 I was stern in battle,

I was ready to watch,

I was gentle in friendship,<sup>1</sup>

I was a physician of the sick,

I was weak towards the strengthless,

15 I was strong towards the powerful,

I never was hard lest I be satirised,

I never was feeble lest I should have my hair stript off,

I was not close lest I should be burdensome,

I was not arrogant<sup>2</sup> though I was wise,

20 I was not given to promising though I was strong,

I was not venturesome though I was swift,

I did not deride old people though I was young,

I was not boastful though I was a good fighter,

I would not speak about anyone in his absence,

25 I would not reproach, but I would praise,

I would not ask, but I would give,

for it is through those habits that the young become old and kingly warriors.'

basu thrén, basa lúath, nipsa airrechtach (tairrechtach *BLec*), nipsa fomsech  
 (fæmseach *BLec*)<sup>12</sup> focus *DN*<sup>2</sup> <sup>13</sup> arnarbam *DN*<sup>2</sup> <sup>14</sup> ciapsam *D*  
 gersam *N*<sup>2</sup> <sup>15</sup> taircesin *D* <sup>16</sup> ciarbam *D* gerbham *N*<sup>2</sup> <sup>17</sup> maithmech  
<sup>18</sup> gontach *N*<sup>2</sup> <sup>19</sup> roseichit *D* <sup>20</sup> gorbot sein *D* <sup>21</sup> riaghlaigh *N*<sup>2</sup>

<sup>1</sup> Literally, 'alliance.'

<sup>2</sup> Or, perhaps, 'talkative'.

8. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia bátar do gníma intan ropsa<sup>1</sup> gilla?'

'Ní hansa,' ol Cormac.

5 'Nogonainn muic, nolenainn lore i mba<sup>2</sup> m'óenur,  
nosinginn ar chuire cóicir<sup>3</sup> i mba<sup>4</sup> cóicer,  
ba-sa oirgnech i mbsa dechenborach,  
ba-sa indredach i mbsa fichtech,<sup>5</sup>  
ba-sa cathach<sup>6</sup> i mbsa cétach<sup>7</sup>—

rop íat sin mo gníma,' ol Cormac fri Carpre.

9. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid messam lat adchondarc?'<sup>8</sup>

'Ní hansa,' ol Cormac. 'Gnúsi námat i róí chatha.'<sup>9</sup>

10. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid<sup>10</sup> bindem<sup>11</sup> lat rochúala?'<sup>12</sup>

'Ni hansa,' ol Cormac.

'Ilach íar mbúaid,

5 molad íar<sup>13</sup> lúag,  
itge degmná dia hadurt.'

11. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid as dech dam?'

'Ní hansa,' ol Cormac. 'Ma contúaisi frim thecose, nír tharta<sup>14</sup> th'enech<sup>15</sup> ar choirm<sup>16</sup> ná ar biad, ar is ferr dín<sup>17</sup> cloth oldás dín mbiid.<sup>18</sup>

Nírba<sup>19</sup> úallach minba<sup>20</sup> trebthach,

5 nírba<sup>19</sup> sriangabrach<sup>21</sup> cen eochu,<sup>22</sup>

nírba ólchobrach<sup>23</sup> cen choirm,

nírba<sup>19</sup> lachtmar<sup>24</sup> cen bú,

nírba<sup>19</sup> massech minba cháerchach,<sup>25</sup>

<sup>1</sup> ropsat *LN*<sup>2</sup> basat *D*      <sup>2</sup> i mbiind *L* i mbeind *B*      <sup>3</sup> i curi chóicir *L*  
a ccuire cuigir *N* coicir *D*      <sup>4</sup> imbam *N*<sup>2</sup> i mba c. *om. LB*      <sup>5</sup> bam  
oirgnech deichneabair i mbam (im *D*) dechnebharr no iondrúinn fiche i mbam  
(im *D*) fiche *N*<sup>2</sup>*D*      <sup>6</sup> cachtach (!) *L*      <sup>7</sup> bam crechtach (reachtach  
*N*<sup>2</sup>) cédach im (imbam *N*<sup>2</sup>) cédach, bam cathach cosnamach conuroinn orguin  
for chách. Uair (Ar *D*) as dech do ghníomh uibh ógfiatha indsin uile *DN*<sup>2</sup>  
<sup>8</sup> adchonnarcas *BLecN*<sup>2</sup> atchonnac *L*      <sup>9</sup> i cath *L* a re catha *N*<sup>2</sup>  
<sup>10</sup> cia *L* ciodh as *N*<sup>2</sup>      <sup>11</sup> binne *DN*<sup>2</sup>      <sup>12</sup> atchualais *DN*<sup>2</sup>  
adcuála *B* rochualadais riam *Lec*      <sup>13</sup> iarna *L*      <sup>14</sup> nírtardha *B*



8. 'O grandson of Conn, O Cormac,' said Carbre, 'what were your deeds when you were a young man?'

'Not hard to tell,' said Cormac.

'I would slay a boar, I would follow a track when I was alone,

5 I would march against a troop of five when I was one of five,  
I was ready to slay and wreck when I was one of ten,

I was ready for a raid when I was one of twenty,

I was ready to give battle when I was one of a hundred—  
those were my deeds,' said Cormac to Carbre.

9. 'O grandson of Conn, O Cormac,' said Carbre, 'what do you deem the worst thing you have seen?'

'Not hard to tell,' said Cormac. 'Faces of foes in a battle-field.'

10. 'O grandson of Conn, O Cormac,' said Carbre, 'what do you deem the sweetest thing you have heard?'

'Not hard to tell,' said Cormac.

'A pæan after victory,

5 Praise after wages,

A lady's invitation to her pillow.'

11. 'O grandson of Conn, O Cormac,' said Carbre, 'what is best for me?'

'Not hard to tell,' said Cormac. 'If you listen to my teaching, do not give your honour for ale nor for food, for it is better to save one's fair fame than to save one's food.

Be not proud unless you be a land-owner,

5 do not keep bridled steeds without (a stud) of horses,

do not give banquets<sup>1</sup> without (brewing) ale,

be not prodigal of dairy-produce without kine,

do not dress elegantly unless you possess sheep,

---

na tarta *Lec* <sup>15</sup> ina t'anam *add. D* na h'anum *N*<sup>2</sup> <sup>16</sup> clot *D* <sup>17</sup> dono *B*  
<sup>18</sup> mbídh *D* bíid *L* <sup>19</sup> nirbat *L* nibat *D* niba *N*<sup>2</sup> <sup>20</sup> minbat *D*  
 manbat *L* <sup>21</sup> sriangabra *D* riangabræ *N*<sup>2</sup> <sup>22</sup> riangabrach minbad eochach  
*Lec* <sup>23</sup> olcobra *L* heolcobhra *N*<sup>2</sup> holchormach *Lec* <sup>24</sup> lachtmara *B*  
 lachtmoire *D* <sup>25</sup> mani bet cáircha lat *L*

<sup>1</sup> Or, perhaps, be no 'ale-bibber.'

ar is col i ndálaib in domain úall cen trebad,

10 téte cen eochu,  
ólchobra<sup>1</sup> cen choirm,  
lachtmaire cen bú,  
maisse een cáircha.'

12. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid as fó dam?'

'Ní hansa,' ol Cormac. 'Ma<sup>2</sup> contúaiissi frim thecose,<sup>3</sup>

ní cuitbe nach sen ciarba<sup>4</sup> óc,

ná<sup>5</sup> bocht ciarba<sup>4</sup> soimm,<sup>6</sup>

5 ná nocht ciarba<sup>4</sup> suim,<sup>7</sup>

ná losc ciarba<sup>8</sup> lúath,

ná dall ciarba<sup>8</sup> féig,<sup>9</sup>

ná lobar ciarba<sup>8</sup> thrén,

ná borb ciarba<sup>8</sup> threbar,

10 ná óinmit ciarba<sup>10</sup> gáeth,

nírba<sup>11</sup> lesc,

nírba lonn,

nírba súanach,

nírba neóit,

15 nírba deáith,<sup>12</sup>

nírba étaid,

ar cach<sup>13</sup> lesc lond súanach neóit deáith étaid is miscais Dé 7 dóine.<sup>14</sup>

13. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia etargén<sup>15</sup> síl nÁdaim?'

'Ní hansa,' ol Cormac. 'Nosnetargén<sup>16</sup> uili, fir, mná, maic sceo ingena archena.'

5 'Cinnas ón?' ol Carpre.

'Gáeth cech fossaid,<sup>17</sup>

fírén<sup>18</sup> cech fíal,

fedil cech ainmnetach,

fissid cech foglaintid,

---

<sup>1</sup> ólcobra *D* eolcobhra *N*<sup>2</sup> olchobar *L*      <sup>2</sup> mad *D*      <sup>3</sup> frimsa  
*Lec* friom thiomna *N*<sup>2</sup>      <sup>4</sup> ciarbat *L* gerbat *B*      <sup>5</sup> ina *D*  
<sup>6</sup> suimm *D* somma *L*      <sup>7</sup> sic *Lec* súin *L* ed- *D* edoigh *N*<sup>2</sup>      <sup>8</sup> ciaso *L*  
<sup>9</sup> fairgionach *N*<sup>2</sup>      <sup>10</sup> ciarbot *L*      <sup>11</sup> nirbot *L*      <sup>12</sup> niorbad *N*<sup>2</sup>

for pride without husbandry,  
 10 luxury without horses,  
 banqueting without ale,  
 dairy-produce without kine,  
 elegant dress without sheep  
 are a crime in the gatherings of the world.'

12. 'O grandson of Conn, O Cormac,' said Carbre, 'what is good for me?'

'Not hard to tell,' said Cormac. 'If you listen to my teaching,  
 do not deride any old person though you are young,  
 nor a poor one though you are rich,  
 5 nor a naked one though you are well-clad,  
 nor a lame one though you are swift,  
 nor a blind one though you are keen-sighted,  
 nor an invalid though you are strong,  
 nor a dull one though you are clever,  
 10 nor a fool though you are wise,  
 be not slothful,  
 be not fierce,  
 be not sleepy,  
 be not niggardly,  
 15 be not feckless,  
 be not jealous,

for every lazy, fierce, sleepy, niggardly, feckless, jealous person is hateful before God and men.'

13. 'O grandson of Conn, O Cormac,' said Carbre, 'how do you distinguish the race of Adam?'

'Not hard to tell,' said Cormac. 'I distinguish them all, both men, women, sons, and daughters.'

5 'How is that?' said Carbre.

'Every steadfast person is wise,  
 every generous person is righteous,  
 every patient person is persevering,  
 every studious person is learned,

<sup>12</sup> deaúith *B* deghoidh *N*<sup>2</sup>    <sup>13</sup> nach *N*<sup>2</sup>    <sup>14</sup> duine *DN*<sup>2</sup>    <sup>15</sup> eittirghein *D*  
 edirghin *N*<sup>2</sup>    <sup>16</sup> nosneitirghein *DN*<sup>2</sup>    <sup>17</sup> each fossad *L*    <sup>18</sup> ífrian *L*

- 10 fúarrech cech finechar,<sup>1</sup>  
 fáilid cech slán,  
 súanach<sup>2</sup> cech slemon,  
 serb cech borb,  
 báeth cech trén,
- 15 tibir<sup>3</sup> cech mer,  
 múcna cech mog,  
 móirda cech ndindba,  
 imresnaid<sup>4</sup> cech n-aneólach,  
 anbal<sup>5</sup> cech anecnaid,
- 20 ecal<sup>6</sup> cech uamnach,<sup>7</sup>  
 indraicc<sup>8</sup> cech lobur,  
 altromaid<sup>9</sup> cech dochraid,<sup>10</sup>  
 ál cech angha,<sup>11</sup>  
 faitech cech uaimnech,
- 25 andgid cech ecal,<sup>12</sup>  
 diupartach cech dindba,<sup>13</sup>  
 dálach cech cosnamach,  
 conchar<sup>14</sup> cech sáithech,<sup>15</sup>  
 solepthach cech suirgech,<sup>16</sup>
- 30 sétach cech selbach,  
 slichtlethan cech sáer,  
 so[th]cherna<sup>17</sup> cech suaibsech,<sup>18</sup>  
 ? menmar<sup>19</sup> cech cáinte,  
 solam cech marcach,<sup>20</sup>
- 35 domblas<sup>21</sup> cech gó,  
 milis cech fír,  
 milbéla druinecha,<sup>22</sup>  
 dálacha<sup>23</sup> drochmná,  
 dodáil a maic, mairg oca mbíat!<sup>24</sup>

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<sup>1</sup> fineochair *Lec N*<sup>2</sup> fineocair .i. teangtha firiannach (!) *B*      <sup>2</sup> suán (!) *L*  
 sleamon gach suanach *N*<sup>2</sup>      <sup>3</sup> tibre *L*      tibra *Lec*      tibhir *N*<sup>2</sup>      <sup>4</sup> imreasnach *N*<sup>2</sup>  
<sup>5</sup> anbal *BLecN*<sup>2</sup>      n-ainegnaidh *BN*<sup>2</sup>      <sup>6</sup> faitech *D*      eglach *B*      <sup>7</sup> n-uaimnech *D*  
<sup>8</sup> indric *B*      <sup>9</sup> galtromaig *B*      altrom *DN*<sup>2</sup>      <sup>10</sup> ndochraid *DB*  
 ndocruide *N*<sup>2</sup>      <sup>11</sup> ongtha *DLecN*<sup>2</sup>      .i. ecal each athgonaid *B*      <sup>12</sup> aingid  
 gach n-eccal *D*      aingidhe *N*<sup>2</sup>      <sup>13</sup> ndindba *LN*<sup>2</sup>      <sup>14</sup> conchair *DN*<sup>2</sup>

- 10 every one who loves his kindred is gentle,  
 every healthy person is joyous,  
 every sleek person is sleepy,  
 every boor is crabbed,  
 every athlete is dull-witted,
- 15 every madcap is a laughing-stock,  
 every serf is morose,<sup>1</sup>  
 every indigent person is proud,  
 every uninformed person is quarrelsome,  
 every ignoramus is shameless,
- 20 every timorous person is apprehensive,  
 every infirm person is candid,  
 every ill-favoured person is given to fostering,  
 every anxious person is timid,  
 every timorous person is cautious,
- 25 every timid person is ruthless,  
 every indigent person is fraudulent,  
 every contentious person is a frequenter of meetings,  
 every satiated person is fond of dogs,  
 every lover likes a dainty bed,
- 30 every wealthy person is fond of jewels,  
 every freeman is broad-tracked,  
 every genial person is generous,  
 every satirical person is . . . ,  
 every horseman is nimble,
- 35 every falsehood is bitter,  
 everything true is sweet,  
 skilful women are honey-mouthed,  
 bad women are given to trysting,  
 ill-met are their sons, woe to him who has them !'

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<sup>15</sup> sathach *B*    <sup>16</sup> sic *DBLecN*<sup>2</sup> surig *L*    <sup>17</sup> sochearnach *BLec* sochearn *N*<sup>2</sup>  
 suichernach *D*    <sup>18</sup> suabaisech *N*<sup>2</sup> sétach *L*    <sup>19</sup> minmar *B*    <sup>20</sup> gach  
 ndaighchech *D* noigheach *N*<sup>2</sup>    <sup>21</sup> sic *D* serb *cett.*    <sup>22</sup> milbel druinechdha *B*  
<sup>23</sup> dodálacha *L*    <sup>24</sup> as amhlaidh sin nottanetergein (nosnedirghin *N*<sup>2</sup>) each  
 uile ol Corpmac fri Cairpre *add. DN*<sup>2</sup>

<sup>1</sup> Or, 'truculent.'

14. 'A húi Chuind, a Chormaic,' ol Carpre, 'ocus gabála<sup>1</sup> báise cis lir?'

'Ní hansa,' ol Cormac.

- 'Luge ria mbreith,  
 5 bretha díana,  
 dúscud ferge,  
 folabra<sup>2</sup> gúach,<sup>3</sup>  
 cairigud fír,  
 freitech<sup>4</sup> derthige,<sup>5</sup>  
 10 tintúd breth,<sup>6</sup>  
 brón oc fleid,<sup>7</sup>  
 flaithem gúach,  
 gáire im sen,  
 senchas do chleith,<sup>8</sup>  
 15 cluiche for aill,  
 erchor<sup>9</sup> cen chommus,<sup>10</sup>  
 comrith fri báeth,  
 mórthu fri rí,  
 recht cen chomallad,<sup>11</sup>  
 20 comallad<sup>12</sup> cech uile,  
 olc fri carddine,  
 cétlud<sup>13</sup> fri cách,  
 gel nech núa,  
 náma cech gnáth,  
 25 gním cen fiadnaisi,<sup>14</sup>  
 fiada<sup>15</sup> tláith,  
 turfochraic<sup>16</sup> breth,  
 bith cen seotu,  
 airlicud il,<sup>17</sup>  
 30 ilar carat,  
 brón fri rí,  
 rolabra<sup>18</sup> cen gáis,—

is í sin gabáil báise,' ar Cormac.<sup>19</sup>

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<sup>1</sup> gabail *L*      cislir gabail báisi *B*      cia eadargabaib [*sic*] baisi cis lir *Lec.*  
<sup>2</sup> folabrad *L*      <sup>3</sup> ierngaeth *DN*<sup>2</sup>      <sup>4</sup> frithecht *L*      fritecht *Lec*      .i. bais  
gan dol ann *B*      <sup>5</sup> durthoige *N*<sup>2</sup>      derthaige *L*      <sup>6</sup> breithi *B*      <sup>7</sup> fleadhaibh *B*  
<sup>8</sup> ic fleid (!) *Lec*      <sup>9</sup> urchur *D*      ercher *Lec*      <sup>10</sup> tomas *Lec*      <sup>11</sup> chomollud *L*

14. 'O grandson of Conn, O Cormac,' said Carbre, 'and the ways<sup>1</sup> of folly, what is their number?'

'Not hard to tell,' said Cormac.

- 'Swearing after<sup>2</sup> judgment,  
 5 rash judgments,  
 rousing anger,  
 false (after-wise *DN*<sup>2</sup>) grumbling,  
 chiding truth,  
 renouncing the prayer-house,  
 10 reversing judgments,  
 sorrow at a feast,  
 a lying chief,  
 laughter at an old man,  
 concealing ancient lore,  
 15 playing upon a cliff,  
 a cast without a proper grip,<sup>3</sup>  
 competing with a fool,  
 being haughty with a king,  
 not to fulfil the law,  
 20 to fulfil whatever is evil,  
 (to harbour) evil against<sup>4</sup> an ally,  
 to keep company with every one,  
 to hold any new thing fair,  
 to hold everything familiar an enemy,  
 25 to act without a witness,  
 being a feeble master,  
 buying judgments,  
 to be<sup>5</sup> without treasures,  
 much lending,  
 30 many friends,  
 sorrow in the presence of a king,  
 talking much without wisdom,—

that is the way of folly,' said Cormac.

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comall *N*<sup>2</sup>    <sup>12</sup> comall *LN*<sup>2</sup>    <sup>13</sup> cedlúth *N*<sup>2</sup>    <sup>14</sup> gen inad *B*    gen findaid *Lec*  
<sup>15</sup> fiadhnuisi *N*<sup>2</sup>    fiado *L*    <sup>16</sup> sic *DN*<sup>2</sup>    turtugud *cell.*    <sup>17</sup> ile *DBLec*  
 airleacca ile *N*<sup>2</sup>    <sup>18</sup> mórlabra *B*    <sup>19</sup> sic *Lec*    om. *cell.*

<sup>1</sup> Literally, 'takings, seizings.'

<sup>2</sup> Read *iar mbreith*, as below § 22, 20.

<sup>3</sup> Or 'control.'

<sup>4</sup> Or, perhaps, 'to do wrong to.'

<sup>5</sup> Or, 'a world.'

15. 'Dligid eena airmitin,  
arfích<sup>1</sup> gáis gail,  
tomtenach cech n-uamnach,<sup>2</sup>  
torsech cech sercach,  
5 crinnach<sup>3</sup> cech galrach,<sup>4</sup>  
imresnach cech gúach,  
gáibthech cech báeth,  
báeglach cech labor,<sup>5</sup>  
imgonaid<sup>6</sup> cech lond,  
10 trebar cech trebthach,  
dreman<sup>7</sup> cech drochláech,  
anbal<sup>8</sup> cech rudrach,  
úathmar cech ecal,<sup>9</sup>  
adúathmar cech ndorcha,  
15 ísel cech athech,  
collach cech sámach,<sup>10</sup>  
díscir cech dona,  
uamnach<sup>11</sup> cech cintach,  
<sup>12</sup>fán cech aithisech,  
20 ecal cech faittech,  
cosáitech cech dotheng,<sup>13</sup>  
án cech cétludach,<sup>14</sup>  
dálach<sup>15</sup> cech dagthúath,  
dúnadach cech degrí,<sup>16</sup>  
25 sétrech cech saigthech,<sup>17</sup>  
suabais<sup>18</sup> cech dána,  
éslessach<sup>19</sup> cech brass,<sup>20</sup>  
gúach cech tairngertach,<sup>21</sup>  
soisil<sup>22</sup> cech bronntach,<sup>23</sup>  
30 cuitbide cech denmnetach,  
athissech cech coimsech,<sup>24</sup>  
arrachtach cech athissech,  
coimsech cech céillid,<sup>25</sup>

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<sup>1</sup> arfeadh N<sup>2</sup>    <sup>2</sup> n-aimhirsech DN<sup>2</sup>    <sup>3</sup> sic D grimnach B creimnech N<sup>2</sup>  
gnímach cett.    <sup>4</sup> gallrach L    <sup>5</sup> labor DN<sup>2</sup>    <sup>6</sup> imgonad L iomghonach  
DN<sup>2</sup>    <sup>7</sup> triamain L    <sup>8</sup> anball Lec N<sup>2</sup>    <sup>9</sup> eaglach B    <sup>10</sup> suanach D  
colach cach snamach Lec    <sup>11</sup> imuamnach LN<sup>2</sup> imuaimneach B imsnimach Lec  
<sup>12</sup> om. L    <sup>13</sup> dotheangthach BN<sup>2</sup> ndoithengthech D    <sup>14</sup> cetaltach Lec



15. ' Knowledge deserves to be honoured,  
 wisdom vanquishes valour,  
 every timid person is opinionate,  
 every lover is melancholy,  
 5 every sick person is . . . ,  
 every liar is quarrelsome,  
 every fool is dangerous,  
 every arrogant person runs a risk,  
 every fierce person is ready to strike,  
 10 every farmer is prudent,  
 every bad warrior is violent,  
 every person with vested interests is shameless,  
 every timorous person is easily frightened,  
 everything dark is awful,  
 15 every plebeian is low,  
 whoever is fond of ease is corpulent,  
 every unfortunate person is vehement,  
 every guilty person is apprehensive,  
 every reviler is precipitate,  
 20 every cautious person is timorous,  
 every foulmouthed person is quarrelsome,  
 every one fond of company is brilliant,  
 every brave tribe is fond of gatherings,  
 every brave king holds encampments,  
 25 every aggressor is puissant,  
 every bold person is cheerful,  
 every big talker is neglectful,  
 every one making promises readily is false,  
 every lavish person is overweening,  
 30 every hasty person is ridiculous,  
 every powerful person is liable to be reviled,  
 every reviler is stubborn,  
 every sensible person is competent,

<sup>15</sup> dúnadach *L*      <sup>16</sup> om. *L* brughaid gach damach *add. DN*<sup>2</sup>      <sup>17</sup> sathach *B*  
 saithech *Lec*      <sup>18</sup> sobais *B* subach *Lec* suabhaisech *D* suaibhsíoch *N*<sup>2</sup>  
<sup>19</sup> eisledach *Lec* eisleisech *D*      <sup>20</sup>ombras *DN*<sup>2</sup>      <sup>21</sup> tairngerech *LB*  
 tairngertaich *Lec*      <sup>22</sup> saisil *L*      <sup>23</sup> brontach *L*      <sup>24</sup> comsid *L* 32-39 *DN*<sup>2</sup>  
 om. *cett.*      <sup>25</sup> ceilech *N*<sup>2</sup>

- 35 comairlech cech irisech,  
midlaech cech díchoise,  
sáí cech sochoise,  
aititiu<sup>1</sup> cech indraic,  
innmusach cech dán maith,  
dóinech cech dindba.'

16. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia etargén<sup>2</sup> mná?'  
'Ní hansa,' ol Cormac. 'Nosnetargén. 7 nísnetargléim.<sup>3</sup>

- Serba sír gnáise,<sup>4</sup>  
mórda tathigthe,<sup>5</sup>  
5 drútha follaigthe,<sup>6</sup>  
báetha<sup>7</sup> comairle,  
santacha tormaig,  
aigde aiséise,<sup>8</sup>  
debthaige frecnaire,<sup>9</sup>  
10 míanacha léicthe,<sup>10</sup>  
santach<sup>2</sup> tabarta,  
freslige roscéla,<sup>11</sup>  
cailte dígbála,  
feidle miscne,<sup>12</sup>  
15 dermatcha seirce,  
ítfaide toile,<sup>13</sup>  
deithide<sup>14</sup> cairddine,<sup>15</sup>  
cundamna écnaig,  
écundla airechta,<sup>16</sup>  
20 airrechtga<sup>17</sup> ugrai,  
étairise rúne,  
rudracha táithe,<sup>18</sup>  
garechtga éóit,  
immaicse<sup>19</sup> taithlig,

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<sup>1</sup> aidide *N*<sup>2</sup>    <sup>2</sup> eterglem *B*    <sup>3</sup> etargleim 7 nisetargleim *L*    niseitirglen  
(nisnedirglim) .i. ní fedaim a n-eitirgleod *DN*<sup>2</sup>    <sup>4</sup> serbh a siorghnath *N*<sup>2</sup>  
serbh a siorghnath *N*<sup>2</sup>    serbh a siorghnais *D*    <sup>5</sup> mórdá attathaiqe *DN*<sup>2</sup>  
<sup>6</sup> druith a bfollaigthe *DN*<sup>2</sup>    <sup>7</sup> a *add. L*    <sup>8</sup> aiséise *L*    faisnese *B*  
<sup>9</sup> fri fíoru *D*    frecnaire *L*    <sup>10</sup> ligthe *N*<sup>2</sup>    leiccti *D*    <sup>11</sup> freslig  
roscelaig *L*    fresligi roscelaich *Lec*    <sup>12</sup> miscsen *L*    miscen *N*<sup>2</sup>    <sup>13</sup> itfadaigi  
a tuile *B*    íotfaidhe *D*    <sup>14</sup> deiti *Lec*    dedidea *B*    <sup>15</sup> cairdfine *Lec*

- every faithful<sup>1</sup> person is a good counsellor,<sup>2</sup>  
 35 every indocile person is cowardly,  
 every docile person is sage,  
 every worthy person is a cognizance,  
 every good art produces wealth,  
 every indigent person is humane.'

16. 'O grandson of Conn, O Cormac,' said Carbre, 'how do you distinguish women?'

'Not hard to tell,' said Cormac. 'I distinguish them, but I make no difference among them.

- They are crabbed as constant companions,  
 haughty when visited,  
 5 lewd when neglected,  
 silly counsellors,  
 greedy of increase,  
 they have tell-tale faces,  
 they are quarrelsome in company,  
 10 desirous of letting go,  
 greedy of gifts,  
 putting up with exaggeration,  
 hard and grasping,<sup>3</sup>  
 steadfast in hate,  
 15 forgetful of love,  
 thirsting (?) for lust,  
 anxious for alliance,  
 accustomed to slander,  
 dishonest in an assembly, ?  
 20 stubborn in a quarrel,  
 not to be trusted with a secret,  
 ever intent on pilfering,  
 boisterous in their jealousy,  
 ever ready for an excuse,

<sup>16</sup> airechtaiss *Lec*

<sup>17</sup> airrechtai *LN*<sup>2</sup> arrechtaigh *D* airechtaiss *Lec*

<sup>18</sup> rudrach tathaide *Lec* rudrach ataide *D* tathe *L* attaidhe *N*<sup>2</sup> <sup>19</sup> a *add. D.*

iomfoigse aithille *N*<sup>2</sup>

<sup>1</sup> Or 'believing.'  
 'hard of taking away.'

<sup>2</sup> Or, perhaps, 'fond of giving advice.'

<sup>3</sup> Literally,

- 25 tórachtcha<sup>1</sup> báise,  
brassa airnadma,<sup>2</sup>  
airlama forgill,  
foille foichlige,<sup>3</sup>  
sóera<sup>4</sup> ainme,
- 30 essóera ícce,<sup>5</sup>  
consuidet nád<sup>6</sup> comraicet,  
romairnet<sup>7</sup> nád aincet,<sup>8</sup>  
úallcha tochmaire,<sup>9</sup>  
éчнаig miadamla,
- 35 fóille foimrime,  
táithe<sup>10</sup> abrais,<sup>11</sup>  
rigne célide,  
diumsacha dagdóine,<sup>12</sup>  
doirche gusmara,
- 40 dermatcha coisc,<sup>13</sup>  
cumnige debtha,  
fanna immargaile,<sup>14</sup>  
inire<sup>15</sup> debtha,  
dáirithe<sup>16</sup> lítha,
- 45 bróncha cuirmtlige,  
comnarta imresna,<sup>17</sup>  
énairte fedma,  
todiúre ciúil,  
étradcha<sup>18</sup> lige,
- 50 labra écundla,  
tuillmecha augrai,  
cessachtaige biid,  
amairsi erlabra,<sup>19</sup>  
eitche trebaire,
- 55 tailce erlabra,  
ána athise,

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<sup>1</sup> torrachaig *BLec* torachtaig *L* torrachta *N*<sup>2</sup>      <sup>2</sup> ernadhmanna *D*  
<sup>3</sup> .i. ic denum dhruisi *B*      <sup>4</sup> suiridh *N*<sup>2</sup>      <sup>5</sup> essuiridh íce *N*<sup>2</sup> .i. is urusa leo  
ainim do [dénúm] 7 ní urusa leo a icc duib e *B*      <sup>6</sup> nád *D*      <sup>7</sup> mairnit *D*  
<sup>8</sup> aincit *D*      <sup>9</sup> fri tochmarc *D* fri attochmarc *N*<sup>2</sup>      <sup>10</sup> taidhe *DN*<sup>2</sup>  
<sup>11</sup> obrais *LB* abhrais *N*<sup>2</sup>      <sup>12</sup> ar degdaoinibh *D*      <sup>13</sup> micuimneach cuisce *B*

- 25 on the pursuit of folly,  
 quick to engage,  
 ready to pledge,  
 neglectful of earning,  
 ready to injure,
- 30 never ready to heal,  
 they check what they do not attain,  
 they betray what they do not save,  
 haughty when wooed,<sup>1</sup>  
 slanderers of worth,
- 35 slow to make use of things,  
 scamping their work,  
 stiff when paying a visit,  
 disdainful of good men,  
 gloomy and stubborn,
- 40 forgetful of restraint,<sup>2</sup>  
 mindful of strife,  
 feeble in a contest,  
 viragos in strife,  
 prodigal at a feast,
- 45 sorrowful in an ale-house,  
 sturdy in wrangling,  
 indolent of exertion,  
 tearful during music,  
 lustful in bed,
- 50 arrogant and disingenuous,  
 abettors of strife,  
 niggardly with food,  
 incredulous of speech,  
 rejecting wisdom,
- 55 vigorous of speech,  
 quick to revile,

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<sup>14</sup> sic *D* cumnige immargaile *cott.*    <sup>15</sup> mire *BLec*    <sup>16</sup> diarthé *B* diaride *L*  
<sup>17</sup> imresain *L*    <sup>18</sup> ettrochta *D* edrochta *B* etrachta (!) *Lec*    <sup>19</sup> amirsige  
 urlamha *D*

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<sup>1</sup> Or, 'proud of being wooed.'

<sup>2</sup> Or, perhaps, 'correction.'

- airrechtga<sup>1</sup> fresligi,<sup>2</sup>  
 frithberta[cha]<sup>3</sup> cóemnai,  
 cuimnige díchoemnai,<sup>4</sup>  
 60 dimbeóda tinóil,<sup>5</sup>  
 cétludcha báise,  
 béoda tingill,  
 tomtenchá uile,  
 santacha dála,  
 65 duabaise tairirid,<sup>6</sup>  
 tromda<sup>7</sup> coblige,  
 bodra forcetail,  
 dalla dagairle,<sup>8</sup>  
 dochéille sochaide,  
 70 míancha blassachta,<sup>9</sup>  
 mína tairberta,  
 terca tidnacuil,  
 tláithe timgaire,  
 aidble<sup>10</sup> irnaidi,  
 75 ainble céilidi,<sup>11</sup>  
 imda labartha,<sup>11</sup>  
 fossaide im thoil,  
 cumge airberta,<sup>12</sup>  
 eólaige rebraid,  
 80 aneólaige réire,<sup>13</sup>  
 rescacha rurit,<sup>14</sup>  
 dulbaire torbai,  
 sulbaire espai,  
 snímcha cendmaisse,  
 85 <sup>15</sup>canait nád comailit,  
<sup>15</sup>triallait nád forbait,<sup>16</sup>  
 forcomat nád comraicet,<sup>17</sup>  
<sup>15</sup>rodíallat<sup>18</sup> nád astat,  
 adgellat nád fírat,

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<sup>1</sup> airechtaigh *B* arrachta *N*<sup>2</sup>      <sup>2</sup> freslig *D* freslaig *Lec*      <sup>3</sup> fritbert *B*  
 sentaige *D* seunta *N*<sup>2</sup>      <sup>4</sup> cuimne dicuimne (!) *B*      <sup>5</sup> attionoil *D*  
<sup>6</sup> duaibhsighe tairisi *N*<sup>2</sup>      *om. L* tairirid .i. oc siubul *B*      <sup>7</sup> troma *B*  
<sup>8</sup> dalla míana *add. N*<sup>2</sup>      *dalla taighedha B*      <sup>9</sup> seire a sollamnaib *add. N*<sup>2</sup>

- tenacious in cohabitation,  
 setting themselves against comfort,  
 alive to<sup>1</sup> discomfort,  
 60 indolent in gathering,  
 ever in the company of folly,  
 quick to promise,  
 harbouring evil thoughts,  
 eager to go into society,  
 65 sulky on a journey,  
 troublesome bedfellows,  
 deaf to instruction,  
 blind to good advice,  
 fatuous in society,  
 70 craving for delicacies,  
 small givers,  
 chary in their presents,  
 languid when being solicited,  
 exceeding all bounds<sup>2</sup> in keeping others waiting,<sup>3</sup>  
 75 shameless on visits,  
 tedious talkers,  
 persevering in lust,  
 close practitioners,  
 skilled in pleasure-seeking,  
 80 unskilled in obedience,  
 prattling . . . ,<sup>4</sup>  
 dumb on useful matters,  
 eloquent on trifles,  
 painstaking about an elegant head-dress,  
 85 they utter what they do not perform,  
 they attempt what they do not finish,  
 they watch what they do not get,  
 they turn aside what they do not secure,  
 they vow what they do not make true,

<sup>10</sup> aidble *N*<sup>2</sup> ainble *L* anaible *B*    <sup>11</sup> om. *L*    <sup>12</sup> oirbhoirt *N*<sup>2</sup>    <sup>13</sup> reide *B*  
<sup>14</sup> rasgach sceoil *N* reasca ruirid .i. rosclach iat re each ní *B*    <sup>15</sup> om. *L*  
<sup>16</sup> fobruid *N*<sup>2</sup>    <sup>17</sup> comraicit *N*<sup>2</sup> comradat *LB*    <sup>18</sup> ro iallat *LB*

<sup>1</sup> Literally, 'mindful of.'    <sup>2</sup> Literally, 'huge' or 'vast.'    <sup>3</sup> Or, 'in letting themselves be waited for.'    <sup>4</sup> I can make nothing of *rurid*.

- 90 dorairngerat nád chomallat,  
<sup>1</sup>conrannat<sup>2</sup> nád fúaslaigit,<sup>3</sup>  
 rocollet<sup>4</sup> nád íccat,  
 forfodlat nád tinólat,<sup>5</sup>  
 ronertat nád<sup>6</sup> dernat,  
 95 adsegat nád táircet,<sup>7</sup>  
 conscarat nád<sup>6</sup> rothinólat,<sup>8</sup>  
 rorenat<sup>9</sup> nád<sup>6</sup> toibget,  
 robronnat nád<sup>6</sup> rothrebat,<sup>10</sup>  
 fó cach tan tene,<sup>11</sup>  
 100 fó cách náchasríaraig,<sup>12</sup>  
 a n-úaman amail tenid,<sup>13</sup>  
 a n-ecla mar fiadmíla,<sup>14</sup>  
 elca<sup>15</sup> míla mná,  
 maith fidbad cecha ráithe,  
 105 mairg rodafóinblig,<sup>16</sup>  
 ferr a flescud a fóenblegon,  
 ferr a sroigled a subugud,<sup>17</sup>  
 ferr a túargain a táltugud,<sup>18</sup>  
<sup>1</sup>ferr a mbúalad a mbuidechas,  
 110 ferr a foimtiu<sup>19</sup> a tairisi,  
 ferr a tróethad a turgorud,<sup>20</sup>  
 ferr a ndinge<sup>21</sup> a ngrádugud,—

ní bí<sup>22</sup> enech ná anim<sup>23</sup> ná cloth ac neoch contúasi fri drochmná,' ol  
 Cormac fri Carpre.

- 115 'At tonna notbáidet,  
 at tene notloisc,<sup>24</sup>  
 at airm defáebracha notchloidmet,  
 at legaim ar lenamain,  
 at nathracha ar túaichli,  
 120 at dorcha i soillsi,  
 at olca etir maitli,  
 at messa etir olcu.'<sup>25</sup>

<sup>1</sup> om. L    <sup>2</sup> condreagoid N<sup>2</sup>B    <sup>3</sup> Here B inserts: friroirged nad eirget,  
 fricomraiced nad comailled    <sup>4</sup> rochollet L rocoillid B    <sup>5</sup> tarcomhlaid N<sup>2</sup>  
 na tarcomlat L nad comailleadh B    <sup>6</sup> na L    <sup>7</sup> nadarget L adsannaíd nad  
 tarccad N<sup>2</sup>    <sup>8</sup> nadorimlad B imrobhrad nad escomhrad add. D ni robrad nad  
 eascobrad BN<sup>2</sup>    <sup>9</sup> rorannat L roreandad D    <sup>10</sup> trebhoid N<sup>2</sup>    <sup>11</sup> 98-100 om. L



- 90 they promise what they do not fulfil,  
 they separate what they do not redeem (?),  
 they destroy what they do not save,  
 they scatter what they do not gather,  
 they affirm what they cannot do,
- 95 they strive after what they do not effect,  
 they break up what they cannot collect,  
 they give away what they do not levy,  
 they lavish what they cannot husband,  
 [fire is good at any time,]<sup>1</sup>
- 100 happy he who does not yield to them,  
 they should be dreaded like fire,  
 they should be feared like wild beasts,  
 women are capricious beasts,  
 [a wood is good at every season,]<sup>1</sup>
- 105 woe to him who humours them,  
 better to whip them than to humour them,  
 better to scourge them than to gladden them,  
 better to beat them than to coddle them,  
 better to smite them than to please them,
- 110 better to beware of them than to trust them,  
 better to trample upon them than to fondle them,  
 better to crush them than to cherish them,—  
 he will have neither honour nor life nor fame who listens to bad  
 women,' said Cormac to Carbre.

- 115 'They are waves that drown you,  
 they are fire that burns you,  
 they are two-edged weapons that cut you,  
 they are moths for sticking to one,  
 they are serpents for cunning,
- 120 they are darkness in light,  
 they are bad among the good,  
 they are worse among the bad.'

<sup>12</sup> riaruid *N*<sup>2</sup>    <sup>13</sup> teine *N*<sup>2</sup>    <sup>14</sup> fiadhmiola *N*<sup>2</sup>    <sup>15</sup> alca *N*<sup>2</sup> olca *B*  
<sup>16</sup> áusfaonbhleog *N*<sup>2</sup>    <sup>17</sup> rodafoinlig *L*    <sup>18</sup> thathughadh *DN*<sup>2</sup>  
 tatlugud *L*    <sup>19</sup> foimdin *BD*    <sup>20</sup> tomthin *L*    <sup>21</sup> dig<sup>o</sup> *L*    <sup>22</sup> diuga *B*  
<sup>23</sup> bí éimh *N*<sup>2</sup>    <sup>24</sup> bia *LN*    <sup>25</sup> anech na hanim *L*    <sup>26</sup> notloiscet *D*    <sup>27</sup> 115-122 om *LB*

<sup>1</sup> This sentence seems out of place here.

17. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia' etargén sína?'  
'Ní hansa,' ol Cormac.

'Máthair etha aig,<sup>2</sup>  
athair<sup>3</sup> saille snechta,  
5 túar fola fleochud,  
túar tedma tart,  
andsom<sup>4</sup> gobél gáeth,  
dech do sínaib ceó,  
ferr a bráthair bróen,  
10 acht do muir ní torthach<sup>5</sup> torann.'

18. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid<sup>6</sup> messam<sup>7</sup>  
trebad?'

'Ní hansa. <sup>8</sup>Trebad do ná<sup>9</sup> crenar enech ná anim<sup>10</sup>. Atá araile  
trebad as messa<sup>11</sup> .i. uic, tuic, beir, tabair!'

19. <sup>12</sup>Item Cormac ad Carpre:

'Ní bága fri rí,  
ní comrís<sup>13</sup> fri báeth,  
ní comthéis fri díbergach,  
5 ní comthana fri échtaid,<sup>14</sup>  
ní cria di sécht mbáethaib file<sup>15</sup> la Féne,

.i. di mnái, di chimbid, di mesc, di drúth, di dásachtach, di ardd,<sup>16</sup>  
di arusc,<sup>17</sup>

nír imthige<sup>18</sup> fri roth ná rout ná roilbe ná romuir ná  
10 báegul ná gá,  
ní dlútha<sup>19</sup> écnach,  
ní ba thibre<sup>20</sup> dála,  
ní ba<sup>21</sup> brónach cuirmathige,<sup>22</sup>  
ní ba dermatach dála.

<sup>1</sup> cid *D* ciodh *N*<sup>2</sup>    <sup>2</sup> adaigh *B*    <sup>3</sup> máthair *L*    <sup>4</sup> ionnsa *N*<sup>2</sup>    <sup>5</sup> annsa *D*  
andso *L*    <sup>6</sup> torthach *N*<sup>2</sup>    <sup>7</sup> thorthach *L*    <sup>8</sup> cia *LB*    <sup>9</sup> measa *N*<sup>2</sup>  
do threbad *BDN*<sup>1</sup>    <sup>10</sup> *D* has for this, and *N*<sup>2</sup> adds: meic, mná, ingena ile  
meile, feda minca, clemna ili imchiana, noterionat et ní thormaiget, with which  
*cp. Triads* 223    <sup>11</sup> da nach *DN*<sup>2</sup>    <sup>12</sup> do nach *B*    <sup>13</sup> oinech na anom *N*<sup>2</sup>  
ainech no hanim *L*    <sup>14</sup> messom *L* atá treabhadh ada measa *N*<sup>2</sup>    <sup>15</sup> *Here B*  
*inserts* Tosach agrai (*leg.* ugrai) acbosan &c.    <sup>16</sup> coimrith *DH*<sup>2</sup>    <sup>17</sup> ni  
comthan fri hechtaigh *B*    <sup>18</sup> échta *L*    <sup>19</sup> fillid *N*<sup>2</sup>    <sup>20</sup> file la féne *om. L*    <sup>21</sup> di *L*  
di aird *B*    <sup>22</sup> di airriusc *LB*    <sup>23</sup> ni imbaigh *N*<sup>2</sup>*H*<sup>2</sup>    <sup>24</sup> ni ba dluithe *N*<sup>2</sup>  
<sup>25</sup> ni bat tibre *L*    <sup>26</sup> ni bat *L*, and so throughout    <sup>27</sup> cormthige *LB*

17. 'O grandson of Conn, O Cormac,' said Carbre, 'how do you distinguish weathers?'<sup>1</sup>

'Not hard to tell,' said Cormac.

'Ice is the mother of corn,  
snow is the father of fat,  
5 a shower is a presage of bloodshed,  
drought is a presage of pestilence,  
wind is most troublesome in a strait,  
the best of weathers is mist,  
better his brother rain,  
10 save for the sea, thunder is not fruitful.'

18. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst housekeeping?'

'Not hard to tell.'<sup>2</sup> A housekeeping by which neither honour nor life is bought. There is another housekeeping which is worse: 'Get, fetch, take, bring!'

19. Item Cormac ad Carbre :

'Do not contend with a king,  
do not forgather with a fool,  
do not associate with a marauder,  
5 do not fraternize with an evil-doer,  
do not buy from the seven imbeciles according to the law  
of the Irish, viz. from a woman, from a caitiff, from a drunken  
person, from a buffoon, from a madman, from a superior,<sup>3</sup> from a  
. . . . ,  
do not race against a wheel,<sup>4</sup> nor against the cast of a  
10 spear, nor up a great height, nor against the surf of the sea, nor  
against danger, nor a lance,  
do not join in blasphemy,  
be not the laughing-stock of an assembly,  
be not sorrowful in an alehouse,  
be not forgetful of an assignation,

<sup>1</sup> Or, 'the various kinds of weather.'

<sup>2</sup> Here D has: Sons, women, many lewd daughters, frequent feasts, numerous distant alliances in marriage; they waste you and do not profit.

<sup>3</sup> Literally, 'from a high person.'

<sup>4</sup> i.e. a chariot.

- 15 ní ba dochoisc,  
 ní ba imresnaid fír,<sup>1</sup>  
 ní ba aichnech for góí,<sup>2</sup>  
 ní ba foss foglaide,<sup>3</sup>  
 ní ba chond ugra,
- 20 ní ba muine<sup>4</sup> debtha,  
<sup>5</sup>ní ois do beólu do chách,  
 ní thairngire ná dotbé,  
 ní ba<sup>6</sup> choibchech ar ná ba<sup>7</sup> fiachach,  
 ní ba imgonaid<sup>8</sup> ar ná ba mélachtach,
- 25 ní ba chomramach ar ná ba misnech,  
 ní ba imresnaid ar ná ba cennscoilte,  
 ní ba garg ar ná ba dobláith,  
 ní ba ugrach ar ná ba aitchennach,<sup>9</sup>  
<sup>6</sup>ní ba éitir<sup>10</sup> ar ná ba éslesach,<sup>11</sup>
- 30 ní ba cotut ar ná ba dothcherna,  
 ní ba rogartaí<sup>12</sup> ar ná ba aithbe,<sup>13</sup>  
 ní ba lesc ar ná ba meirb,  
 ní ba roescaid ar ná ba dáiscuir,<sup>14</sup>  
 ní ba debthach ar ná ba scarthach,<sup>15</sup>
- 35 ní ba ráth ar neoch ar ná ba eirse<sup>16</sup> do chomaithech.'

20. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid as búaine for bith?'

'Ní hansa,' ol Cormac. 'Fér, umæ, ibar.'

21. 'A húi Chuind, a Chormaic,' ol Carpre, 'cid as messam<sup>17</sup> do chorp duini?'

5 'Ní hansa,' ar Cormac. 'Rosuide, rolige,<sup>18</sup> airissem fota, tócbála tromma, fedmanna ós niurt,<sup>19</sup> éluð elta,<sup>20</sup> roretha, roléimenna,<sup>21</sup> tuitmenna mince, coss tar crann siúil, éirimm grib, silliuð fri grís, dallchéimmenna,<sup>22</sup> cé, nús, núa corma, tarb, táth, turach, uisce móna,<sup>23</sup>

<sup>1</sup> fira *B*    <sup>2</sup> taithe neich *L* hadnach forgai *B* taitnech natragha *D*    <sup>3</sup> foglithe *L*  
 forglithe *B*    <sup>4</sup> munigu *L* muiniugud *B*    <sup>5</sup> om. *L*    <sup>6</sup> nirbat *L* and  
 so throughout    <sup>7</sup> bat *L* and so throughout    <sup>8</sup> iomghonach *N*<sup>2</sup>    <sup>9</sup> aicennach *L*  
<sup>10</sup> eidir *N*<sup>2</sup>    <sup>11</sup> eislis *N*<sup>2</sup>*H*<sup>2</sup> heislise *B*    <sup>12</sup> roghartach *N*<sup>2</sup>*H*<sup>2</sup>    <sup>13</sup> aithe *LB*  
<sup>14</sup> doescair *L*    <sup>15</sup> nirbat dochois. fi. *add.* *L* nirbad dochoise . . . *add.* *N*<sup>2</sup> nirbo  
 dochoise *B*    <sup>16</sup> arná eirsi *D* arna rub a erse *B*    <sup>17</sup> ciodh as measa *N*<sup>2</sup>*H*<sup>2</sup>  
 cia mesamh *D*    <sup>18</sup> roluighe *DN*<sup>2</sup>*H*<sup>2</sup>    <sup>19</sup> nert *N*<sup>2</sup>    <sup>20</sup> eulughadh alta *N*<sup>2</sup>*H*<sup>2</sup>

- 15 do not be indocile,  
do not be a wrangler against truth,  
take no cognizance of falsehood,<sup>1</sup>  
do not be the servant of robbers,  
do not be a leader in strife,
- 20 do not be a bush<sup>2</sup> of discord,  
do not lend your lips to every one,  
do not promise what you have not,  
be not fond of buying lest you be encumbered by debts,  
be no fighter lest you be disgraced,
- 25 be not contentious lest you be hateful,  
be no wrangler lest you get your head broken,  
be not rough lest you become ungainly,  
be not quarrelsome lest you be . . . ,  
be not an absentee lest you become negligent,
- 30 be not hard lest you become churlish,  
be not too generous lest you be left stranded,  
be not lazy lest you become enfeebled,  
do not bustle too much lest you become vile,  
be not cantankerous lest you become unsociable,  
do not become a guarantor for any one lest your neighbour . . . '

20. 'O grandson of Conn, O Cormac,' said Carbre, 'what is most lasting on earth?'

'Not hard to tell,' said Cormac. 'Grass, copper, a yew-tree.'

21. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst for the body of man?'

'Not hard to tell,' said Cormac. 'Sitting too long, lying too long, long standing, heavy lifts, exertions beyond one's strength, . . . ,  
5 running too much, leaping too much,<sup>3</sup> frequent falls, sleeping with one's leg over the bedrail, swift racing, gazing at glowing embers, stepping in the dark, wax, beestings, new ale, bull-flesh, curdles, dry food, bog-water, rising too early, cold, sun, hunger, drinking too

<sup>21</sup> *Here D inserts* faiscéimmenna    <sup>22</sup> *dailleeiminda D*    <sup>23</sup> *monadh N<sup>2</sup> mono D*

<sup>1</sup> This line seems corrupt in all copies.    <sup>2</sup> i.e. a protector.    <sup>3</sup> Or, perhaps, 'too far.'

mochéirge,<sup>1</sup> úacht,<sup>2</sup> grían, gorta, roól, rosáith, rochtlud, ropheccad, cuma, rith<sup>3</sup> fri hard, gairm fri gáith, béimm ós niurt,<sup>4</sup> tirad, samdrúcht,<sup>5</sup> gamdrúcht, slige luaithred,<sup>6</sup> snám iar sáith, cotlud fóen, 10 deoch mór,<sup>7</sup> baile, báithe.'

22. 'A húi Chuind, a Chormaic,' ar Carpre, 'cia messam tacra 7 fuigell?'

'Ní hansa,' ol Cormac. 'Secht<sup>8</sup> comartha deac drochthacra .i.

- Frithchathugud fessa,<sup>9</sup>  
 5 attach ndrochbérilai,<sup>10</sup>  
 ilar n-athise,  
 cathugud<sup>11</sup> cen chomartha,  
 rigne labartha,<sup>12</sup>  
 folabra<sup>13</sup> n-indsci,  
 10 imscoltad<sup>14</sup> ngáise,  
 derbad n-inderb,<sup>15</sup>  
 dínsem lebar,  
 sóud fri nóisi,<sup>16</sup>  
 rouirde ngotha,<sup>17</sup>  
 15 útmaille tacraí,<sup>18</sup>  
 sprecad sochuide,  
 cathugud<sup>19</sup> cáich,  
 a<sup>20</sup> adbehlos fadéin,<sup>21</sup>  
 grécha cinn,  
 20 luga iar mbreith.'

23.<sup>22</sup> 'A húi Chuind, a Chormaic,' ol Carpre, 'cia mesam tacra?'  
 'Ní hansa,' ol Cormac. 'A báis, a dermatche.'

24. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia mesam áí?'  
 'Ní hansa,' ol Cormac. 'Ai lugach, áí móeth mall rigin.'<sup>23</sup>

<sup>1</sup> muicheirge *D*    <sup>2</sup> fuacht *N*<sup>2</sup>    <sup>3</sup> *Instead of cuma, rith H<sup>2</sup>N<sup>2</sup> have coimrith*  
<sup>4</sup> niort *D*    <sup>5</sup> *om. N<sup>2</sup>*    <sup>6</sup> luaithrid *D*    *s. luaithred om. N<sup>2</sup>*    <sup>7</sup> deog mhór *H*<sup>2</sup>  
<sup>8</sup> sé *L*    <sup>9</sup> fis *B*    <sup>10</sup> drochberla *L*    <sup>11</sup> cathigud *L*    <sup>12</sup> labra *H*<sup>2</sup>  
 a molad fadesin, fáilte fri tús (tuil *B*)    <sup>13</sup> tracraí, tomus fri arddu (hard *B*)    *add. LB*  
<sup>13</sup> folabrad *LB*    <sup>14</sup> imtholta *LB*    <sup>15</sup> derbad an indeirbh *D*    <sup>16</sup> nós *H*<sup>2</sup>*N*<sup>2</sup>

much, eating too much, sleeping too much, sinning too much, grief, running up a height, shouting against the wind, a blow beyond one's strength, drying oneself by a fire, summer-dew, winter-dew, beating ashes, swimming on a full stomach, sleeping on one's back, a deep  
10 drink, frenzy, foolish romping.'

22. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst pleading and arguing?'

'Not hard to tell,' said Cormac. 'Seventeen signs of bad pleading, viz.:

- Contending against knowledge,  
5 taking refuge in bad language,  
much abuse,  
contending without proofs,  
stiffness of delivery,  
a muttering speech,  
10 hair-splitting,  
uncertain proofs,  
despising books,  
turning against customs,  
talking in too loud a voice,  
15 shifting one's pleading,  
inciting the multitude,  
fighting everybody,  
blowing one's own trumpet,  
shouting at the top of one's voice,  
20 swearing after judgment.'

23. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst pleading?'

'Not hard to tell,' said Cormac. 'A rash forgetful pleading.'

24. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst arguing?'

'Not hard to tell,' said Cormac. 'An argument based on oaths, a feeble, slow, stiff argument.'

noise *L*    <sup>17</sup> airde ngobr- *L*    <sup>18</sup> taora fergach *add. LB*    <sup>19</sup> cátingud (!) *L*  
cathadh *B*    <sup>20</sup> *om. N*<sup>2</sup> 18-20 *om. L*    <sup>21</sup> féin *N*<sup>2</sup> féin *DH*<sup>2</sup>    <sup>22</sup> 23-28 *om. L*  
<sup>23</sup> ái m. m. r. *om. N*<sup>2</sup>

25.<sup>1</sup> ‘A húi Chuind, a Chormaic,’ ol Carpre, ‘cia mesam áí airechta?’

‘Ní hansa,’ ol Cormac.

‘‘Ai lonn lenamnach fota,<sup>2</sup>

5 áí útmaille,  
toiched<sup>3</sup> toll telachtach,  
taera dían dermatach,  
dúscad ferge,  
fordinge forlonn,

10 báide báeglaiqe,  
luige lúatha laimthecha,<sup>4</sup>  
freera n-ard n-óbéle,  
búaidred n-airechta,  
ainme<sup>5</sup> mbréithre,

15 lám do sund.<sup>6</sup>

26. ‘A húi Chuind, a Chormaic,’ ol Carpre, ‘cia mesam taera?’

‘Ní hansa,’ ol Cormac.

‘Taera cen foglaimm, cen eólus,  
luinde fri heclaimm,

5 eclaimm cen dliged,

taera cen toga, cen chuindrech,<sup>7</sup> cen astud, cen airbert.’

27. ‘A húi Chuind, a Chormaic,’ ol Carpre, ‘cia mesam frisambia<sup>8</sup> condelg duit?’

‘Ní hansa,’ ol Cormac.

‘Fer co n-ainbli cáinti,

5 co n-ugra cumaile,  
co foilli con cernna,  
co cubus con,  
col-láim latrainn,<sup>9</sup>  
co nirt<sup>10</sup> tairb,

10 co n-érgna bretheman,<sup>11</sup>  
co n-ecna airtech<sup>12</sup> amnus,

<sup>1</sup> 25-28 om. B  
lamhthenach  $N^2H^2$   
sunt  $H^2$

<sup>2</sup> fothad  $N^2$   
<sup>5</sup> ainmheadh  $N^2$

<sup>3</sup> toithed  $N^2$  tocha  $D$

<sup>4</sup> luath

<sup>10</sup> nert  $N^2H^2$

<sup>7</sup> coinnirceall  $N^2H^2$

<sup>11</sup> mbetheman  $N^2$

<sup>8</sup> frisambia  $N^2D$

<sup>12</sup> argtech  $N^2$

<sup>6</sup> laimhdi disund  $N^2$  laimh di

<sup>9</sup> ladrann  $N^2$



25. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst arguing before an assembly?'

'Not hard to tell,' said Cormac.

- 'A violent, stubborn, long-winded arguing,  
 5 an unsteady arguing,  
 a hollow loose suing,  
 a vehement oblivious pleading,  
 rousing anger,  
 very violent urging,  
 10 playing a dangerous game,<sup>1</sup>  
 rash reckless oaths,  
 a loud open-mouthed answer,  
 to disconcert the meeting,  
 slanderous words,  
 15 hand . . . .'<sup>2</sup>

26. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the worst pleading?'

'Not hard to tell,' said Cormac.

- 'A pleading without instruction, without knowledge,  
 violence in discussion,  
 discussion without reason,  
 a pleading without choice, without restraint, without  
 grasp, without practice.'

27. 'O grandson of Conn, O Cormac,' said Carbre, 'who are the worst for whom you have a comparison?'

'Not hard to tell,' said Cormac.

- 'A man with the impudence of a satirist,  
 5 with the pugnacity of a slave-woman,  
 with the carelessness of a . . . dog,  
 with the conscience of a hound,  
 with a robber's hand,  
 with a bull's strength,  
 10 with the dignity of a judge,  
 with keen ingenious wisdom,

<sup>1</sup> Literally 'fondling danger.'  
 with one's staff,' such as enforcing an argument by thumping with the staff,  
 or the like.

<sup>2</sup> Perhaps, 'hand to staff,' i.e. 'playing

co n-erlabra fir sóchraid,  
 co cuimne senchada,<sup>1</sup>  
 co n-airbert comarba,  
 15 co luga echthádat,<sup>2</sup>

os é<sup>3</sup> gáeth gúach liath lond lugach<sup>4</sup> labar a n-asbeir 'tairnic, tung,<sup>5</sup>  
 tithis.'

28. 'A húi Chuind, a Chormaic,' ol Carpre, 'cia mesam frismbia<sup>6</sup>  
 condelg duit beos?'

'Ní hansa,' ol Cormac. 'Fer garb serb borb lonn dían dóescair<sup>7</sup>  
 díscir dermatach engach anbal<sup>8</sup> iarngáesach nád ana nech fris,<sup>9</sup> ní  
 5 ana fri nech.<sup>10</sup> Ní bind lais-sium a n-asbeir nech, ní bind la nech a  
 n-asbeir sium, is é co n-urgairt túaithe 7 eclaise.'<sup>11</sup>

29. 'A húi Chuind, a Chormaic,' ol Carpre, 'is áil dam-sa co  
 féssur<sup>12</sup> cindas beo<sup>13</sup> itir gáethu 7 báethu,<sup>14</sup> itir gnáthu 7 ingnathu,<sup>15</sup>  
 itir senu 7 ócu, itir engu 7 anengu.'<sup>16</sup>

'Ní hansa,' ol Cormac.<sup>17</sup>

- 5 'Ní ba<sup>18</sup> rogáeth, ní ba robáeth,  
 ní ba róallach, ní ba dimbrígach,  
 ní ba romórda, ní ba robecda,  
 ní ba rolabar, ní ba rothó,<sup>19</sup>  
 ní ba rochrúaid, ní ba rothimm.
- 10 Dia mba<sup>20</sup> rogáeth, fritotsáilfider,<sup>21</sup>  
 dia mba robáeth, nottogáethfaider,<sup>22</sup>  
 dia mba róallach, notdimdaigfaider,<sup>23</sup>  
 dia mba robecda, bid<sup>24</sup> dígráid,  
 dia mba rolabar, bid<sup>24</sup> dérgna,
- 15 dia mba rothó, nít súilfider,<sup>25</sup>  
 dia mba rochrúaid, fordotbrisfider,<sup>26</sup>  
 dia mba rothimm, notdreisfider.'

<sup>1</sup> ccoimgne senca *D*    <sup>2</sup> each tadhat *N*<sup>2</sup> ectadat *D*    <sup>3</sup> ase *N*<sup>2</sup>    <sup>4</sup> luidhech  
 liath *N*<sup>2</sup>*H*<sup>2</sup>    <sup>5</sup> anusber tonn *N*<sup>2</sup>    <sup>6</sup> frisambia *N*<sup>2</sup>    <sup>7</sup> om. *N*<sup>2</sup>    <sup>8</sup> anbhail *N*<sup>2</sup>*H*<sup>2</sup>  
<sup>9</sup> fana fri nech *N*<sup>2</sup>*H*<sup>2</sup>    <sup>10</sup> nech fris *N*<sup>2</sup>*H*<sup>2</sup>    <sup>11</sup> con urgair túath 7 eclais *D*  
<sup>12</sup> co fesar om. *N*<sup>2</sup>    <sup>13</sup> biad *N*<sup>2</sup>    <sup>14</sup> bæthaib 7 gæthuib *D*    <sup>15</sup> 7 gnathchib  
 7 ingnathchib    <sup>16</sup> 7 ecnaidib 7 anecnaidib *L*    <sup>17</sup> Fithal *B*    <sup>18</sup> nimbad *N*<sup>2</sup>

with the speech of a stately man,  
with the memory of an historian,  
with the behaviour of an abbot,

15 with the swearing of a horse-thief,  
and he wise, lying, grey-haired, violent, swearing, garrulous when he  
says 'the matter is settled, I swear, I shall swear.'

28. 'O grandson of Conn, O Cormac,' said Carbre, 'who are the  
worst for whom you further have a comparison?'

'Not hard to tell,' said Cormac. 'A rough, bitter, rude, violent,  
vehement, vulgar, impetuous, forgetful, noisy, impudent, after-wise  
man, to whom no one attends, who does not attend to any one, who  
does not care what anyone else says, while no one cares what he says,  
and he proscribed both by the laity and by the Church.'

29. 'O grandson of Conn, O Cormac,' said Carbre, 'I desire to  
know how I shall behave among the wise and the foolish, among  
friends and strangers, among the old and the young, among the  
innocent and the wicked.'

'Not hard to tell,' said Cormac.

5 'Be not too wise, be not too foolish,  
be not too conceited, be not too diffident,  
be not too haughty, be not too humble,  
be not too talkative, be not too silent,  
be not too harsh, be not too feeble.

10 If you be too wise, one will expect (too much) of you ;  
if you be too foolish, you will be deceived ;  
if you be too conceited, you will be thought vexatious ;  
if you be too humble, you will be without honour ;  
if you be too talkative, you will not be heeded ;  
15 if you be too silent, you will not be regarded ;  
if you be too harsh, you will be broken ;  
if you be too feeble, you will be crushed.'

nirbat *L* nirbo *N* and so throughout

<sup>19</sup> rothói *D* rothai *BN*

<sup>20</sup> dia

mbad *N* dia mbat *L* and so throughout

<sup>21</sup> frithotsailfaider *L*

<sup>22</sup> nottogaib-

faider (!) *L*

<sup>23</sup> dodimdaigfer *N* dodiomgaothfuidhther *N*<sup>2</sup> *H*<sup>2</sup>

<sup>24</sup> bat *L*

<sup>25</sup> sic *B*

om. *cett.*

<sup>26</sup> forditbrisfider *L* nó míchlufidher *add.* *BN*<sup>2</sup>

30. 'Cest,' ol Carpre, 'cindas nombeo ?'<sup>1</sup>

'Ní hansa,' ol Cormac.

- 'Ba<sup>2</sup> gáeth fri gáis ar ná rottogáitha<sup>3</sup> nech i ngáis,  
 ba úallach fri úaill ar ná tucca nech<sup>4</sup> crith fort,  
 5 ba beeda fri beccataid a ndéntar do thol,  
 ba labar fri labra<sup>5</sup> . . . . .,<sup>6</sup>  
 ba tó fri tói<sup>7</sup> i n-éitsider<sup>8</sup> aiséis,  
 ba crúaid fri crúas<sup>9</sup> ar náchattarda<sup>10</sup> nech i n-éislis,  
 ba móeth fri móithi ar náchatrochra cách.'<sup>11</sup>

31. Cormac beos roráid inso :<sup>12</sup>

- 'Gáeth cách co reic a forbbaí,<sup>13</sup>  
 báeth cách co lóg<sup>14</sup> tíre,  
 cara<sup>15</sup> cách co fiachu,  
 5 rechtaid cách co lelbu,<sup>16</sup>  
 súanach cách co clemnas,  
 ferach<sup>17</sup> cách co cresine,<sup>18</sup>  
 sochlu<sup>19</sup> cách co áir,  
 brugaid cách co eitech,<sup>20</sup>  
 10 fénnid cách co trebad,  
 amos<sup>21</sup> cách co árus,<sup>22</sup>  
 sochonn<sup>23</sup> cách co meisci,  
 codnach cách co feirg,  
 sognaid<sup>24</sup> cách co fuichecht,<sup>25</sup>  
 15 sobraig cách co altrom,  
 rúnaid<sup>26</sup> cách co ugra,  
 urraid cách co fóera,<sup>27</sup>  
 fáilid cách co dona,  
 dána cách co hetech,<sup>28</sup>  
 20 troigthech cách co cairptech,  
 cáid cách ceól co cruit,

<sup>1</sup> rombeo *N<sup>2</sup>LH<sup>2</sup>*    <sup>2</sup> bad *N<sup>2</sup>H<sup>2</sup>*    bat *L* and so throughout    <sup>3</sup> rodtognothar  
 a ngaóis *N<sup>2</sup>H<sup>2</sup>*    <sup>4</sup> ar ná rotugthar *N<sup>2</sup>*    ar na (nach *B*) tuathar crith fort *LB*  
<sup>5</sup> labhar *N<sup>2</sup>*    rolabra *L*    <sup>6</sup> romtarcat *B*    inotagar cath *L*    notagar *NH<sup>2</sup>*  
<sup>7</sup> tói *DN*    <sup>8</sup> eistear *DH<sup>2</sup>*    <sup>9</sup> cruaid *L*    <sup>10</sup> náttarda *DN*    <sup>11</sup> ar nabarocru-  
 cach *BD*    arnabrochracach *N<sup>2</sup>H<sup>2</sup>*    rocra cach *L*    <sup>12</sup> 31-37 om. *L*    <sup>13</sup> fforba *N<sup>2</sup>*  
<sup>14</sup> luag *BL*    luadh *N<sup>2</sup>*    4-7 om. *D*    <sup>15</sup> caruid *N<sup>2</sup>*    coart *B*    <sup>16</sup> lealbha *N<sup>2</sup>*  
 leanbu *B*    lenbo *L*    <sup>17</sup> ferech *B*    <sup>18</sup> creisim *B*    <sup>19</sup> sochla *LDB*

30. 'A question,' said Carbre, 'how shall I be?'

'Not hard to tell,' said Cormac.

'Be wise with the wise<sup>1</sup> lest anyone deceive you in wisdom,  
 be proud with the proud<sup>1</sup> lest anyone make you tremble,  
 5 be humble with the humble when your will is being done,  
 be talkative with the talkative. . . .<sup>2</sup>  
 be silent with the silent when a recital is being  
 listened to,  
 be hard with the hard lest anyone slight you,  
 be gentle with the gentle lest everyone . . . you.'

31. Cormac further has said this :

'Every one is wise till he comes to sell his heritage,  
 every one is foolish till he buys land,  
 every one is a friend till it comes to debts,  
 5 every one is a law-giver till it comes to children,  
 every one is sleepy till it comes to marrying,  
 every one is ferocious till it comes to piety,  
 every one is fair-famed till he is satirised,  
 every one is a hospitaller till he refuses (to entertain),  
 10 every one is a roving warrior till he takes up husbandry,  
 every one is a mercenary till he settles in a dwelling,  
 every one is *compos mentis* till he becomes drunk,  
 every one is reasonable till he gets angry,  
 every one is decorous till he commits adultery,  
 15 every one is tranquil till he has foster-children,  
 every one is a counsellor till he begins to quarrel,  
 every one is a citizen till he is proclaimed,  
 every one is joyful till he meets with ill-luck,  
 every one is bold till he meets with a refusal,  
 20 every one is a pedestrian till he drives a chariot,  
 all music is holy till it comes to the harp,

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<sup>20</sup> éthech *L*      <sup>21</sup> amhnus *N*<sup>2</sup>      <sup>22</sup> forus *LB*      <sup>23</sup> soichell *D*      <sup>24</sup> om. *D*  
 soghnuidh *N*<sup>2</sup>      <sup>25</sup> fuacht *BL*      fuicheacht *H*<sup>2</sup>      <sup>26</sup> ruanaid *N*<sup>2</sup>*H*<sup>2</sup>      rúinid *BL*  
<sup>27</sup> foghail *N*<sup>2</sup>*H*<sup>2</sup>      fodail *B*      <sup>28</sup> heitheach *BLH*<sup>2</sup>

<sup>1</sup> Literally 'with wisdom,' 'with pride,' &c.  
 seems to be corrupt in all copies.

<sup>2</sup> The rest of the sentence

- sochraid cach<sup>1</sup> sona,  
 dochraid cach<sup>1</sup> dona,  
 milsem<sup>2</sup> codalta freislige,  
 25 milsem<sup>2</sup> cormæ cétdeoch,  
 milsem ceól ceól i ndoirche,  
 milsem<sup>2</sup> lochta<sup>3</sup> airigid.<sup>4</sup>

Duine óc sochoise umal erlataid bus léir cubus 7 cobais, bid cóem a óitiu,<sup>5</sup> bid sruith a sentu,<sup>6</sup> bid fir a briathar, bid cáid a forgnúis, bid 30 úasal cid ísel, bid sen cid óc, bid maith a forcenn la Día 7 duine.<sup>7</sup>

32.<sup>8</sup> ‘A húi Chuind, a Chormaic,’ ol Carpre, ‘cate forus cuitbeda la Féine?’ ‘Ni hansa,’ ol Cormac.

- ‘Fer sotal im gáis, im dán, im thocad,<sup>9</sup>  
 fer suirig míadach máithmech,<sup>10</sup>  
 5 fer lesc lond timm teichmech,<sup>11</sup>  
 fer báeth borb brasbríathrach,<sup>12</sup>  
 fer fergach forránach forsmachtach,<sup>13</sup>  
 fer neóit anfossaid étaid coirpetæ ecal ocal opunn anfaitech ansercach<sup>14</sup> anraitech<sup>15</sup> imda andíarraid.’

33. ‘A húi Chuind, a Chormaic,’ ol Carpre, ‘cia mesam comairge?’

‘Ní hansa,’ ol Cormac. ‘Comairge béldub becenech<sup>16</sup> renas a grúaid 7 a glún 7 a lám 7 a chích 7 a chride 7 fir a chlainde 7 a cheneóil 7 a gaisced.<sup>17</sup>

- 5 Is lomm a díre,  
 is toll a eneclann,  
 is prap a persannacht,  
 is gerr a chuire,  
 is seng a snádugud,  
 10 ní lugu a lám nách a ordan,  
 is fúathledb genaige a delb fiad cach duine,<sup>18</sup>  
 is cuitbide cennísel sechip maigen imté 7 i mbé.<sup>19</sup>

<sup>1</sup> cach go B    <sup>2</sup> milsi LH<sup>2</sup>    <sup>3</sup> cecha add. LH<sup>2</sup>    <sup>4</sup> 22 om. D    <sup>5</sup> gach lochta B  
<sup>4</sup> airige DN<sup>2</sup> a hairigid B    <sup>5</sup> aoide N<sup>2</sup>H<sup>2</sup>    <sup>6</sup> senda N<sup>2</sup>    <sup>7</sup> Here follows  
 in N<sup>2</sup>: Ni bhagha fri rioghuibh, &c. See § 19    <sup>8</sup> 32-37 om. BL  
<sup>9</sup> thoice N<sup>2</sup>    <sup>10</sup> toiced LH<sup>2</sup>    <sup>10</sup> maoidhmech N<sup>2</sup>    <sup>11</sup> teithmeach N<sup>2</sup>  
<sup>12</sup> bras boirbbhriathrach N<sup>2</sup>    <sup>13</sup> forsmaltach DNH<sup>2</sup>    <sup>14</sup> ansearg N<sup>2</sup>  
<sup>15</sup> anruith N<sup>2</sup>    <sup>16</sup> beageinigh N<sup>2</sup>    <sup>17</sup> a om. gháiscidh N<sup>2</sup>D    <sup>18</sup> nduine NN<sup>2</sup>  
<sup>19</sup> seceb maighean a mbe N<sup>2</sup>

every fortunate creature is fair,  
 every unfortunate creature is foul,  
 the sweetest part of sleep is cohabitation,  
 25 the sweetest part of ale is the first draught,  
 music is sweetest in the dark,  
 the sweetest part of a meal is the honorific portion.

A docile, humble, obedient young man of a nice conscience and confession, his youth will be lovable, his old age venerable, his word  
 30 will be true, his countenance will be chaste, he will be exalted though low, he will be old though young, his end will be good with God and man.'

32. 'O grandson of Conn, O Cormac,' said Carbre, 'what is the code of ridicule among the Irish?'

'Not hard to tell,' said Cormac.

'A man proud of his wisdom, his gifts, his good fortune,  
 fastidious, standing on his dignity, vainglorious,  
 5 a lazy, violent, feeble, flighty man,  
 a silly, dull, big-worded man,  
 a wrathful, aggressive, masterful man,  
 a man niggardly, unstable, jealous, . . . , timorous, violent,  
 impulsive, incautious, loveless, . . . , tedious, angry.'

33. 'O grandson of Conn, O Cormac,' said Carbre, 'who is the worst guarantor?'

'Not hard to tell,' said Cormac. 'A black-mouthed guarantor of small honour, who sells his cheek and his knee and his hand and his breast and his heart and the honour of his children and of his race and his valour.

5 His amends are barren,<sup>1</sup>  
 his honour-price is hollow,  
 his character is changeable (?),  
 his . . . is short,  
 his protection is narrow,  
 10 his arm is not smaller than his dignity,  
 his figure is a pattern of mockery<sup>2</sup> in the sight of all men,  
 he is a hang-head butt of ridicule wherever he go or be.

<sup>1</sup> Literally, 'bare.'

<sup>2</sup> Or, perhaps, 'a mock pattern.'

34. 'A maic, ma contúaisi frim, ol Cormac, 'is é mo chosé duit:<sup>1</sup>  
 Ní bad<sup>2</sup> rechtaire duit fer co célib,  
 ní bad<sup>2</sup> tairbertaid<sup>3</sup> duit ben co maccaib 7 daltaib,  
 ní bad rannaire duit fer ilmíanach,  
 5 ní bad muilleóir duit fer ilfuirig,  
 ní bad techtaire duit fer lonn dothengthach,  
 ní bad foss duit fer lesc geránach,  
 ní bad rúinid duit fer labar,  
 ní bad dáilem duit fer somese,  
 10 ní bad dercaid duit fer drochruisc,  
 ní bad doraid duit fer serb sotal,  
 ní bad brethem duit fer condarcell,  
 ní bad túisech duit fer cen eólus,  
 ní bad cenn athchomairc duit fer dotcadach.'

35. 'A húi Chuind, cid<sup>4</sup> buidre lat rochúala?'  
 'Ní hansa. Trú cusa mberar robad,  
 nech ara condegar ní nád cara,  
 risi mná báithe.'

36. 'A húi Chuind, cid as dech do ráithib?'  
 'Ní hansa. Gem cáin cuisnech,  
 errach tirim géathach,  
 sam tur frossach,  
 5 fogmar tromdrúchtach torthrech.'

37. 'A húi Chuind, cid mesam<sup>5</sup> lat rochúala?'  
 'Ní hansa. 'Egem iar ngalgait,  
 cnet galair,  
 banugra eter dá fer.'

<sup>1</sup> ma contuaisi frim theagusc *N*<sup>2</sup>  
 and 31 a leaf is missing in *N*<sup>2</sup>

<sup>2</sup> nib *N*<sup>2</sup>

<sup>4</sup> cia *DH*<sup>2</sup>*N*<sup>1</sup>

<sup>3</sup> Here, between pp. 50

<sup>5</sup> cia mesa *D*



34. 'O son, if you listen to me,' said Cormac, 'this is my instruction to you :

Do not let a man with friends be your steward,  
 nor a woman with sons and fostersons your housekeeper,  
 nor a man of many desires your dispenser,  
 5 nor a man of much delay your miller,  
 nor a violent foul-mouthed man your messenger,  
 nor a grumbling sluggard your servant,  
 nor a garrulous man your counsellor,  
 nor a bibulous man your cup-bearer,  
 10 nor a man with a bad sight your watchman,  
 nor a bitter, haughty man your doorkeeper,  
 nor a compassionate man your judge,  
 nor a man without knowledge your leader,  
 nor an unfortunate man your adviser.'

35. 'O grandson of Conn, whom do you deem the deafeast you have heard?' 'Not hard to tell. A fey person<sup>1</sup> who is being warned, one who is asked what he does not like, the tattle of a silly woman.'

36. 'O grandson of Conn, what are the best seasons<sup>2</sup>?'

'Not hard to tell. A fine frosty winter,  
 a dry windy spring,  
 a droughty showery summer,  
 5 a fruitful autumn with heavy dews.'

37. 'O grandson of Conn, what do you think the worst you have heard?'

'Not hard to tell. An outcry after outrage,  
 the groan of disease,  
 a womanish quarrel between two men.'

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<sup>1</sup> *i.e.* a man rushing on his fate.

<sup>2</sup> Literally, 'what is best for seasons?'

## NOTES

§ 1. With this and the following section compare the poem on the duties of a king, beginning *Dia mbad messe bad ri réil*,<sup>1</sup> in the fourth stanza of which our text is mentioned as follows:—

*Tecosc Cormaic, is cor ngáeth, ar Cairpre Liphechar líath.*

ib. 6. *Deithide*. Neither here nor in § 16, 17 have any of the mss. the oldest form *dethiden*.

ib. 8. *Hostages in fetters*. Cf. the following line from the poem quoted above (LL. p. 147b6):—

*muire ic ná bít géill i ngill is é in lind i coire toll*

‘a lord who has not hostages in pledge is like liquor in a leaky caldron.’

ib. 15. *Fasting upon neighbouring territories*. As to the custom of ‘fasting upon a person’ in order to enforce one’s claims see ‘Ancient Laws of Ireland,’ vol. i., p. 82, note 1, and the Preface to that volume, p. xlvi.

ib. 23. Here *iasc* is used collectively, as in *inmed n-éisc*, Hib. Min. p. 41, 5. *tucsat iasc dóib*, Alex. 752. *dia tomna iasc indberu rotbia éu*, LU. 67a25, *rucsat imbed ind éisc amraí inna curach*, Anecd. I, p. 67, § 147, &c.

ib. 27. *Seawaifs*, or foreigners cast ashore. Cf. Atkinson, Laws’ Glossary s.v. *mur-chuirthe*. As to their treatment under the native law see Laws i., p. 128.

ib. 37. Here and in § 2, 13 none of the mss. has the Old-Irish *bibdad*.

§ 2, 2. *for talman tuind*. As is so often the case in Middle-Irish mss., this Old-Irish construction of putting the gen. attribute before the noun on which it depends, which was no longer understood, was altered by the scribes so as to make the first noun dependent in case upon the preposition. See Thurneysen, *Imram Snédgusa* p. 17.

§ 3, 21. *cairdde* is neut., not fem., as stated in my ‘Contributions.’ n. sg. *a cairde*, Ml. 91 c; gen. *in chairdi*, ib. 110a4. So in *Imram Snédg.* § 50 *cen chuit cairdi* rhymes correctly with *forsin fairgi*.

ib. 23. *fianna cen diummus*. By *fianna* I understand roving bands of mercenary soldiers who offered their services to Irish kings at home and abroad. In § 31, 10 *fénnid*, a member of the *fiann*, is distinguished from the *amus* or member of the household troops. A famous *rig-fénnid* or leader of *fianna* was

<sup>1</sup> Copies of this poem occur in the following mss.:—LL. p. 147b; H. 3. 18, p. 41; Book of Lismore, fo. 95a2, where it is ascribed to Dubdathúath; Egerton 92, fo. 9a1; Laud 610, fo. 72b1, where the heading is: Fingen. cc. do Chormac mac Cuillennáin; and the Brussels ms. 5057-59, fo. 42.

Máeluma Garg mac Báetáin, who came to the help of King Aedán mac Gabráin against the Saxons in the battle of Degastán. I hope to deal more fully with this institution in the Introduction to the next volume of Todd Lectures, which will contain a number of hitherto unpublished Old-Irish texts referring to Find and other historical or legendary leaders of *fianna*.

§ 4, 16. Perhaps *feidle fri comada*, 'faithfulness with regard to conditions (or terms)' is the correct reading. My rendering of *comad* by 'recital' is a mere guess. See the Glossary.

§ 6, 13. *rop fénech*. My translation is based upon the meaning of the derivative *fénechas* by which the code of native law is commonly denoted.<sup>1</sup>

In *árusc fénech* (*Inram Snédgusa*, ed. Thurneysen, § 15) it seems simply to denote 'Irish.' *Féne*, I take it, was originally a tribal name<sup>2</sup> which for some reason came to denote the genuine or old Irish stock, as in the constantly recurring phrase *la Féne* in the Laws, which we also have in our text, § 32, 2.<sup>3</sup> So *bérle Féne* denotes pure or correct Irish, somewhat in the sense in which *cruaidh-ghaedhlig* is now used, perhaps with a reference to the archaic language of the Laws. Thus the poet Dallán mac Móire calls King Cerball *ollam bérla Féne* (Rev. Celt. xx., p. 8), 'a master of Irish speech'; and when in the Triads § 16 Cork is called the seat of *bérle Féne Éreinn*, we are to understand that the most correct Irish is to be found there. For Munster was always famous for its learning—*foglainm Hérenn a nMumain*, LL. p. 245, marg. sup. In my opinion the word *Féne* has nothing to do with *fian*.

§ 10, 5. In the Triads, 112, 'praise after wages' is mentioned as 'one of the three speeches that are better than silence.'

§ 12, 4. Compare Triads, 82.

§ 13, 14. *báeth cech trén*. The exact meaning of *báeth* in this and other passages is not easy to determine. As the dictionaries show, the word has many meanings, and is applied e.g. to a wanton or lewd woman, to a skittish fawn, to foolish advice, imprudent or rash behaviour, innocent children, and to silly or half-witted persons.

ib. 29. If *surig* (*L*) is the right reading, the translation would be 'every fastidious person loves a dainty bed.'

§ 14, 11. *brón oc fleid*. Cf. § 16, 45: *bróncha cuirmthige*, and § 19, 13: *ní ba brónach cuirmthige*.

ib. 23. *gel cech núa*. See the same proverb in the Dialogue between Fíthel and Cormac, *Hib. Min.* p. 82.

<sup>1</sup> Cf. is de asbeir in file do Scotiaib isin fénechus: conéaigti ara rígdelb rose, LB. 146a28. Ailfrid righ ro ordneadh recht 7 fénechus na Saxan, FM. 900. fénechas Hérenn Clúain Uama, Triads 12.

<sup>2</sup> It occurs as such in *Tairired na nDésse*, § 26, a text of the eighth century. Cf. a note in the Book of Armagh, *Thesaurus Palæohibernicus*, vol. ii., p. 240, 24.

<sup>3</sup> Cf. a Féinib each foras, Corm. p. 33.

§ 15. This whole section is perhaps out of place here and belongs rather to Senbriathra Fíthil.

ib. 19. *fán cech aithisech*. This phrase recurs in the poem referred to above, LL. p. 147b25: *is fán aithisech farív!*

ib. 31. *Athissech cech coimsech*. Compare the Greek proverb βασιλικόν ἐστὶ κακῶς ἀκούειν; and *adcota flaith folabra(d)*, Briathra Fíthil.

§ 15, 38. *Every good art produces wealth*. Compare the German proverb *Handwerk hat einen goldenen Boden*.

§ 16. This formidable catalogue of woman's imperfections reminds one of similar wholesale denunciations in eastern literature, such as the following from the code of Gentos Laws translated by N. B. Halhed (London, 1776), p. 283:—

'Women have six qualities: the first, an inordinate desire for jewels and fine furniture, handsome clothes, and nice victuals; the second, immoderate lust; the third, violent anger; the fourth, deep resentment, i.e. no person knows the sentiments concealed in their hearts; the fifth, another person's good appears evil in their eyes; the sixth, they commit bad actions.'

In the sayings of Fíthel (23 N 27, p. 33) the fifteen virtues of good women and the fifteen vices of bad women are enumerated as follows: Cúic airdena (ailgena ms.) déc degmná: ciall, cóime, connlacht, náire, áille, áilgine, saidbres, sogóidalg nó soithngé, tlás, fos, féile, gáis, idna, indracus. Cúic airdena déc drochmná .i. doinnme, díbe, dímaine, labra, leisce, -liuntaighe, glór, gráinne, cesacht, cuairt, goit, céilide, drúis, báes, brataige.

ib. 88. *rodíallat* for Old-Irish *doríallat*. The verb is here used in a transitive sense.

ib. 96. Here *B* seems to have badly copied an original *dorinólat*. I can make nothing of the additional readings of *D*, *B* and *N*<sup>2</sup>. *B* also adds: *adandad nad deargad*<sup>1</sup> = *adsannaid nad tarccad N*<sup>2</sup> 'They kindle what they do not . . .'

ib. 114. Here *D* adds after *cloth*: *ná goil ná cerd dána ná dlíged et ní techtfa aontoidh Dé nd daoine 7 ní bia dénta in . . . fria ccorp- et conbera a cétfaid saobhchiall . . . g- dail anneich contúaisi fri drochmndúbh* 'nor valour nor skill of art nor reason, and he will not possess union with God or men, and . . . of every one who listens to bad women.'

ib. 122. At the end of the paragraph *D* adds: *Gorab maith an t-olc, gorab flaith ifern, go rocheala grian a soilsi, co rothuitett reanna nimhe, co roforbara bióth ier mbráth, go roscéra fód férach, ní bia ben acht mar atrubramar. Mairg tra dmm nosgrádaig, nosldmaig, nosríaraig, nosmianaig, mairg gach aon isa frithe an drochmhnaoi!*<sup>2</sup> 'Until evil is good, until hell is heaven, until the sun hide his light, until the stars of heaven fall, until the world increase after Doom, until the grassy sod split, woman will be as we have said. Woe then verily to him who loves them, who caresses them, who humours them, who desires them! woe to every one who has found bad women!'

<sup>1</sup> *deirgad*, with punctum delens under *i*.

<sup>2</sup> Read *isa frithe drochmná*, which is translated.

§ 17. For other weather-prognostics see *Hibernica Minora*, p. 39. In Egerton 1782, fo. 43a there is a *cailleóracht* or weather-prophecy from the week-day on which the first of January falls. It is ascribed to Fintan, i.e. Fintan mac Bóchra. Unfortunately it is largely illegible. The beginning is: Caland Enair for domnach, bliadan cháincomracach, gem maith, errach . . . secc, foghmar maith, toirthi bega, maith beich 7 cáirig . . . Caland for luan, gem dúr tirim dubach, errach maith, sam gæthach . . . tirim ainbtenach, maith a foghmar. Caland for mairt, geim ilsínoch brónach . . . asgolt imdo, bit ili tedhmonn . . . báidhfítir noo, 'When the calends of January fall upon a Sunday, the year will be kindly, there will be a good winter, a dry spring, a good autumn, small fruit, bees and sheep good. When the calends fall upon a Monday, there will be a hard dry gloomy winter, a good spring, a windy dry tempestuous summer, its autumn will be good. When the calends fall upon a Tuesday, there will be a many-weathered grievous winter, much famine, there will be many plagues, ships will be drowned.'

§ 19, 7. *ní cria* &c. Cf. *Laws iii.*, p. 58, 6: *ní cria do báeth[aib] filit la Féine, do mnái, do chimbid, do mug, do chumail, do manach, do mac beoathar, do deorad, do t[h]áid.*—*aruse* or *airriusc* is obscure to me.

§ 19, 17. None of the MSS. have the reading which I propose, though some of them come pretty near it. For the construction cf. *ná tabair aithne* (leg. *aichne*) *ar* (= for) in *muintir féin sech na comaichaib* (leg. *comaithchib*), *Laws iii.*, p. 416, 12.

ib. 31. Here *aithbe*, literally 're-beat,' i.e. 'ebb, exhaustion,' like so many other abstract nouns, is used in application to a person.

§ 21, 4. *ílud elta*. Of this I can make nothing, unless *elta* is miswritten for *alta* (*N*<sup>2</sup>), in which case one might perhaps render 'escaping on a cliff,' hardly a satisfactory meaning. Compare however *cluiche for aill*, § 14, 15.

§ 22. This paragraph occurs also in a metrical treatise in the Edinburgh ms. vii. No. 3, beginning on fo. 8 a 1 with the words: *Tréidhe dleaghar don ollam filedh* (filidh ms.) *andso sis .i. teinm laegha 7 imas forosna* (forosnadh ms.) *7 dicheadal do cheannaibh*. Instead of a *adbchlos fadéin* it has a *moladh budésin*. It leaves out ll. 19 and 20, for which it substitutes *fáilti fri tuisil tagra, tomus fri harda* and *tagra fergach*, thus making 18 instead of 17 items. Then follows: *secht comartadha déc deagtagra .i. dathagud scél, scannrud briathar, brodlach n-urlabra, aithi inntleachtach, innsene fossaid, atheur n-aineolais, invradad fis, forus fégi, fechemnus féig* . . . the text breaking off with the end of the folio.

ib. 5. *attach ndrochbérilai*. I have taken *attach* as the verb-noun of *ad-techim*; but it is possible that it is here the verb-noun of *ad-teoch*, in which case the rendering would be 'a pleading in bad language.' O'Clery's gloss *.i. bheith anchainnteach* does not help.

ib. 8. *rine labartha*. Cf. *Triads*, 179.

ib. 11. *derbad n-inderb*. Perhaps *derbad n-indeirb* 'affirming what cannot be affirmed' (cf. the variant of *H*<sup>2</sup>) is the correct reading.

ib. 13. *sóud fri nóisi*. Cf. *sóud fri fiadnu*, *Triads* § 174.

§ 25, 5. *ai útmaille*. Cf. *ai fossad*, Triads § 174.

§ 30, 6. I cannot suggest any emendation. The reading of L *inotagar cath* means 'a battle is entered.'

§ 32, 8. It is possible that *coirpetae* is miswritten for *coirpthe* 'corrupt.'

§ 33, 3. In the Triads cheek, knee and breast are called the three halidoms of the Irish.

§ 34, 14. *D* adds the following set of legal maxims, which do not seem to have anything to do here:—

ní hinchoise idna immarba,  
 ní apail ire anfaitchius,  
 ní fasta iubail,  
 ní íada faille for diubarta,  
 ní imgaib firén fugallbla,  
 ní faillig endca úasalbreth,  
 ní hescaid fuigell fo dallbach,  
 ní foim diubairt deoradbreth,  
 ní dech santach senchada,  
 ní foim firinne forngabáil,  
 ní fulaing lena lánfola,  
 leithi firinne fásach,  
 dofúaslaic fir cech ndochar,  
 rátha imda écsamla,  
 crena cosmalle,  
 etercerta dirge,  
 imchomarc ngrésach cen breth ar lethscél,  
 breth iar fir do chách,  
 condirecle fri fand,  
 cuimne co n-indraecus,  
 nít breithem nád foglaintig,  
 níp saí nech corop dáí,  
 cach fis iar n-anfis,  
 sochoisci a mbésa,  
 dochoisci imroe.

§ 35, 2. Cf. *robud do throich*, Triads 83; *Aisl. Maic Conglinne*, p. 71, 20.

§ 36. Contrast with this the following characterisation of bad seasons from *Immacallam in dá Thuarad*, § 231: *gaim dullech, sam dubach, fochmuine cen messu, errach cen bláthu* 'winter leafy, summer gloomy, autumn without crops, spring without blossoms.'

## GLOSSARY OF THE RARER WORDS

- ad-cúad**: subj. sg. 1: atchous 2, 3.
- ad-gillim** *I vow, promise.* adgellat 16, 98. See Contributions s.v. Perf. sg. 2 adruiglais RC. 14, 454. sg. 3 atrugell, LU. 132a28. pl. 2: adruig-lisid Anecd. I, 43.
- aichnech** *knowing, cognizant* 19, 17.
- ailt** *a house.* dat. ailt 3, 53.
- air-licud** *a lending or hiring out on pledge or interest* 13, 33.
- aiscim** *I reproach, rebuke* 7, 25. A denominative from *aisc* 'reproach.'
- aitchennach** ? 19, 28.
- aititiu** f. (v.n. of ad-daimim) *cognizance.* 15, 37. See Laws' Gloss. and Contrib. s.v. ad-daimim.
- an-slicht** *a wrong track, wrong* 6, 30.
- arasc, airresc** ? m. ? dat. arusc, airriusc 19, 8. Hence perhaps the proper name Arascach, AU. 747.
- ar-fichim** (v.n. air-gal f.) *I vanquish* 15, 2.
- arrachtach** *strong, tough, obstinate, stubborn* 15, 33. n. pl. f. airrechtga 16, 20, 57. imthigeas go ha., ML. 20, 5. Hence **arrachtaige** f. a. na n-obar n-aosda *the strength of the ancient works* MS. Mat. p. 579, 10.
- atáthum est mihi.** 2, 2.
- athissech** (1) *reviling* 15, 19, 32. (2) *liable to be reviled*<sup>1</sup> 15, 31.
- bec-enech** *having small honour* 33, 2. Cf. the proper name Becenech, Rawl. B. 502, p. 160b.
- cenn-ísel** *low-headed, hang-head* 33, 11. Aisl. M. 29, 22.
- cér** wax 21, 6.
- cermna** ? 27, 6.
- cétach** *one of a hundred* 8, 8.
- cia** (with enclitic verb) *how* ? 13, 1, 16, 1. Cf. Contributions s.v. 4. *cia*, and add: *cia acci ar slúag* ? TBC. 223, 228. *is maith limb-so cia thési dó*, CZ. iv, p. 35.
- coirpetæ** 32, 8. See note.
- comad** *a recital? song* ? 4, 16. Cf. Ériu i, p. 39. Perhaps originally not different from *comad*, the verbal noun of *con-óim* 'an adjustment, arrangement.' Cf. Laws i, p. 264, 7.
- com-láithre** f. *composition* ? 2, 19. Cf. Cáin Adamnáin § 47.
- comthanaim** (fri) *I consort (with)* 19, 6. Cf. *comthanas* m. 'fellowship,' Contributions, formed like *lephanas* &c. on the analogy of words in which the *n* belongs to the stem.
- crimnach** ? 15, 5. Cf. Contributions s.v.
- cuire** .i. uir N<sup>2</sup>? 33, 7.
- dérgna** *not conspicuous, common, despised.* 29, 14. See Contributions.
- dí-airithe** *not particular, careless, prodigal.* O'R. 16, 44.
- do-dáil** *ill to meet, ill-met.* 13, 39.
- do-ellaim** used transitively, *I turn aside, deflect.* rodiallat 16, 88.
- dóinech** *humane* 15, 39.
- dreisim** *I break* 29, 17. *dreasaim*, O'R. co ndreised in carpat huile YBL. 42a47.
- échtaid** m. *an evil-doer* 19, 6.

<sup>1</sup> For the active and passive meaning of adjectives cf. *gáibthech* (1) *dangerous*, (2) *endangered*.

- eclaimm** n. (v.n. of *as-gliunn*) a *discussing, examining* 26, 4, 5. *Sarauw, Irske Studier*, p. 75. a n-eclaim ón gl. *discutionem*, *MI. 114b15*. inní nádneclaimní-siu, *MI. 64a 4*. Literally, a *picking out*. *gabsat eclaim 7 lomrad inna míl, RC. 10, 74. ib. 76, 2, 3.*
- ech-tháid** m. a *horse-thief*. gen. -táda 28, 15. acc. im echtadait,<sup>1</sup> *Laws i.*, p. 160, 2.
- eirse**? 19, 35.
- éitir** one who lives away from his land 19, 29. Cf. *dithir* 'a landless person,' *Triads* 165.
- elc** *mischievous, capricious, jealous* 16, 103. Cf. *ealcmhar* i. *tnúthach* O'Cl. *ragab ét 7 ealcmair 7 immfarnat Dubhach Dáel Ulad imma mnái, Wi. TBC. 2749.*
- engach** *noisy* 28, 4. i. *brégach nó cáinte*, *H. 3, 18, p. 416. do-dechuid Lochra co roisir 7 co hengach co cosnam 7 cetaib fri Pátraic, Arch. III., 14, § 28. SG. 268, 13. slúag étig engach, LL. 216a30. Aed Engach, Ir. T. III., 89, 27. Used as a noun: ferr éstecht indá hengach, D. 4. 2, fo. 55b1.*
- érgna** *understanding, knowledge*. gen. *érgnai* 5, 3, 6, 40. ar *febas a érgnai, LU. 121b. dat. co n-érgnu, LL. 6b50. SR. 3447. fer na n-é. n-óc, LL. 33b7. Cf. Rochond mac Ergnai, Ergna mac Ecnai, Immac. in Dá Thuarad, § 138.*
- eslabra** f. *liberality* 5, 4. *Er. II., 172.*
- éslessach** *negligent* 15, 27; 19, 30.
- ésliis** *neglect*. 32, 8. *CZ. III., 447, 6. nírbó thabarta d' eisliis, LL. 110b22. ní cóir a thabairt i n-éisliis, Arch. III., 295. LL. 207b21; 269a15.*
- étaid** *jealous* 12, 16. 17. 32, 8. *Triads* 95.
- etar-gén** *I distinguish* 13, 1. 3; 16, 1.
- etar-gléim** *I distinguish* 16, 2.
- étsid** m. a *hearer* 6, 34 L.
- fallnur** *I rule*. *fallnaithe* 2, 2. *follnadar, LL. 294b8. mo theora ucse indiu | for Ríg fallnathair grána, Add. 30, 512, fo. 41a. subj. sg. 3 follnaithe, MI. 90a9. follnaim, Wi. fán precipitate* 15, 19.
- fásach** a *precedent, maxim*. dat. pl. *fásaigib* 3, 43. *Triads* 178.
- fénech** *versed in legal lore* 6, 13.
- fennid** m. a *member of a fiann* 31, 10.
- ferach** *ferocious* 31, 7. *fearach* 'wild', O'R. Borrowed from Lat. *feroc-*. Cf. *W. ffer*, borrowed from Lat. *ferus*.
- fiad-míl** n. a *wild beast* 16, 102.
- fichtech** one of *twenty* 8, 7.
- fine-char** *loving one's kindred* 13, 10. *irchar cach finechair, Corm. Tr., p. 98, s. v. irchaire.*
- fó** good 12, 1.
- fóchraibe** f. *nearness* 4, 10.
- fóchmarc** an *asking, questioning* 3, 7. *Wi. fochmore foruis, Immac. in dá Thuarad, § 50. do fochmarc a dhála immon caingin sin, Ir. T. III. Ir. Ordeals, § 66. f. inna héicse, LL. 187a26.*
- foglaintid** m. a *learner* 13, 9.
- foichlige** f. an *earning* 16, 28.
- foimrim** a *using, making use of*, gen. -e 16, 35. Cf. *Triads, Index s. v.*
- fóin-bligim** *I soothe, humour* 16, 105. v. n. *fóin - blegon, ib. 106.* The original meaning is perhaps 'stoking,' literally 'empty or mock-milking.' For the use of *fóin* in the sense of 'mock' cf. *faon-mhaithe*, *SG. I., p. 6, 35, translated 'mock substance' by O'Grady.*
- fo-labra** a *muttering, grumbling* 14, 7.
- folad** m. *substance, matter*. n. pl. *folaid* 3, 32. In Old-Ir. the word is neuter.
- follán** (fo-slán) *complete, perfect* 3, 35. *Amra Coluim cach dia cep é nodgeba co f., LU. 6a21.*

<sup>1</sup> Put in the glossary to the Laws under a non-existent *echtaige*.



- forbaim** (a denominative from *forba* n., v. n. of *for-benim*) *I achieve*. *forbat* 16, 86. *ó ro forb thra Acbil in ngním sa*, TTr.<sup>2</sup> 1199.
- for-comaim** *I guard, watch*. *forcomat* 16, 87. Sg. 167*b*. *ní hinund sin 7 flaith forcomat ind náe[i]b 7 ind fireóin*, LL. 371a38. *I observe, keep*. *mani formaid in domnach etir a chríchu córu*, Ériu ii., 106, 1. *antí forcomh cresene*, CZ. iii., 452, 17. *ma forcomathar recht bánbathise*, O'Gr. Cat. 100. *I preserve, keep*. *fortacomaí*, Ml. 29a3.
- for-dinge** *a forcing, pressing, urging* 25, 9. *in f. dorat Troil forru*, TTr.<sup>2</sup> 1516. *dobídis na hanaim ig á f. issin lassair sin contra ipsam flammam animae cogebantur intrare*, Aisl. Tund. vii. *Diumusach mac For-dinge*, Anecd. ii., p. 49, § 10.
- for-im-thecht** (W. *gor-ym-daith*) *a walking about* 2, 25. Wi.
- for-labar** *over-talkative* 7, 19n.
- forrán** *an assault, aggression, a raid*. n. pl. —a1, 30. acc. sg. *fúair forráin is frithargain*, LL. 129*b*18. *dorat forrán for Tamár*, SR. 6710.
- forránach** *aggressive* 32, 7.
- forsmachtach** *masterful* 32, 7.
- freitech** (v. n. of *fris-tongim*) n. *a renouncing, repudiating* 14, 9.
- freslige** n. *a lying down with* 16, 12. *cohabitation* 16, 57. 31, 24.
- fris-sáilim** *I expect of* 29, 10.
- frith-chathugud** *a fighting against* 22, 4.
- frith-folad** m. *a thing given in return*. f. *fír* 1, 7. n. pl. -*folaid*, ib. acc. pl. *atcota féile frithfolta, Briathra Fíthil*.
- fúarrech** *gentle, benign* 13, 10. Wi. *ba f. fri cách!* Er. ii., 172. *súarrach* is also found; *suarrach tabarta*, Hib. Min., p. 65, 12.
- fúath-ledb** *a pattern made of leather* 33, 10. *usúite lé in torad dogní ó láim inn [f]úathledb ina fiadnaisi .i. fúath in gresa innti*, Laws i., p. 152, 23. From *fúath* 'shape,' and *ledb* f. *a leathern strip, shred*. acc. *tresan leidb*, Laws i., 144, 2. *a cutíllia .i. ó leidb .i. ní má a bríg quam ledb de cute*, O'Mulc. 257. *ba sanntach* (viz. in *sinnach*) *um na leadbaib batar uime* (viz. in *lebor*) *dianechtair*, Lism. L. 4052. *leadbán*, SG. 21, 34.
- fuichecht** f. *adultery, fornication* 31, 14. *Triads* 155. *gúgairm fuchachta a false cry of cuckoldry*, O'Dav. 935.
- fuillem** *interest* 3, 31. See *Laws' Gloss*.
- fursmalt** *exaction?* 2, 21. *dobebat flathi ria n-anflathib la fursmalta ter ndubga[e]*, Immac. in *dá Thuarad* § 191.
- gáibthech** *dangerous* 15, 7. Wi. in *gleo guinech gaimtheach*, YBL. 206*b*.
- galgat** f. (1) *an outrage* 37, 2. See *Eriu* i., p. 42. n. pl. *mára galgata*, *grith fáebair for Cairpí clannaib*, Rawl. B. 502, p. 121a. (2) *a champion*. *for galgataib Gréc*, TTr. 1985. *na galgata sain na Gréici 7 lucht na Eorpa* TTr. 856. MR. 224, 10. *for slicht na ban-galgataí (nó gaitte) .i. mná Nechtain mic Núadat*, Ferm. fo. 19a.
- gárechtach** *boisterous* 16, 23. SG. ii., 476, 48. *ní thuca in censaínd ngáir-echtaig!* LL. 346, 15. *ní bat gárechtai g aiscedaig fergnúsi ocom urnaidm*, ib. 123*b*24. *do chlaínd Galaim gárechtai g*, ib. 156*b*44.
- gartach** *generous* 6, 15. *fial do gnúis, g. do grúad*, LL. 119*b*8.
- gartaíd** *a generous man* 6, 15. *bid féinnid, bid g.*, SG. p. 254, 25.
- genaige** *mock; a laughing-stock*. *lánamnas g.*, Laws ii., p. 356, 11. *atbéthar bid genaige*, LL. 111a33. *coirm ng.*, *biad g.*, Ir. T. ii., p. 174, 2.
- geránach** *grumbling* 34, 7. *ciamair g.*, BB., p. 461a2. RC. ix., p. 472, 10, 13.
- gerthide** *greasy* 3, 53. As a proper name: *mac don Maelodur in gerthide*, Rawl. B. 502, p. 119*b*. From *geir* f. gen. *gered* 'grease.' Aisl. M.

- gobél** f. a strait of the sea 17, 17. is sí ind alagobél inso domimmuirc, Wb. 23636. is fúar gabél gáethach, LL. 17837. gaibhél uathmar ilphíastach, Hy Maine, fo. 116b.
- gonach (gontach)** *inflicting wounds* 7, 23. sleagha gonacha gáibtheacha, Atlantis iv., p. 178.
- gusmar** strong, stubborn 16, 39. ric in gilla g. gand, Amra Col. C.
- iarngáesach** after-wise 28, 4.
- iarngáeth** after-wise 14, 7 DN<sup>2</sup>.
- i-fuirech** a delaying much 34, 5.
- il-míanach** having many desires 34, 4.
- imda** prolix, tedious 16, 76. 32, 9.
- im-gonaid** m. a striker 15, 9.
- imresnaid** m. a quarrelsome person 13, 18.
- im-scoltad** a splitting 22, 10.
- im-tíagu** I go about. Subj. sg. 3 imté 33, 11.
- inir** (in-fir) manly, stubborn 16, 43. ba tnúthach 7 ba hinfir in comrac sa, LL. 291a27. a ngluind, a n-écha, a n-orgni batar infir, ib. 183b.
- inire** f. manliness, sternness 3, 24. inire debtha, LL. 344d. inire fri náimtiu, inruccus fri bráthri, ib. 343b.
- in-gor** undutiful, impious 6, 42. voc. pl. á ingru! ML. 76cl.
- irchaire** f. intercession? 3, 22L. irchaire .i. iarchairdius .i. cara égnairce, ut dicitur: irchar cach finechair, Corm. Tr. p. 98.
- itfaid** .i. sáithech? 16, 16. Cf. itfa, Triads 231.
- labor** arrogant 15, 8. 16, 50. Wi.
- lachtmar** rich in dairy produce 11, 7. full of milk. secht mbá go lionubholgaib ~a, ML. p. 4, 8. Hence **lachtmaire** f. 11, 12.
- laimthech** daring, rash 25, 11.
- laimthenach** daring, venturesome 7, 21. 'aggressive,' SG. 331, 1. ropsat laimthenaig na fir, LL. 205b 16. láimthinach, BB. 263b33.
- lassamain** a light. n. pl. lussamna 4, 5.
- lax** lenient. n. pl. laxa 6, 48.
- legam** m. a moth, n. pl. legaim 16, 119. Corm. Tr. p. 99.
- lelap** m. a child Wi. acc. pl. lelbu 31, 5. ar do lelbu, YBL. 122b21. im na lelbu, ib. 44.
- lérigiur** I study. lérigidir 2, 29. I attend to, tend. léirig do láego! RC. 20, p. 252.
- lenamnach** stubborn 25, 4. cath Lúachra ba lenamnach, RC. 29, 212, following persistently, Strachan, Stories from the Táin s.v.
- lugach** swearing an oath 27, 16.
- luthbas** vigour, exertion, effort. 4, 6. is bec ná rochrothset in talmain la méit in luthbasa 7 la fichud na feirge rucsat na láech leo isin chath, TTr. 2208. Hence luthbasach, LL. p. 399a. láich luthbasaig, Alex. 478. in rí cróda comramach luthbasach, TTr. 207.
- máel-chenn** bald-headed 7, 17.
- máithmech** vainglorious 32, 4. 7, 23 N<sup>2</sup>.
- massech** elegantly dressed 11, 18.
- menmar** (minmar)? 13, 33.
- mesraigim** I moderate. v.n. mesrugud 4, 12.
- messair** a measure 3, 39. messar gl. phiala, O'Mulc. 223. gen. do ibaind dig d' úachtur mesrach, CZ. iii., p. 35, 14. n. dual: dá mesair deac doberthe úaithe (from a cow) i n-óenfecht, FéL.<sup>2</sup> p. 202 § 9.
- míad-char** dignified 3, 38.
- midid** m. a judge 6, 45.
- midláech** a coward 15, 35. Usually midlach f. (cf. Germ. die Memme). Wi. SG. 58, 7. gen. nírbo thuttim midlaige, LL. 121b45. dat. pl. midlaigib 7 meraigib, LL. 87a. Hence midlaigeacht f. cowardice, LL. 97b.
- miochair** kind, friendly 3, 38 (N<sup>2</sup>).
- miscnigim** I hate 6, 31.
- móidech** boastful 7, 23.
- móithe** f. gentleness 30, 9.
- mórda** proud 13, 17, 16, 4.

- mórdatu** m. *haughtiness* 1, 5. Ir. T. iii., p. 193.
- mórthu** m. *haughtiness* 14, 18.
- múcna** *morose, truculent*, 13, 16. Wi. Hence **múcnatu** m. Wi. CZ. iii., p. 450, 5.
- mur-chuirthe** a *sea-waif* 1, 27.
- neóit** *niggardly* 12, 14. 17. 32, 8. níb n. bréccach! LL. 360 marg.
- 6-béle** *open-mouthed* 25, 12. *óbélda* also occurs: co mbái amail choire n-óbélda, Dinds. § 145.
- ocal** *violent, fierce* 32, 8. Wi. ba hocgal anbsaid écialla, TTr. 543. lasin ríog n-ocul ndiúmsach, LB. 181a. minap olc 7 minap ocal latt, LB. 116b. ocal, LL. 224b18. is ocul fri gach menice, Ériu ii., p. 228. Hence **oclatu**, Wb. 15d34, and **oclaigur**, Trip. 462, 24.
- oidim** I *lend*. Subj. sg. 2 ois 19, 21. mad ois do tharb do óen na comaithech, O'Dav. 1310. imper. sg. 2 oid menmain, Féil. June 1 (= Ml. 24 13); part. nec. oissi menmain, Ml. 115c6. óid menmain, ib. 101b5.
- óin** (v.n. of oidim) a *lending* 3, 36. Sarauw, Irske Studier, p. 87.
- ól-chobra** a *banquet* 11, 11.
- ólchobrach** *banqueting, a giver of banquets* 11, 16.
- persannacht** f. *personality* 33, 6.
- prap** *sudden, quick* 33, 6. rapa phrapp in choméirge, LL. 27a. máthair na mac nglan prap, ib. 49a.
- rehtaide** *lawful* 3, 12.
- réid-einech** *smooth-faced* 3, 52.
- réil-breth** f. a *clear judgment* 1, 43.
- rescach** *prattling, babbling* 16, 81. in fer r., RC. 12, 100, § 134.
- riáglach** *regular, according to rules* 3, 10.
- riss** a *story, tale*. n. pl. rissi 35, 4.
- roilbe** (ro-slébe) a *great height* 19, 9.
- ro-labra** f. *too much talking* 14, 32.
- romuir** n. *the surf of the sea, sea* 19, 9. Féil. Index. gen. tracht romra, Anecd. ii., 15 § 8. im romra ró, LU. 40a 23. is tond romra bádes, LL. 98a 40. im-Muir romra Rúaid, SR. 3982. romra tar rian, Anecd. I, 63, § 115.
- roscaid** a *precedent* 3, 44.
- rudrach** *holding possession by prescription* 15. 12. 16, 22. Used as a noun, Féil.<sup>2</sup> p. 182, 18. focul cen chlóen, cen rudrach, LL. 293a 3.
- rúinid, rúnaid** m. a *councillor* 31, 16. 34, 8.
- saigthech** *invasive* 6, 5. an invader, Alex. 639.
- sámach** *fond of ease* 15, 16.
- sanas** a *secret, counsel* 6, 36.
- scarthach** *unsociable* 19, 34.
- scélugud** *story-telling* 4, 13.
- sceo** and 13, 3.
- selbach** *wealthy* 13, 30.
- seól** a *bed*; gen. siúil 21, 5.
- sétrech** *powerful, puissant* 15, 25. Cf. ba-sa s. sáithech, Imr. Br. ii., 292, with gen. *capable of*. nírho s. com-laind, LL. 256b19. co s. 7 co ferda, 255b47. MR. 182, 3. ní ba s. Alaxandair fri tomait bíd, Alex. corrop séitrig ar serraig, LL. 171b27. Hence **séitrige** f. MR. 154, 156.
- sercaid** (seircid) m. a *lover* 6, 40.
- slicht-lethan** *broad-tracked* 13, 31.
- smachtaid** m. a *masterful person* 6, 42.
- snímach** *troubling, careful* 16, 84.
- so-acallaim** f., **so-acallma** f., **so-acallmacht** f. *affability* 1, 5.
- so-acallmach** *affable* 6, 7.
- so-acobrach** *having good desires* 6, 6.
- sobraig** *sober, staid, tranquil* 6, 4. 31, 15. LL. 132b1. ib. 125 m. sup. ba sobraid a bés co bás, FM. 904 (p. 572). O. Ir. sobrich, Wb. 31635.
- so-choisc** *docile* 15, 36.
- sochraid** *decorous* 6, 16.
- so-geis** *having good gessa* 6, 3.
- sognaid** *decorous* 31, 14.
- so-gnais** *sociable* 6, 17.

- soichlige** *f. liberality* 4, 8.  
**soisil** *haughty* 15, 29. *nip sotal sóisil sain-airlech!* LL. 294a36.  
**solam** *handy, nimble* 13, 34. *Wi. swift.* *isin charput solam*, LU. 113a3.  
**so-lepthach** *well-bedded* 13, 29.  
**so-mesc** *bibulous* 34, 9.  
**sothcherna**, literally, *what behoves a good lord*, i.e. *liberal, generous* 13, 32.  
**sprecad** *an inciting, provoking* 22, 16.  
**srián-gabrach** *fond of bridled horses* 11, 5.  
**su-aibsech** *genial* 13, 32.  
**súilim** *I regard* 29, 15.  
**suim** *well-clad* 12, 5.  
**suirgech** *a wooer, suitor* 13, 29. *Triads, Index.*  
**sulig** *easy, gentle* 7, 9.  
**surig** *dainty, fastidious* 13, 29 L. 32, 4.  
  
**tairbertaid** *a provider, manager* 6, 46. 34, 3.  
**tairesinach** *offering, promising* 7, 20.  
**tairied** (*tair-síred*) *an expedition, journey*; gen. *tairirid* 16, 65.  
**tairngertach** *vowing, promising* 15, 28.  
**táithe** *f. theft* 16, 22. 36. *táide* *Wi.*  
**taithesc** *a response* 3, 38. *Wb. 27c29.*  
**taithlech** *an excuse*; gen. *taithlig* 16, 24.  
**táltugud** *an appeasing, soothing* 16, 108. *Wi. BB. 257a48. YBL. 177a.*  
  
**táth** *unpressed cheese made of sour milk curds* 21, 6. *Aisl. M.*  
**tathigid** *a visiting.* gen. *tathigthe* 16, 4.  
**teichmech** *flighty* 32, 5.  
**telachtach** *loose* 25, 6.  
**téte** *f. luxury, luxuriousness* 11, 10.  
**tibir (tibre)** *a laughing-stock* 13, 15; 19, 12. *ciarbo thúí nirbo thibri*, LL. 446.  
**títhis**, see *tung*.  
**tláith** *feeble* 14, 26.  
**tochus** *m. due, right* 6, 43. *iarna grád 7 iarna t.*, LL. 187b5.  
**todiúir** *tearful* 16, 48. *sethnach tanaide todeóir*, Ériu II., p. 65. *taidiúir*, BB. 463b80. *is todiúir mo gnúis*, LL. 147a30.  
**toich** *acceptable* 3, 36.  
**toiched** *a suing* 25, 6. See *Laws' Gloss. s.v.*  
**tomtenach** *full of thoughts or opinions* 15, 3. 16, 63.  
**tórachtach** *pursuing* 16, 25.  
**treorach** *guiding, directing.* *t. i cerdaib cáich* 1, 1 *Lec.*  
**túaiche** *f. cunning* 16, 119.  
**tuillmech** *adding, increasing*, 16, 51.  
**tung** *I swear* 27, 16. *tungu*, O'Mulc. 469. *fut. sg. 1 tithis* 27, 17.  
**turach** *dry food* 21, 6.  
**tur-fochraic** *f. a buying* 14, 27.  
**tur-gorud** *a warming, cherishing* 16, 111.

# ROYAL IRISH ACADEMY

## TODD LECTURE SERIES

VOLUME XVI.

KUNO MEYER

FIANAIGECHT

BEING A COLLECTION OF HITHERTO INEDITED IRISH  
POEMS AND TALES RELATING TO FINN AND HIS  
FIANA, WITH AN ENGLISH TRANSLATION



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## INTRODUCTION

THERE can be no doubt that the oldest form of the word variously written *fian* and *fiann*<sup>1</sup> is *fian*, a feminine *ā*-stem, making its genitive singular *féine*, and its nominative, accusative, and vocative plural *fiana*. This is its spelling when the word makes its first appearance in two manuscripts of the ninth century, the Book of Armagh and the St. Paul codex. On fo. 14a2 of the former we read: *iugulauit me fian maicc Maicc Con in regno Coirpri Nioth fer*; and in the latter the gen. sg. *féne* occurs in *oaic féne* on p. 2.<sup>2</sup> Throughout the centuries the form with one *n* continues to be the ordinary spelling of the best scribes,<sup>3</sup> though *nn* begins to appear early in the plural forms.<sup>4</sup> Perhaps it was introduced here from the adjective *fianna* (for older *fian-dae*).<sup>5</sup> But that for a long time, however it was written by individual scribes, it continued to be pronounced with a single *n*, is proved by such rhymes as the following:—*fiann* : *dian* LL. 52a47; 206b16; : *riam*, ib. 52; *fiad*, ib. 208b41; : *antiar* LU. 51b28; : *niad* (when this word had become a monosyllable), ib. 34; : *domiad*, Ériu iv, 92, § 1; *féin* :

<sup>1</sup> There is no early example of the spelling *fiand*.

<sup>2</sup> Wrongly rendered in Thes. Pal. II., p. 293, by 'warriors of the Féni,' instead of '*fian*-warriors.' Cf. *dias oac fene*, LL. 252b14; *inn óic féinne*, 95a28; *dias oac féinne*, 90a19; 19b15; *Dún nÓac Féne*, Trip. 206, 3.

<sup>3</sup> Such as those of LU., Rawl. B. 502, YBL., Laud 610. See e.g. LU. 45b8, 47a31, 47b4, 51b21, 28, 30, 34, 52a10, 102a42; SR. 3992, 6283, 6356, 6514, 7163, 7197, 8021; YBL. 119a36, 125b7, 195a30, 253, 26, 257c23, 26, 32; CZ. III., 44, § 23; R.C. v. 197, § 1; 198, l. 12; ib. § 4; p. 199, l. 8; p. 200, ll. Michael O'Clery always writes *fian* or *fien*. See e.g. *infra*, pp. 10, § 2, 8, 9; 12, § 17, 20; 44, l. 3. The Annals of Ulster have *féimid* (A.D. 868). In his edition of Cormac's Glossary, p. 29, l. 43, Stokes unnecessarily emends *fian[n]aib*; also in Cath Catharda, l. 5363. See a remark by E. Gwynn (Metz. Dinds. II., p. 107): 'All texts except E read *fian*.'

<sup>4</sup> *fianna*, SR. 5610. On p. 88a, Rawl. B. 502 repeatedly has *fian*, but *fianna*, *fiannaib*. This is also the practice of the scribe of LL. See e.g. p. 106b.

<sup>5</sup> Examples of the adj. *fianna* will be found in LL. 21a25; 52a14; 209a8; CZ. III., p. 214 (*cranna fianna*, 'warlike shafts'). In YBL. 127b41, *fiannase* stands for *fianda se*, and should have been rendered by me 'he was *fian*-like,' or 'he was a champion,' in the Festschrift für Whitley Stokes, p. 5, § 10.

*féin* ('self'), LL. 203a41, and *infra*, p. 12, § 20; *fiannaib*: *diamaír*, LL. 155b31; *féned*: *trénfer*, Gwynn, *Met.* Dinds. i., p. 44, 29; *fénnid*: *slébib*, CZ. III. 43, § 12; : *céilig*, LL. 17a44.

The *nn* then has no etymological value, and Stokes's equation of the word with Lat. \**vēnā*, from which *vēnāri* is derived, may thus be upheld. Both go back to \**ueienā*-. The same form with regular ablaut is found in the Old-Bulgarian *vojna*, 'war.'<sup>1</sup> See Walde, *Etym. Wörterbuch* s. v. *vēnāri*. The original meaning of the word was 'a driving, pursuing, hunting.' While Latin has confined the meaning to the chase, Irish and Old-Bulgarian agree in its application to warfare. In Irish, according to a well-known tendency of the language,<sup>2</sup> the old abstract sense has given way to a concrete meaning, and the word has come to denote 'a band of warriors on the warpath.'

From the earliest times the word has entered largely into compounds.<sup>3</sup> Among these the personal names are of special interest.<sup>4</sup> The following all occur in the *Annals*, and in the genealogical tracts contained in the *Book of Leinster*, the *Book of Ballymote*, and *Rawl. B. 502*: *Fian-airle*, *Fianamail* (*Fiansamail* BB. 125b), *Fian-bard*, *Fianboth*,<sup>5</sup> *Fian-chad* (LL. 329b29), *Fian-chóe*, *Fian-*

<sup>1</sup> I am indebted to Professor Carl Marstrander for the following note:—'Aus \**uoienā*-, ursprünglich wol die Kompositionsform von \**ueienā*-. Es geht daraus hervor, dass die Ableitung mit -*n* schon zur Zeit der indogermanischen Gemeinschaft vorhanden war.'

<sup>2</sup> Cf. *cerd*, *flaith*, *diberg*, &c.

<sup>3</sup> Such an old compound is *fianlach* (*fianlag*, *fiallach*) m. from \**ueina-slógus*: *ba hé fiallach seng subaid*, *infra*, p. 10, § 11; in *fianlag*, Br. D. D. 56; *dolluid fianlag do Gullaib lándalta la Labraid Longsech dochum n̄hÉrenn*, LL. 311a22; *fianlach m̄ar di maccaib báis Luigne 7 Galeny robátar oc indriud na tuath more gentiliun*, AU. 846. In Mid. Ir. the word followed the declension of *s*-stems, so that we have the dat. sg. *dind fiallaig*, LL. 87b28, the nom. pl. *fianlaigi*, AU. 817. Like *fian* itself, the word was often employed in the general sense of 'company,' 'folk,' e.g. *fiallach icci 7 legis*, 'people of healing and curing,' LL. 84b34; *fiallach galair*, 'sick people,' Ir. Ordeals, § 25; *fiallach airfidá*, 'musicians,' O'Mulc. 830d. So in Br. D. D. § 42, where LU. has *fiallach*. Egerton has *lucht*. A derivative *fiallachus* occurs Br. Dá Choca, § 4.

<sup>4</sup> It is one of the many signs of the late and largely artificial character of the 'Fenian' legends that not a single name containing the element *fian* occurs among the many hundred personal names of that cycle.

<sup>5</sup> Its original nom. was probably *Fianub*. Cf. *Cathub*, *Cóelub*, *Stanub*.

*chú*,<sup>1</sup> *Fian-chuire*, *Fian-érge*, *Fian-gáeth*, *Fian-gal(ach)*, *Fian-gnía*, *Fian-gus* (*Clann Fiangusa*, AU. 963), *Fian-orbb*. A pet-form *Fiannacán* occurs in LL. 317b9. With the help of the Annals most of these names can be dated at least approximately.

It is sometimes argued that the 'internecine warfare' constantly waged by the tribes forbids us to take the average length of a generation during the early centuries of Irish history at thirty years. That this notion is erroneous, the examination of a few well-attested pedigrees taken at random from among hundreds will easily prove. Indeed, as will be seen, we may safely take the average duration of a generation during the first thousand years of our era at thirty-three years.

The twelve generations of the kings of Clann Cholmáin in Meath (Rawl. B. 502, p. 143*d*), from Conall Guthbind († 635) to Flann mac Máilsechlainn († 1042), have an average length of 33.9 years.

The thirteen generations of the Dalriadic kings of Scotland (Rawl. B. 502, p. 162*c* = LL. 336*a*), from Gabrán mac Domangarto († 560) to Máelcoluim mac Cináeda († 1034), work out at thirty-six years for each generation.

The fourteen generations of the kings of Ailech (Rawl. B. 502, p. 139*b* = LL. 338*a*), from Muirchertach mac Erca († 534) to Lochlann mac Máilsechlainn († 1023), yield an average of thirty-four years.

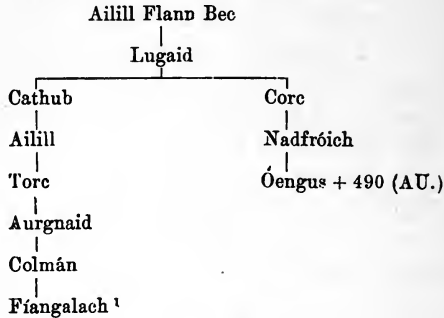
For sixteen generations of the Síl Onchon of the Húi Chenselaig (Rawl. B. 502, p. 117*a* = LL. 317*a*), from Crimthann mac Énnai Chenselaig († 425) to Énna mac Donnchada († 1126), we get an average of thirty-three years; and for sixteen generations of the Síl Aeda Sláne (Rawl. p. 144*a* = LL. p. 335*d*), from Conall Cremthainne († 485), to Donnchad mac Donnchada († 1017), the average is thirty-four.

Applying this result to the pedigree of a certain Fíangalach mac Colmáin of the Eoganacht Húa Cathboth (Rawl. B. 502,

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<sup>1</sup> This would be the Ogam *Voenacunas* (Macalister, No. 21), if we may assume that *oe* here stands for *ē*. J. MacNeill, *The Irish Ogham Inscriptions*, p. 351, takes *voena-* as O. Ir. *fōen* or *fōin* 'supinus'; but I know of no Irish name compounded with that word.

p. 150a = LL. 326g = BB. 174b), we are enabled to fix the date of his death approximately at about 589, which carries us well into the sixth century.



This, so far as I have been able to find out, is the oldest instance of a name compounded with *fian*, though I see no reason to doubt the existence of such names at a far earlier period.

In place-names also *fian* and its derivatives are of frequent occurrence. Here *fian* occurs both in the genitive singular and plural. Thus we have e.g. Termond na Fían, LU. 51b28; Lind Féic na Fían, ib. 21; Mag Fían, Book of Rights 82, 13 = Mag Féne;<sup>2</sup> Escir na Fían, LL. 205a20; Lia na Fían (in Tara), Dinds. i. § 35; Dún nÓac Féne, Trip. 206, 3; Ath Féne im Mide, R.C. xx. 134, and several other places so called. But here there is the possibility that *Féne* may in some cases be the old tribal name.<sup>3</sup> Druim Féndeda, Trip. 232, 14.

<sup>1</sup> Fialach LL., perperam.

<sup>2</sup> See Hogan's Onomasticon s. v.

<sup>3</sup> That *Féne* was in the first instance the name of a race or tribe is clear from the following passages:—Bátar trí prímcchenéla i nÉri .i. Féini 7 Ulaid 7 Gaileoin, Laws i. 70, 2. 78, 4; Féni Temrach, ib. 80, 3; iv. 18; ó Féinib co hUlta, iv. 10; fri ré Cuind ó Féinib Temrach .i. fri aimser dā fatheman, i. 66, 80. Bátar trí maic Conaire oc Temuir i n-orbu Féine hi cóiciud Chorpri Niofer. Ar it é fénni (leg. Féni) in sin .i. Muscraige 7 Dál Matti 7 Corcu Dubni 7 Lagein ó Buais co Commur Trí nUsce, LL. 292a; na trí Rúadchoin do Feraib Féne, Dinds. 92. Nin mac Mágach do Fénib, H. 3. 18, p. 384 = Ninne m. Matech d'Feinib, Laws iv. 4, 27. ciandis Féne atbertha do anmand dóib, LL. 133b20. a Fénib each foras, Corm. 33. Féni for Fid Már, Expuls. Fir Maige i Feine, Rl. B. 502, p. 157. Further investigation will no doubt show where they were originally settled, and how they spread to different parts of Ireland.

In its stricter sense *fian* denoted a larger or smaller band of roving warriors, who had joined for the purpose of making war on their own account. This was called *dul for fianas* (*fénidecht*). They were, however, not mere robbers or marauders.<sup>1</sup> Indeed their mode of warfare was considered honourable and lawful, and is so recognized in the laws.<sup>2</sup> They were often men expelled from their clan (*éclaind*),<sup>3</sup> or landless men (*dithir*), sons of kings who had quarrelled with their fathers, men proclaimed, or men who seized this means to avenge some private wrong by taking the law into their own hands.<sup>4</sup> Though it might not be pleasant to come across them,<sup>5</sup> and though the Church had little good to say of them<sup>6</sup> as of the whole profession of arms, they were by no means held in abhorrence; their deeds and adventures were celebrated in songs and stories, and their existence was even considered essential to the welfare of the community. Thus in the Instructions of Cormac, § 3, 23, among the institutions which are best for a tribe, *fiana* are enumerated, though it is added that they should be 'without overbearing' (*cen diummu*). And in the Colloquy of the Two Sages, § 235 (Rev. Celt. xxvi.) 'cessation of *fianas*' is mentioned as one of the signs of an evil time that

<sup>1</sup> A clear distinction between a member of a *fian* and a mere robber (*diberg*) is drawn in O'Mulconry's Glossary, 309: *dibergg .i. dí-bi-argg .i. ní la léachacht adrimther ut arg fiann, ar ní bí i cóir léachachtae diultad Dé 7 giallne demuin*, i.e. 'dibergg, from *dí*, *bi*, and *argg*, viz. he is not counted with brave warriors like a hero of *fiana*, for it is not becoming to brave warriorship to deny God and serve the Devil.'

<sup>2</sup> See e.g. Laws I., p. 206, 13, where the *eneclann* or 'honour-price' of the *fénid* is recognized on the ground that he commits lawful depredations (*fogla dílsi doni*). The *fénid* has his *cert* (Laws I., p. 202, 3) like any other member of society, and is entitled to his *lán díre* (ib. v., p. 418): *im chert cech féneda, im orb mic niath* (sic leg.).

<sup>3</sup> See e.g. LL. p. 252b15: *táinic dias oac féne do Emain Macha, dá écland, dá thrénfer*.

<sup>4</sup> Hence, in LU. 118b6, *aithgabáil* 'reprisal' is said to belong to the *fénid*, as bell and psalm-singing belong to the Church, hostages to the king, and *trefocla* to the poets.

<sup>5</sup> In Thes. II. 293, 7, *oac féne* are grouped together with wolves and deer.

<sup>6</sup> See e.g. CZ. III., p. 453, 25 = YBL., p. 253, 26: *Cetharda fodera (fobera mss.) fianus do duine .i. toimaire cricha, toformaig écraiti, etirdíben sáegol, arcuirethor píana. 'Four things which *fianas* causes to man, viz. it oppresses territories, it increases enmity, it cuts off life, it invites tortures (of Hell).'*

is coming. It must not be forgotten that they were the only professional soldiers in Ireland apart from the mercenaries, who besides were often foreigners.<sup>1</sup> This is the reason why the word *fian* is so often used in a wider sense for any war-band or host. This is especially the case in poetry. Thus when Cinaed úa Hartacáin apostrophizes the cemetery of the Brugh on the Boyne, saying (LU. 51b34):—

*óthá Chremthand Niad co Ntall ba tú relec na fian find—*

he only means to convey that many famous warriors lie buried there. And when another poet calls Maelfithrig, King of Ailech, *fénnid* (LL. 181b27), he wishes to give him the epithet of a redoubtable warrior.<sup>2</sup>

<sup>1</sup> With regard to Gaulish mercenaries in the service of Irish Kings, see *Eriu* iv., p. 208. As after the Frankish conquest of Gaul the term *Franc* is often substituted for the earlier *Gall*—see e.g. Trip. 104, 31, where the Gauls Bernicius, Hibernicius, Hernicus, and their sister Nitria are called '*Fraince Pátraic*,' also Féil.<sup>2</sup> p. 128, 35—so the Gaulish mercenaries of Conchobar are called *franc-amus* in LL. 111a36. During the Viking age we again find *Gaill* in the households of Irish kings. These are of course Norsemen, who, like their kinsmen in Byzantium, formed the body-guard of powerful kings. Thus Aed mac Néill, King of Ailech, had Norse mercenaries in his service:—

amsaig Ailig uill a loss chlaidib chaim,  
dot choméit co gúr bít for chúl do Gaill, LL. 148b20.

And early in the eleventh century Taóg mac Cellaig had a body-guard of Norsemen:—

A Goill 'sa amais imda tecait lem banais mbrogda,  
bet ar dtgail mo dimda ar mílid Clidna is Cnogba, CZ. viii.

See also MR., p. 204, 19: mé bodéin 7 mo Ghail.

<sup>2</sup> A good example of this wider use of *fian* is found in the Glossary of Cormac, who called Búanand 'muimme na fian' and 'dagmáthair oc forcetul gaiscid dona ffanaib.' The lady had nothing to do with Finn and his *fiana*, but was the instructress of Cuchulinn and Fer Diad. Her full name was Scáthach Búanand, LL. 107a41, or Scáthach Búadach Búanand, TBC. l. 4040 (Wind.). In Rev. Celt. xxix., p. 116, she is called Sgáthach ingen Bhuanuine. Whether *Étech mume na fian* (Féil., p. lxxiii) belongs to the Fenian cycle I do not know.— In LL. 14a24 *cland na fénned* means the same as *cathmílid*, ib. 12b1. See also TTr. 274 (*na láth ngaile 7 na fénned fírgarb*); *for fénnedaib na Frigia*, ib. 1685; *for formnu féne Forainn*, S.R. 3992, and Alex. 219, 221. John MacNeill, quoting a passage from a poem by Gilla Brigde mac Conmidhe (Duanaire Finn, p. xxxiv), thinks that *fian* in the games of *brandub* or *fidchell* denoted the pawns. But from other passages it is clear that the poet used the word in the sense of the prose *foirenn* for the set of figures of the game.

The various *fiana* were held together by discipline, and had some kind of organization<sup>1</sup> and peculiar customs,<sup>2</sup> while of those wishing to join their ranks some test of skill or bravery was no doubt exacted. Each member of a *fian* was called *fénid*,<sup>3</sup> and their leader *rigfénid*.<sup>4</sup>

A good instance of the formation of a *fian*, in this case by a woman (*ban-fénid*), will be found in the following story from Rawlinson B. 502, p. 143a22, and LL. 318c23 :—

Conaille Murthemne, di chlaind Conaill Cernaig doib.<sup>5</sup> Dál Runtair 7 Glasraigi hi Cūailgiu 7 Dál nImda,<sup>6</sup> di chlaind Conaill Costamail doib. Glass 7 Runtar 7 Imda trí maice Conaill Chostamail nō Cosduib.<sup>7</sup> A ingen féin rosfuc dó<sup>8</sup> .i. Creidne banfénid a mmáthair. Ingen side do Chonall Chostamail. Ba rí dano cōicid<sup>9</sup> Chonchobair in Conall. Ba haithis leis a ingen do brith na mmace<sup>10</sup> dō. Bretha na maice<sup>11</sup> uad iarsin i n-imechtar<sup>12</sup> a feraind 7 a cheniúil, ar ba hēcen do Chonall etarscarad na mmac sa fris fobithin a rignai<sup>13</sup> .i. Āife a hainm, ar ba mār in cocad bae eter Āife 7 Creidne. Doluid Creidne iarsin for fiannas<sup>14</sup> do fogail a hathar<sup>15</sup> 7 a lesmáthar ar bith a mmace sechtar a mbunad-c[h]enel.<sup>16</sup> Trí nōnbuir dī for fiannas.<sup>17</sup> Cūlmoṅ fichthi<sup>18</sup> furri. Cumma nofiched de<sup>19</sup> muir 7 tīr, is aire atberth[a] dī Creidni ba féinnid.<sup>20</sup> Secht mblíadna dī for loingais (.i. eter hĒrinn 7

See e.g. Anecd. II., p. 58, § 20 : *imat fian fídhille* ; Sergl. Concul. § 30 (LU. 47b4) : *décca a rretha fian fídhell* ; LL. 51a23 : *cóica fídhell fian-imberta*, &c.

<sup>1</sup> The larger bands seem to have been divided into companies of five or nine. See Cormac s. v. *ringene*, and the story of Creidne below.

<sup>2</sup> Their custom of erecting a pillar-stone after a victorious battle, and a cairn after sacking a place, is mentioned in Br. D. D. § 67. As to *fian-chluiche*, the exact meaning of which remains doubtful, see the Glossary to the Laws s. v.

<sup>3</sup> Another name for a prominent *fénid* was *arg fian*, which O'Mulconry's Glossary (57) derives from the Argives, 'i.e. the Greeks, for the excellence of their warriors' (*ar febus a n-óce*).

<sup>4</sup> *faith-fénid* also occurs, e.g. LL. 207b51.

<sup>5</sup> .i. *add*. L. <sup>6</sup> Dál Runtair 7 Dál nImda i Cualgiu 7 Glasraige L.

<sup>7</sup> nō C. om. L. <sup>8</sup> ingen rosfuc dia hathair R. <sup>9</sup> bai coicid (sic!) R.

<sup>10</sup> brith mace R. <sup>11</sup> nosberthi R. <sup>12</sup> immull L. <sup>13</sup> Is móti dano

rachuir uad ar ecla na rigna .i. a mnaa féin L. <sup>14</sup> fénnidecht L. <sup>15</sup> d'fogaíl

for a athair L. <sup>16</sup> dobert a mace[u] sechtar bunad a ceniúil ar ulc ra n-athair L.

<sup>17</sup> loingais L. <sup>18</sup> om. L. <sup>19</sup> fofiched muir R. <sup>20</sup> is—féinnid

om. L.

Albain) co ndernai cōrai fria hathair. Asbert inti Conall tria fáithsine 7 fissidecht friaingin: 'Biaid dílgenn for Ultaib,' ar Conall, '7 foglūaisfítir asa tír. 7 do thrí maicc-siu, a Chrethni, bíat leo co lá brátha na tíre inlatar 7 ní bíá cumscugud foraiþ 7 rosbíá ana 7 immad ngaiscid.'<sup>1</sup>

'The Conaille<sup>2</sup> Murthemne are of the race of Conall Cernach. The Dál Runtair and Glasraige in Coolney and the Dál nImda are of the race of Conall Costamail. Glas and Runtar and Imda were three sons of Conall Costamail (or Cosdub, 'Blackfoot'). His own daughter had borne them to him, viz., Creidne the she-*fénid* was their mother. He was ashamed that his daughter should have borne the sons to him. Thereupon the sons were taken from him into the outer parts of his land and his kindred, for it was necessary for Conall that he should part with these sons on account of his queen, Aife. For great was the strife between Aife and Creidne. Then Creidne went on the warpath to despoil her father and her step-mother on account of her sons being outside their proper kindred. She had three bands of nine men with her on the warpath. She used to wear the hair of her back plaited. She would fight equally on sea and on land. Hence she was called Creidne that was a *fénid*.<sup>3</sup> She had been seven years in exile, both in Ireland and Alba, when she made peace with her father. This Conall said to his daughter, through prophecy and augury: 'There will be destruction on the men of Ulster,' said Conall, 'and they will be driven from their land. And thy three sons, O Creidne, shall possess to the day of Doom the lands into which they have gone, and they will not be moved (thence), and they shall have wealth and plenty of success in war.'

<sup>1</sup> Dogní iartain síd fria hathair. Et asbert saide fria tré fástini .i. in tír i rucait do meice bid acut 7 bid rit chlaind co bráth 7 issued ón rofrad L.

<sup>2</sup> Conaille for older Conail-ne, like Luig-ne, Lúraig-ne, a tribe-name formed from a proper name, with the suffix -ne = Gaul. -inius. See C. Marstrander, CZ. vii., p. 380.

<sup>3</sup> *ba fénid* is not, as might be supposed, miswritten for *banfénid*. Compare the name *Fiachu ba aiccid*: 'F. that was a tenant,' and its explanation in Rawl. B. 502, p. 124a35 = LL. 315b. This *ba* in nicknames appears as 'qui fuit' in *Donnchad qui fuit Mael na mbó*, Rawl. B. 502, p. 117a; *Finguine qui fuit Stannub*, ib. p. 123d, &c.



The various *fiana* took their names from their leaders,<sup>1</sup> so that we read of the *fian maicc Maicc Cais* (Arm. fo. 18), *fiana Maic Con* (Corm. s. v. mugéme), *fianna Luigne húi Dedaid* (Rawl. B. 502, p. 149a43 = BB. p. 173b46), *fianna Foilíng* (ib. 88b32), *fiann Aeda Duib* (infra, p. 36, 23), *fianna Fothaid Canainne* (infra, p. 4, 3), *fianna Ailella Flainn Bic* (ib. p. 6, 12), &c.

Other leaders of *fiana* famous in history or romance were Máelciaráin mac Rónáin, 'royal champion of the east of Ireland, leader of a *fian* for spoiling the Norse' (*riǵnia airthir Érenn, féinid fogla Gall*), mentioned in the Annals of Ulster, A.D. 869; Asal, son of Conn Cétchathach (Laws I., p. 70, 10); Foibne<sup>2</sup> fénnid, Dinds. of Benn Foibni; fénnid Fliuchna, CZ III., 41, 43; Fóelán fénnid, Trip. 130, 14; in fénnid Find mac Cúanáin, LL. 204b58.

The first authentic *riǵfénnid* of whom we read in Irish history was Máelumai mac Báitáin, surnamed Garg 'the Fierce,' or the hero (*heros*, Rawl. B. 502, p. 140a10). He was the son of Báitán († 572) mac Muirchertaig († 543) m. Eogain m. Néill Nóigíallaig, and thus belonged to the royal race of Ailech. His death is mentioned in the annals under the year 610. He is expressly called *in riǵféinnid* in Rawl. 502, p. 140a38, and as such he led a *fian* to Britain to assist King Aedán mac Gabráin in his warfare against the Angles. He took part in the battle of Degsastán (A.D. 603) and is said to have slain Eanfrid, brother of Ethelfrid, with his own hand.<sup>3</sup> Perhaps this expedition was the subject of the lost tale called *Echtra Máilumai maic Báitáin*.<sup>4</sup>

But Maeluma was not the only Irishman who led a *fian* to the support of his kinsmen in Britain. Another tale, also unfortunately lost, dealt with a similar expedition. It is entitled *Shruagad Fiachnai maic Báitáin co Dún nGúaire i Saxanaib*,<sup>5</sup> 'The Hosting of

<sup>1</sup> In Rawl. B. 502, p. 136a55, and LL. 24a, Catháir Már is said to have been slain by the *fian Lúaigni i mBregaib* (= *i Temraig*, LL. 24a10). But that *fian* is here to be taken in the wider sense of 'a host' is shown by the same event being thus expressed in a poem in LL. 132a20: *co rombí læchrad Lúagne*.

<sup>2</sup> As to the name, cf. Conall Gulbain Guirt nō Foibni, Rawl. B. 502, p. 139b50.

<sup>3</sup> *Cath Saxonum la hAedán, ubi cecidit Eanfraith frater Etalfraich la Maeluma mac Baedán, in quo uictus erat*, Tigernach's Annals (Rev. Celt. xvii., p. 163).

<sup>4</sup> See D'Arbois de Jubainville, Catalogue, p. 119. <sup>5</sup> *ib.*, p. 210.

Fiachna son of Báitán to Dún Gúairi in the land of the Saxons.' The hero of this tale was a son of king Báitán of Ulster who, according to the Annals of Ulster, died either in 581 or 587. He had extended his rule to Britain, and Aedán mac Gabráin had to pay him homage, if we may credit a poem in Rawl. B. 502, p. 156b89:—

*Muiredach Muinderg, miad mas, ocus Cairell crúadamnas,  
ba rī Bāetān cosin blaid for hĒrind is for Albain.  
Gíallastar do Bāetān bān arddrī na hAlban Aedān  
ic Ross na Rīg, rād nglan nglē, i n-airthiurtūaisciurt S[h]emne.*

‘Muiredach Redneck—stately dignity—and Cairell harsh and fierce, Baetan was king with fame over Ireland and Alba.

‘Aedan, the high-king of Alba, did homage to noble Baetan at Rosnaree—a pure brilliant saying—in the north-east of Semne.’<sup>1</sup>

*Dún Gúairi* is the Irish form of the O. Welsh *Din Guayroi*<sup>2</sup> (Nennius, ed. Mommsen, p. 205), said to be the modern Bam-borough. In the Annals of Ulster (622) it is called *Ráth Gúali*. Its destruction took place in 632. The war-band of this Fiachna is expressly called *fian mac Bāetāin* in a poem quoted by Tigernach (Rev. Celt. xviii., p. 159); and in the same way I have no doubt that the bands of *Scotti* who made common cause with the Picts in the third and fourth centuries in harassing Roman Britain were also called *fiana*.

It is natural that the various *fiana* and their chiefs, from their roving life, their adventures and exploits, should early have become the subject of story-telling. Many such stories have doubtlessly been lost, just as nothing is known to us of most of the famous leaders of *fiana* mentioned above.

It is often tacitly assumed by modern writers that the term *fiana* wherever it occurs in Irish literature refers to the war-band headed by Finn úa Báiscni, or mac Cumail, as he came to be called later, which, it is true, has in the development of Irish legend ousted all recollection of other *fiana*. Again, by some writers the ordinary meaning of the word has so far been forgotten that they

<sup>1</sup> Island Magee.

<sup>2</sup> guayrdi ms.

actually speak of the *fiana* as a 'race.'<sup>1</sup> But even so late as the tenth century Finn and his *fiana* were only one among several well-known similar bands. Thus the poet Flann mac Máilmáedóc, erenagh of Glenn Uisen, who died in 977, in a poem<sup>2</sup> preserved in Rawlinson B. 502, p. 88 *a*, enumerates three famous *fiana* of Leinster:—

Fianna Find, fáth cen timme,      hūi Báisene brecctais rinne,  
fianna Foilnge,<sup>3</sup> forom nglé,      fianna Fothaid Canainne.

Many of those who have written on the origin and development of the Ossianic cycle have based their investigations almost exclusively upon the tradition of the twelfth and following centuries, quite forgetting or ignoring the fact that this later phase is preceded by centuries of gradual growth from small and obscure beginnings, in which Finn and his *fiana* do not play the part assigned to them by the later and modern legend. The figure of Finn, who in popular imagination early superseded Cúchulinn and all the heroes of the Red Branch, has attracted to itself, from century to century, folklore of the most varied character. The whole history of Ireland has left its deposits in the formation of the new cycle of which he became the centre, while at the same time it absorbed much of the legendary lore of the older cycles. When Finn is once fully established in popular favour, all Ireland claims him as her own; pedigrees are invented for him that bring him into relation with almost all the provinces, with the most famous royal dynasties, and with Tara, until at last he becomes a national hero, and his *fiana* the *fiana Éirenn*. To attempt from late accounts to trace racial distinctions or mythical influences in this heterogeneous mass of legends seems to me a futile endeavour, only apt to make confusion worse confounded. To deal with

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<sup>1</sup> 'These early *fiana*, the race to which Cumhall and Fionn belonged,' J. MacNeill, *Duanaire Finn*, p. xxxii.

<sup>2</sup> This poem seems to have been composed in the life-time of Donnchad mac Flainn, King of Ireland († 944), who is mentioned in the last stanza as *Donnchad Temra*.

<sup>3</sup> Who Foilnge was I do not know. So far I have never met his name elsewhere.

this bewildering mass of undigested material we need a guiding principle. Perhaps in the present state of our knowledge nothing will help us so much as an attempt to state what material has actually come down to us, where it is to be found, and, if possible, to date it.

It has often occurred to me that the publication of the facsimiles by the Royal Irish Academy, greatly as it has advanced Irish research in many directions, may also be said to have retarded its progress in some respects. For the idea seems to have taken root among many students of Irish that in these volumes, and in them alone, the oldest specimens of Irish literature are to be found. The remarks made by the late Professor Atkinson in the introduction to the facsimile of the Yellow Book of Lecan on the limitations and the paucity of existing Irish literature, may also be responsible for the wrong notion that there is little new material to be found outside these great tomes.

It is the object of this volume to draw attention to the existence of the oldest accounts of Finn, and to the gradual growth of the cycle connected with him. For this purpose I have collected a few specimens of hitherto unpublished texts, which I shall now supplement by a list of all accessible tales, poems, and references bearing upon our cycle known to me. These I shall arrange as nearly as I can in chronological order, though, in the absence of any investigations into the history of later Old-Irish and Middle-Irish, I shall no doubt often assign either too early or too late a date to single items.

I will put first, though somewhat doubtfully, a reference to Finn which tradition assigns to the

#### SEVENTH CENTURY.

I. This occurs in the fragment of an old alliterative poem ascribed to the well-known poet Senchán Torpéist, preserved in a genealogical tract<sup>1</sup> in Rawl. B. 502 and LL. It is quoted in

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<sup>1</sup> When these genealogies were compiled it is difficult to say. In a foot-note in LL. p. 336, they are said to have been collected by [Co]lmán mac Dúach meic ríge Connacht, ollam 7 fáid 7 suí senchassa Gáedel 7 suí ecnai. But I do not know when he lived.

corroboration of Finn's pedigree. The composition from which it is taken is called *Cocangab Már*<sup>1</sup> or the 'Great Compilation or Compendium.'

(Rawl. p. 118a 47 = LL. p. 311c.)

Nūada Necht tra in cethramad mac Sētnai Sithbaice, is ūad atā bunad Lagen 7 ba rī Temro se. Is leis docer Etarscēla Mór mac hIeir rī hĒrenn in Ailind .i. ar Lugdaig Reo nderg dogēne Nūadu in gnīm sin. Is iarum rogab Lugaid rīgi nĒrenn, 7 is hūa dond Nūadait Necht in Find hūa Bāiscne 7 Cāilte, amail rodemnig Senchān Torpēist isin chocangaib mair dicens:—

[Find mac Camaill (sic) maic Trēnmōir maic Suailt maic Eltaim maic Bāiscne maic Nūadat Necht maic Sētnai Sithbaice.]<sup>2</sup>

Find Taulcha tūath cuire Cāilte crothsait cres mbodbæ bārcaib dī thonnaib trī hūi Bāiseni (.i. Find 7 Oisīn mac Find 7 Cāilte, L.) bādach cuitechta condarferga (condaferta, L.) filset. trī hūi Nūadat Necht.

'From Nuadu Necht, one of the four sons of Sétina Sithbaice, is the origin of the men of Leinster, and he was King of Tara. By him at Alenn (Knockawlin) fell Etarscēla the Great, son of Iar,<sup>3</sup> King of Ireland, a deed which Nuadu performed on behalf of Lugaid of the Red Stripes. So Lugaid seized the kingship of Ireland. And the famous Find ua Baiscne and Cailte were grandsons of this Nūadu Necht, as Senchān Torpēist has declared in the 'Great Compilation,' *dicens*: 'Find, Tulcha,<sup>4</sup> a tribe of hosts, (and) Cailte shook the warlike . . . with barks from waves. Three descendants of Baiscne (viz., Find, and Oisín son of Find,

<sup>1</sup> Corruptly *coigenach mār*, LL. 378b50. The word *cocangab* f. is a compound of *com-* and *congab*, as to which see my Contributions s. v. It occurs again in Rawl. 502, p. 159a20, where, after enumerating the twelve sons of Flann Feorna and the clans descended from them, the writer says: *is ī sin cocangab dā treb dēc clainne Flainn Feorna* 'that is the compilation of the twelve tribes of the descendants of Flann Feorna.'

<sup>2</sup> This, the Leinster pedigree of Find, is out of place here.

<sup>3</sup> This name is a disyllable (e.g. *mac hūi*—leg. *mocu*—Iēir Etarscēl, Rawl. B. 502, p. 83a30), and may well represent the Ogam *ISARI* (Macalister, II., p. 113).

<sup>4</sup> As to him, see LL., p. 379a46, and *Maegnímartha Find*, § 4.

and Cailte),<sup>1</sup> a victorious company . . . . . three grandsons of Nuadu Necht.'

If this 'rhetoric' is correctly quoted and rightly ascribed to Senchán, it would show that as early as the seventh century Leinster claimed Find úa Báiscne as a scion of its royal race, which was rendered possible only by a confusion of Find with Find fili mac Rossa Rúaid, great-grandson of Núadu Necht.<sup>2</sup> But *tri húi Nūadat Necht* is without doubt a later addition. It comes oddly after *tri húi Báiscne*, and seems altogether out of place. Nuadu Necht was not fathered upon Baiscne until much later. See below, XXXVII.

#### EIGHTH CENTURY.

The following texts belong, I think, either to the late eighth or early ninth century:—

II. 'The Quarrel between Finn and Oisín' (*Oisène*),<sup>3</sup> printed and translated below, pp. 24 ff. Finn is here called *úa Báiscne*.

III. 'Finn and the Man in the Tree,' printed and translated in *Revue Celtique*, vol. xxv., pp. 344 ff. The following words and forms will show its great antiquity: *mocu*<sup>4</sup> *Birgge* 1, *mocu*<sup>4</sup> *Daigre* 2, 4; *fortngaib* 1; *fritninnle* 1; *doinsort* 1; *a donicas* 1, 4 (sic leg.); *foopairt* 1; *fortnosmen* 1; *canmae* 1; *atacobor ide* 2 (sic leg.); *focairdd* 2; *atagega do mndi dó* (sic leg.) 'he chose her

<sup>1</sup> This gloss, which is wanting in Rawl., is of course a later addition. Not recognizing that Tulcha is a proper name, the glossator makes up the requisite number by introducing Oisín.

<sup>2</sup> On the various pedigrees of Find, see a letter of mine to the Academy, 1 Feb., 1885, which needs, however, correction in several details.

<sup>3</sup> Zimmer (*Zeitschr. f. d. Alterthum* 35, p. 253) has endeavoured to bring the name *Ossín* from Norse *Ásvin*. But it is of undoubted Irish origin. Names in which *oss*, 'deer,' is the first element abound. Thus we find *Os-bran* (AU. 751), *Os-chú*, *Os-fer* (BB. 146c), *Os-gen*. *Ossín*, like *Ossíne*, *Osséne*, *Ossán* (AU. 687, Arm. 1661) is a pet form of any name beginning with *Oss-*. The various diminutive suffixes, *-ín*, *-íne*, &c., are used indifferently of the same person, just as in German a girl may be called *Gretchen* or *Gretel* or *Gretelein*. Zimmer (l. c. p. 254) looks upon *Osbran* as an Irish adaptation of Old English *Osbrand*. But in genuine borrowings from Old English the long *ō* is kept in Irish, as e.g. in *Ósall*, LU. 93, 26, from O. E. *Ósweald*.

<sup>4</sup> The ms. has *mac húi*.

for his wife' 2; *céin fonnuitheá* 2; *fomchialta* 2; *cotsáid* 2; *os é* 3; *do-icsed* 3; *nínathgéntar* 3; *friscomarca*[i]r 3; *fortnosna* 4. Finn is called *úa Báisni*.

IV. 'Reicne Fothaid Canainne,' printed and translated below, pp. 10 ff. Here, in § 38, Find is mentioned, and the gift of discovering hidden treasures, 'after drinking wine'—*iar n-ól fina*—is ascribed to him.

## NINTH CENTURY.

V. 'How Finn obtained knowledge, and the Death of the Fairy Cúldub,' printed and translated in *Revue Celtique*, vol. xiv, pp. 245 ff. There is a good and complete version of this tale in YBL. 212b. Old-Irish forms: *sóithi*, l. 6; *fanácaib*, l. 9; *cranna* l. 17; *arasiuir* (?) ll. 5, 9.

VI. 'Bruiden Átha,' printed and translated *ibidem*, pp. 242 ff. There is another copy in YBL. 212a. Notice the Old-Irish forms *condatuc*, l. 4; *condaruc*, l. 10; *domrecma*, l. 42; *tormenar*, l. 43; *atoncomnaic*, l. 45; *lie*, YBL. 212a49; *focicertsa*, leg. *focicherr*, *ib.* l. 48.

VII. 'Find and the jester Lomnae,' a tale preserved in Cormac's Glossary, s. v. *Orc tréith*. I print it here from YBL. 277a.

Orc nomen do bradān, unde dixit cend Lomnae drūith iarna bēimeim de: 'Orc brec bronnfind brūchtas do magar fo muirib nī labar nī tōe tūathe torc nad ric roimsi rorannais raind nad cert Corpri.' Is de *didiu* bue indnī sin. Find ūa Báisni, is dó ropad drūth Lomna midlag. Luid *didiu* laithe n-and Find for cūairt selga. Dorūaraid Lomnae i bful. Būi bean do Luignib la Find arón ém cach roilbe 7 cach rofid nognāthaiged Finn cona fēin nobith ben aurdalta ar a chind in cach thīr ba nessam dō beus. Bātir banbrugaid sōn 7 batar maithi do imfulung na fian, ar nolethad a n-anae tar na tīrib conā laimed nech ole friu. Teccomnacuir *didiu* Find fecht n-and i Tethbai cona fēin 7 luidh for cūairt selgae 7 dorrūaraid Lomnae i fuss. A mbūi side oc imt[h]echt ammuigh eo farnic Corpri feinnid i lligi la mnāi Find i taidhe. Roguid *didiu* an ben do Lomnae a dīchlīdh 7 ba saoth lais-som brath Find. Tic Find iarom, benaid *didiu* Lomnae

ogum i fleisc cetharc[h]uir. Is ed búi i suidiu : Cūaille feda i feilm arguit, ath[aba] i fothracht fer mnā drūithe. druthlach la Fēne foirecthi is fraoch for hualann l[u]imm Luigne.

Rofitir didiu Find a scēl 7 ba dognasach don mnāi. Rofitir didiu in ben ba ō Lomnae rofes. Docōass iarom ō suide co Corpri co tudchaid side co romarb an drūth 7 co tall a c[h]enn de co mbert lais. Tic Find do ūarboith dēud lāi co farnic in colann cen c[h]end. ‘Colund sund cin c[h]end!’ ol Find. ‘Findtae dūn,’ ol in fian, ‘cōich in choland.’ Dobert iarom Find a orduin ina beolau 7 dochain tria teim laodæ, co n-epert: ‘Nicon ruba dōine, nicon arlaig, nico topaig nais, nīcu derg raigi, nicon ruba torc, nicon fornae, nicon torgrae, nīcu rarbarrt a lighe Lomnæ. Colann Lomnæ so,’ ol Find, ‘7 ronucsat nāmait a c[h]end de.’

Ticsat dona conuib 7 doslēicet<sup>1</sup> for slicht na n-ōg 7 fosfūair i fāstigh oc fuine ēise for indiūin 7 búi cend Lomnæ for bir ocon teinid. In cētlucht didiu rolāad don indiūin ranntæ Corpri dia trib nōnbaruib 7 nī thardad dantmīr i mbeolu in chind olsoduin.<sup>2</sup> Ba geis la Find. Is andsin iarom asbert a cend friu: ‘Oire bree broindfind brūchtas di magar fo muirib’ .i. bradān di magar, is ed a domnae. In lucht tanaise dorala don teinid nō don indiūin randais Corpri iterum priori modo, co clos nī dano in cend: ‘Rorandais raīnd fond n-aile n-athraīnd raīnd athbaig iar muig medba mos ba toich mo mīr metal bit fuaitne fianna lib Luigne.’ ‘Cuirid amach a cend, sech is mifocal dūn!’ ol Corpri. Co clos nī, a cend do muigh: ‘Romechtar cleith curi rith rurtech aga catha cetamba mescbaid ba cummæ lib mo agea ba co ndimdæ bid mo ag tein doalassfaid Luigne la Find.’

La sin dodechaid Find cucu conidromarb.

VIII. An anecdote about Find ūa Bāisni as a member of Lugaid Mac Con’s *fian*, told in Cormac’s Glossary s. v. *rincne*. I print it here from YBL. 280a.

Rincne quasi quinque. Unde dicitur: Ferches mac Mosecis dixit intan bōi Find ūa Bāisni oc āirim each cōicir arnūair do

<sup>1</sup> dosleicit MS.

<sup>2</sup> Cf. with this the similar situation in *Aided Finn*, CZ. I., p. 465, evidently modelled upon the older story.



sluag Luigdech *maic* Macniadh do chuinchidh ind fēnnedo .i. Ferquis. Adacht Ferchess trēn fo a chnāmæ sech Find 7 dolléici in slig for Lugaid conidromarb 7 asbert occa rinene quasi carincne rus rīg .i. ar ba heth atbeired Find beus ótrimed each cōicer a ūair. Rincni quasi quinque.

The same incident is told in the story about Ailill Aulom, Mac Con, and Find, printed and translated *infra*, pp. 28 ff. See p. 38. Zimmer (Keltische Beiträge III., Zeitschr. f. d. Alterthum, vol. 35, p. 115) considers this rightly as a later insertion.<sup>1</sup> Notice the form *Usine* for the usual *Ossine* (p. 36, l. 24). Cálte is called *cdinchass*, not *cosluath* as usually. The story ends with the slaying of Ferchess at the hands of Find.

IX. A poem in LL. 163*b*, ascribed to Maelmuru Othna († 887), on the dindsenchas of Áth Liac Find. Its language points to the ninth century. Here for the first time Finn is called—not mac Cumaill, but—*mac Umaill*. That this is not a clerical mistake is proved by the alliteration (*mac Umaill atlmóir*), and further by the careful scribe of Rawlinson B. 502 twice writing *mac Humaill* (p. 128*b*9). Besides, in a poem printed in Gwynn's Metrical Dindsenchas (II., p. 78), alliteration demands that we should read *mac Umaill* instead of *mac Cumaill* (*fian meic Umaill enechndír*). Ossín is here called Gúaire Goll ('Blind Guaire'), as in 'Finn and the Phantoms' (Rev. Celt. VIII., pp. 289, 300).

X. A poem in YBL. 125*a*, ascribed to Flannacán mac Cellaig, King of Bregia († 896), in which the deaths of famous heroes are enumerated according to the days of the week on which they took place, mentions those of Find and Crimall<sup>2</sup> as having occurred on a Wednesday (p. 125*b*11 and 13). Here for the first time the name alone without the patronymic suffices to indicate the famous warrior.

XI. The story printed and translated in my edition of the Voyage of Bran, vol. I., p. 45, according to which Mongán and

<sup>1</sup> To the texts quoted by him, in which there is no mention of Finn in connexion with Lugaid mac Con, or the death of Ferchess mac Commáin, we may add a poem in LL. 146*a*, beginning *Apair ri sil n'Eogain Máir*.

<sup>2</sup> Evidently Crimall mac Trénmóir, Finn's paternal uncle. See Macgn. F., §§ 16 and 17. The story of his death seems lost.

Finn mac Cumail (sic!) are said to have been the same person. Cálte is introduced as the slayer of Fothad Airgthech at Ollarba, of which the older tradition knows nothing. He is called *dalta Find*. He and Finn had come from Alba to Ollarba.

## TENTH CENTURY.

XII. An anecdote about Finn and the boar of Druimm Leithe in the Triads of Ireland, § 236. Here again Finn is named without his patronymic. He appears in the character of a hunter.

XIII. In a poem on the cemetery at Brug on the Boyne, preserved in LU. 51*b*, and ascribed to Cináed úa Hartacáin, the death of Finn at the hands of the Lúaigne is thus referred to:—

Hi Fertai na Fáilend fand,      is and romáided in glond,  
mór in gnim, núalle do rind,      ēcht Find for<sup>1</sup> féin Lúagni lond.

The same author mentions the death of Finn by the fian Lúagne at Ath Brea on the Boyne, in his poem beginning *Fiana bátar i nEmain*. See Stokes's edition in Rev. Celt. xxiii., p. 310. It is perhaps worthy of note that Mongán and Finn are here coupled together in the same quatrain. It should also be stated that none of the other 'Fenian' heroes, neither Cálte, nor Ossín, nor Oscar, is mentioned among the seventy odd heroes enumerated by Cinaed; and that the quatrain beginning *Robíth Finn*, which says that Finn's head was cut off by Aiclech mac Duibrenn, is a later addition, only found in LL. The gloss in Egerton 1782 (l.c. p. 328) mentions two different versions of the death of Finn. In the course of time there came to be at least three.

XIV. Two poems on the dindsénchas of Almu (the Hill of Allen), printed and translated by Edward Gwynn, *The Metrical Dindshenchas*, vol. II., pp. 72 ff. In the first Finn is surnamed *mac Cumail*; in the second, *mac Umail*. In the first Almu is the wife of Núadu mac Aiched; in the second, of Iuchna.

XV. A poem on the dindsénchas of Fornoct, placed in the mouth of Finn (*Find. cc.*), LL. 193*a*33. See below, xxxix.

XVI. An anonymous poem on the dindsénchas of Ráith

<sup>1</sup> Read *la*.

Chnámrossa (LL. 195a). See below, xxxix. Here Find is called *mac Cumail* (l. 45) and *faith na fer* (l. 47).

XVII. A poem on the dindsenchas of Tipra Sengarmna 7 a haided cona cethrur 7 cumrech Ossíne (LL. 197a53) ascribed in Dinds. § 52 to Fergus Fínbél, who here appears for the first time as the poet of the 'Fenians.' Find is here called *rí fían* (p. 197b50). Slechtaire, the son of Sengarman, is referred to in Rawl. B. 502, p. 121a31, as *Slechtaire qui cecidit la Find*.

XVIII. 'Finn and Gráinne,' printed and translated in CZ. vol. I., p. 458. Finn is surnamed *úa Báisni*. Grainne, who is being wooed by Finn, whom she hates, demands as her bridal gift that a couple of every wild animal should be brought to the rampart of Tara. Cálte coslúath performs this feat. The pedigree of Cálte is given thus: *mac Oisgein nó Conscein m. na Cerda di Muscraigi Dotrut .i. mac sidi ingine Cumail*. 'Then, in an unlucky hour, Grainne was given to Finn; for they never lived in peace until they separated.' The piece perhaps belongs to the ninth century.

XIX. The prose version of 'Finn and the Phantoms,' edited and translated by L. C. Stern in *Rev. Celt.*, vol. XIII., pp. 5 ff. Perhaps the text is as old as the ninth century. The beginning is wanting. Cálte and Oisín are mentioned, but not Oscar.

XX. In an anonymous poem on the exploits of Leinster against Leth Cuinn, preserved in LL. 48b, some of Finn's and Cálte's deeds are mentioned as follows:—

la Cálte coslúath cairpdech	docer Fothad Findairgdech.
Aed mac Fidaig <sup>1</sup> di láim Fínd	di sleig Fíaclaig meic Conchind,
ar in grád—ní chél ane—	dorat d'ingin Breg Éile.
Din tsleig cétna romarb Fínd	Cúldub mac Fídga forfind,
din gæ sin romarbtha thall	Deicell find aithech Érand.

These are incidents told more fully in *Macgnimmartha Find*. See below, LXIII.

XXI. A poem on winter, ascribed to Finn, quoted in the commentary on the *Amra Coluim Chille* (*Rev. Celt.* xx., p. 258), and another on summer, embodied in *Macgnimmartha Find*.

<sup>1</sup> The grave of Aed mac Fidaig is mentioned in Broccán Cráibdech's (tenth century) poem on the burial-places of famous heroes, LL. 43b28.

XXII. A poem, printed and translated *infra*, pp. 42 ff., which I would ascribe to Erard mac Coisse († 990), as it resembles his poem addressed to Derb-áil (CZ. vi., p. 269) both in language, style, and treatment of a similar subject. In it he consoles Mór, daughter of Donnchad, on the loss of a pet goose. A lady of this name was queen of Ireland, i.e. evidently wife of Maelsechlainn, and died, according to the Four Masters, in 985. Her father seems to have been Donnchad mac Cellaig, King of Ossory († 976). Among the departed heroes mentioned by the poet are Mongán, Fothad Canann, and the ‘*rígféinnid*, whose name was Finn, leader of the *fian*.’

In the tenth-century list of tales, printed by D’Arbois de Jubainville (Catalogue, pp. 260 ff.),<sup>1</sup> the following titles of tales referring to Finn are found:—

XXIII. Tochmarc Ailbe ingine Cormac hui Chuind la Find húa mBáiscene. Still unpublished (H. 3. 17, pp. 827–831).

XXIV. Aithed Gráinne ingine Corbmaic la Diarmait húa nDuibni.<sup>2</sup> Two quatrains quoted in the commentary on the Amra Coluim Chille,<sup>3</sup> one spoken by Gráinne, the other by Diarmait, evidently come out of this tale well known in its modern form as *Tóruigheacht Dhiarmada agus Gráinne*.

In another list of tales in LL. p. 189c, we find:

XXV. Úath Beinne Étair. This tale is preserved in three copies, one in 28 N 10 (vellum), p. 13, another in C. III. 2, fo. 10a, and a third in Harl. 5280, fo. 35a. From the latter ms. I published and translated it in Rev. Celt. xi, p. 125 ff.<sup>4</sup>

XXVI. Úath Derce Ferna, no doubt identical with Echtra Fínd i nDerc Ferna (ib.). This tale is lost.

A few other tales in these lists, the mere titles of which do not

<sup>1</sup> See also Anecdota, vol. II., pp. 43 ff.

<sup>2</sup> In Rawl. B. 502, p. 121a32, Diarmait is stated to have been the son of Dub mac Duibni and Cochrann, daughter of Cuirrech (Lif) mac Catháir Máir. This agrees with a verse in LL. p. 164a marg. sup. :—

mátha[i]r Diarmata ón dáil ingen Churrig meic Chatháir.

<sup>3</sup> See Stokes’s edition, Rev. Celt. xx, pp. 154 and 264. Cf. Rev. Celt. xi, p. 126.

<sup>4</sup> Cf. the corrections printed in ‘Four Songs,’ p. 16.

convey sufficient information, may have belonged to our cycle. But, contrasted with the large number of tales quoted from the heroic and mythological cycles, the Find legend is but sparsely represented.

XXVII. The fragment of the 'Death of Finn,' printed and translated in CZ. I., p. 464, according to which he lost his life in attempting as an old man to leap the Boyne at a place called *Léimm Find*. 'Fishermen of the Boyne found him. They were four, viz., the three sons of Urgriu and Aiclech, the son of Dub Drenn. The latter cut off his head, for which he was slain by the sons of Urgriu.' This is also the purport of a quatrain preserved in LL. 164 marg. sup. :—

Rodíchned Find, ba fer tend,      oaoclæch (sic) mac Duib Drend,  
is robenad de a chend      ð maccaib ānaib Urgrend.

#### ELEVENTH CENTURY.

XXVIII. A poem by Cúán úa Lothcháin († 1024) on the dind-senchas of Carn Furbaidi and Slíab Uillenn (LL. 199a35), in which Uillend Fæburderg mac Find húi Báiscni is mentioned as having given his name to the latter place.

XXIX. In the treatise on Irish Metrics,<sup>1</sup> edited by Thurneysen (Ir. T. III., p. 66), Find húa Báiscne is mentioned as one of twelve famous poets.

XXX. 'Fotha Catha Cnucha,' only preserved in one copy in LU., p. 41, printed and translated by W. H. Hennessy in Rev. Celt. vol. II., pp. 86 ff., and again edited by Windisch in his Irish Grammar, p. 121. It contains quotations from the first poem on Almu in the Metrical Dindshenchas. See above, XIV.

XXXI. 'Finn and the Phantoms,' a poem placed in the mouth of Ossín, called Gúaire Goll in his old age, edited and translated by Wh. Stokes in Rev. Celt. VII., pp. 289 ff. Finn is here named *mac Cumail Almaine* (l. 120), and addressed as *a ardrí* (l. 41), *a flaith na fian* (l. 44).

<sup>1</sup> Though evidently based upon older material, this treatise cannot have been composed before the end of the tenth or the beginning of the eleventh century, as on p. 71 it quotes a poem in praise of Maelsechlainn mac Domnaill († 1022).

XXXII. The birth of Ossin, two quatrains on the upper margin of LL. 164 :

Máthair Dīarmata ón dáil ingen Churrig meic Chatháir,  
 is Blāi Derg din Banbai braiss máthair Ossíne amnaiss.  
 Ticed [Blāi] i rricht eilte hi comdáil na dġbergge,  
 co ndernad Ossíne de ri Blāi nDeirgg i rricht eilte.

XXXIII. In the notes on Félire Óengusso (1. edition, p. clxx, 11), Finn mac Cumail is introduced prophesying at a feast given by Mael mac Iachtadon meic Mornai at Cúil Muilt,<sup>1</sup> of the coming of Findchú (or Mochúa Find), in verses beginning—

Ticfa sund oilithrech.

XXXIV. In the Irish Ordeals (Ir. Texte III., p. 199) Finn úa Báisni is mentioned as chief among the 150 *riǵféindid* appointed by Cormac mac Airt.

XXXV. In Gilla Coemain's poem, beginning *Annálad anall uile*, composed in 1072 (ed. Stokes, Trip. Life, pp. 530 ff.), the death of Finn is mentioned as follows:—

Secht mbliadna cōicat cen chrád ó chath Mucrima na mmál  
 co torchair Find leo cīar fell do rennaib trí mac Urgrenn.  
 Cōic bliadna cethorchat cáin iar marbad Find a hAlmain  
 co maidm Duib Chommair calma lasna Collaib<sup>2</sup> cathchalma.

XXXVI. Under the year 283 the Annals of Tigernach († 1088) mention the death of Find húa Báisni at the hands of Aichlech (sic) mac Duib Drenn and of the sons of Uirgriu of the Luaigne of Tara, at Áth Brea on the Boyne. See Stokes's edition, Rev. Celt., vol. xvii., p. 21. This is the only mention of Finn in the Annals.

#### TWELFTH CENTURY.

XXXVII. Tesmolta Cormaic ui Chuinn ocus Aided Finn meic Chumail, edited in the appendix to Cath Finntrágha, pp. 72 ff., and in Silva Gadelica I., pp. 89 ff.; translated ib. II., pp. 96 ff. Here Finn mac Cumail figures as *táisech teglaig 7 amus*

<sup>1</sup> In Fermoy, later called Brí Gobann.

<sup>2</sup> Stokes prints Collu, but rhyme with *Chommair* is intended.

7 *gilla con la Cormac*. He lives on the Hill of Allen; Smirgat,<sup>1</sup> daughter of Fothad Cananne, is his wife. He falls at Brea on the Boyne, in battle with the Luagne Temrach, the three sons of Urgriu and Aiclech mac Duib Drenn, who cut off his head. 'This, then, according to archæological verity, and as experts relate it, is Finn's death; but his origin they declare variously. Some of them say that he was of the Corco Oche of the Ui Fidgeinte; others, again, assert (and this is the truth of the matter) that he was of the Ui Thairrsig of Offaly, who were Aithechthuatha (rent-paying tribes), as Maelmura has said in the chronicle.<sup>2</sup> They of Leinster, however, state that Finn was great-grandson to Nuadu Necht, and that his pedigree is this: Finn, son of Cumall, son of Sualtach (son of Eltam), son of Baisene, son of Nuadu Necht.'<sup>3</sup>

XXXVIII. The *Bóroma* (Rev. Celt., vol. xiii, pp. 36 ff.) introduces Find mac Cumail *rigféid Érenn* and his *fian*, who are asked by Bresal Bélach, king of Leinster († 436 AU.), to assist him against Cairpre Lifechar! Finn converses with Moling († 697), so that well-known historical personages who lived centuries apart are brought together. Two poems (LL. p. 297*b* and p. 298*b*) are attributed to Finn.

XXXIX. In the prose *Dindsenchas* the following four stories deal with Finn and his warriors. (1) The Death of Uinche Ochurbél at the hands of Finn, Oisíne and Cálte (*Fornocht* § 27); (2) Móer sends love-charms to Finn (*Ráith Cnámrossa* § 31); (3) The Death of Finn's fostermother Mongfind, Oisín's captivity at the hands of Slechtaire and his deliverance by Finn (*Tipra Sengarman*, § 52); (4) The story of a stone with a chain of gold given to Finn mac Cumail by the fairy Sideng (*Áth Liac Find*, § 139). Cf. Mael-muru's poem above ix. In § 88 (*Carn Furbaidi*) Find húa Báisene is said to have been the father of Uillenn Fáeborderg. Cf. Cúán úa Lothcháin's poem above, xxviii.

<sup>1</sup> In LL. p. 139*a* she is called *Smirnat*.

<sup>2</sup> i.e. in his poem (called *crónic*) beginning *Canam bunadus na nGáedel*, LL. 135*a*21. The stanza here quoted is corrupt in all copies. See Todd, *Irish Nennius*, p. 268.

<sup>3</sup> O'Grady's translation slightly altered in details.

XL. A poem in LL. 207*b* on a wonderful hound brought from Irúraith, published and translated by L. C. Stern in the Festschrift für Wh. Stokes, pp. 7 ff. Cf. CZ. m., p. 493.

XLI. An anonymous poem on the dindsenchas of Snám Dá Én in LL. 203*a*27 (death of Aed mac Rónáin).

XLII. A poem attributed to Finn (F. cc.) in LL. 192*b* on the dindsenchas of Róiriu i nHúib Failge.

XLIII. Macgnímartha Finn, edited in Rev. Celt., vol. v., pp. 197–204, translated in Ériu, vol. i., pp. 180–190.

XLIV. A poem ascribed to Oisín, published and translated in Rev. Celt. vi., p. 186, in which the son of Finn is introduced as an old man converted to Christianity complaining of the loss of his strength and remembering the glorious days of old. I would now translate the first three verses as follows—the last is still obscure to me:—

‘These arms have been withered, my deeds have been quelled—the tide has come, it has reached the shore and has drowned my strength.

‘I give thanks to the Creator: I have found<sup>1</sup> solace with great joy. Long is my day in a wretched life—there was a time when it was delightful with me.

‘I was the beauty of the assembly, I found<sup>1</sup> stealthy women of giving—I am<sup>2</sup> not loath to leave this world—gone is my sportive course.’

XLV. The episode in Gilla in Chomded’s poem dealing with Finn, printed and translated below, pp. 46 ff. The poem, which is unfortunately preserved in a single copy only (LL. p. 143*a*–145*a*), purports to be a rapid sketch of universal history in the form of 160 *cesta* or problems, a sort of medieval examination paper, only that it also gives the answers to the questions. The East, Greece, and Rome are first dealt with. The usual synchronisms with Irish kings are given, and then Irish history and romance are taken up. But it is a confused piece of work, and cannot compare with similar older poems such as those by Dublittir or Airbertach mac Coisse. At the end of the poem we have the important statement that

<sup>1</sup> Read *fúar*.

<sup>2</sup> Read *atú*.





L. A poem on the battle of Gabair Aichle, ascribed to Oscur in LL. 154*a*, printed by Windisch in Ir. Texte, vol. i., p. 160. In none of the historical accounts of this battle is there any mention of Oscar and the *fian*. Tigernach states that Carpre Lifechair fell in the battle by Seniach mac Fir Chirb<sup>1</sup> do Fothartaib.

LI. A poem in *bérta na filed* on the boar of Muir Talláin, ascribed to Ossín (LL. 108*a*), printed in Ir. Texte, vol. i., p. 162.<sup>2</sup>

LII. A poem in *bérta na filed* ascribed to Cáilte in his old age (LL. 208*a*), printed and translated in Ériu, vol. i., p. 72.

LIII. The Conversion of the *fiana*, a poem ascribed to Ossín, published and translated in CZ. v., p. 180, by L. C. Stern from the only extant copy in Laud 610.

LIV. A poem on the dindsenchas of Tonn Clidna ascribed to Cáilte, BB. 374*b*, as follows:—*amail rocan Cáilti for an diud cétna i n-aimsir Pátraice ar a n-agallaim éccsamail ingantaigh dorónsat ar dindsenchas Éirenn*. This is the oldest mention of the *Acallam na Senórach* known to me. The poem will be found in Stokes's edition of the *Acallamh*, ll. 3833 ff.

LV. *Áirem muintire Finn*, printed in *Silva Gadelica*, vol. i., pp. 92, 93, translated ib., vol. ii., pp. 99, 100, dealing with the conditions (*giallcherdacht*) on which reception into the *fiana* depended. Finn is called the seventh King of Ireland, those of the five provinces and the high-king being the other six. A large number of his officers are enumerated by name.

LVI. *Fiansruth*, i.e. two alphabetically arranged lists of members of Finn's *fiana*, with an introduction (YBL. 119*a* and p. 325*a*), printed and translated by L. C. Stern in CZ. i., pp. 471 ff.

LVII. A poem of eighty-eight stanzas in LL. 204*a*, ascribed to Finn mac Cumail, on the exploits of Goll mac Mornai Glinne Garad. Here among those slain by Goll two Norsemen Báre and Raibne (204*b*9 and 16) are mentioned.

<sup>1</sup> On this personage see a note in my edition of the *Expulsion of the Déssi*, p. 133.

<sup>2</sup> Quotations from this poem are found in O'Davoren's *Glossary*, s. v. *cinnes*, *cribuis*, *genam*. See H. Ebel, *Rev. Celt.* ii., p. 470.

## THIRTEENTH AND FOURTEENTH CENTURIES.

LVIII. *Acallam na Senórach*, edited and translated by S. H. O'Grady in *Silva Gadelica*, vol. I., pp. 94–233, vol. II., pp. 101–265, and by Wh. Stokes, Ir. Texte iv. See above LIV. Whatever the exact date of its composition may be, it must be later than 1142; since the monastery of Droichet Átha, founded in that year, is mentioned (SG. I., p. 95, 18). Douglas Hyde has found a second equally long *Acallam* of different contents.

I conclude this rapid survey, in which I hope I have not inadvertently left out any important item, with the last piece printed and translated below on pp. 52 ff.

LIX. The Chase of Slieve na mBan is the title and subject of a well-known modern poem published by the Ossianic Society in vol. VI., pp. 126 ff., of their Transactions. A much older prose version is to be found in Egerton 1782. This, as appears from a marginal entry on fo. 24a, was written in 1419 at Poulmounty in Carlow.<sup>1</sup> Its chief interest lies perhaps in this that it concludes with a version of the Death of Finn differing from those mentioned above, XIII, XXVII, and XXXVII. Like all the other versions of Finn's death-story, it is incomplete, breaking off abruptly at the end.

I must not conclude without thanking my friends, Professors Osborn Bergin and Rudolf Thurneysen, for much valuable help kindly rendered, especially in the difficult *Reicne Fothaid Chanainne*.

K. M.

LIVERPOOL, *July, 1910.*

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<sup>1</sup> This entry runs as follows:—Poll in Móintigh mo log graifnid oidchi féli Moling. Anno domini 1419. Dr. Edmund Hogan has identified the place in his *Onomasticon* s. v. Poll in móintigh.



## I. Reicne Fothaid Canainne

THIS is the title by which the following remarkable poem, here printed and translated for the first time, seems to have been known in Irish literature.<sup>1</sup> The only copy in which, so far as I know, this poem has come down to us is found in a paper manuscript marked B. IV. 2 in the library of the Royal Irish Academy. This is a valuable and in many respects unique collection of historical, bardic, and religious poems made by Michael O'Clery, of which I have given some account and from which I have printed some extracts in the *Archiv für celtische Lexikographie*, vol. iii, p. 302 ff. It is another instance of an old and once apparently well-known poem having survived in a single and late copy only. For there can be no doubt that it was composed during the Old-Irish period. As far as the present state of our knowledge enables me to judge I should date it about the end of the ninth or the beginning of the tenth century. As the old forms are collected and commented on in the notes, I will here only speak about the final vowels in the rhymes, which Strachan has made the criterion of age in a paper on the Félire 'Oenguso in the *Revue Celtique*, vol. xx, p. 191 ff. So far as these rhymes can be controlled it will be seen that they represent a vocalism which is essentially that of the ninth century.

E : E.

- amne*: *tairiste* (pret. subj. pass. sg.) 6  
*aithle*: *Mugairne* 16  
*suide* (acc. sg. m.): *crólige* (nom. sg.) 16  
*glé*: *deogbairne* (nom. du.) 19  
*dige*: *tuile* (acc. sg.) 20  
*ōige*: *cotanasōide* 42  
*ainfe* (fut. sg. 2): *aidche* (gen. sg.) 45  
*gné*: *aicille* (imper. sg. 2) 49

<sup>1</sup> It is so called in the 46th stanza of the poem itself, and it is referred to by that title in H. 3. 17, col. 858, where the opening verse is also quoted. See below, p. 9. The original meaning of *reicne* f. seems to be 'speed,' as in the phrase *ní ba fortacht cen reicni*, LU. 125b12. Here it denotes probably an extempore song or poem, as also Ir. T. 1, p. 77: *is and asmbered si in reicni-si sis*. *Reicne roscadach* and *reicne dechubaid* are names for certain metres. See Thurneysen, Ir. Verslehren, pp. 50 and 56, and my Metrical Primer, p. 25.

## AE : AE.

*Cú Domnae* : *comanna* (gen. sg.) 14

*inglae* (nom. sg. n.) : *timnae* (acc. sg.) 46

Twice, in *debid*, *-e* rhymes with *-ae*, viz. :

*aicille* (imper. sg. 2) : *mennae* (nom. sg.) 1

(*cech*) *ae* : *drochlaige* (gen. sg.) 13

## I : I.

*nigi* (acc. sg.) : *sligi* (dat. sg.) 2

*clí* : *cétguini* (acc. pl.) 17

*fí* : *cétguini* (nom. pl.) 25

*lí* : *deogbairi* (gen. sg.) 26

*suidi* (acc. sg. f.) : *finndruini* (dat. sg.) 35

*cumni* (nom. pl.) : *Turbi* (gen. sg.) 37

*atcá* : *inmuini* (dat. sg.) 47

## I : AI.

*bí* (nom. pl.) : *tigernai* (acc. pl.) 9

## AI : AI.

*abbai* (acc. sg.) : *amrai* (dat. sg. f.) 8.

The only rhyme about which I am doubtful is *ume* (gen. sg.) : *derbluge* (acc. sg. or pl.) in stanza 25. For *ume* seems to be neuter in Old-Irish, so that we should expect *umi*, as in *Anecdota* I, p. 60, § 86 (*umi* : *druni*), which would destroy the rhyme.

As to other rhymes, I mention particularly *dál* : *lám* 3, *gár* : *rán* 10, *dóil* : *cóil* 12, *báith* : *láich* 22, *sóir* : *tóib* 28, *dóin* : *dichóim* 24, *óir* : *fóil*, 27, 35. The use of *crúach*, *brúach* (2), *duaig* (5) and (*do*)*roacht* (6) for older *doriacht* as disyllables should also be noted.

On the other hand, forms like *hi fail* 16, *indasfail* 29, *nodusnig* 41, *rosarsamur* 44, if correctly handed down, point to the tenth century.

The metrical form of the poem is decidedly rude. However, in the absence of any investigations into the history of Old-Irish versification, it is impossible to draw any conclusion as to its age from this fact. The following points are noteworthy. The various stanzas show a great variety of metres. Most of them are composed in a

rude *debide*, but without any internal rhyme and only occasional alliteration.<sup>1</sup> When the laws of *debide* were fully established such rhymes as *aicille : menme* 1, *margarét : rét* 32 would not have been tolerated. Full rhyme often takes the place of *debide* rhyme, so that we find one couplet of a stanza composed in *debide scáilte*, another in *debide guilbnech*. This is the case with the first nine stanzas<sup>2</sup>, while the tenth is wholly in *debide guilbnech dialtach*<sup>3</sup>; so also stanzas 28, 29, 34, 40, 43. The eighteenth stanza shows the same metre with disyllabic verse-ends (*recomarcach*), while the following stanzas are composed in *debide guilbnech cummaisc*<sup>4</sup>: 11 (with trisyllabic verse-ends in the second couplet), 12, 37, 38, 48. But non-*debide* metres occur as well. In stanza 21 we have the metre *dian airseng* or *cummasc rannaigehta móire ocus casbairdne*<sup>5</sup>; in 39 *fordúan*,<sup>6</sup> and in 31 a mixture of *dian airseng* and *fordúan*.

The absence of elision is also noteworthy, e.g. st. 17: *frisloise fiana a thétbann*; st. 28: *atá uile is fodb sóir*; st. 34: *de ór imdernta a beúil*. But in st. 49 there is elision: *is é in lon teimen tibes*.

The poem is supposed to have been addressed by the spirit<sup>7</sup> of Fothad Canainne to the wife of Ailill Flann Bec mac Eogain, with whom he had made a tryst on the night of the very day that he fell in battle by the hand of her husband. The events leading up to the catastrophe are described in the following extract from the ms. H. 3. 17 in the library of Trinity College, col. 856 ff., a transcript of which I owe to the kindness of Mr. J. G. O'Keeffe. It should be compared with the account given of the three Fothads in Cóir Anmann,<sup>8</sup> in the Book of Leinster p. 190b, and in Rawlinson B. 502, p. 155b28.

<sup>1</sup> In the following instances there is alliteration between the word in caesura and the first accented word in the second half-line: *fecht*: for *Féice* 4; *amn-e*: *assa* 6; *fochaid*: *ní cen folad* 7; *armach*: *ba hé* 12; *aithli*: *aithfargaib* 16; *óir*: *is aicde* 27, &c.

<sup>2</sup> The first couplet of the eighth stanza is corrupt, as the absence of rhyme shows; the first verse of st. 15 is defective, and perhaps the three couplets of st. 22 have been run together through the omission of a couplet.

<sup>3</sup> See Thurneysen, *Ir. Texte* III, p. 150 and my *Metrical Primer*, § 2.

<sup>4</sup> See Thurn., l.c.

<sup>5</sup> See Thurn., l.c., p. 82, and *Metr. Pr.*, § 46.

<sup>6</sup> See Thurn., l.c., p. 42, *Metr. Pr.* § 39.

<sup>7</sup> The prose account says by the severed head.

<sup>8</sup> See Stokes' edition and translation in *Irische Texte*, vol. iii, p. 376.

## [REICNE FOTHAIÐ CANAINNE]

H. 3. 17, col. 856.

Būi rígféinnid<sup>1</sup> for Condachtaib fecht n-aill .i. Fothad Canainde. Bráthair side 7 Fothad Airgtheach 7 Fothad Cairpteach. Is de asbertha na Fothaig friu .i. fotha-suith iat, ar isí céchlann ruc Fuinche iat<sup>2</sup> do Macnia. Nó Fothad .i. fó-táide .i. fo clith dorónad la Mac Niath iat fri Fuinche ingin Náir maic Armara. Nó Fothad .i. fi-æda .i. olc-teine .i. teine neimneach iat ic orcain clann 7 cinél. Aendia *immurro* 7 Trëndia 7 Cændia a n-anmanna. Aendia in t-Airgtech, Trëndia in Cairptech, Cændia Fothad Canann.

D'óentoirpirt ructha iat a triur la Fuinche ingin Náir. Arsisbis do Lugaid mac Con, ut ali dicunt. Breatha Fuinche Aendia i tús aidchi; is de isberar ainm dō, ar ba gein ríġ ar febus in thseóin. Trëndia a medōn aidche. Is de dobreath ainm dō ar treissi in thseóin lasna dēib<sup>3</sup> and. Cændia issin maidin; ar cāime 7 ar āille na fungaire na maidne 7<sup>4</sup> is aire is Cændia a ainm. Is dōib-sin rochan in senchaid<sup>5</sup>:

Tri Fothaig Elcca cen on,	trī maic Luigdech maic Garrchon <sup>6</sup> :
resiu rob Fothaid na fir	caide a n-anmann re taidbsin <sup>7</sup> ?
Aendia ocus Cændia cing	ocus Trëndia, nī ceilim, <sup>8</sup>
it é sin, forcanat blad,	anmand co ffr na Fothad. <sup>9</sup>
Óendia in t-Airgthech na clann	is Cændia in Fothad Canand,
is Trëndia in Cairptech atchī[d]	imda airgtheach 'con Ardrig.
	Tri F.

<sup>1</sup> rífindig MS.<sup>2</sup> This *iat* is superfluous.<sup>3</sup> deilb MS.<sup>4</sup> To be omitted.<sup>5</sup> There is a defective copy of these verses in LL. p. 146a49.<sup>6</sup> Garbhon LL.<sup>7</sup> anmand in trir sin LL.<sup>8</sup> Read *cheilim* as in LL.<sup>9</sup> it eat sin for *cech* cechanamad na tri Fothad (sic) LL.



## REICNE FOTHAID CANAINNE

There once was a leader of *fiana* over the men of Connacht, even Fothad Canainne. He and Fothad Airetech and Fothad Cairptech were brothers. This is why they were called the Fothads, because they were *fotha suith*, 'a foundation of offspring'; for they were the first children whom Fuinche bore to Macnia. Or, Fothad, viz., *fo-táide*, i.e. by stealth were they begotten by Macnia upon Fuinche the daughter of Nár son of Armair.<sup>1</sup> Or, Fothad, viz. *fi-deda*, i.e. venom of fire, for they were a virulent fire in destroying clans and races. Oendia ('one<sup>2</sup> god'), however, and Tréndia ('strong god') and Cáindia ('fair god') were their names. Oendia was Airetech, Tréndia was Cairptech, Cáindia was Fothad Canann.

At one birth they were all three brought forth by Fuinche, daughter of Nár. She lay in by Lugaid mac Con, ut alii dicunt. Fuinche brought forth Oendia at nightfall. He is so called, because he was a king's son, for the excellence of the lucky hour. Tréndia was born at midnight. The name was given to him for the strength of luck with the gods at that hour.<sup>3</sup> Cáindia (was born) in the morning. Because of the loveliness and the beauty of the dawn of morning, therefore Cáindia is his name. Of them the shanachie has sung:—

"The three Fothads of Ireland without a blemish, three sons of Lugaid, Garrchu's son: before the men were (called) Fothad, what were their names to show (them) forth?"

"Oendia and Cáindia the champion, and Tréndia, I hide it not: those are—they teach renown—the names truly of the Fothads.

"Oendia was Airetech of the clans, and Cáindia was Fothad Canann, Tréndia was Cairptech, you see, . . . with the High-king."

<sup>1</sup> In *Cóir Anmann*, § 220, she is called daughter of Bénne Britt, King of the Britons. According to Gilla in Chomded's poem (LL. p. 144b22) the three Fothaid were the sons of Fedlimid mac Móir meic Mat meic Gnathail (leg. Gnáthaltaig) meic Mair meic Cairpri Niad.

<sup>2</sup> Or, perhaps, 'particular god,' 'special god.' See L. C. Stern, CZ. I, p. 315.

<sup>3</sup> *and*, 'in it,' i.e. at midnight. Stokes, *Cóir Ann.*, p. 278, renders 'there.'

(col. 857) Mad iar n-araile, is de isberar Fothad dīb .i. fō-suith .i. fō maith .i. fotha maithi .i. clann sainemail iat. Fothad Canand, is de isberar .i. ō Canaind, ōn choin robói aicce, unde<sup>1</sup> Canund i Maig Life dicitur. Nó Fothad Caenine .i. cáin .i. ālaind in dee intan nodrucad.

Fothad Airgtheach, is de isberar, issed indmus ba hannsom leis, ar ba head a buind[i] niad 7 a dī falaig 7 a muntorce.

Fothad Cairpthech, is de asberar, ar issed slabri comīrad: maire cona cairptħib 7 is fris adertai Fothad Dolus.

Ba hān 7 ba hairgteach intí Fothad Canainde. Ba mind teglaigh 7 slōigh. Bói fiann lōech<sup>2</sup> amra lais. Ba derscai[g]dech side ar erriud 7 grāin 7 ordon 7 dechelt 7 tairpige sech ógu na haimsire sin.

Bái dono rī[g]fēinnid<sup>3</sup> amra la Mumain in tan sin .i. Oilill Flann Becc. Bói imarbād<sup>4</sup> eturru díblínib 7 dogēnsit cr[e]ich n-eturra. Ba hamru delb Fothaid ol bái Oilill, acht ba hamru ben Oilella 7 ba hāille oldās ben Fothaid. Luid iarum Failbe ō Fothud do thochmarc a mnā do chind Oilella. Ispert sí ni targad leó condarbad<sup>5</sup> a tindsera dí. Conmidir a tindsera .i. miach óir 7 miach finddruine<sup>6</sup> 7 miach crēdumai. Rāidid<sup>7</sup> Failbe fri Fothad in n-aithese sin. Ispert Fothad rod[a]biad indī<sup>8</sup> sin. Imchomarcair in ben cipéd hé cruth forcuingabad sōn nodgēbad. Ispert som bādur sé semmanda a<sup>9</sup> sleig cech fir do muntir Fothaid .i. dā seim (col. 858) óir 7 dā se[i]m airgid 7 dā se[i]m finddruine 7 nogédais tri semanda as cech sleig 7 fuicbidis tri semanda in cech sleig 7 dolínfaidis tri mēich dīb .i. miach óir 7 miach airgid 7 miach crēdumai.

<sup>1</sup> ut dicunt MS.

<sup>3</sup> rifeindig MS.

<sup>7</sup> raidig MS.

<sup>4</sup> Read *immarbág*

<sup>8</sup> Read *aní*

<sup>2</sup> Instead of *fiann lōech* read perhaps *fianlach*

<sup>5</sup> Read *condardad*

<sup>9</sup> Read *i*

<sup>6</sup> Read *airgit*

According to others they were called Fothad, as it were *fó-suith*, i.e. *fó* means 'good', viz., they were good foundations, i.e. a distinguished progeny. Fothad Canann is so called from Canann, a hound that he had; whence (also) Canann<sup>1</sup> in Mag Life is called. Or Fothad Cáinine, viz. cáin, i.e. delightful was the day when he was born.

Fothad Airctech ('the silvery') is so called because wealth was dearest to him; for that was his champion's bracelet and his two rings and his neck-torque.<sup>2</sup>

Fothad Cairptech ('of the chariots') is so called because this is the portion that he used to give (to his sons), steeds with their chariots. And he was (also) called Fothad Dolus.<sup>3</sup>

This Fothad Canainne was noble and ingenious. He was the diadem of a household and of a host. He had a war-band (*fian*) of famous warriors, who were distinguished for dress and terror and dignity and raiment and fierceness beyond the warriors of that time.

There was also at that time a famous leader of *fiana* in Munster, even Ailill Flann Bec. There was mutual strife between them on both sides; and they made raids upon each other. Fothad's shape was more marvellous than that of Ailill, but Ailill's wife was more marvellous and delightful than Fothad's wife. Then Failbe was sent by<sup>4</sup> Fothad to woo Ailill's wife in disregard of her husband. She said that she would not go with them until he should give her bride-price to her. She fixed her bride-price, even a bushel of gold and a bushel of silver and a bushel of white bronze. Failbe reports that answer to Fothad. Fothad said she should have that. The woman asked . . .<sup>5</sup> she would take it in whatever form it was offered (?). He said that each man of Fothad's household had six rivets in his spear, viz. two rivets (col. 858) of gold and two rivets of silver and two rivets of white bronze; and they would take three rivets out of every spear and leave three rivets in every spear, and (thus) three bushels would be filled with them, even a bushel of gold, and a bushel of silver, and a bushel of bronze.

<sup>1</sup> Dinn Canann, 'the Fort of Canu,' in *Cóir Ann.*

<sup>2</sup> According to a story printed in *Imram Brain*, p. 52, his two bracelets of silver, his two arm-rings and his neck-torque of silver were placed upon the stone-chest in which he was buried, when he had been slain by Cálte in the battle of Ollorbe.

<sup>3</sup> See the explanation of this epithet in *Cóir Ann.*, p. 378.

<sup>4</sup> Literally, 'went from.'

<sup>5</sup> Something seems omitted in the Irish text.

Dolluid si iarum i ndáil Fothaid 7 berid ar aithidh<sup>1</sup> leis hí. Luid dono Oilill Flann Bece lín a fiann ana n-farmōracht a mná, co comarnúic fri Fothad issinn aidchi cétna, co fersat imairecc a ndib fiannaib. Conrot[h]acht comthrascrad dōib. Docer Fothad ann 7 díe[h]enntar. Dobreth in ben dothāet i ndáil Fothaid a cheann chuicci issin firt i mbí. Cachain cenn Fothaid in reicne don mnái aunsin, conid ann isbert:

‘A ben nāchamagille’ 7 rl.

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<sup>1</sup> aithigh MS.

So she came to a tryst with Fothad and he carried her off. However, Ailill Flann Bec went with all his warrior-bands (*fiana*) in pursuit of his wife, so that he encountered Fothad the same night. They fought a battle with their two warrior-bands.<sup>1</sup> They had sworn that they would overthrow each other. Fothad falls there and is beheaded. The woman who comes to a tryst with Fothad carried his head to him in the grave where it is. Then the head of Fothad sang the *reicne* to the woman, and said:—

‘Hush, woman, do not speak to me,’ &c.

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<sup>1</sup> The battle of Féic is also mentioned in Flann mac Maelmaedóc's (†977) poem on the exploits of Leinstermen in Rawlinson B. 502, p. 88*a*, as follows:—

Rofessa a scéla cen bréic      tria chomram na fian for Féic ;  
 rofig Fothaid, ní deolaid,      ann for Ailill mac nEogain,

and in the story of Conall Corc, *Anecdota*, vol. III., p. 61, l. 29 (issind immairiuc hi Féic).

## B. IV. 2. fo. 133b.

- 1 A ben, nāchamaicille!      nī friot atá mo menmo :  
atā mo menma collēic      isind imairiuc oc Féic.
- 2 Atā mo corpān crūäch      i taobh Letrach dā mbrūäch,  
atā mo cenn cen nighe      eitir fiena for garbhslighe.
- 3 Dochta do neoc[h] dáles dāil      fācbas<sup>1</sup> dāil n-éco fri lāimh ;  
in dāl dālto co Clárach      tuárnect im robánadh.
- 4 Rodelbad dūn, trūagh ar fecht,      for Fēice doroirnedh ar lecht,  
imonróiraid,<sup>2</sup> bāg ma liūin,      totim la hōga aniūil.
- 5 Nī mē m'aonor im-mūr thol      docōid fordal i ndá[i]l ban,  
ní ar ait[h]biur cid ditt ágh,      is duáigh ar ndedhendál.
- 6 Do cēin doróächt do dāil,      bāi grāin for mo choicne má[i]r,  
ma dofesmais<sup>3</sup> bid amne,      bá assa nī tairistæ.
- 7 Bá ó Fothud 'na huthair<sup>4</sup>      bertis co hūair dorochair,  
cidh amne, nīth fri fochaidh,      nī cen folad guin Fothaid.
- 8 Nīrumart-sa mamasrad      fien gormainech goburglas,  
a techt i nhúire adba      dírsan dond eōchail amra !
- 9 Matis ēisium batis bī,      rofestais<sup>5</sup> a tigernai,  
mainbad tairbad bāis dīmair,      lem nī bud fien cen dīgail.
- 10 Co a tigdāil batar lūait[h],      atcosnatis bidbad būaidh,  
foscantais raind, trom a ngāir,      cinsit do chlaind ruirech rāin.
- 11 Be hē fialach seng subaid<sup>6</sup>      gusin aimsir hirrubaidh,<sup>7</sup>  
arusfōet cail duleglass,      ropo coigne uleamhnas.

<sup>1</sup> faeb- MS.<sup>2</sup> leg. immonróirad<sup>3</sup> leg. rofesmais<sup>4</sup> leg. othair<sup>5</sup> leg. dofestais<sup>6</sup> leg. subach<sup>7</sup> leg. hirrubad

## TRANSLATION.

1 Hush, woman, do not speak to me! My thoughts are not with thee. My thoughts are still in the encounter at Féic.<sup>1</sup>

2 My bloody corpse lies by the side of the Slope of two Brinks, my head all unwashed is among warrior-bands in fierce slaughter.

3 It is blindness<sup>2</sup> for anyone making a tryst to set aside the tryst with death: the tryst that was made at Clárach has been kept by me in pale death.<sup>3</sup>

4 It was destined for me,—unhappy was my journey!—at Féic my grave had been marked out; it was ordained for me—O sorrowful fight!<sup>4</sup>—to fall by warriors of another land.

5 'Tis not I alone who in the fulness of desires have gone astray to meet a woman—no reproach to thee, though it was for thy sake—wretched is our last meeting!

6 I have come from afar to the tryst with thee; there was horror upon my noble companion.<sup>5</sup> If we had known it would be thus, it had been easy not to persist.

7. Men were wont to bear away (gifts) from Fothad (who is now) on his bed of death to the very hour in which he fell: even thus—a fight against fate!—the slaying of Fothad is not without benefit.<sup>6</sup>

8 The noble-faced grey-horsed warrior-band has not betrayed me . . . . Alas for the wonderful yew-forest that they should go into the abode of clay!

9 If they had been alive, they would have revenged their lords: had mighty death not intervened,<sup>7</sup> this warrior-band had not been unavenged by me.<sup>8</sup>

10 To their very end they were swift; they strove ever for victory over their foes. They would sing a stave—heavy their shout—it was from a noble lord they sprang.

11 That was a joyous lithe-limbed band to the very hour when they were slain: the green-leaved forest has received them, it was an all-fierce slaughter.

<sup>1</sup> = *Linn Féic*, Feic's Pool in the Boyne near Slane. See Macgn. Finn, § 18. CRR. § 25. <sup>2</sup> Literally, 'closeness, secretiveness.' <sup>3</sup> Literally, 'in my great (deadly) pallor.' <sup>4</sup> Literally, 'fight of my sorrow.' <sup>5</sup> i.e. upon Ailill's wife. <sup>6</sup> Literally, 'substance.' <sup>7</sup> Literally, 'had there not been the hindrance of mighty death.' <sup>8</sup> Literally, 'it would not be a *jian* without revenge.'

- 12 (fo. 134*a*) Domhnall dercedige armach, ba hē Lug na fian  
fadbach ;  
[i]sind áth, ba dūire daol, is leis docer Congal Cáel.<sup>1</sup>
- 13 Na tri Eogain, na tri Flainn, batir allata ēclainn,  
dorochair *cethrur*<sup>2</sup> cech æ, nīrbo cuibrenn drochlaige.
- 14 Trait donroīg Cū Domna oc ascnamh a comanmo,  
faigēbt[h]air<sup>3</sup> colaind Flaind Bic i telaig inn imairic.
- 15 Tāthud daith comhul, is dīograis do *Choncobur*,  
dīograis totim nEogoin Rūaid frisin abaind anairthūaidh.
- 16 Tāthud *ochtar*<sup>4</sup> la suidiu<sup>5</sup> airm hi fail a crōlighe,  
ciarbo airmeirb lend aithli aithfogaib maic Mugairni.
- 17 Nī meirb dofich Falbe Flann, frisloisc fiena a t[h]ētban,  
[l]eblaing Fercorb, gorm a c[h]lī, co rohuicc *secht* cētguini.
- 18 Comrac Mugairnd fri Mugna, batar dā c[h]uilēn cholma,  
manistisedh fien forbar, ropad inir a congal.
- 19 Foc[e]i]rd a<sup>6</sup> n-oman *cach* tūaith cain dotbfasuith Falbe Rūaidh,  
immusapt[h]atar, gann glē, re cách ar ndā deogbaire.
- 20 Sæth mār fri luga dige, bitscaradh fri tromthuile,  
domuiniur domruis fēin céini rogalta in fēin.
- 21 Dā laoch de[a]cc tul fri tul bātar frim i n-imarguin,  
ní fil cidh ōenfer de sin nātt fārebainn i tinorguin.
- 22 Iarsin imcuisim<sup>7</sup> dá sleig meisi is Oilill mac Eogoin,  
cectar nāthar dībh atbath, amhainsi dā thenn forgabh,  
imapt[h]a dūn, ciarbo bōet[h], ba hē comrac dā ndeglāech.
- 23 Nā tuinithe<sup>8</sup> aide[h]e ūath illeirc eter lectaibh<sup>9</sup> cūan,  
nī fiu cobraim fri fer marb, fodruim<sup>10</sup> dot daim, ber lat m'fadb.

<sup>1</sup> clao nó cæl MS.    <sup>2</sup> .4. MS.    <sup>3</sup> leg. fogébthar    <sup>4</sup> .8.    <sup>5</sup> leg. suide  
<sup>6</sup> leg. i    <sup>7</sup> leg. imcuisem    <sup>8</sup> leg. tuinite    <sup>9</sup> leg. lechta    <sup>10</sup> leg. fodruim



12 Well-armed Domnall, he of the red draught, he was the Lug<sup>1</sup> of the well-accounted hosts: by him in the ford—it was doom of eath<sup>2</sup>—Congal the Slender fell.

13 The three Eogans, the three Flanns, they were renowned outlaws; four men fell by each of them, it was not a coward's portion.

14 Swiftly Cú Domna reached us, making for his name-sake: on the hill of the encounter the body of Flann the Little will be found.

15 Thou wilt find<sup>3</sup> . . . —a ready union—it is hard for Conchobar! a hard fall that was of Eogan the Red's to the north-east of the river.<sup>4</sup>

16 With him where his bloody bed is thou wilt find eight men: though we thought them feeble, the leavings of the weapon of Mugairne's son.<sup>5</sup>

17 Not feebly fights Falbe Flann, the play of his spear-strings withers the host; Fercorb of radiant body leapt (upon the field) and dealt seven murderous blows.

18 The combat of Mugarn with Mugna,—two brave whelps were they; if the puissant *fian* had not come to them, their contest had been dour.

19 It casts every tribe into dread, . . . of Falbe the Red: before all the rest our two cup-bearers perished by each other's hand.

20 O great distress from lack of drink, the parting for ever from copious plenty! I thought thou wouldst have come to me,<sup>6</sup> though thou hadst not promised the *fian*.

21 Front to front twelve warriors stood against me in mutual fight: not one of them all remains that I did not leave in slaughter.

22 Thereupon we exchanged spears, I and Ailill, Eogan's son: we both of us perished thereof—Oh, the fierceness of these two stout thrusts! we perished mutually, though it was senseless; it was the encounter of two heroes.

23 Do not wait for the terror of night on the battle-field among the resting-places of the hosts; one should not hold converse with a dead man, betake thee to thy house, carry my spoils with thee!

<sup>1</sup> i.e. Lug mac Ethlenn.  
chafer, an emblem of death.

<sup>2</sup> Literally, 'hardness of *dóils*,' i.e. the black

<sup>3</sup> Literally, 'est tibi.'

<sup>4</sup> viz. the Boyne.

<sup>5</sup> A *mac húi Mugairne (Moguirni)* is mentioned in Rawl. B. 502, 125b2 & 4.

<sup>6</sup> Literally, 'I think thou wouldst come to me.'

- 24 (fo. 134b) Atotfugēra cech dóin nī bu hētach nach dic[h]ōimh,  
fūan corcra *ocus* lēine geal, criss arcait, nī haicde mer.
- 25 Mo sleg cōierind, gæ co fi, diemta[r] mence cētguini,  
cōieriuth co mbūale umæ darsnatoingdis *derbhlugæ*.
- 26 Astōidfa frit, sét collī, finnc[h]uäch mo deogbairi,  
m'örnasc, m'folai<sup>g</sup>, seōid cen táir,<sup>1</sup> dusmbert dar muir Niä  
Nāir.<sup>2</sup>
- 27 Éubá Cāilti, delg co mbail, ba dia aicidibh adamhraib,  
dā c[h]onn arcait im c[h]onn óir, is aicde maith ciasa fóil.
- 28 Crib fódaroinn, fola fuin, forfle[i]sc crēduma fam muin :  
atā uile, is fodb sōer, in t-airm i tore[h]air mo t[h]aobh.
- 29 Is dūal deit-si, sét nāch lag, m' fit[h]chell, adarella lat,<sup>3</sup>  
bruinnit<sup>4</sup> fuil sōer for a bil, nī cien dī sonn indasfail.
- 30 Is mór colla cūan rinnech sán c[h]án immo deircinnech,  
dosneim dos dlūit[h] dairpri rūaidh i taobh inn *firt* iniertūaith.
- 31 Oco cuine[h]id duit dollēir ní rob mór nolabrathar,  
nī tharla celtair talman dar dūil badit n-amhrathor.
- 32 Leath a foirne ór buidhe, alaile is fiondrúine,  
a hindech do margarét, brecht la certa cíá rét.
- 33 *Cetheoir*<sup>5</sup> coinnle, soillsi bán, nī *meirv* forosnat a clár,  
beuil [in]na tein, scél nād gó, ní randath na roidhmethau.
- 34 A ferbole, is amra sceúil, de ór imdernta a beúil,  
glas forfācoibh fair in súi nāchunursloicce nac[h] dúí.
- 35 Criöl c[h]etharc[h]uir, is fóil, roces de dūalai<sup>b</sup> dergóir,  
dron forfuirmethd i suide *cét* uinge do fionndruine.
- 36 Ar is de dūal dergóir druin, dobert Dionoll *cærd* dar muir,  
(fo. 135a) cid óen a siball namá, mesa fri secht láic[h]esa.

<sup>1</sup> leg. tár<sup>2</sup> leg. Nár<sup>3</sup> latu MS.<sup>4</sup> leg. bruinnid<sup>5</sup> .4. MS.

24 Everyone will tell thee that it was not the raiment of a churl : a crimson cloak and a white tunic, a belt of silver, no paltry work.

25 My five-pronged spear, a lance with venom, whose slaughters were many ; a shield with five circles, with a boss of bronze, by which they used to swear binding oaths.

26 The white cup of my cup-bearer, a shining gem, will glitter before thee ; my golden finger-ring, my bracelets, treasures without a flaw, *Nia Nár*<sup>1</sup> brought them across the sea.

27 *Cáilte*'s brooch, a pin with luck, it was one of his marvellous treasures : two heads of silver round a head of gold, it is a good piece, though it is small.

28 Quickly unclasp it—there was the end of blood-shedding!—the bronze coil around my neck : all this—they are noble spoils—is in the place where I fell on my side.<sup>2</sup>

29 My draught-board, no mean treasure, is thine ; take it with thee ! Noble blood drips upon its rim, it is not far hence where it lies.

30 Many a body of the spear-armed hosts lies here and there around its crimson woof : the dense bush of the ruddy oak-wood conceals it by the side of the grave north-west.

31 As thou carefully searchest for it, thou shouldst not speak much : earth never covered anything so marvellous as it.

32 One half of its figures are yellow gold, the others are white bronze ; its woof is of pearl ; it is the wonder of smiths how it was wrought.

33 Four candle-sticks, a white light, not feebly do they illumine its board ; grease in their fire, no false story, . . .<sup>3</sup>

34 The bag for its figures—'tis a marvel of a story—its rim is embroidered with gold ; the master-smith has left a lock upon it which no ignorant person can open.

35 A four-cornered casket—it is tiny—it has been made of coils of red gold ; one hundred ounces of white bronze have been put into it firmly.

36 For it is of a coil of firm red gold, *Dínoll* the gold-smith brought it over the sea ; even one of its clasps only has been priced at seven lay-women.

<sup>1</sup> i.e. *Crimthann Nia Nár*, from whom *Dún Crimthainn* on Howth is called. As to his expedition abroad and the spoils brought back from it, see the *Four Masters*, A.D. 9.      <sup>2</sup> Literally, 'where my side has dropped.'      <sup>3</sup> The last verse is quite obscure to me.

- 37 Imostúarusebat *cumni* is di *pr̄mhaicidib Turbe*,  
i n-*aimsir Airt*, bá rí *tét*, is ann *dogníth Turbi trét*.
- 38 Rofecht *impe mór ngret[h]a* la rí[g] *Rōmhān ilLetha*,  
iar n-*ōl fiona*, ba *mesc linn*, is ann *foillsighti do Find*.
- 39 Nicon *deirgensat cerda* aicde *frisa samhlat[h]ar*,  
*glē lim nī forlaig híriu* oc rīg *sēt bat<sup>1</sup> n-amradar*.
- 40 Dia mba *trepar imma lōg*, *glē lim do c[h]lann nī ba trōgh*,  
*ma duscois*, aicde *druit*, nī bo *cres nach cinēl duit*.
- 41 *Atā[a]t immunn san c[h]an*, *mór fodb asa forderoc bol*,  
*dreman inathor dīmar*, *nodusnigh an Mórríoghan*.
- 42 *Donārlaith do bil oige*, *isī cotanasōide*,  
*is mór do fodboibh nigius*, *dremhan an caisgen tibhes*.
- 43 *Rolā a moing dar a hais*, *crīde maith recht nodais*,  
*cid gar di sund úan i mbé*, *nā fubthad uaman do gnē*.
- 44 *Mād cose dam fri gābud*, *nīngaibt[h]i frim idsnádhud*,  
*a banscál, nogabtha for*, *cāin blāth fa roscarsamur*.
- 45 *Scarfat<sup>2</sup> fri daonacht don mud* 'sin *madain ier maccānrud*,  
*airc dot daim, sonn nī ainfe*, *dofl deōidh na haidechi*.
- 46 *Imusráidhfī neach nach ré* *reicne<sup>3</sup> Fotha[i]d Canainne*,  
*mo c[h]obrad frit nī hinglæ* *má imrāite mo thimna*.
- 47 *In dul bidh coimtig mo lecht* *rosáiter mai, menn in fert*,  
*ní hescor sáitha atchī* *dot [f]ochuidh ier t'inmuini*.
- 48 *Scarfid frit cēin mo chorp toll*, *m'anum do pīenadh la donn*,  
*serc bethu cé is miri*, *ingi adradh Rīg nimhi*.
- 49 *Is ē in lon teimhen tibius* *imc[h]omarc cáich bes hires*,  
*sīabra mo c[h]obra, mo gnē*, *a ben, náchamaicillé!*

A bhen.

<sup>1</sup> leg. bad<sup>2</sup> leg. scarfa<sup>3</sup> leg. reicni

37 Memories describe it as one of Turbe's master-works<sup>1</sup>: in the time of Art,—he was a luxurious king,—'tis then Turbe, lord of many herds, made it.

38 Many a skirmish has been fought about it by the king of the Romans in Latium; after a banquet of wine,—'twas an intoxicating drink,—'tis then it was revealed to Find.

39 Smiths never made any work to which it can be compared; earth never has hidden with a king a jewel that is so marvellous.

40 If thou be cunning as to its price, 'tis plain to me thy children will not be miserable; if thou hoard it, a close treasure, no race of thine will be in want.<sup>2</sup>

41 There are around us here and there many spoils whose luck is famous; horrible are the huge entrails which the Mórrígan<sup>3</sup> washes.

42 She has come to us from the edge of a pillar (?), 'tis she who has egged us on; many are the spoils she washes, horrible the hateful laugh she laughs.

43 She has flung her mane over her back, a stout heart . . .<sup>4</sup> that hates her; though it is near us here where she is, let not fear attack thy shape.

44 If hitherto I have been in peril, . . . for my salvation; O woman, . . . fair was the aspect under which we parted.

45 I shall now part from all that is human, in the morning after the band of youths. Go to thy house, do not stay here, the end of the night is at hand.

46 Some one will at all times remember the *reicne* of Fothad Canainne; my discourse with thee shall not be unrenowned, if thou consider my bequest.

47 Since my grave will be frequented, let a . . .<sup>5</sup> be placed, a conspicuous tomb; no loss of labour thou seest from thy trouble after thy love.

48 My riddled body must part from thee awhile, my soul to be tortured by the black demon. Save (for) the worship of Heaven's King, love of this world is folly.

49 It is the dusky ousel that laughs a greeting to all the faithful: my speech, my shape are spectral—hush, woman, do not speak to me!

<sup>1</sup>Turbe Tragmar, a celebrated goldsmith, father of Gobbán Sáer, from whom Turvey (Traíge Turbi) on the northern coast of Co. Dublin is called. See Dindsenchas § 125 and Silva Gadelica II, p. 473.

<sup>2</sup>Literally, 'narrow.'

<sup>3</sup>i.e. the battle-goddess. <sup>4</sup>I can make nothing of *recht*. <sup>5</sup>*mai* or *m'ai* perhaps miswritten for *m'ainm* 'my epitaph.'

## NOTES

1. *aicille* for *aicilde* (\**ád-gláide*), 2. sg. imper. of *ad-gládur*. Cf. Thurn. Handb. p. 352—*menmo*, read *menmae*. Michael O'Clery often writes *o* for *a* in final syllables. Cf. *éao* 3, *dálto* ib., *comanmo* 14, *immo* 33, *oco* 31.

2. In the second couplet we have an example of elision between the end of one verse and the beginning of the next. See my Primer of Irish Metrics, § 24.

3. I have doubtfully extended *fácbas*. The O.-Ir. relative form would be *fácaib*. One would however rather expect a construction with the verb noun: *fácbáil dála éca fri láim*. For the phrase *f. fri láim* 'I leave aside' cf. *fácbaim Conchobor fri láim*, FB. 94. The expression *dál éca* answers to W. *dadyl anghew*, Skene, Four Ancient Books II, p. 64, ll. 16 and 26.—*tuarnecht* I take as the perf. pass. of *do-air-icim* 'accedo.' Cf. *nicon airnecht* 'it had not been found,' Thes. II, 348, 1. *ní harnecht*, ib. l. 31.

4. *immonroiraid* is miswritten for *immonróirad*, as *hirrubaid* st. 11 for *irrubad*. It is the perf. pass. of *im-feraim* with inf. pron. pl. 1.—*totim*, here and in st. 15, stands for O. Ir. *tothim*.

6. For *do cein* read *dí chéin*.—In *dofesmais*, *do* has been substituted for *ro*, as in *rofestais* st. 9 *ro* has taken the place of *do*.—As to the use of *ba* in *ba assa* see Thurneysen, Handbuch § 794.

8. *nimrumart-sa*, 3 sg. perf. ind. of *mairnim* 'I betray,' with inf. pron. sg. 1.—*mamasrad* seems corrupt, as there is no rhyme. Thurneysen suggests reading *ma masrad* 'if I consider them,' and altering *goburglas* into *goburbān*.

10. *eo a*, disyllabic as in Anecdota I, p. 52, 1<sup>1</sup>.—*foscantais*, 3: pl. imperf. ind. from *fo-canim*, with proleptic inf. pron. 3. sg. fem. referring to *rainn*.—Read *dí chlaind*.

11. For *be* read *ba*.—*irrubad* (sic leg.), sg. perf. pass. of *benim*.—*arusfóet*, pret. ind. from *ar-fo-emim*, with inf. pron. pl. 3.

12. Nothing is known to me of the warriors enumerated in this and the following stanzas. Their names do not seem to occur elsewhere.

13. Read *in trí Eogain, in trí Flaind*.

<sup>1</sup> Read *Ranuc de sin muimne mórmass co a máthair*.

14. *donroig*, sg. 3. pres. ind. of *do-ro-saigim* with inf. pron. pl. 1. See Thurn. Handb. § 841 A.—*fogéblthar* (sic leg.) sg. fut. ind. pass. of *fo-gaibim*.—Read *ind immairic*.

15. Read *táthut*. Something is omitted before the cheville *daith comul*.

16. For *lend* read *lenn*.

17. *leblaing*, if rightly emended from *eblaing*, is the 3. sg. of the pret. ind. of *lingim* (Thurn. Handb. § 227).—*rohuicc*, 3. sg. pret. ind. of *berim*.—*cét-* in *cétguin* has an intensive meaning, cf. the similar use of *óen-*.

18. *manistised*, 3. sg. past subj. of *do-icc*, with inf. pron. pl. 3.

19. Here Thurneysen suggests that Anoman may be the name of one of the cup-bearers. I can make nothing of *cain dothfasuith* which should contain a noun on which the gen. *Falbi Rúaid* depends.—*immusaphatar*, 3. pl. of *atbath*, the narrative form of the pret. to *at-baill*, with *imm-* and inf. pron. pl. 3. to express reciprocity.

20. *luga díge*, cf. *nísragaib luga díge*, FM. 776.—*bitscarad* = *bith-scarad*, with loss of lenition before *s*; see Thurn. Handb. § 136.—*domruís*, 2. sg. pres. subj. of *do-ro-saigim*, with inf. pron. sg. 1.—For *céini* read perhaps *cení* 'though not,' which is translated. *rogalta*, 2. sg. past subj. of *gellaim*.

21. *fárcbainn*, 1. sg. past subj. of *fodcbaim*.

22. Read *imcuissem aí sleig*.—*dibh* = 'diu (*dídiu*)?'—*imaptha dún*; in this construction, for which see Strachan, Stories from the Táin, p. 92 s.v. *immasínithar dóib*, we generally find the singular verb. As to the passive plural formation *aptha* see Strachan, RC. 28, p. 205.

23. *tuinite* (sic leg.), 2. sg. depon. imper. from \**do-neuth* 'I await,' verb. noun *tuinide*. See Cáin Adamnáin, p. 46. Cf. *indnite* from *in-neuth*, Thurn. Handb. § 585.—*fotruim* (sic leg.), 2. sg. imper. of *fo-rumim*, with inf. pron. sg. 2.

24. *atofugéara*, 3. sg. fut. ind. act. of *ad-fo-garim*, with inf. pron. sg. 2. Cf. *adfógarar fer dún ráith andes* 'a man is announced coming to the fort from the south,' Imr. Br. p. 47, 15.

25. Read *darsatoingtis*.

26. *astóidfa*, see my Contributions s.v. and Thurn. Handb. § 816 B.

27. Read *ciasu fóil*.

28. *fodaroínn*, 2. sg. imper. from \**fo-rannaim*, with proleptic inf. pron. sg. 3. fem. referring to *orfeisc*? Bergin however would compare *forondar* gl. *fuscatur*, MI. 35d8, taking *fuin* as the subject—in *t-airm*, unusual instead of *airm*. Cf. Thurn. Handb. § 868.

29. For *nách* read *nád* as in *scél nád gó* § 33.—*atarella* (sic leg.), 2. sg. pres.

subj. of *ad-ellaim* with inf. pron. sg. 3. fem. referring to *fadhell*. For other examples of the use of *la* with this verb see my Contributions s.v. *ad-ellim*, and add: *atdubelluib lemm*, Wb. 7a4.—In *bruinnit* we have *t* for *d* as in *badit* 31, *bat* 39.—*indasfail*, a later O. Ir. use of *fil* with *i n-* and infixed pron. as in *inanfail*, LL. 61b45: cf. *condatfail*, SR. 1739; *dadoifail*, ib., 747; *atarfail*, ib. 3761; *conisfail*, Thes. II. 344, 38. For *-das-* see Strachan, *Eriu* I, p. 158.

30. *dosneim*. 3. sg. pres. ind. of *do-emim*, with inf. pron. pl. 3.—Read *ind firt aniarthúaid*.

31. *dolléir* = *dí léir* gl. diligent, Ml. 68a15; *du léir*, LU. 126a24; *do léir*, SR. 4841, LL. p. 286a25. The *ll* is probably due to a momentary confusion with *colléir* (e.g. LL. 251b5).—Read *nolabraithe* and *anraithe*.—*badid n-amrathar*; cf. FM. 845: *ní dechaid ir-rédriqi marbán badid n-ingrethar* (sic leg.).

32. Read *brecht la cerdda ci o rét*, and cf. *ci o fut* gl. *usque quo?* Ml. 20a17. *ci o brig* gl. *qua ui*, CZ. VII.

33. The form *tein* is common in early poetry. See Thes. II, 302, 5; 318, 3; 346, 1; LL. p. 287b51.

34. Read *forácab* or *forácab*, and *nách-an-air-soilei*.

35. For the meaning of *roces*, see my Contributions s. v. 4. *cess*.

36. *ben a siball*. For *ben* with the gen. cf. *óin inna mmind*, Trip. 82, 23.—*messa*, pret. pass. sg. of *midium*.

37. *immostúarascbat*, 3. pl. pres. ind. of *im-túarascbaim*, with inf. pron. sg. 3. fem.—*rí tét*; cf. *in tétri tadcaeh*, FM. 799.

39. *fo-r-laig*, 3. sg. perf. ind. of *fo-luigim*. Cf. *ní forlaig talman togu* (sic leg.) *fer fo Mdel mínglan Muru*, FM. 885.

40. *duscoisis*, 2. sg. pres. subj. of *do-od-sechim* 'I nurse, hoard,' verbal noun *taiscith* CZ. IV, p. 38, 15, *toschid*, *taigid* with inf. pron. sg. 3. fem. Cf. *is airi dosroisecht-sa colléir im bossán*, CZ. IV, p. 44, 3.

41. *nodusnig*, 3. sg. pres. ind. of *nigim* with inf. pron. pl. 3. rel.

42. *donár-laith*, sg. 3. perf. ind. of *do-ad-lod*, with inf. pron. pl. 1. Cf. *ainm ind fír dodatárlid* (sic leg.), Imr. Br. I, p. 43, 24. *conidnarlaid síd* 'so that peace has come to him,' Thes. II, p. 332, 1.—Read *is sí cotanassáide*, 3. sg. pres. ind. of *con-sáidim* with inf. pron. rel. pl. 1. Cf. *andd ruband cotsúidi*, TBC. 2071 (ed. J. S. and O'K.).

43. *no-da-ais*, 3. sg. pres. ind. of 'aisim 'I hate.' Cf. *náchit-ais*, *náchit-chara*, TBC. (ed. J. S. and O'K.) 1325. *in tan . . . adnais cech n-ole* 'when he hates every wrong,' CZ. III, p. 448, 4.—*fubthad*, if correctly expanded, 3. sg. ipv. of *fo-bothaim*.



44. Here *for* may stand for *foir*, *fair* as in LL. 49b19: *ní mair nach rí robói for*. In Imr. Snédg. 7 (ed. Thurneysen) *cid fó*, *cid for*, it seems used adverbially. *roscarsamar*, later Old Ir. for *roscarsam*.

45. Read *scarfa* for *scarfat* which is a Middle-Ir. form.—*deöid* seems Mid. Ir. for O. Ir. *dead*. The word which was originally neuter became feminine. Cf. the dat. *deud* in Féil. Oing. Prol. 202, where ms. L reads *diaid*.

46. *immusráidfea* (sic leg.), 3. sg. fut. ind. of *im-rádim* with inf. pron. sg. 3. fem. referring to *reoni*.—As to the spelling *inglæ*, cf. *glæ*, Thes. II, p. 292, 17. For *imráite* read *imráide*.

47. *in dul* 'seeing that, since.' See Hib. Min. Index s. v., and add: *indul is gnáthu dogrés oldás cech athgabáil*, Laws I, p. 250, 15. *in duil is Crist cech óigi*, Ériu II, p. 172. *dul* alone is so used in Wb. 30b5.

48. Read *betho*, *mire*, *inge*, *nime*.

49. Read *tibes*.

## II. The Quarrel between Finn and Oisín.

THE story of the combat between father and son has touched almost every nation which has produced an epic, or ballads of an epic character, or, as in the case of the Irish, epic tales. That particular version of the story, which in Old-Irish literature is embodied in the tale of the fight between Cúchulinn and his son Conla,<sup>1</sup> is ultimately derived, both in its main features and in all important details, from the Persian story of Rustem and Sohrab. This occurs as an episode in the *Shah Nameh* of Firdausi, a poet of the tenth century, who worked up older legends. Long before his time, however, it had found its way from Persia westward. It must have reached the Goths in their migrations, from whom it passed into the literature of several other Germanic tribes. For the Old-High-German poem of the combat between Hildebrand and Hadubrand has a Low-German origin; we meet the same motive in the Norse Thidrek-saga, and find traces of it in Anglo-Saxon literature. It seems most likely that it was the Anglo-Saxons who handed it on to the Irish some time during the seventh or early eighth century.

In Old-Irish literature the legend was naturally incorporated in the chief cycle of story-telling at that time, attaching itself to the hero whose adventures most resembled those of Hildebrand. Like Rustem and Hildebrand, Cúchulinn had spent his youth in foreign lands. There he begot the son who was to fall by his hand.

The discovery of another Irish setting belonging to the Ossianic cycle will cause little surprise to those who know that this later cycle modelled many of its stories upon those of the older heroic cycle. It is true, the legend of Finn and Oisín did not lend itself well to the introduction of the new motive. For in all the stories of the cycle Finn and his son are throughout on amicable terms and closely associated in their exploits and adventures. We shall see how the narrator gets out of the difficulty by inventing a quarrel between Finn and Oisín, during which the latter absents himself for a whole year. Again, the tragic issue was not adaptable to the Ossianic

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<sup>1</sup> The oldest form of the name is *Conle*; in later and modern texts it has been made into *Conlaoch*.

saga. So a humorous and burlesque treatment is substituted, such as we find occasionally in the literature of other nations who have introduced the motive. Here the combat is merely a bit of rough horse-play or wrangle of words. This is the case, e.g., in a thirteenth century French epic called *Macaire*, in which a peasant returning home at the close of a war meets his two sons walking along with their backs bent under a heavy load of wood. He does not recognize them, they behave rudely to him, and a quarrel of words ensues, in the course of which recognition is brought about.<sup>1</sup> This is the form chosen by the Irish story-teller.

The poem has come down to us, so far as I know, in three manuscripts only: **H** i.e. Harleian 5280, fo. 3561; **N** i.e. 23 N 10, p. 53; and **M** i.e. Ewen M'Lachlan's transcript which he called *Leabhar Caol*, preserved in the Advocates' Library Collection of Gaelic mss., vol. lxxxiii, p. 251. The vellum manuscript itself from which M'Lachlan made his transcript has for some time been missing from the Library. It was called *Leabhar Cille Brighde*, and bore the number xxxii. An account of its chief contents will be found in the Report of the Committee of the Highland Society of Scotland, Edinburgh, 1805.<sup>2</sup> As appears from a colophon at the end of our piece, the scribe who wrote it was called Fithel mac Flaithrig mic Aedha.<sup>3</sup> I am indebted to the kindness of Professor Donald Mackinnon for a most careful copy of M'Lachlan's transcript.

Though none of these three mss. is earlier than the sixteenth century, the language both of the prose and poetry contained in the piece is pure Old Irish. Indeed, we have here another instance of an Ossianic text which may be confidently assigned to the ninth century. Short as both prose and poetry are—the latter only sixteen stanzas—there are enough old forms, particularly in the verb, that make it impossible to assign a later date. In syntax the position of the attribute before the noun on which it depends may be noted, as in *foibur frossae, aiss lomma*. Unfortunately, the verses are badly handed down in all the mss., being defective and corrupt in several places. My translation can therefore only be tentative and imperfect.

<sup>1</sup> See M. A. Potter's *Sohrab and Rustem* (Grimm Library, vol. xiv), p. 82; and Alfred Nutt's *Problems of Heroic Saga* (International Folklore Congress, 1891), p. 128.

<sup>2</sup> Reprinted in the Transactions of the Ossianic Society, vol. v, p. 130.

<sup>3</sup> Misi Fithel mac Flaithrig mic Aodho. Finit.

Bói Find úa Báiscne fo Erinn<sup>1a</sup> oc cuinchid a maic .i.<sup>1b</sup> Oiséne.<sup>1c</sup>  
 Bói Oiséne bliadain nícon fessa<sup>2</sup> a imthechta.<sup>3</sup> Bói co n-ulcus menman  
 fria athair.<sup>4</sup> Fangaib<sup>5</sup> Find iarum i ndíthrub már.<sup>6</sup> Bói Oiséne<sup>7</sup> oc  
 fuiniu<sup>8</sup> mucce. Famboith<sup>9</sup> intít Find 7 tobert<sup>10</sup> tress ndó. Gabais<sup>11</sup>  
 Oiséne<sup>12</sup> a arm<sup>13</sup> 7 a airimbirt.<sup>14</sup> Nínaithegiuin<sup>15</sup> fochétóir. Is and<sup>16</sup>  
 asbert<sup>17</sup> Find robad báeth dond ócléich comrac frisin fer líath.<sup>18</sup>  
 Canait<sup>19</sup> oblirach<sup>20</sup> iarum.

Oisín dixit<sup>21</sup>:

Is derb lem-sæ,      cia<sup>22</sup> domaimse<sup>23</sup> in fer líath,  
 nícon áithiu<sup>24</sup> uig<sup>25</sup> a gái,      nícon ba<sup>26</sup> leth<sup>27</sup> a sciath.

Find: Cinip áithiu<sup>28</sup> uig<sup>29</sup> a gái      [is] cinip leth<sup>29a</sup> a sciath,  
 fri úair n-imbirtæ i<sup>30</sup> cath      bid foracal<sup>31</sup> in fer líath.

Oisín: Is glé<sup>32</sup> cid<sup>33</sup> tressa<sup>34</sup> a rig      *ocus* cid<sup>33</sup> leth<sup>35</sup> a bil,<sup>36</sup>  
 nícon cumaing<sup>37</sup> ar asnu<sup>38</sup>      arumfosta i cridiu.<sup>39</sup>

Find: Nícon messe a[s] samail      frisin ngamain ong,<sup>40</sup>  
 fer líath rogoin rogonar,<sup>41</sup>      rodaim<sup>42</sup> do bath co mbí toll.

Oisín: Ó rogonar<sup>43</sup> co fa<sup>44</sup> thri      i ndorar for sithlígí,<sup>45</sup>  
 is olc a<sup>46</sup> síanán trocha<sup>47</sup>      fri agaid<sup>48</sup> ind ócbotha.<sup>49</sup>

Find: Is éol dam-sa ind ócbud<sup>50</sup>      berte<sup>51</sup> innurain nellaig,<sup>52</sup>  
 ó rumbiät<sup>53</sup> . . . . .<sup>54</sup>      rethit fuili<sup>56</sup> for remmaig.<sup>56</sup>

Oisín: Ní bí<sup>57</sup> ed ón<sup>58</sup> dogniät<sup>59</sup>      ó robíät<sup>60</sup> i fedmaim,<sup>61</sup>  
 . . . . .<sup>62</sup> in t-óclig<sup>63</sup> elig,<sup>64</sup>      benir senláech fri<sup>65</sup> talmain.

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1<sup>a</sup> fo Erinn om. M      1<sup>b</sup> ethon M      1<sup>c</sup> Oisen H      Oisendæ N      2 fess NM  
 3 ai himthus M      4 ather N      fre athuir M      5 sic H      faoncaib M      fogaib N  
 6 maur NM      7 Oisen HN      8 fune M      funeth N      9 faimboith HN  
 famb boith M      10 touuert M      donpert HN      11 gabes N      12 Osenae N  
 13 armb H      auirmb M      14 7 arimbirtæ H      7 airmberta N      7 a airmbimbirt M  
 15 nínaithegiuin H      nínaithegeoin N      nienadhc M      16 nadn H      nann N  
 17 cachuin N      18 obbrech *add.* H      19 canuith M      forcansat N      H *omits*  
*this sentence*      20 oplirach M      21 Oisín dixit om. N      22 cid H      cie M  
 23 domambsou M      24 nicon baithe N      niecon aithie M      25 om. HM  
 26 niconba N      nicon ua M      nicomba H      27 leithe H      lethe N      lethei M  
 28 aithe NM      29 uaich M      29a lethe M      30 a HM      31 foracer N  
 forac N      32 gléi HN      33 cith M      34 tressai H      35 letae N      lethan HM  
 36 bile M      bileo N      37 cumang HN      cumuing M      38 airisna M

Finn ua Báisene was seeking his son Oisín throughout Ireland. Oisín had been a year without anyone knowing his whereabouts. He was angry with his father. Then Finn found him in a great wilderness. Oisín was cooking a pig. Finn turns upon him and deals him a blow. Oisín seized his weapons and his accoutrements. He did not at once recognize him. Then Finn said it was foolish for a young warrior to fight against a grey-headed man. Thereupon they sing a lampoon.

Oisín dixit :

'Tis plain to me, though the grey-head attacks (?) me, the points of his spear are no sharper, his shield is no broader.'

Finn : 'Though the points of his spear be no sharper, though his shield be no broader, at the hour of wielding (them) in combat the grey-head will prevail.'

Oisín : 'Tis clear, though his wrist is stronger and though the rim of his shield is broader, he cannot . . .'

Finn : 'I am not like the . . . stirk; the grey-head knows how to deal wounds and to receive them,<sup>1</sup> . . . so that he is riddled.'

Oisín : 'When he has been wounded three times in battle where far-reaching strokes are dealt, his scream of doom sounds ill as he faces young warriors.'

Finn : 'I am well acquainted with young men who carry . . . ,<sup>2</sup> when they shall be . . . , streams of blood run upon . . .'

Oisín : 'That is not what they do when they are<sup>3</sup> in the heat of the fight<sup>4</sup>: the youth (sings?) a paean, the old warrior is struck to the ground.'

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<sup>39</sup> arimfastu a crideo N arumfosda a cridiu H arumfafasdua a crithe M  
<sup>40</sup> ógg H <sup>41</sup> rogon rogonar N rauccon roconur M <sup>42</sup> rodam N rodaimh M  
<sup>43</sup> rogar N rogoúnar M rogonair H <sup>44</sup> fua N <sup>45</sup> andorir for sithigiu N  
sithligiu N indoirear four siensligiu M <sup>46</sup> e N <sup>47</sup> tráthai N tratha M  
<sup>48</sup> hadich N ath- M <sup>49</sup> oucbathu N ocbatha HM <sup>50</sup> ocbith N ogbath M  
<sup>51</sup> beurtai H bertæ N bertai M <sup>52</sup> annurain nellaig H inurain nell- N  
inurain nella M <sup>53</sup> sic M om. N <sup>54</sup> ma (or ina?) cumg ocon M  
nicon rethid fuili HM <sup>55</sup> rethet fuileo N rethid fuili H reithit fuiele M  
<sup>56</sup> forreimiuth M <sup>57</sup> bith M <sup>58</sup> edhan H edan NM <sup>59</sup> dogniaat N  
dogni a ag H doucnieag M <sup>60</sup> ortabiat H ordabiath M orobiaat N  
<sup>61</sup> e fedmuim N a feadmuimb M i fetmain H <sup>62</sup> tathad N taí H taodhuít M  
<sup>63</sup> ind oclaich M int ocl- M ind oclig N <sup>64</sup> nelich N nelaic H ealuig M <sup>65</sup> fo N

<sup>1</sup> Literally, 'can wound, can be wounded.'

<sup>2</sup> in n-urain n-ellaig (?)

<sup>3</sup> Literally, 'have been.' <sup>4</sup> Literally, 'in exertion.'

Find: In fer . . . .<sup>1</sup> cona sleig do chomruc frisin n-óclig,<sup>2</sup>  
is éol dam-sa a<sup>3</sup> mbiäs de: dluge srónae<sup>4</sup> óclaige.

Oisín: Ó foruban<sup>5</sup> crith cech cnáim ní goirt in gái assa láim,  
óclig<sup>6</sup> for topur thuli,<sup>7</sup> ní bí<sup>8</sup> errach senduni.

Find: Ó rombiät<sup>9</sup> immalle i clochur in garbslige,<sup>10</sup>  
fritecht fóibur<sup>11</sup> ní cara, aiss<sup>12</sup> lomma neich<sup>13</sup> nacana.

Oisín: Is di álchaib<sup>14</sup> ind fir léith labrad a cobraud<sup>15</sup> a scéith,  
rosagat<sup>16</sup> fóibur<sup>17</sup> frossae,<sup>18</sup> ní fétat<sup>19</sup> na senchossae.<sup>20</sup>

Find: Nícon ralus ó rígluch<sup>20a</sup> geilt<sup>21</sup> for fedaib i ndíthrub,<sup>22</sup>  
isin dorir toilge tóib<sup>23</sup> gnáithi<sup>24</sup> óclaig<sup>25</sup> for<sup>26</sup> rind cróib.

Oisín: In geilt<sup>27</sup> for rith sunde<sup>28</sup> tíar nícon óclaig,<sup>29</sup> is fer líath,  
in friuch file for suidiu is é bí<sup>30</sup> for senduniu.

Find: Noll<sup>31</sup> a maic, ní maith a<sup>32</sup> congairi-siu,  
cia nommera ní<sup>33</sup> fuban, is am comman<sup>34</sup> tairisiu.<sup>35</sup>

Oisín: A senláich, dígnaiss<sup>36</sup> etir ócbadu,<sup>37</sup>  
ní bu accobar<sup>38</sup> do chrád maníp ág<sup>39</sup> ar óclachu.<sup>39a</sup>

Find: Inna hule<sup>40</sup> immalle ní bu<sup>41</sup> messa doib de,<sup>42</sup>  
dia mbem<sup>43</sup> inar comardus<sup>44</sup> ó ascomartmar<sup>45</sup> ar ngló.<sup>46</sup>  
Is derb.

Táinic a muintir co Find 7 co Oisín íarum.<sup>47</sup>

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<sup>1</sup> comrus HN comous M    <sup>2</sup> ocleig N oclaich H ocl- M    <sup>3</sup> e N  
im H    <sup>4</sup> sic N srona HM    <sup>5</sup> foruban M    <sup>6</sup> oclach HM oclég N  
<sup>7</sup> tule N    a tuile M    <sup>8</sup> bud N    <sup>9</sup> orambiat N    orombiad H  
<sup>10</sup> garbsligeo N    <sup>11</sup> sic N foibor H faobuir M    <sup>12</sup> as M    <sup>13</sup> in neich N nech M  
<sup>14</sup> de alchaib N di alachaib H    <sup>15</sup> sic H    e cobreth N a courath M  
<sup>16</sup> rossacat N rosachat M russachat H    <sup>17</sup> i faobra M foepur H foebur N  
<sup>18</sup> sic H frossa N frusa M    <sup>19</sup> fedhad H fedat N fetuit M    <sup>20</sup> sencoso N  
seuncussa H seancasa M    <sup>20a</sup> on richlagh M    <sup>21</sup> gelt N celt M  
<sup>22</sup> didrub H    <sup>23</sup> dorer tolge toib N doirim toilgi toib H doirir dolce taoibh M  
<sup>24</sup> gnate N    <sup>25</sup> oclig N ocloich H ocl- M    <sup>26</sup> fri H for in croib N  
<sup>27</sup> gelt N geld M    <sup>28</sup> sunne H sunno N    <sup>29</sup> oclæg N oclach H ogl- M  
<sup>30</sup> mbis N uis M    <sup>31</sup> nall N nolt M    <sup>32</sup> an H    <sup>33</sup> nombmeara N

Finn: 'The man who . . . with his spear to encounter the young man,—I know what will come of it: the young man's nose will be split.'

Oisín: 'When palsy has consumed every bone, the spear from his hand is not bitter. The young man is in the heyday of his strength,<sup>1</sup> the old man's spring-time is past.'<sup>2</sup>

Finn: 'When they shall be together upon the stone-dyke of fierce slaughter, he does not love to meet sword-edges, sips of milk . . .'

Oisín: 'It is one of the habits of the grey-head to talk from under the cover of his shield; showers of sword-edges . . .<sup>3</sup> his old legs cannot stir.'

Finn: 'I have not . . . from a royal host a maniac upon trees in a wilderness; in the battle . . . young men are wont to be upon the point of a branch.'

Oisín: 'The maniac who is running here westward is not a young man, it is a grey-head; the . . . which is upon such a one, 'tis that which is upon the old man.'

Finn [making himself known]: 'Verily, my son, what you utter is not good; though you deceive me it does not hurt; 'tis time that we should be more trustful.'

Oisín: 'Oh ancient hero, you are not wont to be among youths; I had no desire to harm you if you had not been boastful against warriors.'

Finn: 'Taking all these things together, none is any the worse<sup>4</sup> for it, if we are on the same level, since we have settled our dispute.'<sup>5</sup>

Then their own people came to Finn and Oisín.

nomera H *nomeruo* M <sup>34</sup> qmon N *cumun* M <sup>35</sup> hairisiu N  
<sup>36</sup> didignais H *dodignais* N *Aght na hogl' do gnais* M <sup>37</sup> ocbodaib H  
ocbuthau N *occbath' M* <sup>38</sup> accubrass H *acobrus* N *acoprus* M  
<sup>39</sup> minubaig H *manebaig* N *munabaigh* M <sup>39a</sup> oclachaibh H  
<sup>40</sup> ina huill H *dia rauamb uile malle* M <sup>41</sup> bai H *bad* N <sup>42</sup> neussa H  
<sup>43</sup> damem H *dambem* N *dambeamp* M <sup>44</sup> comortus M <sup>45</sup> uascommortmar M  
hoascommartmar N <sup>46</sup> Should we read *glé* for *derb* in the first stanza? <sup>47</sup> tanuice  
amuir (*sic*) co Fint 7 co hOisín irlamh M *Both H and N omit this sentence.*

<sup>1</sup> Literally, 'the young man (is) on the well of flood.' <sup>2</sup> Literally, 'it is not the spring of the old man.' <sup>3</sup> leg. *rasedat* 'reach him' (?) <sup>4</sup> Literally, 'they are none the worse.' <sup>5</sup> Literally, 'since we have beaten out our settlement.'

### III. Ailill Aulom, Mac Con, and Find ua Báisene.

From Laud 610, fo. 94b<sup>2</sup>-96a<sup>1</sup>.

Incipit do scēlaib Mošaulu[i]m 7 Maic Con 7 Luigdech.<sup>a</sup>

Ailill Mošaulum mac Moga Nūadat ba rí for lith hĒirenn 7 ba drúí. Sadb ingen Chuind berte maccu do Mošaulum. Gabais mac n-altrama ó Dārfini .i. Mac Con mic Luigde[*ch*]. Issed-sein asberat araile i ngenelaigib<sup>b</sup> *immurgu* is Sathb māthair mic Con 7 iar n-ēcaib Luigdech luid co hAilill, os sī torrach do Mac Con. Īarsain ĩarum bert si Eogan Mōr.

Comaimser do Luigit[*h*] 7 do Chonn Chēthathach mac Feidlimthi. Comaimser *dano* do Ailill 7 do Art mac Cuind. Comaimser *dano* do Mac Con 7 do Eogan.

Robói cotach hitir Luigde<sup>c</sup> 7 Ailill nAulum 7 *etir* a clanna dia ndéis .i. antan nombíth rígi la clanna Auluim, brithemnus la clanna Luighdech; antan *immurgu* nobíth ríghi la clanda Luigdech, brithemnus la maccu Auluim. Lugaid 7 Ailill dorigni in sin hi fiadnaisi Chuinn Chēthathaig for leith hĒirenn. Nogabtais ríge 7 brithemnus .i. Lagin 7 Mumu. Cūic maic Dāre Doimthig .i. na cūic Luigidig ut supra diximus maic Sithbaile maic Fir hUaille maic Daigmanrach maic Dego Deirgthine maic Nūadat Aicnaig Luighthīni maic Loga Feidlig maic Ērimōin maic Fidais maic Gossa maic Síir maic Madai maic Loga maic Ethamon maic Māil maic Luigdech diatā Loch Luigdhech (Fial a sētig, diatā Inber Fēile) maic Ītha maic Niūil maic Mileth maic Bile maic Breogaint [fo. 95a1] maic Brátho lascumtacht tor mBreogaint (ó annuim ind ríg rohainmniged

<sup>a</sup> luidgech MS.

<sup>b</sup> inginaig MS.

<sup>c</sup> leg. Luidig

<sup>1</sup> Commonly called Ailill Aulomm ('Bare-ear').

<sup>2</sup> i.e. Conn of the hundred battles.

<sup>3</sup> Dairfine .i. Corco Láigde, *Corm. Tr.* 16; *O'Mulc.* 417; *Cóir Annm.* § 68. Ennai 7 Dairfine do rád friu-side ó Dāre mac Dedaid 7 ní Corco Laigde ut alii putant, Rawl. B. 502, p. 147b.



### III. Ailill Aulom, Mac Con, and Find ua Báisene.

#### TRANSLATION.

Incipit of the stories of Mošaulum and Mac Con and Lugaid.

Ailill Mošaulum<sup>1</sup> son of Mug Nuadat was king over one half of Ireland and was a druid. Sadb daughter of Conn<sup>2</sup> bore sons to him. She received a foster-son from the Dárine,<sup>3</sup> viz. Mac Con son of Lugaid. Others, however, in the Genealogies say that Sadb was Mac Con's mother and that she went to Ailill after the death of Lugaid, when she was pregnant with Mac Con. Afterwards she bore Eogan the Great.

Lugaid and Conn of the hundred battles were contemporaries; and so were Ailill and Art son of Conn, and again, Mac Con and Eogan.

There was a covenant between Lugaid and Ailill Aulom and between their offspring after them that whenever Aulom's offspring held the kingship, Lugaid's offspring should hold the judgeship; but when Lugaid's offspring held the kingship, Aulom's sons were to hold the judgeship. Lugaid and Ailill made this [arrangement] in the presence of Conn of the hundred battles over one half of Ireland. Thus the men of Leinster and Munster held kingship and judgeship. Five sons of Dáre Doimthech (viz. the five Lugaid,<sup>4</sup> ut supra diximus) son of Sithbale,<sup>5</sup> son of Fer Uaillne,<sup>6</sup> son of Daigmannair,<sup>7</sup> son of Daig Dergthine, son of Nuadu Aicnech Luigthíne, son of Lug Feidlech, son of Érimón, son of Fidas, son of Guss, son of Sí, son of Mada, son of Lug, son of Ethamon, son of Mál, son of Lugaid (from whom Loch Luigdech is called; Fial was his spouse, from whom is Inber Féile), son of Íth, son of Nél, son of Míl, son of Bile, son of Breogant, son of Bráth, by whom the tower of Breogant<sup>8</sup> was built—the tower and the

<sup>4</sup> See Rawl. B. 502, pp. 143a and 155a, where the five [or three, or six] sons of Dáre Doimthech or D. Síchréchtach are enumerated.

<sup>5</sup> Called *Sídebole* in Rawl. B. 502, pp. 143a and 155a, and *Sídebalg* below.

<sup>6</sup> *Fer Suilne* or *Fer Fuilne* in Rawl.

<sup>7</sup> *Teemannair* in Rawl.

<sup>8</sup> i.e. Brigantium in Spain.

in tor 7 in chathir, ar ba hēseom ba rí 7 ba sinnser la maccu Míleth Espāne) maic Airgeda maic Aldōit maic Nōindin maic Nemnūaill maic Fāebair maic Aingi maic Scuit maic Glais maic Glúnfind maic Lāmfind maic Agnomin maic Taithe maic Buith maic Eō maic Aoth maic Aór maic Rachaiara maic Srau maic Esru maic Baath maic Iabath maic Gomer maic Iafeth maic Noé maic Lamiach maic Mathussalem maic Enóc maic Iareth maic Malalal maic Cainen maic Enois maic Séth maic 'Adaim maic Dé bí.

Asbert a drui fri Dāre: 'Do maicne cit mathi, nī gēba acht ōenfer diib dit ēs-seo .i. Lugaid Lágdhe, ar ba rī hi Temair in Dāre Doimthech. Is hē an cūiced Dári robōi hi Temuir de Mumain 7 ba tria gaisced roríge co forbeth a [f]laith fuiltingh (.i. fuilriug) asnabrad hi sennathib:

Dāre Doimthech dālis dig fola for each srith,  
co fārgaib a hurisna rígi cen chlith.

Dāre Doimthech ba rí for mBruig, is é emir ar iar ngail,  
ō Srub Cermna co Srub Brain, ōnd ocian thīar<sup>2</sup> co muir sair.

Lugaid namá rogab rīgi di maccaib Dāre. Ba hē ba rí ria nAilill Mośaulum for Mumain. Ailill iarsin tricha bliadan co fagbāil in ciūil ō hEss Māge .i. Fer hÍ mac Eogabail. Is don Lugaid-so asrubrad hi sennathib:

Ba rí, ba fili, ba fáith, ba breithem blāith, caur fri níth,  
huā Sidbailg, síth co tráig, ba gnīm do ráith a ndogníth.

Is hé an Lugaid-so ba rí for Mume intan dobreth arances mbrethe alLeith Cuind co Mumain, co n-erbairt in fochmarcith fri Lugid Lágde, rí side 7 file:

[fo. 95a2] 'Mo Luigid Luigde cluinde<sup>2</sup> fir n-aienith cotabair dar mac m'orbe n-athar.'

Frisgart Lugaid: 'Fír<sup>3</sup> mná báithe seo gáithe dlomthairsi conof conbersi rofitir contaibir toilsí fortoing firu conlegat curpu fri báise būad rathsi fri bás sōeraib seo dōeraib fortoing a clanna. bas gāeth nach claind cummasfa fri fōentrecha folma, ar is bāeth nech conid robuith ruici.'

<sup>1</sup> thiair MS.

<sup>2</sup> leg. cluinte

<sup>3</sup> leg. fir?

city were named from the name of the king ; for he was king and the eldest among the sons of Míl of Spain,—son of Airgid, son of Aldóit, son of Noinden, son of Nemnuall, son of Faear, son of Ainge, son of Scott, son of Glass, son of Glúnfind, son of Lámfind, son of Agnoman, son of Taithe, son of Both, son of Eo, son of Aeth, son of Aer, son of Rachaiar, son of Srau, son of Esru, son of Baath, son of Jabath, son of Gomer, son of Japheth, son of Noah, son of Lamech, son of Methuse-lah, son of Enoch, son of Jareth, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, son of the living God.

Said his druid to Dáre : “ Good though thy sons are, only one of them will rule after thee, viz. Lugaid Lágde.” For this Dáre Doimthech was king in Tara. He is one of the five Dáres that were in Tara from Munster ; and it was through his valour of great kingship that his . . . rule was achieved, whence it was said in ancient poems :

‘ Dáre Doimthech dealt a draught of blood upon every stream, so that he left his stories of kingship without concealment.

‘ Dáre Doimthech was king over Brug ; ’tis he . . . , from Srub Cermna<sup>1</sup> to Srub Brain,<sup>2</sup> from the western ocean to the sea in the east.’

Of the sons of Dáre, Lugaid only took kingship. ’Twas he who was king over Munster before Ailill Mošaulum. Thereupon Ailill ruled thirty years till the finding of the musical instrument<sup>3</sup> at Ess Máge,<sup>4</sup> viz. Fer Í<sup>5</sup> son of Eogabal. Of this Lugaid it has been said in ancient poems :

‘ He was a king, he was a poet, he was a seer, he was a gentle judge, a hero in battle, the grandson of Sidbolg,—peace as far as the strand, whatever he did was an instantaneous deed.’

This is that Lugaid who was king over Munster when the . . . of judgment was brought out of Leth Cuinn<sup>6</sup> to Munster, when the interrogator said to Lugaid Lágde, who was both king and poet : ‘ My Lugaid Luigde, listen to the truth of nature . . . my father’s heritage.’

Lugaid answered : ‘ Men, foolish and wise women &c.’<sup>7</sup>

<sup>1</sup> The Old Head of Kinsale.    <sup>2</sup> See *Dinds.*, § 54.    <sup>3</sup> See Cormac’s poem in LL. p. 27a.    <sup>4</sup> i.e. the waterfall of Caherass on the Maigue, half-way between Adare and Croom.

<sup>5</sup> He is called Fer fi in *Anecdota II*, p. 4, § 6.

<sup>6</sup> i.e. the northern half of Ireland.

<sup>7</sup> I cannot translate the rest.

Bói iarum Ailill Mosaulum *trichait* bliadan irrīgu Muman. Sadb ingen Chuind a rīgin, ba sí conbert 7 ronalt Mac Con mac Luigdech hō a maici. Trí tric[h]a[i]t bliadan æs nAilella huile .i. *tricha* bliadan ria rīgu, 7 *tricha* hirrīgu 7 *tricha* iar rīgu. Mac Con doall a rīghe aire 7 romarb secht maccu Ailella, a brāthriu 7 brāthair a māthar .i. Art mac Cuind hi cath Mucruime. Sægal *immurgu Maic* Con *tricha* bliadan ria rīgu co fagbāil in chiūil occ hEs Māge 7 secht mbliadna do Mac Con i nAlpain for longais 7 *tricha* bliadan irrīgu hĒirenn 7 sé mís iar tuidecht a Temuir. Is don Mac Con-so asrubairt Sadb:

‘Ba trom modh tabairt chumlaind do Mac Con ;  
ní búi i nĒre cona lí inge Coirpri Gal<sup>a</sup> fili.

Ba trom n-ērim do Mac Con tuidecht ille, techt inond ;  
imderc<sup>b</sup> fairge co ba dī, edh<sup>c</sup> dorigni in rīgfilí.

D’óenmac Luigdech nīrbo lén, amal ba síl na fer trén,  
turebāil catha fri mac Cuind la secht maccu Mošauluim.

Gabais Mac Con tīr mBanbæ gach leth co glasmuir glēdend,  
*tricha* bliadan, án hūaland, rombúi hi rīgu hĒirenn.’

Is don chiūil dano asrubairt Sadb:

‘Maing dam-sa aníu, maing do C[h]líu fofrith<sup>d</sup> Fer hI inna heō,  
conidapath Art mac Cuind *ocus* secht maic Mošauluim.’

I nŌchtor Clári robói Ailill 7 Rāith Ailella hi Cláriu [fo. 95d1]  
ateither di chéin 7 nī fagabair i n-ocus. Comamser 7 Art mac Cuind  
Chētchathaigh maic Feidlimthi.

Lotar didiu maic Ailella do saigid brāthar a māthar [.i.] Art mac  
Cuind. A comalta 7 a mbrāthair leo .i. Mac Con mac Luigdeh[eh] ar

<sup>a</sup> read *Goll*.

<sup>b</sup> read *imthecht* ?

<sup>c</sup> inserted by a later hand

<sup>d</sup> fobrith MS.

<sup>1</sup> Coirpre Goll m. Brióin m. Fiachach Fígenti m. Dáire Cherbba m. Ailella Flainn Bic m. Fiachach Mullettain, Rawl. B. 502, p. 152a.

So Ailill Mošaulum was thirty years in the kingship of Munster. Sadb daughter of Conn was his queen. It is she who conceived and who reared Mac Con son of Lugaid from his boyhood. Ninety years was Ailill's entire age, viz. thirty years before he became king, thirty years in kingship, and thirty years after his kingship. Mac Con it was who deprived him of his kingship, and who slew the seven sons of Ailill, his brothers, and the brother of his mother, viz. Art son of Conn, in the battle of Mucrime. The lifetime of Mac Con, however, was thirty years before he became king till the finding of the musical instrument at Ess Máge, and seven years in Alba in exile, and thirty years in the kingship of Ireland, and six months after coming from Tara. 'Tis of this Mac Con that Sadb has said :

'It was heavy work to wage an equal battle with Mac Con; there was no one in Ireland with his splendour but Cairbre Goll<sup>1</sup> the poet.

'It was a heavy journey for Mac Con to come hither, to go beyond: to cross the sea twice, that is what the king and poet<sup>2</sup> did.

'To Lugaid's only son it was no hardship, as he was an offspring of champions, to raise battle against Conn's son with the seven sons of Mošaulum.

'Mac Con seized the land of Banba on every side as far as the bright-coloured green sea: thirty years, glorious . . . , he was in the kingship of Ireland.'

Again, of the harp Sadb has said :

'Woe to me this day, woe to Cliu,<sup>3</sup> that Fer 'I has been found in his yew-tree! whence Art mac Cuinn has perished, and the seven sons of Mošaulum.'

Ailill was in Uachtar Cláiri (the Height of Clare), and the fort of Ailill in Clare<sup>4</sup> is seen from afar and is not found near. He and Art son of Conn of the hundred battles, son of Fedlimid, were contemporaries.

Then the sons of Ailill went to seek their mother's brother, Art son of Conn; their foster-brother and their (uterine) brother was

<sup>2</sup> I take *rig-fili* here as a dwandwa compound, like *drúith-chathmil* below.

<sup>3</sup> The eastern half of county Limerick.

<sup>4</sup> A hill in county Limerick near Duntrileague.

ba di Dārfini cechlaflaith. Foreccatt in cruit ar a cind isind ess. Fer hÍ mac Eogabail occ a senmair for Āth Caille oc hEss Māge. Téta argait inda chruit, carra óir fuirri. Condālet a fianlag, immagonat oc cosnam a crotta. Dofuit nōnbur do muintir Maic Con. Ort side secht n-airgne dia haithib dara hēsi. Loingtha iarum a hÉre co mbūi i nAlbain iar madmair catha Chind Abrat. Isin chath asbert Mac Con iar marbad a drūithchathmīl[ed] .i. Dodēra :

‘ Nī héla gárini ō luith Dodēre ;  
cia tibu, it m’āgīni di hēis drúthán Dārini.’

Doluid iarum Mac Con cind sect mbliadan co slūag Breṭan lais congab Insi Mod is tuaisciurd.<sup>1</sup> Doluid Art mac Cuind ar a chend 7 secht maic Ailella Mošauluim doa ndīlgund huili. Consáiter cath eturru fo chumlund hic Āth Mucraime hi crīch Chondacht .i. secht cēt di cecharde in dá lethe. Folaig Mac Con dā trian a slūaig hi talum 7 dognīth secht mēich lais di grāin chatha cēin rombúí i nAlbain. Tūargabsat chend in dā trian robātar isin talmain di muintir Maic Con ō doessith in cath fo chumlund. Maidti ria Mac Con for Art mac Cuind 7 for maccu Ailella Mošauluim 7 gabais Mac Con rīgi nĒirenn iarsin trīchoit mbliadan. Is din chath-sin asbert Sadb ingen C[h]uind in rann :

‘ Ole hūair dam-sa, ole do Chlíu for frīth Fer<sup>2</sup> hÍ 7 dā hēu,  
conidapath Art mac Cuind *ocus* secht maic Mošauluim.’

Is do flaithius Maic Con rogabad in rand airdirc :

Gabais Mac Con tír mBanbæ 7 rl.

<sup>1</sup> tuairciurd MS.

<sup>2</sup> fir MS.

with them, viz. Mac Con son of Lugaid,<sup>1</sup> for every other ruler was of the Dárfine. They find the harp before them at the waterfall. Fer 'I son of Eogabal was playing it upon 'Ath Caille (the Ford of the Wood)<sup>2</sup> at Ess Máge. There were strings of silver in the harp, pegs of gold upon it. Their warrior-bands meet; they fight between them for the possession of the harp. Of Mac Con's people nine fall. He dealt seven slaughters to his fosterers after that. Then he was exiled from Ireland so that he was in Alba after the rout of the battle of Cenn Abrat. In the battle after the slaying of his jester and battle-soldier, Dadéra Mac Con said :

'Not a little laugh escapes since Dadéra is gone ; though I smile . . . after the jester of the Dárfine.'

Afterwards at the end of seven years Mac Con went with a host of Britons with him and seized the isles of Clew Bay in the north. Art son of Conn and the seven sons of Ailill Mošaulum went to meet him in order to destroy them all. At the ford of Mucrime in the territory of Connacht an equal battle is waged between them, seven hundred on either side. Mac Con hides two-thirds of his host in the earth, and while he was in Alba seven bushels of 'battle-seeds'<sup>4</sup> had been made for him. When the battle stood, the two thirds of Mac Con's people who were in the earth appeared, and Art son of Conn and the sons of Ailill Mošaulum were routed by Mac Con, who thereupon held the kingship of Ireland for thirty years. Of that battle Sadb daughter of Conn spoke the quatrain :

'An evil hour to me, evil to Cliu, when Fer 'I was found in his yew-tree, whence Art son of Conn and the seven sons of Mošaulum perished.'

Of the reign of Mac Con the famous quatrain has been sung :

'Mac Con seized the land of Banba,' &c.

<sup>1</sup> According to RC. XIII, p. 436, only Eogan and Lugaid mac Con went.

<sup>2</sup> According to Hogan's *Onomasticon* 'Ath Caille is on the Shannon between Limerick and the wood of Cratloe, at or near Thomond Bridge.

<sup>3</sup> As to this battle see the text edited by Miss Scarre in *Anecdota from Irish Manuscripts*, II, p. 76 ff., and the literature there cited.

<sup>4</sup> Or 'caltrops,' Nennius' *semen bellicosum* : see Whitley Stokes' note in RC. XIII, p. 454, n. 4.

Dogniāt chóri Mac Con 7 in senrí Mosaulum iar tuidecht do Mac Con a Temuir cona himirge 7 iar fácbáil a rígi la Cormac mac Airt. Dogní Mac Con fleid dō 7 im-[fo. 95b2] chorastar Ailill marbad Maic Con. Nī léic Sadb aní-sein 7 bert robud dó, ar ba hinnuniu lé-si Mac Con andate a secht maic. Asbert [f]ris nemacallaim Ailella etir. Is iarsin dochumli Mac Con cona muintir i nDesmumain contardad tōeb fri muir, amail donrarngart Cessirne file Cuind Chêthcathaig .i.

‘Ascuchfa do síl sōer slissu fri fairge fond’;

7 dano ba hūatiu hi feraib oldās Ailill.

Tadill Mac Con a sruith do chelebrad dō. Dobert aigid fri aigid. Dosādis Ailill a fiacail hi ngrūad Maic Con di thecosc conid erbalad ria ndē nōmaide. Is and asbert Sadb fri Mac Con: ‘Cisi fuil fuil fort agid?’ ol si. ‘Nī hansa,’ ol Mac Con, ‘fiacail Ailella domháraill.’ ‘Fé frisín fiacail!’ ol si, ‘noch ní taidber nī do-som is eslind det-siu, is fiacail maic thíri rotchummi.’ Is de-sin asrubert si:

‘Is hē fiacail dian duit<sup>a</sup> rí, rotbí fiacail fídbui,  
rogab siabrad do delbad, is dirsan in tiughcelebrath.

Gaib do daim, beir didan do slūaig do muir,  
fort dofiastar in<sup>b</sup> bair, atotmīastar nach tain.’

Documli ass cona slūag i nDesmumain dochum mara. Is dind fechtasin forfācaib hué dō hi Cúil Mbrocholl .i. tipra; is occu atā othorlge Maic Con 7 Macnía 7 cheithri maic-side .i. Dau 7 Trien 7 Echu Badamnai 7 Luigthech Lāmfofa 7 fiann Aeda Duib 7 Cathmol mac hIrp 7 Find hūa Báiscni 7 hUsíne 7 Cáilti cáincass 7 Mac Con cona c[h]élib 7 ben Maic Con and .i. Dáríne ingen Dedad maic Sin.

<sup>a</sup> = dtuit.

<sup>b</sup> or ní?

<sup>1</sup> Cessirne's prophecy is cited in the story called *Airne Fingein* (*Anecdota*, II, p. 8); but the line here quoted is not found there. <sup>2</sup> *nómaide* = *trí tráth*.

<sup>3</sup> In Laud 610, fo. 99b1, Cúil Mbrocholl hi Gaile Ciarraigi is mentioned



Mac Con and the old king Mosaulum make peace after Mac Con, leaving his kingship with Cormac son of Art, had come from Tara with his wandering host. Mac Con makes a feast for him; and Ailill planned to slay him. Sadb did not permit that, and gave him warning, for dearer to her was Mac Con than her seven sons. She told him not to converse with Ailill at all. Thereupon Mac Con with his people proceeds into Desmond, keeping along the sea, as Cessirne, the poet of Conn of the hundred battles, had prophesied,<sup>1</sup> saying:

‘Thy noble race will move along the coasts by the ocean’s expanse’;

and moreover he had fewer men than Ailill. Mac Con visits his senior to bid farewell to him. He put face to face. Ailill fixed his tooth in Mac Con’s cheek as a warning that he would die before three days and three nights.<sup>2</sup> Then said Sadb to Mac Con: ‘What blood is that upon thy face?’ says she. ‘It is easily said,’ says Mac Con; ‘Ailill’s tooth has touched me.’ ‘Woe for the tooth!’ says she; ‘for whatever . . . to him is danger to thee; it is a wolf’s fang that has wounded thee!’ Thence she said:

‘This is a tooth by which a king falls, a poisonous tooth has wounded thee; contortion has seized thy shape—alas for the last farewell!

‘Betake thee to thy house! carry the remnant of thy host to the sea! he will be avenged on thee . . ., he will attack thee any time.’

He departs with his host into Desmond towards the sea. It is from that expedition he has left descendants of his at Cúil Mrocholl<sup>3</sup> (viz. a well). With them is the grave of Mac Con, and Macnia [son of Mac Con] and his four sons, viz. Dau and Trien and Echu Badamna and Lugaid Longhand, and the *fián* of Aed the Black, and Cathmol son of Erp,<sup>4</sup> and Find ua Báiscne and Usíne and Cálte Cáinchass (the Fair and Curly) and Mac Con with his companions and Mac Con’s wife are there, viz. Dáríne daughter of Deda son of Sen.

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together with Cúl Cruithnechta and Cúla Bóendraigi as having been given by Cairbre mac Crimthainn [sixth cent.] as *éric* for the three sons of Fiachra Gáiríne slain in the battle of Clúas 'Ola (*is hé Coirpre m. Crimthainn dobert na trí cúl a n-éric na trí mac Fiachrach Gáiríne dochtar i cath Cluaise 'Ola*).

<sup>4</sup> Identical with Cathmael m. Firchorb, *Anecl.*, II, p. 76, Cathmal mac Cirp, LL. 146a27.

Tricho buiden lín *Maic Con* 7 tricho chét in each buidhin. Etha ò hAilill co Ferchess mac Commāin (.i. i Cūl Mbrochaill fuit) nād seches forainm do co Bregon. Senfēnnith 7 senfer teglaig<sup>1</sup> do Ailill. Fōidis *didiu* Ferchis hi slicht immirge *Maic Con* da goin etir a slōg. Totét allehomut inna diaid con[d]atarraid hirRāith Hūa nEchach i n-ōenach rīg Rāithlind. Is andsain asbert Find triasa n-imbas for-[fo. 96a1] osnai: ‘Fer illurg!’ ol sē. ‘Subaide óic fria lín,’ ol Mac Con. ‘Fer illurg!’ ol Find. ‘Subaith cach n-ōthath,’ ol Mac Con. Inlā Fere[h]ess etir sen 7 seslig for a lāim tarsa űglend andair inna ndiaid siar 7 dicain forsin slig, co n-erbat: ‘Rince marince sech eris rohisrig co ainm hitir dā comainm.’ Conlūaster iarsein in gāi dia lāim Ferchess, conluith tria Mac Con inna charpat, cu fil a ailcha imbi cossindiu.

Luid Find hūa Báisni for slicht Ferchiss do dīgail *Maic Con*, ar is Find ba fēnnid do suidiu, conidgegoin cind secht mbliadan oc Lind Ferchis for Bandai, dia fūair in casnaidi lasin sruth særas Ferchis. Asberat alaile is a nEss Māge romarbad Ferchiss dia secht mbliadan. Is and asrubairt Finn triasa n-imbas forosnai:

‘Sund Ferchessi fossugud,  
 i nEs Māge māmugud,  
 iar mōrgnīmaib lūath;  
 dorrochair caur trēningeth  
 iar mōrgnīmaib lūath;  
 dotung dom Dīa tigernmas  
 luige cāich i mbith:  
 tofesar gnīm guinaitte,  
 Mac Con bith hi sund.’ ∴ Sund.

Scēla *Maic Con* 7 Aililla corice so.

<sup>1</sup> tedlaig MS.

Thirty bands was the number of Mac Con, three thousand in each band.

A message was sent by Ailill to Ferchess son of Commán (he was in Cúil Mrochail, . . . . to Bregon<sup>1</sup>) an old *fian*-warrior and an ancient member of Ailill's household. Then he sent Ferchess on the track of Mac Con's wandering host for the purpose of slaying him among his troops. He goes . . . in his pursuit and came up with them at the fortress of the Hui Echach<sup>2</sup> in the place where the king of Raithlind holds fairs. 'Tis there Finn said, using the incantation called *imbas forosna*: 'A man on the track!' said he. 'Warriors will be the more delighted at the number,' said Mac Con. 'A man on the track!' said Finn. 'One man is always good sport,'<sup>4</sup> said Mac Con. Meanwhile Ferchess . . . and struck . . . across the glen from the east after them westward, and he chants a spell upon the spear, saying: '*Rince*,' &c.<sup>5</sup> Thereupon the spear moved from the hand of Ferchess and went through Mac Con in his chariot, and his tombstones are there about him till this day.

Finn ua Báiseni went on the track of Ferchess to avenge Mac Con (for 'tis Finn that was the leader of his *fian*), until he slew him at the end of seven years at the Pool of Ferchess on the Bann, when he found the chips carried down by the river which Ferchess had set free. Others say that Ferchess was slain at Ess Mágé after seven years. 'Tis then Finn said through *imbas forosna*:

'Here is the abode<sup>6</sup> of Ferchess, at Ess Mage . . . . swiftly after great deeds; a great heroic champion<sup>7</sup> has fallen swiftly after great deeds. To my lordly god I swear the oath of every one in the world, a . . . deed will be avenged, Mac Con was slain here.'

So far the stories of Mac Con and Ailill.

<sup>1</sup> Near Clonmel.    <sup>2</sup> = Iveagh, barony of S.W. and W. Carbery, county Cork.

<sup>3</sup> i.e. at there being only one man in pursuit.

<sup>4</sup> Literally, 'delightful is every singleness.'

<sup>5</sup> cf. Cormac's Glossary s.v. *ringene*.

<sup>6</sup> i.e. the grave.

<sup>7</sup> Literally, 'a hero of a great champion.'

## 40 AILILL AULOM, MAC CON, AND FIND UA BÁISCNE

Is iar nguín Maic Con asrubairt Ailill:

‘Tricho bliadan dam cen tli i n-æus ocus dīmlithi,  
conomthūarcaib as mo ches au[r]chor maic Comāin Ferchis.’

Adrala iarum 7 sonirti 7 marb Mac Con di athchumu 5n trāth co  
arailiu, conidapath hi Col Rophut 7 is ann atā a fert .i. ba rocol fert  
.i. ba roāg a héc 7 rl.

It is after the slaying of Mac Con that Ailill said :

‘Thirty years to me without comfort in old age and in feebleness, until the cast of Ferchess son of Commán lifted me out of my stupor.’

. . . .<sup>1</sup> and Mac Con was dead from his wound within twenty-four hours, and died in Col Rophut, where his grave is (viz. the grave was a great crime, i.e. his death was a great fight).<sup>2</sup>

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<sup>1</sup> Something seems omitted in the Irish text.

<sup>2</sup> An etymological gloss on the name Col Rophut.



## TRANSLATION.

1 O Mór of Moyne<sup>1</sup> of Mag Siúil,<sup>2</sup> the loss of a bird is a small hurt; if thou wouldst rather die thyself,<sup>3</sup> is it not folly for thy sense to lament a goose?

2 Daughter of stalwarth Donnchad, thou that hast the pride of women, hast thou not heard the news,—thou that art so quick,<sup>4</sup>—while thy pretty goose grieves thee?

3 Hast thou not heard . . . of the strife? Dead is Conn of the hundred battles; and Cormac, and Art,—both son and grandson are no more.

4 Hast thou not heard the fate of Crimthann<sup>5</sup> the just, Fidach's son of the glorious fair race, and of Eogan Taidlech in the south, which brought grief upon Cliu Máil<sup>6</sup>?

5 Hast thou not heard of the fierce cruel deed? Dead is Eochaid Feidlech the wrathful, and Crimthann with his champion's courage, and Lugaid of the two red stripes.

6 Hast thou not heard of the dispensation of hardship whence Ugaine<sup>7</sup> found the cry of woe? hast thou not heard of the night-watch once upon a time, whereby Conaire of Colt was crushed?

7 Hast thou not heard that Mongan the goodly hero has fallen at the meeting of boundaries, and that honey-mouthed gentle Cermat, the vehement Dagda's son, has perished?

8 Hast thou not heard that he of the nimble hand has perished, Cuchulinn? he was a delightful champion, and one whom<sup>8</sup> no man ever subdued of all that took spear in hand.

<sup>5</sup> As to the death of this and other persons mentioned in the poem, see Wh. Stokes, *On the deaths of some Irish heroes*, Rev. Celt., vol. xxiii, p. 303 ff.

<sup>6</sup> cf. LU. p. 119 a: *Temair Fdíl cen rí, Eogan cen Chliu Máil.*

<sup>7</sup> A poem on the death of Ugaine, beginning  
*Aided Augaine náró fann ic Cill Drochet na tromlann*  
will be found in B. iv. 2, p. 146b.

<sup>8</sup> Literally, 'of whom.'

- 9 Nāch cūala an [n]gnīmh ngalann gann, Fothad Canann, clú  
nāt binn,  
ocus an rī[g]fēinnidh rīemh darb ainm tōisech na ufiān Finn ?
- 10 Nach cūala Fergus ciarb ān dār[b]a lān cech lerghus lór,  
ocus Manannán mac Lir, a m'anamān min, a Mór ?
- 11 Geōidh i nĒirinn re linn mBríain, Brian rogab Ēiblinn co n-ór,  
maith cara fil āgat Brian, fial flaith Chinn Mara, a Mór.



9 Hast thou not heard of the harsh, deadly deed,—Fothad Canann,—an ill-sounding report,—and the royal champion whose name was Finn, leader of the *fian*?

10 Hast thou not heard of Fergus, though he was brilliant, of whose fame every great mighty sea was full, and of Manannan son of Ler, O my dear little soul, O Mór?

11 There are geese in Ireland in Brian's time, Brian who rules in golden Eibliu<sup>1</sup>; good is the friend thou hast in Brian, generous is the lord of Kinvara, O Mór.

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<sup>1</sup> The seat of the King of Munster in Sliab Éiblinne.

V. The Finn episode from Gilla in Chomded húa Cormaic's  
poem "A Rí richid, réidig dam."

Book of Leinster, p. 144b.

- 1 I nArd Chaille, cáilti clē, i Músraigi trí Maige,  
a chend síar ri Liaic Sinnaig, adnacht Find cu flathminnaib.
- 2 Glasdíc ainm dō ar tús tind, meic Morna tucsat fair Find,  
secht mbliadna dó i ndeibh doraid fo Loch Riach fúa[i]r find-  
c[h]obair.
- 3 Cétrith Find, bo réim rogda, ruc riam re maccaib Morna,  
'sen Loch nOrbsen o Loch Riach timchell Connacht na cæm-  
sciath.
- 4 I Mag Coraind co Ess Rúaid, lám ri Cúallig mBréfní mbúain,  
ri táeb Sinna, maireg ba mó, cu hEchtge n-aird i n-óenló.
- 5 Isind ochtmad bliadain bí ar tadall Temra Dāthí  
romarb [Aillén] bó lán lám do chandil tuid o thimpán.
- 6 'Timpán ri cotlud!' ar cách, les cecha samna, gním gnáth,  
cecha bliadna, búan brostud, in chandel<sup>1</sup> ar cæmloscud.
- 7 Arsin gním [sin] rafæe Find ri Saidb sochraid massech mind,  
ocus Sadb, do thāibhthid treb ba Find cæm a cétmunter.
- 8 Dalluid Find ra héicisi n-aird ar ecla Cuind c[h]laidebgaire,  
Cethern mac Fintain frecair, rap é a aite airchetail.
- 9 Tucait fianna Find iar feiss do dīgail Orebēil éicis,  
in ben síde a Sléib Slánga rolāi dí in [n]gním ngargdána.
- 10 Dia ragab fiannas cu feib rap é a uide in n-aidechi-sin:  
ó Brí Ele, dūthaig tor, cu Sliab Maireg meic Eidlicon.

<sup>1</sup> chaem *add.* MS.

<sup>1</sup> Literally, 'at the hard (= very) beginning.'

<sup>2</sup> Literally, 'shape' or 'manner.'

<sup>3</sup> Literally, 'in the eighth live year.'

V. The Finn episode from Gilla in Chomded húa Cormaic's poem "A Rí richid, réidig dam."

TRANSLATION.

1 In Ard Caille, sinister harsh fate! in Muskerry of the three plains, his head west against the Fox Stone, Finn with princely treasures was buried.

2 Glasdic was his name originally,<sup>1</sup> the sons of Morna named him Finn; seven years he was in hard plight,<sup>2</sup> under Loch Ree he found fair help.

3 Finn's first race—it was a chosen course—which he ever ran before the sons of Morna, into Loch Corrib from Loch Ree around Connaught of the beautiful shields.

4 Into Mag Corainn, to Assaroe, along Cuallach of Brefne of lasting fame, by the side of the Shannon—woe that was greatest!—to lofty Slieve Aughty in one day.

5 In the eighth year of his life<sup>3</sup> when he was visiting Dathi's<sup>4</sup> Tara, he slew [Aillén],<sup>5</sup> whose hand was full with candle, . . . with *timpán*.

6 "A *timpán* for sleep!" said all, the practice at each Hallowe'en, a customary deed; every year, lasting incitement, the candle was burning brightly.<sup>6</sup>

7 After that deed Finn slept with shapely Sadb, a stately diadem; and Sadb had for a household companion Finn as her husband.

8 For fear of sword-fierce Conn Finn went to learn noble poetry: Cethern Fintan's son, he was his tutor in poetic composition.

9 After a feast the *fiána* bring Finn to avenge the poet Orcbél; the fairy-woman from Slieve Slánga had achieved the fierce bold deed.

10 When he had joined the *fián* with worth, this was his journey on that night: from Bri Éle, a veritable tower, to the mountain of Marg son of Edlicon.<sup>7</sup>

<sup>4</sup> For a different rendering of *dathí* as an epithet of Tara, see L. C. Stern, Zeitschrift II, p. 335 note. The name *Dathí* was accented on the last syllable.

<sup>5</sup> Something is omitted in the original.

<sup>6</sup> For a full account of the incidents here alluded to see *Agallamh na Senórach* ed. Whitley Stokes, l. 1662 ff.

<sup>7</sup> nom. Edliuc?



11 From Slieve Margue, a rare deed, westward to the mountain of the Two Paps of Anu, to Inver Colptha he ran a race with the deer (?) of Fiaclach, Conchenn's son.

12 From Inver Colptha, it is remembered, to Slieve Slánga of the noble Ulstermen; thence—the pursuit was fierce—to Inver Colptha straightway.

13 In revenge of the poet Orcbél Finn slew Ua Fidga at a feast in the west at the Paps, a brave achievement, with the spear of Fiaclach, Conchenn's son.

14 Two staves Finn heard at the mound of the Paps above him: "Stalwarth Ua Fidga has been slain" was the exact beginning of the first stave.

15 "Venom is the spear" was the powerful beginning of the second stave,—I know it not; there after the deed of valour on bright Allhallowe'en he heard them.

16 Seven deer by Slieve Bloom was Finn's first chase,—a brave and stout exertion—at the end of seven years crowned with honour, at the famous Apple-tree of the *fiana*.

17 A vessel full of gold, of glorious silver, the woman out of Slieve Slánga gave to him; we know for certain that this was the first fair treasure which he took to the *fian* for noble distribution.

18 His glorious mother was of the Érainn of Cermna, Torba, the perfect<sup>1</sup> daughter of Ech; Finn mac Geoir was his mother's son, king of Lámraige of heroic strength.

19 The father of Cálte of the wiles was called Lethi Lethancherd; Cálte, lays tell us, was the son of Finn's fair and beautiful sister.

20 When the steeds of the king of Ross were aglow racing against a woman on foot,<sup>2</sup> then worthy Cálte was born, at the glorious fair of Colman.<sup>3</sup>

21 He is the only one of the *fiana* of Finn up to whom a pleasant pedigree is carried, that Cálte,—happy event!—from him sprang the Cáltraige.

<sup>1</sup> Or, 'maiden.'

<sup>2</sup> As to this episode see my edition of *Cath Finntrága*, p. x.

<sup>3</sup> This fair was held in Leinster. See Joyce, *A Social History of Ancient Ireland*, vol. ii, p. 464.

- 22 Ochtur do Cháilte im chend Find, Corra is ūa Daim derg  
dilind,  
Cas, Cur, Escrú is Aithni, Oll is Nena nūagnithi.
- 23 Is é sét is ferr fūair Find, fidchell Chrimthaind, lānderb lim,  
ra[da]sfolaig Fīachra Fáil inn-airiur Chrimthaind Nīad Náir.
- 24 Glassi fūair Find, fecht réil rīam, ní ní acht airget a findgrian,  
brunnid sairdes sech in scē *ocus* acus<sup>1</sup> d'Albine.
- 25 Atbert Ossín : ' In sét séim is ingantu fūair Find féin,  
is é cen dærmūich daille cochlān cæmdlūith Crothrainne.'
- 26 Ór a indech, airget foé, mín re cnes a chocoé,  
ba cú, ba duine, ba dam ra impūd, ra aitherrach.
- 27 Fiū cōicait cumal cipē, rognith i Tír Tairngere.  
re trichait mbliadna i Maig Mell ri cōicait cialla cēmend.
- 28 Tricha sét, nī gāes fir buirb, tall Find a crāes in chorrbuilg,  
iar guin Glonda 'cunn áth oll is Lē[i]th Lūachra na llūathbond.

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<sup>1</sup> *facus* ms.

22 There were eight Cáltes gathered around Finn: Corra and the Ua Daim Derg dílinn, Cass, Cur, Escru and Aithne, Oll and Nena Nuagnithe.

23 This is the best treasure which Finn found, Crimthann's *fidhell*, I know it for certain; Fiachra of Fál had hidden it in the land of Crimthann Nia Nár.

24 Once—a famous expedition—Finn found a stream, nothing but silver was its fair gravelly bottom; it springs past the hawthorn to the south-east and close to Albine.

25 Ossín said: 'The most marvellous dainty jewel which Finn himself found, that is, without vaporous ignorance,<sup>1</sup> the fair close-woven hood of Crothrainne.'

26 Gold is its woof, silver underneath it, soft to the skin is its lining; you will be hound, man, or deer as you turn it, as you change it.

27 It is worth fifty bond-maids whatever, it was made in the Land of Promise, for thirty years in Mag Mell, with fifty . . .

28 Thirty jewels—it is not the wisdom of an ignorant man—Finn took out of the jaws of the crane-bag, after he had slain Glonna at the vast ford and Liath Luachra of the swift deeds.

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<sup>1</sup> Literally, 'without the vile smoke of blindness.'

## VI. The Chase of Síð na mBan Finn and the Death of Finn

From Egerton 1782, fo. 20 b 1.

1. [S]ealg romhōr rofairsing do commórad le Find ocus le fianuib ágmura airmderga Ērenn fa Síth na mBan Finn ocus fa Síth ar Femind 7 fa oirrther Muighi Feimin ocus fa lerga Lúachra Deghadh. Ocus dochúadar maithe na fēne 7 a n-aicmeda ūaisli leisín rí[g] fēinnidh do  
5 chommórad na selga-sin .i. clanna Bāiscne ocus clanna Morna ocus clanna Duibdīthrib ocus clanna Nemnuind ocus clanna Rónāin ocus clanna Smóil ocus aicme Duibdāboireann ocus in gnāthfian uile archena.

2. Dosuidhgedh ocus dosrethnaigedh in tsealg leó fo feadhuibh 7  
10 fo fāsaigib 7 fo fānglenntuiph na ferann ba coimnesa dóip 7 fo muighib réidhe roáilli ocus fo chailltib clithardlúithe ocus fó dhoiredhuib dosleathna dimóra. Ocus dochúaid gach duine fo leth d' fianaib hĒrenn<sup>1</sup> ina dumha sealga 7 ina lāthair licthe 7 ina berna báegail mar no<sup>2</sup> gnāthaighdís cosgur gacha sealga do chur roimi sin. Ocus nír  
15 inonn dóip in lá-sin 7 gach láí ele, oir do ceiled in selg-sin orra, co nāch fūaratur mucc nā míl nā brecc nā brocc nā dam nā eilit nā mang nā ógláegh allaid asa ndergfad nech díb a lá[i]m in lá-sin. Ocus tucsat as in oidhechi-sin co himsnímach aithmēlach, ocus do ēirgedur isin maidin mochsoluiss arnamārach 7 do srethnuiged sealg leó fan Sinainn  
20 sribúaine 7 fan Eachtge aird adhfúair ocus fa seanmagh nAghar ma[i]c Úmóir 7 do ceiled conāch sealga in lá-sin orra amail do ceiled in cétlá.

3. Ocus a maidin in tres lá immorru do chōirgedar a cūanarta cícmura croibgliga co comántadach fa Seiscenn na n-Aiged 7 fana crícha fa coimnesa dó. Et nírfregrad in lá-sin iat, acht mur gach lá ele. Ba  
25 mór machtnugud menman le Finn 7 le fían Ērenn uili innī-sin. Et a

<sup>1</sup> herinn ms.

<sup>2</sup> an ms.



### The Chase of Síd na mBan Finn and the Death of Finn

1. A great extensive chase was held by Finn and by the valorous, red-weaponed *fiana* of Ireland throughout Síd na mBan Finn and Síd ar Femen and the eastern part of the Plain of Femen and the slopes of Luachair Dedad. And the chiefs of the *fian* and their noble tribes went with the royal leader of the *fiana* to hold that chase, even the children of Baiscne and the children of Morna and the children of Dubh-dithribh and the children of Nemnann and the children of Ronan and the children of Smol and the tribe of Dubh da bhoirenn and all the other ordinary *fian*.

2. The chase was arranged and spread by them throughout the woods and wildernesses and sloping glens of the lands nearest to them, and throughout smooth, delightful plains and close-sheltering woods and broad-bushed, vast, oak forests. And each man of the *fiana* of Ireland went separately to his mound of chase and his site of throwing and his gap of danger, as<sup>1</sup> they were wont to arrange every victorious chase before that. But on that day it was not the same for them as on every other day, for the chase failed them, so that they found neither wild swine nor hare nor wolf<sup>2</sup> nor badger nor deer nor hind nor roe nor fawn on which any one of them might redden his hand that day. And that night they spent in sorrow and disgrace; and on the morrow they rose in the early bright morning; and the chase was extended by them along the Shannon of green currents and throughout lofty, cold Slieve Aughty and throughout the ancient Plain of Adhar son of Umor; but that day also the luck of the chase failed them as it had done on the first day.

3. However, in the morning of the third day they arranged their eager, nimble-footed packs of hounds jointly throughout Sescenn na nAighe and the districts nearest to it. But that day also they had no response, but as on every other day. Great was the astonishment of

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<sup>1</sup> The ms. has 'where.'

<sup>2</sup> The ms. has *brec* 'trout.' Read *bréach*, which is translated.

haithle a sibail 7 a n-aistír 7 a sáethair dōib in tres lá do hsuídh Finn hi tulaig airechtuis do lethtāeb hSescinn na nAighedh, ocus tångatur in fian ina ndranguib 7 ina ndírmadhuip 7 ina mbuidhnib bega bélsgāilte, ina cuirib 7 ina cētuib 7 'na connlánuib muin ar mhuin 7 5 druim ar dhruim 7 diaidh i ndiaidh da innsaige. Ocus do suidetar i n-urt[h]imchill in rí[g]fēineda. Is annsin do fiarfaig ōglach d'fianaib hĒrenn d'Finn: 'Cía in læech dana fert so ara fuilmaid, a Finn?' ar sé. 'Atá a fir-sin acom-sa duid-si,' ar Find. 'Fert Failbi Finnmaisigh sin,' ar sē, '.i. rí[g]fēnid maith dom muintir-si arna 10 marbad do muice annso .i. torc forbartach Formāile secht mbliadna gusinniud. Ocus do marbh in muc-sin deich coin 7 dā fichit dom c[h]onaib-si 7 dechenbor 7 dā fichit dom læchaib maille ris in lā-sin 7 fa maith in læech atá isin fert-so,' ar Finn, 'inúair fa cath nō comrac dona fianaib,' ocus dorinne Finn in láidh ann ag molad Fáilbe:

- 15 'Fert Failbe frecrad in féin a focus<sup>2</sup> nō i n-etercēin  
nogur adhnacht in l[ā]ech de do thāeb Seiscinn na nAighe.

Cōeco con<sup>3</sup> is cōeca fer luidhsidar leis sunn ar seal,  
nocho téрно dīb uile acht cú ocus énduine.

- Fūaratar bās do beruib ōn muic dísgir druimremuir,  
20 (fo. 20 b 2) ro marb coin ocus daoine torc forbartach Formāile.

Fūair in muice nduib delb[d]a nduind donānic tre cert comluind,  
do cuir coin is daoine i fán, gleō dar claided in fertán.

Ba hinmuin lim Fáilbe fiand in lá do cuir ár na nGall,  
do frecrad imnedh is ágh intē fuil isin fertān. Fert.

- 25 'Ocus a fiana Ērenn,' ar Finn, 'dogēnam-ne selg na maidni-si  
amāroch ar in muic úd ó do ceiled selg ocus fianchosgur ele oruinn.  
Ocus is uimi do ceiled gach sealg ele oruinn, úair do bī a tairrngerī dūin  
comrace risin muic-sin 7 díghēlum a[r] n-anfolta fuirri.'

4. Ocus dochúaidh cona muintir in oidhchi-sin co dúnadh Máilléin  
30 meic Midhna .i. ōglach maith do muintir Finn. Ocus is amlaid ro búi  
Máillén 7 fled mōrchāin mórachbal aici d'Finn 7 d'fianaib hĒrenn  
uile. Do hesradh 7 do húrúachradh in tech n-óla ara gcind ocus

<sup>1</sup> 2 ms.

<sup>2</sup> leg. i n-ocus

<sup>3</sup> .i. = ms.

Finn and of all the *fian* of Ireland thereat. And after their march and journey and toil on the third day Finn sat down upon the hill of assembly by the side of Sescenn na nAighe; and the *fian* came towards him in their troops and hosts and small widely scattered bands, in their companies and hundreds and divisions, neck to neck, and back to back, and one after another. And they sat down around the royal leader of the *fiana*. Then a man of the *fiana* of Ireland asked Finn: 'Who is the warrior whose grave this is upon which we are, O Finn?' said he. 'I have the truth of that for thee,' said Finn. 'This is the grave of Failbhe Finnmaisech,' said he, 'a brave royal *fian*-chief of my own household, who this day seven years ago was killed here by a swine, even the giant boar of Formael; and that swine killed fifty of my hounds and fifty of my warriors together with him on that day. And a brave warrior he was who is in this grave,' said Finn, 'when there was battle or contest for the *fiana*.' And then in praise of Failbhe Finn made a lay:

'The grave of Failbhe, who would respond to the *fian* both near and afar, until the warrior was buried by the side of Sescenn na nAighe.

'Fifty hounds and fifty men went with him hither upon a time; of them all but one hound escaped and one man.'

'They found death by the tusks of the fierce stout-backed swine: the giant boar of Formael killed both hounds and men.'

'He found the black, shapely, dusky swine; it made for us intent on fight; it laid low both hounds and men: a combat whence this grave was dug.'

'Dear to me was Failbhe the Red on the day when he wrought a slaughter of the foreigners; he would respond to trouble and challenge—he who lies in this grave.'

'And ye *fiana* of Ireland,' said Finn, 'since other chase and hunting-trophies have failed us, we will make to-morrow morning's chase upon that swine. And it is for this that every other chase has failed us, because it was prophesied to us to encounter that swine, and we will avenge our wrongs upon it.'

4. And that night he went with his people to the stronghold of Maillen, son of Midhna, a noble warrior of Finn's people. And in expectation of them Maillen had a splendid feast prepared for Finn and all the *fiana* of Ireland. The banqueting-hall had been

ro tógbad buird altacha órdacha ann 7 do suidhgedh<sup>1</sup> na slúraig fo mēd  
 i n-ūaisli 7 i n-inmi 7 i n-onóra ar dánuib 7 ar gráduib isin bruidin 7  
 do folchad na buird do sról 7 do sída 7 do sícir 7 do sindsnáth 7 do  
 sgóraidib scíamglana 7 d'ēdaigib líghda lánáilli 7 do freslad 7 do  
 5 frithoiled íad do<sup>2</sup> rogha gacha sóidh 7 do tócbad aco annsin blededha  
 buáiltecha buis 7 bánairgit 7 cuirn cáema cumdaighe clochbúadha, ocus  
 ro tógbad ann corn Finn féin .i. Midhlethan a ainm 7 is amlaid robúí  
 in corn-sin 7 dá ghilla imchuir aici .i. Íarratach 7 Athc[h]uingech a  
 n-anmanna, 7 fa maith dlíged na deisi-sin .i. in duine maith da tabrad  
 10 gilla díb lán in c[h]uirn, dogheibed cumáin óir nō airgit ūadh 7 fa  
 saidhbír immorru íad ō dlíged in chuirn-sin. Ocus tarra frithruse  
 feicheamnuis 7 fergi eturro in oidche-sin gurmarbsat a chēili hi  
 fiadhnaise na fēni.

5. Ro fás ceist mór ag Finn don ghním-sin, coraibe a fat ina thocht  
 15 gan digh, gan bíadh, gan urgairdiugud menman. ‘A rí[g]fēinnid,’  
 ar Maillēn mac Midhna, ‘ná cuiread hi socht nā i mbrōn tusa in dís úd  
 do marbad a chéile, ūair mór ndeghlāech do marbad ara dosealbaiḃ  
 roimi sūt ríam.’ ‘Is olc lim-sa in dís út,’ ar Find, ‘7 nī da marbad  
 fén fásus ceist acum, acht inní da fuil a marbad. Ocus tabraid in corn  
 20 cucom-sa,’ ar Finn, ocus tucad in corn ‘chum Finn. Ocus adubairt  
 Finn: ‘In fetabuir-si, a óga,’ ar sē, ‘cía thug in corn-sa dam-sa nō  
 cáit a fúarus hé?’ ‘Nī fetamar, a rí[g]fēinnidh,’ ar siat. ‘Do fetur-  
 sa,’ ar Finn.

6. ‘Lá da rabusa 7 sib-si ac seilg 7 ac fianchoscur a fedhuib 7 a  
 25 fásaigib ocus do badusa im dumha sealg 7 dīas fēnned imarōen rim ann  
 .i. Cāilti 7 Oisín and sūt. Ūair dobidis dīas fa sech ar timcheall  
 d’fianuip hĒrenn marōen rim-so acum foraire 7 acom forchoimēt isna  
 hinadaib sealga a mbinn. Is dóib rānic m’ f[orchoimēt] ocus m’ for-  
 aire in lá-sin, Cāilti 7 Oisín, 7 do bāmhar ag ēistecht re mongur na  
 30 míled 7 re seiselbe na sochaide 7 re greadhan na gillanraide 7 re  
 (fo. 21a1) gotha na ngadhar ocus re fetgaire na fer fiadaig 7 re láidhedh  
 na læchraide arna mórchonuib 7 re nūallgāirib na gusraide 7 re  
 sestān na sealga ar gach tóeb dīnn 7 nīr chían do bāmur ann, innūair  
 do ēirigh doburcheō dráidhechta dúinn nārbo lēr do nech a chéili

<sup>1</sup> dosuidhidedh ms.<sup>2</sup> do do ms.

strewn with fresh rushes, and jointed tables pieced together had been set up in it. And the hosts were seated in the hostel in conformity with their nobility and wealth and honour, according to professions and degrees. And the boards were covered with satin and silk and serge and sendal, and with shining bright napery and delightful coloured cloths, and they were served and waited upon with every choice dainty. And then they raised embossed goblets of crystal and white silver, and beautiful ornamented horns set with precious stones. And Finn's own drinking-horn was raised up; Midhlethan was its name, which was carried by two attendants, Iarratach and Ath-chuingech by name. And the privilege of those two was valuable; for any noble to whom one of them would present the full of the horn, from him he would receive its equivalent in gold or silver, so that by reason of that horn they became rich. And on that night there fell an outburst of mutual recrimination and anger between them, so that they killed one another in the presence of the *fian*.

5. That deed weighed heavily on Finn's mind, so that for a long time he was silent, without drink or food, or delight of mind. 'O royal chief of the *fiana*,' said Maillen, son of Midhna, 'do not let it make you silent or sad that those two have slain each other; for many a brave warrior has been slain ere this on account of his ill-gotten wealth.' 'I regret those two,' said Finn; 'but I am not so much troubled about their death as about that which gave rise to it. Bring me the horn,' said Finn; and it was brought to him. And Finn said: 'Do ye know, warriors, who gave me this horn, and where I got it?' 'We do not know, O royal *fian*-chief!' said they. 'I know,' said Finn.

6. 'On a day when I and you were engaged in hunting and victorious chase in woods and wildernesses, and when I was on my mound of chase, and two warriors of the *fian* together with me there, even Cailte and Oisín—for there used to be with me a couple of the *fiana* of Ireland turn and turn about, watching and guarding me in the hunting-grounds where I was,—on that day it fell to Cailte and Oisín to guard and watch me; and we were listening to the noise of the warriors, and to the din of the multitude, and to the bustle of the attendants, and to the voices of the hounds, and to the whistling of the hunters, and to the inciting of the hounds by the warriors, and to the shouts of the young lads, and to the turmoil of

*againn* ar triúr 7 do fágbamur in dumho 7 dochúamur fón fidh fa nessa dūinn 7 ro síremur in fid co fúaramar ess 7 inber 7 abann ann 7 doghabamur bradáan ethrechbrec gacha fir 7 gacha con asin abainn 7 dorinnedh both 7 bēlsgálán linn 7 ro fadaiged more mórthinedh aguinn 7 do chaithemur ar lórdæathain don íasc.

7. ‘Ocus ina dhiaidh-sin do chúalamar in ceól soinemhuil sírechtach síde da chantain inar fochuir 7 adubairt Cāilti re hOisín: “Éirig súas,” ar sé, “7 déntar airechus acoinn nach mella in ceól sídi sinn.” Ocus dorinnedh mar sin hé,’ ar Finn, ‘7 tucamar ass in oidhchi-sin 7 in 10 fian uile ag ar n-íarraid ar fud na crích comfógus 7 dochūamur-ne hi mucha lái arnamárach gusin duma sealga cétna ocus fúaramar aithech dub dodhealb[d]a dí[f]reca dímór isin dumha ar ar gcind ina súidhi 7 dorinne coimérghi romuinn 7 ro fer fáilti rinn 7 tug a láim ina chuim ocus tug dá chuislinn órda as 7 do sinn slithi senma cuir ocus puirt 15 adhbuinn dúinn, innus co coiteōlad aés gonta nō mná re lamnad nō fiallach galrach nō curaid crēchtnaide nō láeich leónta frisin ceól soinemail dorinne. 7 ar sгур don cheól dó tug corn co n-ór a clithar díamuir a édaig 7 tuc am láim-si in corn 7 a lán do midh somesga sóola ann 7 do ibus deoch ass 7 tucus al-láim Oisín in corn 7 do ibh 20 deoch as 7 tuc al-láim Chāilti in corn 7 do ibh digh ass 7 tuc Cāilti in corn il-láim in athaig.

8. ‘Ocus is amlaid robūi in corn-sin 7 chóig imlenda áilli ilgrēsacha óraide co coimegur gacha cóirighthi ann 7 ól desi eter gach dá immlenn 25 dīb. Ocus intan fa subach somenmnach sinn do conna[c]mar in mbuidhin móir mboirbnertmair mborrfadaig cuguind isin slíab 7 ro fiarfaig in fer mór dīm-sa: “Cūich in buiden mór út atēim isin tulaig ar ar rochtain, a Finn?” ar sé. Ro fregrus-sa sin. “Fer nach gabann tār nā tarcuise o nech ar domun sūt<sup>1</sup> . . . cenn na cathbuiden úd,” ar Finn. “Cūich in buiden . . . úd ele?” ar in t-aithech, “is mō nā tricha fer ar . . . 30 . . . óem calma curata coimnertmar co . . . inti connruáthur trī cēt immedōn na bun . . . 7 folt fainnchlechtach fathmannach forórdha fair.

<sup>1</sup> From here onwards the page becomes partly illegible, though better eyes than mine may make out more.

the chase on every side of us. And we had not been there long before a dark, magical mist arose around us, so that none of us three could see the face of the other. And we left the mound, and went through the wood nearest to us searching it until we found in it a waterfall and an estuary and a river. And out of the river we took for every man and every hound a fin-speckled salmon. And a hut and tent were made for us, and a pile of a great fire was kindled by us, and we ate our fill of salmon.

7. 'And thereupon we heard an exquisite, wistful fairy-music being chanted near us, and Cálte said to Oisín: "Arise," said he, "and let us be on our guard lest the fairy-music beguile us." And so it was done,' said Finn; 'and thus we spent that night. And all the *fian* were seeking us throughout the neighbouring territories. And in the early morning we went to the same hunting-mound and found a black, misshapen, enormous, huge churl sitting on the mound before us, who rose up before us and greeted us. And putting his hand into his bosom he brought out two golden pipes and played a tuneful, harmonious strain of melody for us, so that wounded men or women in travail or a host in sickness, or wounded warriors or lacerated heroes would have fallen asleep at the exquisite music which he made. And when he had ceased with the music he took a drinking-horn adorned with gold out of the hidden shelter of his dress and put it into my hand, and it full of intoxicating mead pleasant to drink. And I drank a drink out of it and put it into the hand of Oisín. And he drank out of it, and put it into Cálte's hand, who also drank. And Cálte put the horn into the hand of the churl.

8. 'And thus was that horn, with five beautiful variously wrought golden rows of studs, with every setting well-arranged in it, and between each two rows there was drink enough for two. And when we were joyous and happy, we saw a large fierce and powerful proud band coming towards us on the mountain. And the tall man asked me: "Whose is that large band yonder which I see upon the hill, making for us, O Finn?" said he. I answered his question. "That yonder," said Finn, "is a man who takes neither insult nor contempt from anyone in the world." "Whose is the other host yonder?" said the churl, "which is more than three hundred (?) men strong . . .

Rosc lethard ina chinn 7 grinne . . . a choimnertmar fo . . . innill 'ma urt[h]imchill." "Nī *hansa*," ar Finn, "rīghfēnīd Connacht in fer-sin .i. . . . coimnert fri cartib, is é mīn málla re . . . , is ē cródha cobhsaid coimnert re cath, daingen di . . . ré dībeirg, is lám ris nach gabthar cath nā comrac nā comlann . . . nā sochaide intī atā ann-sin .i. Goll mac Morna mic Cormic mic Nemain mic Morna Móir sin," ar Finn. "Maith āmh," ar in t-athech, "cia in buiden mór úd ele is mō nā .l. læchfer mórmenmnach mīleta . . . . .i. co ngrāin áigh 7 irgaile fair?" "Nī *hansa*," ar Finn, "fer connúall 7 con . . (fo. 21a2) 10 āibnes ocus co n-engnum] 7 co n-āinīus ūair . . . . .na buidne-sin .i. Mac . . . . .láimderg Lugach . . . ' . . . t-athech: "Cūich in buiden mōrúallach . . . sūaichenta imda 7 co n-ētach gacha datho . . . . .feramaīl finnrúadh fornertmur fírchalma . . . . .co léidmire leómain 7 co lāinne ladrainn . . . . .is mó nā tricha cēt fer a fairgsi?" "Nī *hansa* 15 is muir . . . . .acht 7 is leoman ar luinni 7 is bethir ar burba 7 is t[onn] rabarta ar rúathur 7 is math[g]amain ar miri 7 is cur . . . . [nach] claiter 7 is fer nach fuilngther intan dogeib tenta catha nō chomraic. Tāisech na budne-sin .i. Osgur ēchtach anglonnach mac Oisín sin."

9. 'Ro línadh in slíab anoir 7 anfar do chonaib ocus do dóinib fan 20 angbaid n-irgalach, fa Osgur,' ar Finn 7 dorinne Finn na rainn-si sīs ann-sin :

	' Mac Morna in t-ōglach ēim ard	Goll in fuilech fóeburderg,
	ris nī gabann cath cródha	ō maidin co híarnóna.
	Mac Rethi súd ar in slíab	ocus a fían uime anfar,
25	gin go ghabann air in fer	nocha lughaita a ghaiscedh.
	Mac Lugach is nesa dáib,	cidh cēt læch dech ina dháil,
	ōn ló cuirid cenn hi cenn	is gairid co fobaighend.
	Atchfú Osgur ina ndiaidh,	menic benus sē re gliaid,
	mō les a menma nā in muir	ō rosoich co himarghoil.
30	Do brecsatar uili in slíab	iter anoir is anfar,
	gurab lán do buidhnib balce	im Osgur imón mórmac.'

Mac Morna.

10. 'Asa haithli sin tánic Goll cugainn,' ar Finn, 'ocus tue in t-athech in corn illáim Ghuill 7 atib digh as. Is annsin tångatar



with golden . . . hair in slender plaits upon him. A . . . eye in his head and a . . .” “That man is the leader of the Connaught *fiana*,” said Finn; “he is steadfast towards friends, kind and gentle towards . . ., fierce, firm, steadfast at the hour of battle, firm against reavers, his is a hand against which neither battle nor contest nor combat has ever been upheld—even Goll son of Morna, son of Cormac, son of Neman, son of Morna the Great,” said Finn. “Good indeed,” said the churl; “what is yonder other great company that is more than fifty high-spirited, martial warriors strong . . ., with the terror of battle and strife upon him?” “The leader of that host is a man with . . . and with delightfulness and prowess and cheerfulness . . ., even the red-handed . . . MacLughach.’ Said the churl: “Whose is the proud, conspicuous, numerous host, with garments of every colour . . ., manly, fair and ruddy, masterful, truly bold, with the strength of a lion and with the fierceness of a robber, . . . . more than three thousand strong. . . .?’ ‘Not hard to tell. He is a sea . . .,” said Finn, “and a lion for fierceness and a bear for ferocity, and a springtide wave for the rush of his onset, and a bear cub for wildness, and a champion who cannot be beaten, and a man who cannot be resisted when he engages in battle or contest. The leader of that band is the valiant and mighty Oscar, son of Oisín.”

9. ‘From east and west the mountain was filled with hounds and men around the fierce warlike Oscar,’ said Finn, and then he made these quatrains:—

‘Morna’s son, the ready, noble warrior, Goll the bloody, red-bladed, against him from morning till eventide no bloody battle can stand.

‘Mac Rethe yonder upon the mountain and his *fian* from the west around him,—though a man should beat him (?), his valour is none the less.

‘Mac Lughach is next to them; though a hundred warriors should come against him, from the moment they stand face to face ’tis a short while till he subdues them.

‘I see Oscar coming behind them, often he is embroiled in strife; his spirits are higher than the sea once it has come to blows.

‘They have all speckled the mountain both east and west, so that it is full of stout bands around Oscar, my great son.’

10. ‘Thereupon Goll came to us,’ said Finn, ‘and the churl put the drinking-horn into his hand, and he drank out of it. Then came

fíana āghmura hĒrenn co cosgur gacho fianchosguir 7 co n-eredaib  
 fordergo fiadaig forra ar commáidim gacha selga chugainn 7 ro súidhsit  
 na táisigh féni chuc(um) isin dumho sealga 7 tuc in t-athech lán in  
 chuirn . . . . féne dġb, gurbá subach somenmnach uili iat . . . .  
 5 soillsiugud dothiced don ló rofás dealb 7 dġnum ocus coimlí for  
 in athech, innus co raibe cruth r . . . ālaind fair con nāch tánic ō  
 t[h]urbāil gréne co fuin . . . dob ferr inneall 7 ěcuse inā ě, iter mġt  
 7 co . . . . ime 7 chutruma 7 áine 7 ergna 7 urlabra . . . atha faí  
 7 inneall airdrigh air 7 āinius óglaiġ ina delb. ‘Maith ám, a  
 10 rí[g]fġnnid,’ ar Goll, ‘cia in t-óglach ālaind ilcrothach anaichnid  
 sin it fochair?’ 7 adubart-sa, ar Finn: ‘Nġ fetar, ūair nġ derna a  
 lomsloinded dom deġin-sa.’ ‘Anois,’ ar sġ, ‘mo sluinntġi duit . . .  
 . . . . Síth ar bFemin misi,’ ar in t-ōglach  
 . . . . annso,’ ar sé, ‘doghġnum mo muinnter . . .  
 15 . . . . . amlaimsi annsin,’ ar Finn, ‘7 na  
 . . . . . hĒrinn uili 7 do bí bliadain acum-sa  
 . . . . . 7 tuc in corn-so dam. 7 cūig immlenna  
 . . . . . imlġnn dip 7 cid usce lfnighi . . .  
 . . . is mid somblasta soġl[a] . . . . adub̄.  
 20 . . . . in Cronánach rim-sa,’ ar Finn, ‘in trāth do  
 . . . gilla urchuir in chuirn a chġile comb . . .  
 . . isin bliadain sin no co fuighinn fġn ba  
 . . . . sgġla in cuirn 7 adhbar mo bróin-si,’ ar Finn 7 adbert in  
 láid ann :

25 (fo. 21b1) Cūig imlenna bġi hi corn Fġnn, maith in lám ruscuired inn;  
 ba hé in fer cert as gach mudh, in lám ro chumm in cūiger.  
 Ēġoir a ndernsat na fir gan anmuin re síth soinnim,  
 is messa ro hadhrad de, cách do marbad a chġile.  
 Crónánach Síthi ar Femen fúaramar sunn gan temel,  
 30 ro ba robinn dord in fir, is é tug in corn cúigir. C.

11. Asa haithli sin do chuir Finn in corn úada maille re toirrsi

the valiant *fiana* of Ireland to us with the trophy of every triumph, carrying the red burdens of the quarry upon them as they boasted of every chase, and the leaders of the *fian* sat down by me upon the hunting-mound. And the churl gave the fill of the horn to every leader of *fiana*, so that they all became joyous and happy. As the light of day came there came upon the churl a beautiful form and shapeliness and radiance, so that there was a delightful beauty upon him, so that there never came from the rise of the sun to its setting a man of better mien and aspect than he, both as to size and . . . and proportion and cheerfulness and wisdom and speech . . . . and he had the demeanour of a high-king, and there was the charm of a youth in his figure. 'Well now, O royal leader of the *fiana*,' said Goll, 'who is that fair many-hued unknown warrior near thee?' 'And I said,' said Finn: 'I do not know, for he has not made himself fully known to me.' 'Now,' said he, 'here is my full name for you. Cronánach from the fairy-hill on Femen am I,' said the warrior, . . . . .  
 . . . . . said Finn . . . . . all Ireland, and he stayed a year with me and gave me the horn.<sup>1</sup> And five hoops . . . . . and though it should be filled with water, it turns into sweet-tasting, delicious mead . . . . .  
 . . . . . when the bearer of the horn . . . his mate, so that . . . . .  
 the story of the horn and the cause of my sorrow,' said Finn, and he made this lay:

'Five rows of studs there were in Finn's horn, it was a good hand that put them into it, he was a proper man in every way, the hand that wrought those five.

'It was wrong what the men did, not to wait for fair peace; it is worse what has followed from it, each one to slay his comrade.

'Cronánach of the fairy-hill on Femen we found here without concealment, very sweet was the song of the man, 'tis he that brought the five-studded horn.'

11. Thereupon with great sadness Finn put the horn from him and

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<sup>1</sup>This horn is not mentioned among those enumerated as in the possession of Finn in the poem in *Agallamh na Senórach*, *Silva Gadelica*, I., p. 97, *The Acallam*, ed. Stokes, p. 5.

móir 7 ceilter in comrād-sin acu ósin amach ocus ro tócbad muirn 7 medair na bruidhni 7 ro éirgetar lucht fedma 7 frestail 7 fritholma na bruidne ar chornaiḃ 7 ar chūachaiḃ 7 ar chuiplestraiḃ, gur bo subach somenmnach uile iat 7 gur uo cōinchomráitech milisbrí-  
 5 athrach foruallcha na fēne re chéle. Acht chena ro éirgetar co moch arnamárach cum selga na muici remráiti .i. torc Formáile. Et ro suidh gach læech d'fianaiḃ hĒrenn ina láthair licthi 7 ina beirn bægail inn-oirc[h]ill na muici 7 do sgáiled da ngadhraiḃ croma ceólbinne croibglica fo fedhuib 7 fo fothrib ocus fo fásaigib 7 fo  
 10 fánglentaib 7 ro chóirgetar a n-ēnaighi sealgá ar fairsingib 7 ar forréitib na ferand ocus ro dhúiscetur in cullach congleca-sin, co facatur coin 7 cúanarta 7 curaid na féni uili hí. Fa lór immorro d'ūathbás túaruscbáil na mórmuici-sin .i. sí gorm garbgáisitech greitlíath gráinemail gan clúasa, gan erball, gan uirghi, 7 a fíacla  
 15 faidi fígráinemaila don tóeb muigh da mórc[h]end. Is annsin doliged coimrith comnert con 7 curad co comthrom as gach aird da hinnsaighi. Et cuiris in bilga bésti bélderge-sin ár con 7 fer na féni ar in láthair-sin. Ótconnatar dā mac Sgōrāin meic Sgannail .i. Dáolgus 7 Díanghus árach comlainn uirri, tångatur da hinnsaighi 7 ro fersat  
 20 comlann crōdha calma curata frisin muice 7 dothuitetar in dís-[s]in lé a críchaib in c[h]omlainn .i. Daelgus 7 Díangus. Is annsin tānic Lugaid lūathlámach Sidi Cairn chuici 7 ro fer comlann fria 7 dothuit Lugaid lé i críchaib in c[h]omraic. Tānic dono Fer taichim mac Uaithni Irgalaig 7 dorinne comrac frisin muic 7 dothuit lé hi  
 25 crích in chomlainn. Ótchūala Finn na maithe-sin do thuitim leisín muice, tānic fén 7 Oisín 7 Osgur 7 Cailte 7 maithe na fēne d'fēchain in c[h]ullaig congleca sin.

12. Et ótconnarc Osgur ēchtach anglonnach mac Osín in láthair læech 7 con 7 fer dothuit lesín muice, ro éirig fiuchad firmór fergi  
 30 ocus anfad ard anmīn uathbásach anaichnidh<sup>1</sup> a n-aigned in airdmíled ar faigsin in chnámchumaigh tuc in torc allaid urbadach ar conuib 7 ar feraib 7 ar ardtáisechaib na fēne, ocus nír míadh 7 nír maisi leisín rí[g]mílid lé hOsgur nech do díghailt a huile uirri acht ē fē[i]n. 7 fa mór a hegla 7 a himghābud arna slúagaib 7 fa mór a hadhūath

<sup>1</sup> anaichnigh ms.

thenceforth they ceased from that conversation. And there arose the clamour and mirth of the hostel, and the attendants and servants and waiting-men of the hostel rose to get horns and cups and drinking-vessels, so that they were all merry and joyous, and the proud bands of the *fian* were conversing affably and talking sweetly together. However they arose early on the morrow for the chase of the afore-said swine, even the boar of Formáel. And every warrior of the *fiana* of Ireland sat down in his shooting-site and in his gap of danger making ready for the swine. And their hounds, sweet-voiced and nimble-footed, bending their heads to the ground, were unleashed throughout the woods and forests and wildernesses and sloping glens, and they set their traps of the chase on the expanse and level parts of the land. And they roused that combative boar, so that all the hounds and packs and warriors of the *fian* saw him. The description of that huge boar were enough to cause mortal terror, for he was blue-black, with rough bristles, . . . grey, horrible, without ears, without a tail, without testicles, and his teeth standing out long and horrid outside his big head. Then from every direction a neck and neck race of hounds and warriors began towards him. And that . . . of a redmouthed beast wrought a slaughter of hounds and men of the *fian* on that spot. When the two sons of Scórán son of Scandal, viz. Daelgus and Diangus, saw a chance of fighting with him, they made for him and fought fiercely, bravely and heroically against the boar, and they both fell by him in the confines of the combat, even Daelgus and Diangus. Then swift-handed Lughaidh of Sídh in Chairn came up and fought with him, and he also fell by him in the confines of the combat. Again Fer-taichim son of Uaithne Irgalach came up and fought with the boar, and he fell by him in the confines of the combat. When Finn heard that those nobles had fallen by the pig, he came himself with Oisín and Oscar and Cálte and the nobles of the *fian* to have a look at that combative boar.

12. And when the valiant warlike Oscar son of Oisín saw the number of warriors and hounds and men that had fallen by the swine, there arose a great passion of wrath and a high, fierce, terrible, strange tempest in the soul of the noble warrior on beholding the bonebreaking which the wild, baneful boar had wrought on the hounds and men and on the noble leaders of the *fian*, nor did the royal warrior think it honourable and worthy that anyone should avenge upon it

7 a hurgráin ar Osgur. Acht cena nīr fēt a himgabāil arna faigsin 7 ō thānic Osgur co lāthair, do liged dorusbél mór dó chum na bésti béldergi-sin 7 is amlaid ro (fo. 21b 2) búí sí annsin, ina bethir bodhb[d]a 7 ina harracht aidhgill 7 ina hurdlochtan āigh 7 urbada 7  
 5 fa samalta ré cubur rī[g]esa romóir gach cuip cróderg cróchbuidhe cubuir tigid tar a gin 7 tar a cráesaib cogantacha acarba ag dranntad a détbaigne i n-agaid in airdmíled 7 cuiris frāech a dromo a n-airde, innus co n-anfad ubull fortamail fiadain for gach gūaire garb gráinemail dī. Ocus bertaighis Osgur in tsleg athgēr āghmur ina  
 10 lāim 7 tug urchor indilldfrech ar in muic ocus nīrb imroll urchair sin 7 cuiris in tsleig a n-urbrollach a hochta innte 7 do bo samalto co treghdfad in tsleg trithi hī 7 sginnis in tsleg a n-airdi esti amail dodechad do charruic nō do chongna. Beris Osgur cēim 'na coinni 7 tuc bēim brāthamail don chlaidim cuci gur bris in claidim fana  
 15 hormna urri. Beris in mucc cēim d'innsaige Osguir 7 brisiss Osgur in sgiath fuirri 7 gabuis greim dá ghairbfinnfad 7 ro éirigh in muc ar a huathneduib dímóra derid do gerrad in rī[g]míled ar n-úachtar. Sínis Osgur a dhá dhóid ríгда romóra mílita tar in muic ar n-íchtar 7 tuc cor dísgir denmnetach dī, gur chuir frāech a droma fri talmain,  
 20 7 tuc a glūn ar n-íchtur inte 7 a dá ghlaice ré a bél 7 ré a carpat ar n-úachtur, conidh amlaid sin ro tharrngetur forni feróglach na féni a habach 7 a hinathar trithi sár sechtair. Conidh amlaid sin dotuit in mórmuc-sin le hOsgur hi crich in e[h]omlāinn 7 roclaidedh lechta 7 ferta na fénnidh 7 na feróglach ro marbad lesin muic annsin.

25 13. Tánic Finn ōsna fertaib sin 7 atbert in láidh ann :

'Lecht Fīr thaichim sunn amne dorat brón for sochaide,  
 ba sgēl adhbail, fa gním guirt, arna marbad don mórmuic.

In muc ro marb Fer taichim ro marb mórān dar maithib,  
 nogo torchair lé hOsgur, fá selg lāeich, fa lúathchosgur.

30 Ro marb trīar eile dar slúag in torc rúanata rorúad :  
 Dáelguis, Díanguis, Lugaíd balc, ēirgid is claidid a lecht !

Atrochair le hOsgur ard in torc rúanata rogharg,  
 dó nochur dam cóir ná cert co fuil ōs móin a tiughlecht.' Lecht.

the evil it had done except himself. Great was the fear and fright caused by the boar upon the hosts, and great was the dread and horror upon Oscar. However, he could not avoid it once he had beheld it. And when Oscar had come on to the spot, a wide passage was made for him towards that red-mouthed beast, which was like a furious bear and a phantom of destruction and a conglomeration of battle and ruin. And like unto the foam of a mighty waterfall was each blood-red, saffron-yellow flake of foam that came over its mouth and over its rough, grinding jaws as it was gnashing its teeth at the noble warrior. And it raised the mane of its back on high, so that a plump, wild apple would have stuck on each of its rough horrid bristles. And Oscar brandished the sharp, mettlesome battle-spear in his hand and made a straight cast at the pig, and that was not a shot that missed its aim,—and he sent the spear into the very front of its chest so that it looked as though the spear would pierce it through and through; but the spear glanced off it up into the air as though it had struck a rock or horn. Oscar strode up to it and dealt it a furious blow with his sword, so that the sword broke upon its shoulder. The pig advanced towards Oscar, and Oscar broke his shield upon it and took hold of its rough mane. And the pig rose upon its huge hind-legs to crush the kingly warrior from above. Oscar stretched his mighty stout arms across the pig from below and gave it a fierce sudden twist, so that he brought the mane of its back to the ground. He thrust his knee into it below, his hands seizing its jaw and palate above, so that in that manner the bands of warriors of the *fian* pulled its entrails and bowels out behind. So thus fell that huge swine by Oscar in the confines of the combat. And the graves and tombs of the *fian*-chiefs and common warriors, who had been killed by the pig were dug there.

13. Finn came and stood above those graves and uttered the lay:

‘Here now is the grave of Fer-taichim who dealt sorrow to many,—it was a prodigious story, it was a bitter deed—having been killed by the great boar.

‘The boar that killed Fer-taichim killed many of our nobles until it fell by Oscar,—it was the chase of a hero, it was speedy triumph.

‘He had killed three others of our host, the mighty strong boar, Daelgus, Diangus, stout Lughaidh,—arise and dig their graves!

‘It has fallen by noble Oscar, the mighty fierce boar, he granted it neither fairplay nor right, so that its last resting-place is on the moor.’

14. Do smúain Finn comairle annsin .i. Ére d'fágbáil ar epla na fáistine dorinne in Crónánaech dō; ūair dogab uaman 7 imegla é fa ár do thabairt ar in féin nō fá bás d'fagbáil dó féin isin bliadain-sin, 7 is í comairli ro chinn, Éri d'fágbáil ocus dul tar muir soir do 5 c[h]aithim a fíanaighechta<sup>1</sup> (ūair nīr lugha a rīghi thoir nā abus), guma[d] síaiti ūadha cend na bliadna-sin 7 na fáistine dorinnedh dó. 7 ro innis [s]im in comairli-sin d'Oéngus in Brogha 7 do maithib a muintire ocus don féin uili fa dul tar muir soir 7 atbert in læid:

'Tíagam tar muir medraig moill, a fían Fiun a Teamraig truimm,  
10 mina faghar cabair ndaith sgarfat re Érin mbithmaith.

Do Lúaigni atā i ndān in tres, nī gnīm ūailli acht adhbur fras,  
mina fagur cabair ndeis sgarfat rem fēin fēin abus.

Ticfa Oéngus mac in Óg dar cabair ar chairdes ngg,  
dola don Brugh is é is réidh re ndul ar in turus téig.' Tíagam.

15. Docúatar maithi na fēne íarsin a n-ēnc[h]omairli 7 is í (fo. 22a1) comairli ro cinnedh acu gan Finn do ligen tar muir in bliadain-sin. 'Ní racha-si tar muir, a rí[g]fēnnid!' ar síat, 'ūair da ceilter selg 7 fíanchosgur hÉrenn oruinni atám<sup>2</sup> tni do tháisechaib fēni 7 d'feruib feruinn agat-sa annso lín do c[h]ongbāla go cend 20 bliadna ocus dobēram fleid núad gach n-oidchi duit no co cuirem in bliadhain-si thoruind.' 7 do cinnedh in comairli-sin leó 7 do sgáiletar in fían da ndúintib 7 da mbailtib fén d'ullmugud ar cinn Finn, innus co fuigbed sé fleid a tigh gach duine dīb. 7 is dó ránic Finn do frestul 7 do frithalem in oidhchi-sin .i. Fer táí mac Uáithne 25 Irgalaig rí[g]fēnnid Conuilli Murt[h]emne 7 Luaighne Temrach. 7 is í fa ben d'Fer tháí .i. Iuchna Ardómór ingen Ghuill meic Morna 7 is amlaid robúi Fer táí 7 mac sūaichnid sainemail aci co ngaisced 7 co ngáis 7 co nglici 7 fa hí Iuchna māthair in mic-sin 7 Fer lí a ainm. Ba cosmail immorro rena senathair é .i. ré Goll ar mét 7 ar 30 maisi 7 ar mīletacht, ar neim 7 ar nert 7 ar nidhachus, ar enech 7 ar

<sup>1</sup> fíanoidhechta ms.

<sup>2</sup> erasure in ms., read atámait-ni.



14. Thereupon Finn meditated upon a decision, even to leave Ireland for fear of the prophecy which the Cronánach had made to him; for dread and great fear had seized him that the *fian* would be slaughtered and he himself meet with death that year. And this is the decision which he took, to leave Ireland and to go across the sea eastward, there to spend his *fian*-ship (for his kingship was no less in the east than here), so that the issue of that year and of the prophecy which had been made of him might be the further off. And he communicated that decision about going eastward across the sea to Aengus of the Brugh and to the nobles of his people and to all the *fian*, and uttered the lay:

‘Let us go across the murmuring, placid sea, oh *fian* of Finn from great Tara; unless I find speedy help I shall part from ever-fair Ireland.

‘To the Luaighne the battle is destined, not a deed of wailing, but a cause of tears<sup>1</sup>; unless I find proper help I shall part from my own *fian* here.

‘Aengus mac in Óg will come to our help for the sake of . . . gossipred; it is easy to go to the Brugh before going on the . . . journey.’

15. Then the nobles of the *fian* went to hold counsel, and they came to the decision not to let Finn across the sea that year. ‘Thou shalt not go across the sea, O royal leader of the *fian*,’ said they, ‘for if chase and spoil fail us in Ireland, there are enough of us here, leaders of the *fian*, and landowners, to support you to the end of the year; and we shall make a fresh feast for you every night until the year is ended.’ And upon this decision they fixed, and the *fian* dispersed to their own strongholds and homesteads to prepare for Finn, so that he might find a banquet in the house of every man of them. And he to whom it fell to attend and serve Finn on that night was Fer-tái son of Uaithne Irgalach, the *fian*-chief of Conaille Murthemne and the Luaighne of Tara. And the wife of Fer-tái was Iuchna Ardhmór daughter of Goll, son of Morna; and he had a notable distinguished son, valorous, wise, and clever, whose mother was Iuchna, and who was called Fer-lí. He resembled his grandfather Goll in size and stateliness and soldiership, in virulence and strength

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<sup>1</sup> Literally, ‘showers.’

engnum 7 ar árrachtus, ar lúth 7 ar lámach 7 ar linmairecht, ar chrúas, ar chalmacht, ar churatacht, ar mire 7 ar merdánacht, ar móraicned, ar deilb, ar détlacht, ar dāsachtaighi.

16. Ocus ótchonnaire Fer lí begān slúaiḡ 7 sochaide a fochair  
 5 Finn ro smúain feall 7 meabal 7 mítháem do dénum air cona muintir,  
 ūair ní raibi a farrad Finn annsin da muintir acht Cétach Cithach  
 mac rígh Lochlann 7 Lægaire Lúathbémdach mac Duib mic  
 Sálmoir mac rí[g] Fer Fánall 7 cúig cēt<sup>1</sup> læch hi fochair gach duine  
 díb 7 isin aimsir-sin tångatar tar muir hi g[c]end Finn 7 tuc Finn  
 10 leis íat in oidchi-sin mar onóir dóip 7 ro fāguib a c[h]lanmaicne  
 fé[i]n 7 a gnáthmuintir uile acht Aedh Baillderg mac Foéldin mic  
 Finn 7 na trí Coin a Moenmuigh 7 cúic cēt læch aili a farrad in  
 chethrair-sin, conid cúic cēt dēc uile ro búi Finn ann-sin. 7 ro lig Fer lí  
 comairli in fill re hĒmer nGlúnglas mac Aedha mic Garaid mic Morna.  
 15 ‘Is comairli chubaid choimnert in comairle-sin,’ ar Émer, ‘ūair is  
 bidhba bunaid dūinn é Finn, ūair do tuít Goll Mór mac Morna leis 7  
 clanna Morna uile 7 ar n-aithri 7 ar senaithri.’

17. Ocus ro crīchnaigsit Finn cona muintir do marbad a fill. 7 is  
 íat dorinni in comarli-sin .i. Fer lí mac Fir thái 7 Ēmer Glúnglas mac  
 20 Aeda mic Garaid 7 cúic mic Uirgrena do Lúaignib Midhi 7 na trí  
 Taiblennaigh a fosadlār Fernmaighi 7 ro molatar sin uili Finn cona  
 muintir do marbad ocus ro chóirgetar 7 ro cumatar in feall .i. in  
 begān slúaiḡ do bí ag Finn do sgáiled 7 do connmāil, ūair nī raibi  
 acht cúic cēt dēc a n-ingnāis con 7 gilla a farrad Finn 7 is í celt  
 25 ro cumadh acu: dæine dísgiri derglommachta do thecht co dūnad  
 Fir thái mic Uaithni Irgalaig co hairm hi raibi Finn hi coinmedh a  
 muintire, ocus comad edh aderdáis airgne 7 esbada do dénum do  
 muintir Finn ar muintir Fir thái 7 gumad é in sgél sin bud tosach  
 cogair 7 coimērgi cum Finn do marbad.

30 18. Et ar geuinmedh a muintire d’Finn ro cóirged bruidin brotla  
 bélfairsing dó a ndúnadh Fir thái mic Uaithni Irgalaig go n-édaighib  
 ēxamla 7 co n-ūrlúachair 7 do faidiged more mórthinedh a fiadnaise

<sup>1</sup> added underneath.

and championship, in liberality and prowess and might, in vigour and dexterity and abundance, in hardness and boldness, in knightliness, recklessness, and intrepidity, in magnanimity, in beauty of form, in valour and dauntlessness.

16. Now, when Fer-lí saw the small number of the host that Finn had with him, he meditated to practice treachery and deceit and guile upon him with his people; for there were of his people with him only Cédach Ciothach, the son of the King of Norway, and Laeghaire of the swift blows, son of Dubh, son of Sálmór, son of the King of the Men of Fánall, and five hundred warriors with each of them. They had just come across the sea to meet Finn, who had taken them with him that night as an honour to them, having left behind all his own clan and his usual company, except Aed of the red limbs, son of Faelan, son of Finn, and the three Cú's from Moinmoy and five hundred other warriors, together with those four, so that the whole company of Finn numbered five thousand. And Fer-lí communicated his treacherous design to Émer Glúnglas, son of Aedh, son of Garadh, son of Morna. 'That is a fitting, forcible design,' said Émer; 'for Finn is our hereditary enemy, since Goll the Great, son of Morna, has fallen by him and all the Clan Morna and our fathers and grandfathers.'

17. And they determined to slay Finn, with his people, by treachery. And those who came to that decision were Fer-lí, son of Fer-tái, and Émer Glúnglas son of Aedh, son of Garadh, and the five sons of Ugríu of the Luaighne of Meath and the three Táiblénnachs from the stable plain of Farney. And these all vowed to slay Finn with his people, and thus they arranged and shaped the treachery, viz., to disperse and to hold up the small company that was with Finn; for there were with him only five thousand, not counting the hounds and gillies. And this is the device they shaped: that fierce, stark-naked men should come to the stronghold of Fer-tái to where Finn was billeting his people, and that they should say that slaughter and loss were being inflicted by Finn's people on those of Fer-tái, so that that story might be the beginning of conspiracy and of a general onslaught to kill Finn.

18. When Finn had billeted his people a splendid wide-doored hostel was arranged for him in the stronghold of Fer-tái, with choice drapery and fresh rushes, and a great pile of fire was kindled before

Finn 7 Fir t[h]jái 7 in begáin (fo. 22a2) mac rīgh 7 roflatha ro búi ina fochair. Intan do suid sīs Finn cona muintir cum fledi do chaithem, doconnatur lucht in chogair 7 in fill cuco isin mbruidhin co n-*ēteth* 7 co n-armuib ocus co sgíathuib sgeomelbretha ar druim gacha 5 tréfnir díb. Ótconnaire Finn gné fola finghaili arna feraib-sin tue aithne orra 7 nírléige assin urnam do dēnam, acht robūi a comair fritholma na foirne firnāmat tānic don bruidhin cugi. 7 is amlaid ro búi Finn 7 cotún clíabfairsing uimi ina rabatar secht ciarlēnti fichet ciartha clārtha comdlúta a n-imdítean a chuirp re congala ocus 10 re comthógbáil chatha.

19. Fa gairit asa haithli sin ro bātar ann intan dochūalatar na hirfuágartar arda angbaidē 7 dæine dísgire derglommachta ac sestán 7 ag sírēgheam dochum in dúnaid airm hi rabatar na maithi-sin. 7 is ed adubratar, argain 7 innrad do dēnum don féin ocus do muintir 15 Finn ar búar 7 ar brughadhuib in trí. ‘Ní maith linne na lúathchrecha-sin,’ ar Fer lí. ‘Budh maith immorro,’ ar Finn, ‘úair leiseóchar co dingbála na díghbála,’ ar sé, ‘úair dobértar dā boin ’sa mboin 7 dā cháirigh ’sa gcáeirig díb-si ann sin,’ ar Finn. ‘Ní huime sin tánagais,’ ar Fer lí, ‘acht dár marbad-ne mar do marbais 20 ar n-aithri 7 ar senaithri romuind.’ Et is amlaid adubert sin 7 ro insaig<sup>1</sup> Finn co denmnetach dásachtach dícheillidí, 7 nírb innsaige gan airaegadh in innsaige-sin, úair do fregradh sin ac Finn cona muintir co brígach bágach borrfadhach 7 ro cuired in imresain aturra co ferrda feramail fráechaigméil ar lármedón na bruidhni 7 ro búi 25 Fer táí ag edracáin 7 ag indítean Finn. Acht chena ní fuilgetar na hánraid a chéili d’faicsin co torchratar trí nōenmuir do deglæchaib aturra ar lár na bruidhne.

20. Is annsin do chūala Iuchna Ardmór ingen Ghuill mic Morna sestán na sochaide 7 létgairi na læchraide ac letrad a chéile 7 tānic 30 dochum na bruidni 7 benais a bricín da baithis 7 sgáilis a folt finn-buidhe 7 nochtas a cíche 7 is ed adubert: ‘A mic,’ ar sí, ‘is meth enich 7 is maslugud mīled 7 is imchāinedh re inn isin 7 is díscailled conáich feall ar in flaithféinnidh Finn, ocus fāgaib co lúath in bruidin anoiss, a mic,’ ar sí. Ocus ro fāgaib Fer lí in bruidhean dá 35 máthair. Ocus adubert ac dul immach: ‘Do chath rim-si duit amārach, a Finn,’ ar sé. ‘Frecērtar duit-si in cath-sin, a Fer lí,’ ar

<sup>1</sup> insaid ms.

Finn and Fer-tái and the few sons of kings and princes that were with them. When Finn had sat down with his people to enjoy the feast, they saw the conspirators and traitors coming towards them into the hostel equipped and armed with edge-speckled shields on the back of each champion. When Finn saw the bloody aspect of assassins upon those men he knew what they were, and did not allow the entertainment to proceed, but kept watching the crew of veritable enemies that had come into the hostel to him. And Finn was arrayed thus: he had a broad-chested, wadded corslet about him, in which were twenty-seven board-like, compact, waxed shirts protecting his body against fights and the upraising of battle.

19. They were there but a short while after that when they heard a loud angry hue and cry, and fierce, stark-naked men clamouring and vociferating coming towards the stronghold where those nobles were. And this is what they said that the *fian* and Finn's people were slaughtering and attacking the cows and the farmers of the land. 'We do not like those sudden raids,' said Fer-lí. 'It shall be well, however,' said Finn; 'for any damage shall be suitably made good,' said he, 'for two cows shall be given for each single cow and two sheep for one.' 'Tis not for that purpose thou hast come,' said Fer-lí, 'but to slay us as thou hast slain our fathers and our grandfathers before us.' And as he said that he attacked Finn suddenly, furiously, like one out of his senses. But that was not an attack coming unawares; for Finn and his people responded to it stoutly, martially, wrathfully, and the skirmish was fought between them manfully, bravely, fiercely, upon the central floor of the hostel. And Fer-tái was intervening and was protecting Finn. However, the champions did not deign to look at each other until thrice nine brave warriors had fallen between them upon the floor of the hostel.

20. 'Tis then Iuchna Ardmhór, daughter of Goll son of Morna, heard the turmoil of the multitude and the fierce shouts of the warriors as they were hacking each other, and she came to the hostel, tore her checkered coif from her head, loosed her fair yellow hair, bared her breasts, and said: 'My son,' said she, 'it is ruin of honour and disgrace to a soldier and a reproach to tell and dispelling of luck to betray the princely Finn of the *fiana*; and now quickly leave the hostel, my son,' said she. And Fer-lí left the hostel to his mother. And as he went forth he said: 'I announce battle to thee to-morrow,

Finn, 'oir nī bud cás oruinni,' ar Finn, 'damad coimlín sinn cath da thabairt duit-si.' Et do frithoiled Finn in oidhchí-sin gur ba sáithech sonairt somenmnach é cona féin 7 adubert Finn: 'Is ole m'onóir-si do beith Fir lí dam-sa inocht 7 ní damann sé cert dam,' ar Finn, 'ocus ticfa aimser ann,' ar sé, '7 nī dēma nech cert dá chéile,' 7 dorinne in láid ann:

'A Fir lí,       gid fada gairit co tí,  
an tan fa ticfa in fer féig   nī dingna réir do lethéid.

(fo. 22b1)

10 Biaidh ass hi comaimsir na nGall nglas,  
is ní fuighi Ére úaim acht maidm thúaidh *ocus* maidm thess.

Ticfa am hi gcuirfithar ár na nGall,  
gid fada gairid go tí, is borb sráinfius cách a clann.

Is mē Finn, maith bar linn is ibidh<sup>1</sup> digh,  
15 *ō nach* damaidh<sup>2</sup> cert nā cóir biaidh do lecht *ōs* Bōinn, a fir.' A fir.

21. A haithle na láidhi-sin adubert Finn: 'A óga,' ar sé, 'is *ecal* lium na briathra-sa adeir Fer lí rinn hi gcuimnehad a fala dúinn. Ocus is fir ám,' ar sé, 'go facusa Garad mac Morna a cath Chrunnmóna ag slaidi na féne co nār fuilngetar hi n-urchomuir a  
20 aighthe re fiuchad fergi in churadh 7 atconnarc-sa ámh fós' ar Finn 'in t-airisidh<sup>3</sup> hi tenta 'con féin,' 7 adubert in láidh ann:

'Iuchna Ardmór ingen Ghuill,       máthair Fir lí, seng a ghlacc,  
sochaide sa ceand do *crom*,       re Goll is cosmuil in mac.

Fer lí mac Fir t[h]ái gan locht,       Éimer mór comlann ro chlecht,  
25 tuitfit mo dá dalta lium,       dam dar lium ní damhuit ceartt.

Atconnarc Garad co moch,       do íbadh loch gema sruth,  
in lá atbath risin féin       adubert féin ach is uch. Iuchna.

Do bí Goll ag scoltadh *sciath*,       ag sin in tríath do dáil fuil,  
hi cath Crundmóna nār cerb       a lám is a ferg rusfiuch.' I.

30 22. Asa haithli sin tánic Fer táí mac Uáithne Irgalaig isin tech hi raibi Finn 7 ro súid ar lethláim Finn 7 ro fer fáilti ris 7 ro furáil

<sup>1</sup>ibigh ms.

<sup>2</sup>damaigh ms.

<sup>3</sup>airsigh ms.

Finn,' said he. 'That battle will be responded to,' said Finn; 'for we should be in no strait, if we were an equal number to give battle to thee.' And that night Finn was served until he was satiated, invigorated, and cheerful, both he and his *fian*. And Finn said: 'It ill suits my honour that Fer-lí should importune me to-night nor grant me fair play. A time will come,' said he, 'when no one will grant fair play to another,' and then he made this lay :

'O Fer-lí, whether it will be long or short till it come, the time when the keen man will come he will not submit to the like of thee.

'He will be put down in the time of the blue-weaponed foreigners, nor will he get Ireland from me, but a rout in the north and a rout in the south.

'The time will come when the foreigners will be slaughtered. Whether it be long or short till it come, it is senseless for anyone to overthrow his children.

'I am Finn; good is your ale: so drink a drink! since thou dost not grant justice or fair play, thy grave will be on the Boyne, O man.'

21. When he had finished that song Finn said: 'Warriors,' said he, 'I fear the words which Fer-lí speaks to us remembering his feud against us. And it is true indeed,' said he, 'that I have seen Garadh son of Morna in the battle of Cruinnmóin cutting down the *fian* so that they did not dare to face him for the boiling wrath of the champion. And indeed I have also seen the veteran in sore plight by the *fian*,' said Finn, and then he spoke the lay :

'Iuchna Ardmhór daughter of Goll, mother of Fer-lí of slender hand; many are they whose head he has bowed; the son resembles Goll.

'Fer-lí son of Fer-tái without fault, Émer who is accustomed to many a fight, my two foster-sons will fall by me; to me they grant no justice, meseems.

'I saw Garadh early; he would drain a lake though it were a river; on the day that he fell by the *fian* 'twas he who cried ah! and woe!

'Goll was splitting shields; there was the lord that dealt out blood! in the battle of Cruinnmóin . . . his hand and his wrath seethed.'

22. Thereupon Fer-tái, son of Uaithne Irgalach, came into the house where Finn was and sat down by Finn's side and bade him

ól 7 äibnis air 7 adubert Fer täi : ' Is uime ro fúagrad in cath-so ort amárach, a rí[g]fëinnidh,<sup>1</sup> gan slúag nā sochaide maróen rit.' ' Nī hamlaid sin idir atú-sa,' ar Finn. ' Uáir atā mac rí[g] fer Fánall im fochuir-si .i. Láegaire lúathbéimendach ocus dingébaid trí cēt  
 5 læech lasamuin lánġēr isin cath-sa dīm. Et atā Cétach Cithach mac rí[g] Lochlann im farrad tánic do díghuil a derbráithrech orum-sa 7 ar in bféin 7 ótconnairce coin 7 fir na féne tug grād dímór dóib 7 ro léig fo lár a foghuil 7 a dībeirg 7 ro an acum-sa 7 dingébaid tri cēt cuingid catharmach isin cath-sa dīm-sa, a Fir taí,' bar Finn.  
 10 ' Ocus is imda læech loinngnímach lānchalma ō soin himach maróen rīm-sa is tnūthach re troit 7 is athlum i n-imguin 7 is ēsgaid a n-eangnam 7 is fíchda re forrán,' 7 isbert in láid ann :

' Mac Duið mic Sálmoir na lend, Lægairi Lúath na mbéimend,  
 mairfid trī cēt fer ngaili, nī budh brég in fáistini.

15 Atā mac rí[g] Lochlann ann, Cétach [Cithach] na comllann,  
 tuitfit leis trī cēt don tslúagh curad cródha claidhemrúad.

Mairg bás ar cind na féne da ngaba cách coimérge,  
 ar ní obuid in cath crúaidh, is mer érgit re hænūair.

Da tigit Lúaigne 'sa cath isin maidin-si himārach,  
 20 illos scíath is land is glacc budh himda māthair gan mac.' Mac.

23. Do bātar in oidhchi-sin ag imrdā in chatha 7 na hirgaile urrdálta arnamárach. Ro éirigh Finn isin maidin mochsoluis 7 ro cuir techta a n-agaid a muintire 7 do fregradar co brígach bāghach borrfadhach hé (fo. 22b2) as gach aird, ocus dochúaid Finn 7 a chúig  
 25 cēt dég læch co hĀth mBrea for Bōuinn budhes 7 ro chóirigh Finn a chúig cēt dég læch ar ur in átha co mbróin scíath 7 claidem<sup>2</sup> ocus cathbarr.

24. Sġēla Fir thái mic Uaithne Irgalaig 7 Fir lí mic Fir thái, ro thinóiletar a slúag ocus a sochaidi 7 tångadar ina ndírmadhuib data  
 30 dímóra degslúaign co hæninat, go rabatar deich cēt ar fíchit cēt curad catharmach 7 tångatar co Āth mBrea don réim-sin. Et

<sup>1</sup> rifeinnigh ms.

<sup>2</sup> claidim ms.



welcome and pressed drink and merriment upon him and said: 'Tis for this this battle has been proclaimed against thee to-morrow, O royal *fian*-chief, because thou art without a host or multitude.' 'I am by no means in that condition,' said Finn. 'For the son of the King of the Men of Fánall is by my side, even Laeghaire of the swift blows, and he will keep off three hundred warriors from me in this battle. And Cédach Ciathach, son of the King of Norway, is with me, who came to avenge his brothers upon me and the *fian*; and when he had seen the hounds and the men of *fian* he fell greatly in love with them and abandoned his intent of plunder and spoliation and stayed with me. And he will keep off three hundred battle-armed warriors from me in the battle, O Fer-tái,' said Finn. 'And there are many other full-bold warriors of fierce deeds by my side who are eager for fight and agile in conflict and of unwearied powers and furious in the onset'; and then he spoke the lay:

'Mac Duibh, son of Sálómór of the cloaks, Laeghaire of the swift blows, they will slay three hundred champions, the prophecy shall not be falsified.

'There is here the son of Norway's King, Cédach Ciathach of the combats; by him three hundred of the host shall fall, of warriors fierce and sword-red.

'Woe to him who will oppose the *fian* when all shall rise for combat! For they do not refuse hard battle, reckless they rise all at once.

'When the Luaighne come to battle to-morrow in the morning, by dint of shields and blades and hands many a mother will be without a son.'

23. That night they were discussing the appointed battle and conflict of the morrow. In the early-bright morning Finn arose and sent messengers for his people who responded stoutly, bravely, and proudly from all directions; and Finn with his five-thousand warriors went to Áth Brea on the southern Boyne, and arrayed them in battle-order upon the bottom of the ford in a mass of shields and swords and helmets.

24. As to Fer-tái son of Uaithne Irgalach, and Fer-lí son of Fer-tái, they gathered their host and multitude, and they came in their fine, huge, brave companies to one place, so that they were three-thousand battle-armed warriors. And they came to Ath Brea. And

ōtconncatar in becān slūaig ar ur in ātha don táeb ali, roches a menma forru. 7 is í comairli dorónsat: ro ghabsat a n-erredha catha 7 comlainn umpu 7 dochúatar a n-ētromuib a n-étach 7 a n-imthromaib a n-arm. 7 is íat-so na húaisli ro cóirgedh a tús in chatha-sin na coloman .i. Fer táí mac Uaithne Irgalaig ocus Fer lí mac Fir t[h]ái 7 Émer Glúnglas mac Aedha mic Garaid mic Morna ocus cúig mic Uirgrena do hsentúathaib Temrach ocus na trí Táiplendaigh a fosadhlar Fernmuighi ocus Lúaighne Temrach arcena.

25. Ōtconnaire immorro in flaithfeinnid<sup>1</sup> ferdo fortamail fedm-  
 10 láidir frāechaicméil fichinnsaigt[h]ech 7 in cuingid comlonnach crúaidh conglecach .i. mac cathlínmar Cumail in cipi catha sin ag a chōrugud ina agaid: ‘Dar lim,’ ar sé, ‘is dárírib atáit na fir út ag tabairt catha dúin. Ocus a Birgat banechlach,’ ar Finn, ‘éirig 7 aicill in lucht úd 7 tairg comadha dóib.’ ‘Ca comada sin ón?’ ar Birgat.  
 15 ‘Ní hansa,’ ar Finn, ‘is misi tug dóib a conāch 7 a crīch ocus a congbāil hi ferund 7 doberim a cutruma 7 a coméid ali dóib 7 gan techt im agaid don chur-sa. 7 māidh orra gurab daltadha dam-sa iat,’ ar Finn.

26. Tānic tra Birgat banechlach co hairm i rabatar na maithi-sin  
 20 7 ro chan sin riu. ‘Is cōir na comadha do gabāil,’ ar Fer táí, ‘uair is mór do grādh-sa ag Finn, a Fir lí,’ ar sé. ‘Oir is tú indara fer dēg do bīdh ina luīng ac Finn ocus do bīdh tosach coguir 7 comairle agot ūadh 7 deredh comhóil, 7 is dalta dó tú,’ ar sé. ‘Doberim dom brēthir ris,’ ar Fer lí, ‘nach dingnum comól cairdeamail  
 25 choidhchi misi 7 Find,’ ar sé, ‘7 fós nāch rach ina luīng co bráth.’ ‘Is olc in comairli-sin,’ ar Fer táí, ‘ūair is flaith úasal fortamail forglidi Finn,’ ar sé, ‘oir is ágmar urlam innsaigthech hé cona féin. Ocus do connac-sa Finn’ ar sé, ‘a cathuib 7 a comlannuib 7 ní faea a macsamla ríam ar déne, ar tairpige, ar dechrad, ar chrúas, ar  
 30 chalmacht, ar luinne, ar laechdacht ag slaidhe slúag 7 sochaide’ 7 atbert in láidh and:

<sup>1</sup> flaithfeinnig ms.

when they saw the small number on the other side upon the bottom of the ford, they grumbled at it. And this is the counsel they took : they took their dresses of battle and combat around them and advanced in their light dresses and in their ponderous armature. And these are the nobles who were put in the front of that battalion of the ‘pillars,’ viz. Fer-tái son of Uaithne Irgalach, and Fer-lí, son of Fer-tái, and Émer Glúnglas son of Aedh, son of Garadh, son of Morna, and the five sons of Urgriu of the ancient tribes of Tara, and the three Táiblennach’s from the stable plain of Farney, and the Luaighne of Tara as well.

25. Now when the manful, puissant, powerful, terrible, fierce-battling prince of the *fiána*, and the valorous, fierce, combative hero, even Cumhall’s son of many battalions beheld that battle-phalanx arrayed against him, ‘Methinks,’ he said, ‘those men are giving us battle in earnest. And O my messenger Birgad,’ said Finn, ‘go and speak to those people and offer them terms.’ ‘What terms?’ said Birgad. ‘I will tell you,’ said Finn. ‘’Tis I who gave them their wealth and territory and their landed estates, and I will give them as much again if they will not at this time come against me. And remind them<sup>1</sup> that they are foster-sons of mine,’ said Finn.

26. Then Birgad the female messenger came to where those nobles were and told them that. ‘It is just to accept the terms,’ said Fer-tái, ‘for Finn loves thee dearly, Fer-lí,’ said he. ‘For thou wast one of the twelve men that used to be with Finn in his house ; and thou always hadst the first of counsel from him and the last of drink. And thou art a foster-son of his,’ said he. ‘I pledge my word,’ said Fer-lí, ‘that I and Finn shall never again drink together in friendship, nor will I ever enter his house again.’ ‘That is ill advice,’ said Fer-tái, ‘because Finn is a noble, puissant, excellent prince,’ said he ; ‘for he with his *fián* is valiant and ready for fight and attack. And I have seen Finn in battles and combats, and I never saw his equal for swiftness, for vigour, for fury, for hardiness, for boldness, for fierceness, for heroism in slaying hosts and multitudes’ ; and then he spoke the lay :

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<sup>1</sup> Literally, ‘boast to them.’

‘Mairg dobēradh cath don féin da m*bet* ar cēill garb a ngluind,  
dob ferr anad ag Finn féin ocus dul da rē[i]r ’na luing.’

‘Nocha racha mé go Finn, *bet* ar a chinn ’sa cath cruinn,  
is nī anab gan é féin, nocho rach da rē[i]r ’na luing.’

5 ‘Maith do slaidhi catha *cirb*, Finn lám a sráinti in gach aird,  
gach nech tachrus ré rī[g] rēil dar lim is dó féin a mairg.’ M.  
(fo. 23a1).

27. ‘Is olce in chomuirli sin,’ ar Fer tái, ‘cath do tabairt d’Finn,  
ar a úaisli 7 ar a aingidhecht 7 ar a ághmure.’ ‘Ac idir ón,’ ar  
10 Fer lí, ‘ní gébam-ne ní ar talmain acht cath úad. Ar ní frecéra in  
dífbin senláich úd sinni,’ ar sé, ‘ar lámach *nō* ar læchdacht ré  
comt[h]ógbáil catha.’ Ocus ro impáidh in echlach roimpi arís 7  
ro fritháil na briathra-sin d’Finn. ‘Doberim dom brēthir ris,’ ar  
Finn, ‘dá tístais ar sochraiti chugainn, nach biadh úainde na  
15 comadha-sin dóib. Éirig-si aridhisi, a echlach,’ ar Finn, ‘ocus taig  
tuilleá comadh dóib.’ ‘Ca tuilleá sin ón?’ ar in echlach. ‘Breth  
bretheman 7 a mbreth féin fōs dóib air sin anúas.’

28. Ocus tánic in echlach aridhisi 7 targaid na comadha-sin. ‘Is  
cōir na comadha do gabáil,’ ar Fer tái, ‘7 gach nech tug cath go  
20 hēgōir ríam d’Finn, is roim Finn ro meabaid orra’ 7 isbert Fer tái  
láidh air sin :

‘Doconnarc-sa Finn ag slaidhe slúagh ar ar bris báigh,  
tachur ris is comlann cláen, mairg thét ’na dáil!

25 Ní racha Finn gan tachur ris gidh garb a ghlonn,  
go raibi mur is mían lem gan chífall, gan chonn.

Betid na fir ó Móenmuigh ann go fōebraib uill,  
ō bar tachur, a fían nach timm, *bet* daim gan cuing.’ Do.

‘Is mithig dam-sa imt[h]echt budesta,’ ar in echlach. ‘Ní  
gabthar crodh nā coma ele úaib acht cath,’ ar Émer Glúnglas mac  
30 Aedha mic Garaid 7 ar mic Uirgrend mic Lúidhech Cuirr 7 ar  
Lúaigni Temrach.

29. Tánic in echlach roimpi 7 ro innis scéla derba d’Finn ‘7  
aderuit is senóir dīblidī dolámaigh thusa, a Finn,’ ar in echlach.

‘Woe to him who would give battle to the *fian* if he were in his senses,—their deeds are fierce. It were better to stay by Finn himself and to go submissive into his house.’

[Fer-lí:] ‘I shall not go to Finn, I shall meet him in the round of battle, and I shall not stay by him, nor shall I go submissive into his house.’

[Fer-tái:] ‘Finn is good at cutting down the . . . battle; his is the vanquishing hand in every direction; whoever fights with the brilliant King, it is woe to himself, it seems to me.’

27. ‘That is ill advice,’ said Fer-tái, ‘to give battle to Finn, on account of his nobility and fierceness and valour.’ ‘Not so at all,’ said Fer-lí, ‘we shall accept nothing from him but battle. For you decrepit old warrior will not stand up against us,’ said he, ‘for readiness and bravery in the up-rising of battle’; and the messenger turned back and reported those words to Finn. ‘I pledge my word,’ said Finn, ‘if our army would come to us, we should not propose those terms to them. Go thou again, my messenger,’ said Finn, ‘and offer them further terms.’ ‘What further terms?’ said the messenger. ‘The award of judges, and in addition to it their own award to them.’

28. And again the messenger came and offered those terms. ‘It is just to accept the terms,’ said Fer-tái; ‘and whoever has given battle to Finn unjustly has ever been routed by Finn’; and Fer-tái spoke a lay on this:

‘I have seen Finn cutting down hosts on which he broke the battle; to fight with him is an unequal contest, woe to him who goes to meet him!

‘Finn will not go without fighting him though fierce be his prowess, until he be as I wish, without sense, without reason.

‘The men of Moinmoy will be there with mighty blades; from your conflict, O fearless *fian*, oxen will be without a yoke.’

‘It is time for me to depart now,’ said the messenger. ‘No other substance or terms will be accepted from you except battle,’ said Emer Glúnglas son of Aedh, son of Garadh; and so said the sons of Urgriu, son of Lughaidh Corr, and so said the Luaighne of Tara.

29. The messenger went and gave a true account to Finn; ‘and they say that thou art a worn-out, feeble-handed old man, Finn,’ said

'Doberim bríathar ris,' ar Finn, 'gurub cath gilla óig dobér dóib-siun.' Ocus isbert in láid ann :

'Sen-Lúaigni Temrach co mbríathraib gúa,  
da risat Brea dobēr cath núadh.

5 Mac Aedha mic Garaid, mac Ēmir Glúnglais,  
is é crích a ríghbais bith 'sa cath ag tnúthgreis.

Clannmaicni Uirgrena tuitfit ina forgoll,  
gach ole da tuirmim bu dóib bus aidhgeall.

Budh ait le nāimdib da ndáilit bera,  
10 bērait ina mbélaib léo na sgéla seana.'

Asa haithli-sin adbert Finn : 'Ērig, a echlach, 7 tairg tuilled comadh dóib súd ar sotlacht a slúaign 7 ar feabus a n-engnama 7 ar détlacht a ndeghdáinead 7 ar cródacht a comairle, úair nem-aithmech gach náma, a echlach,' ar sé, '7 tabair a mbreith féin dóib, 15 ár ní maith cath gan chomha.' Tānic tra Birgod banechlach co hairm hi rabatar na maithi-sin 7 targaid a mbreith fē[i]n dōib. 'Ní ghébum crodh nā coma nā tír nā talmain, acht cath co ndíglum ar senfolta co sunda,' ar in senlāech. Ocus fóbrais Fer lí marbad na hechlaigi 7 nīr liged dó. 'Doberim dom brēthir ris,' ar Fer lí, 20 'a Birgad, da faicther tú doridisi, co n-imérat gairdi thsægail fort.'

30. Et ro impōidh Birgad isin sligid 7 ro tōgaid a hétach ós meallach a más 7 tebest fécheamnus 'na cinn 7 a tenga ar folúamain ré mét in imgabaid a raibi, co ríacht Finn co hairm hi raibe. (fo. 23a2) Ótconnaire Finn na hairdena-sin ar Birgad, dorinni in 25 frithlerg-so :

'A Birgad, a echlach,  
dobir ar túatha trethnach,  
atā do t[h]enga ar dehrad,  
nā habair rinn acht fír.

30 Ma da tecaid Lúaigne  
's a scéith ar a ngúallib  
is na fir o Chúalngne  
bid aithrech . . . '1

<sup>1</sup> Something omitted in the MS.

the messenger. 'I pledge my word,' said Finn, 'that I will fight them like a youngster.' And then he spoke this lay:

'The ancient Luaighne of Tara with false words, if they come to Brea, I shall give vigorous battle.

'The son of Aedh, son of Garadh, the son of Émer Glúnglas, this is the end of his . . . to be in the battle . . .

'The children of Urgriu will fall in witness of it; every wrong which I recount, to them it shall be destruction.

'Foes will deem it sport when they scatter spears; they will carry with them on their lips the ancient stories.'

Thereupon Finn said: 'Go, my messenger, and offer them further terms on account of the pride of their host and the excellence of their prowess and the boldness of their gentlemen and the daring of their counsel; for every enemy is unforgiving, my messenger,' quoth he. 'And offer them their own award, for a battle without terms is not good.' So Birgad, the female messenger, came to where those nobles were, and offered them their own award. 'We shall not accept substance nor terms nor territory nor land, but battle, so that we may avenge our ancient wrongs hitherto,' said the old warrior.<sup>1</sup> And Fer-lí attempted to kill the messenger, but he was not allowed. 'I pledge my word for it,' said Fer-lí, 'O Birgad, if thou art seen again, that I shall shorten thy life.'

30. And Birgad returned upon the road and lifted up her dress above the globe of her buttocks, and . . . in her head, her tongue quivering with the great danger in which she was, and so she came to where Finn was. When Finn beheld those signs on Birgad, he made this rhetoric.<sup>2</sup>

'O my messenger Birgad, that travellest over tribes, thy tongue is panic-stricken, speak nought to us but truth! If the Luaighne come with their shields upon their shoulders, and the men from Coolney, sorrowful will be . . .'

<sup>1</sup> i.e., Fer-lí

<sup>2</sup> A name for a poem composed in a certain metre.

Ocus ro freacair Birgad hé 7 atbert so ann :

‘Ale, a Fínd imnedaigh,  
fada atá ga tharrngere,  
biaid tú hi geosguir cró  
Tegait chucut Lúaigni  
's a scēith ar a ngúaillib  
is na fir ō Chūailgne  
is Émer ar ōen leó.’

[Finn:] ‘Da roisi hi gcend catha,  
bud forderg<sup>1</sup> in fatha,  
is olc tachar flatha  
re fatha gan chin.  
Ar n-érgi na féne  
da muidhi hi cond cēilli  
ticfat a cend clēithi  
da mbía mēidhi ar bir.’ A Birgad.

‘A rīgfénnidh,’<sup>2</sup> ar Birgad, ‘dochuiretar sūt a comuirli dēntáib chugat-sa,’ ar sí, ‘7 déna calma a n-agaid na cuinged catha út 7 Lúaigne Temrach.’ ‘Dogēntar immorro,’ ar Finn, ‘ūair budh forderg forránach fergarnaith<sup>3</sup> na fuighle feichemnuis dogēn-sa friú, ar Finn.

31. Is annsin éirgis rīgfénnid<sup>3</sup> Hērenn<sup>4</sup> 7 Alban 7 Saxan 7 Bretan 7 Leó[d]us 7 Lochlann 7 na n-ailēn cendtarach et gabuis a c[h]atherred catha 7 comraic 7 comlainn uime .i. léne thana s'daide do sróll súaichnidh sainemail Tíri trebarglaine Tairngire ré grian a geilehnis 7 gabuis a c[h]eithri cīarlēnti fichet cīartha clártha comdlútha cotúin uime tarsi-sin amuigh anechtair 7 gabuis a lūirig tigh treabraid trédúalaig don fúairiarann athlegtha ar a n-úachtar sin 7 a sgaba engach óirc[h]imsach im a muinél 7 gabais clārc[h]oilér cressa comart[h]aigh comdaingin co ndealbaib dúuibsecha draconn fo chóel a chuirp, co ngabad dó ó tarb a slíasat co dere a osgaile, da sgendis renna 7 fóebuir. 7 ro congbad a slega crandremra curata cōigrinne a n-urc[h]omair in rīgh 7 tarraid a chlaidhem órdor[n]cair i n-echruis<sup>5</sup> for a c[h]líu 7 glacais a manáis lethanglas límtha lochlannach ina láim 7 tarraid a sciath scothamlach scáthūaine co mbúailtib breca

<sup>1</sup> forderg ms.    <sup>2</sup> rīfénnigh ms.    <sup>3</sup> fergarnaigh ms.    <sup>4</sup> hērenn ms.    <sup>5</sup> leg. ecrus.



And Birgad answered him and said :

‘ Ah Finn, thou man of troubles, long has it been prophesied, thou shalt be in a litter of gore. The Luaighne will come to thee with their shields upon their shoulders, and the men of Coolney and Émer along with them.’

[Finn :] ‘ If thou goest into battle, let the cause be bloody. ’Tis wrong to oppose a prince for a cause without crime. When the *fiana* has risen, if they be worsted in sense and reason, I shall come against the battle, whence a trunk will be upon a spit.’

‘ O royal chief of the *fiana*,’ said Birgad, ‘ those yonder have with one accord taken their counsel against you,’ said she, ‘ and act bravely against those warriors and the Luaighne of Tara.’ ‘ It shall be done, then,’ said Finn ; ‘ for the debtor’s speech which I shall hold with them will be bloody and crushing, wrathful and relentless.’

31. Then rose the royal chief of the *fiana* of Ireland and Scotland and of the Saxons and Britons, of Lewis and Norway and of the hither islands, and put on his battle-dress of combat and contest, even a thin, silken shirt of wonderful, choice satin of the fair-cultivated Land of Promise over the face of his white skin ; and outside over that he put his twenty-four waxed, stout shirts of cotton, firm as a board, about him, and on the top of those he put his beautiful, plaited, three-meshed coat of mail of cold refined iron, and around his neck his graven gold-bordered breastplate, and about his waist he put a stout corslet with a decorated, firm belt with gruesome images of dragons, so that it reached from the thick of his thighs to his arm-pit, whence spears and blades would rebound. And his stout-shafted martial five-edged spears were placed over against the king, and he put his gold-hafted sword in readiness on his left, and he grasped his broad-blue, well-ground Norse lance, and upon the arched expanse of his back he placed his emerald-tinted shield with flowery designs and

bitháilli do bánór<sup>1</sup> 7 co comradaib finnáille finndruine 7 co slabraduib sníthi sesmachá senairgít for sdúadhlerg a dhroma 7 gabais a c[h]athbarr círach clárach ceth[ir]eochrach don ór álainn órloisg[th]i co ngemuib glémaisigha glainidhi<sup>2</sup> 7 go leguib lainderdha lánáilli 5 lōghmura arna n-egar do lámaib súadh 7 sáircherd ind do dítin chind in churað isin chath.

32. Ocus tánic roime fón samla ina c[h]lothbili chongbāla catha 7 ina dos dítin deghlāech 7 ina sónn sesmach slūagh 7 sochaide 7 ina c[h]omlaidh chothai[g]the curad 7 cathmíled íarthair domuin 7 nír 10 an don réim-sin co ríacht co hur in átha. Dōigh ám nírb ingnam ríghi nhĒrenn 7 Alban 7 rīgĕnnidecht<sup>3</sup> in domuin uile do beith ag Finn Mac Cumail[1] mun amm-sin, ar fa hē in cūged sái re gach sáircheird é 7 tres gein sochuir hĒrenn .i. Lugh Lāmfota mac Cēin ro díchur (fo. 2361) fine Fomra a hĒrinn ocus Brían Bóruma 15 mac Cinnédigh tue hĒre a dáir[i] 7 a dochraiti co nach raibi cáithlech ātha i nĒrinn gan Gall dáer ic a frithālom fair no gur díchuir Brían íat 7 Find mac Cumail in tres gin tsochuir hĒrenn ac díchur danar 7 dĕbergach 7 úath 7 arracht 7 ilphíast ocus loingsidh lánmór 7 gach ndoccamuil árchena a hĒrinn. Ocus tánic bódíth 20 ind-Ērinn ón uillind co arali 7 rusbithnaig Finn fir hĒrenn re bliadain 7 tue secht mba 7 tarb in gach ēnbaile i nhĒrinn.

33. Acht atá ní chena, tánic in seanōir sūaichnidh sonairt sithchenach-sin .i. Finn 7 gabais lāma for in úathad slúáigh robúi ina farrad im calma do dēnom a n-agaíd na sochraiti robúi ar a cinn. 25 Et ro érgetar na cūig cēt déc fiangaiscedhach robúi hi fochuir Finn re gairbgresad gotha a tigerna 7 ro ling gach lāech ina lúirig dĕb 7 roglacc gach curaid a claidem 7 do gab gach mflidh a manáis, co rabatur fó bróin scéith 7 claidim 7 cathbair[r] fa Finn mac Cumuill 7 fa Cétach Cithach mac rĭ[g] Lochlann ocus fa Laegaire lūathbéimnech 30 mac Duib mic Sálmoír mic rĭ[g] bfer Fánoll 7 fa Aedh mBaillderg

<sup>1</sup> bánóir ms.<sup>2</sup> glainighi ms.<sup>3</sup> ri fennighecht ms.

with variegated, beautiful bosses of pale gold, and with delightful studs of bronze, and with twisted stout chains of old silver; and to protect the hero's head in battle he seized his crested, plated, four-edged helmet of beautiful, refined gold with bright, magnificent, crystal gems and with flashing, full-beautiful, precious stones which had been set in it by the hands of master-smiths and great artists.

32. And in that way he went forth, a famous tree of upholding battle, and a bush of shelter for brave warriors, and a stable stake for hosts and multitudes, and a protecting door-valve for warriors and battle-soldiers of the western world; nor did he stop in his course until he reached the brink of the ford. Truly it was no wonder that the kingship of Ireland and Scotland and the headship of the *fiana* of the whole world should be in the hands of Finn son of Cumhall at that time; for he was one of the five masters in every great art, and one of the three sons of comfort to Ireland, even Lugh Longhand, son of Cian, who ousted the race of Fomorian from Ireland; and Brian of Bóromha, son of Cennédigh, who brought Ireland out of bondage and oppression so that there was not a winnowing-sheet of any kiln in Ireland without a Norse slave to work it until Brian cast them out; and Finn son of Cumhall, the third son of comfort to Ireland, who expelled from Ireland marauders and reavers and horrible things and monsters and many beasts and full many a fleet of exiles and every other pest. And there came a murrain to Ireland from one corner to another; and for a whole year Finn fed the men of Ireland and put seven cows and a bull in every single steading in Ireland.<sup>1</sup>

33. Now however that illustrious, puissant . . . senior came and pledged the small host that was with him to behave bravely against the army before them. And the fifteen hundred *fian*-warriors that were with Finn rose at the powerful urging of the voice of their lord; and each warrior leapt into his coat of mail and grasped his sword and seized his lance, so that they were a mass of shield and sword and helmet around Finn son of Cumhall and Cédach Ciothach, the son of the king of Norway, and around Laeghaire of the swift blows, the son of Dubh, son of Sálmhór, son of the king of the men

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<sup>1</sup> Quoted from *Cogadh Gáel re Gallairb*, p. 116, l. 9: co ná rabí cáthlech ó Beind Édair co Tech Duind iar nÉrind gan Gall i ndáiri fair.

mac Fóeláin mic Finn 7 fa trí Conuib Móenmuighe. Et rothógbatar doiredha dlúithe díghainne dí móra donnrúada derglasrach da cráisechaib crannremra curata cóigrindi 7 da laighnib lethanglasa 7 da fogháithib fuilecha fóebarderga 7 dorónsat mainner áthusach ogulborb aintrenta  
 5 7 léibend daingen dlúith dithoghlaídi doscáilti do scíathaib scíamda scellbolgacha ocus do scíathaib áille aingheala 7 do scíathaib engacha úainidhe 7 do scíathaib corcra cróderga 7 do scíathaib étrochta aladhbreca ocus do scíathaib dubc[h]orora deilgnecha 7 do scíathaib brebuidhe búabalda. Fa lór immorro d' úathgráin 7 do chridhenbás  
 10 da mbidbadaib a faigsin fon innus-sin ar nemnighe a n-arm 7 ar ághmuiri a n-innill 7 ar crúas a craided<sup>1</sup> 7 ar cródhacht a comairli. 7 rucatar sidhi arnaid athlum imēsgaí<sup>2</sup> antrenta ina cippi chóiri[g]thi 7 ina mbróin badhba 7 ina tuinti trethanborb co lár medhōin<sup>2</sup> ind átha.

15 34. Tāngatar immorro na deich cēt ar fichit cēt curad catharmach ro bātar columna na Temrach don leith ele don áth 7 rogabatar a n-erreda catha 7 comraic 7 comlainn impu 7 rosinnedh a sduice rompo 7 rocronaiged a comaire 7 ro cóirged a cath léo 7 rohegradh 7 rohordaiged a mílíd merc[h]alma 7 a curaid confadacha 7 a n-ánraid échtmara a  
 20 n-urt[h]osach in imbúalta [a]cu .i. Fer táí mac Uaithni Irgalaig ocus Fer lí mac Fir tháí ocus Émer Glúnglas mac Aeda mic Garaí<sup>2</sup> 7 cúic mic Uirgrena 7 Aithlech mór mac Duibrend ocus Uirgrena budesin 7 na trí Táiblenaigh a fosadlár Fernmuighe. Et rugatar sidhe saidemail sār<sup>2</sup>lúath sruthlúaimnech co lármedōn in átha don tóeb araill  
 25 ar agaid Finn 7 a muintire.

35. Ocus nír fuil[n]ged co fada in fēghadh-sin acu intan ro brúcht-doirtet na catha cechtarda hi g[c]end araile. 7 tugsat gáire arda osgurdo ós aird, innus co raibi a mac alla a crandaib 7 a clochaib, (fo. 23<sup>b</sup>2) a n-allaib 7 a n-inberuib 7 a comúamannaib in talman 7 a  
 30 cresuib fúara fraighimellacha na firmamenti. Ocus ro díbraicedh aturra

<sup>1</sup> craidheb ms.

<sup>2</sup> leg. lármedhón. Cf. § 34, 10.

of Fánall, and around Aedh Balldberg, son of Faelan, son of Finn, and the three Cú's of Moinmoy. And they lifted up dense, vast, huge, dark-red, and flaming forests of stout-shafted, martial, fire-edged spears and of broad-blue lances and of bloody, red-edged javelins, and made a triumphant, angry, fierce fold, and a firm, compact, indestructible, inseparable platform of beautiful, bulging shields, and of delightful, all-white shields, and of graven, emerald shields, and of crimson, blood-red shields, and of shining, variegated shields, and of dark-crimson, spiky shields, and of yellow-speckled, buffalo-horn shields. It was enough however of horror and heart-trembling to their enemies to see them in that wise, for the venomousness of their weapons and the warlike array of their equipment and the stoutness of their hearts and the ferocity of their intent. And they made a fierce, swift, light-winged, intrepid rush in their well-arranged phalanx and in their destructive mass and in their furious band to the centre of the ford.

34. Then from the other side came to the ford the three thousand battle-equipped warriors that the 'pillars' of Tara numbered, and put their attire of battle and contest and combat about them, and their trumpets were sounded before them, and their war cries were raised defiantly, and their battle was put in order, and their impetuous, bold soldiers and their fierce warriors and their valiant heroes were arrayed in the forefront of the mutual smiting, even Fer-tái, son of Uaithne Irgalach, and Fer-lí, son of Fer-tái, and Émer Glúnglas son of Aedh, son of Garadh, and the five sons of Urgriu, and Aithlech<sup>1</sup> Mór, son of Dubriu, and Urgriu<sup>2</sup> himself and the three Táiblenachs from the stable plain of Farney. And they made a swarming, swift, torrential rush to the centre of the ford from the other side against Finn and his people.

35. And they did not long rest content with looking at each other,<sup>3</sup> when the two armies flung themselves against one another. And they uttered loud, mighty shouts so that their echo rang in woods and rocks, in cliffs and river-mouths and the caves of the earth and in the cold outer zones of the firmament. And there were hurled

<sup>1</sup> This should be Aiclech, as in Zeitschr. i., p. 464.

<sup>2</sup> The original has here the genitive form Urgrenn, which in so many n-stems has in Middle-Irish replaced the original nominative, as *dilenn*, for O.-Ir. *dile*, Mid.-Ir. *imlenn* for *imbliu*, &c.

<sup>3</sup> Literally, 'and that gaze was not long endured by them.'

frasa d'fogaíthib fuilecha faoburgéra 7 do lethgäethib lethna liet[h]i  
 7 do c[h]lochuib crúaidhi comnerta. Et ro imfaisigh in irghal 7 ro  
 tendadh in troid 7 ro hai[d]bligedh in t-ár 7 ro crúadhaigh in comrac  
 7 ro innsaigh<sup>1</sup> gach curaid a chéli dīb go dían duáibsech denmnedach  
 5 dásachtach díchéillide 7 dorinnetar gleó fíchda fergach forránach  
 formsmachtach urlum agarb innsaigthech 7 ro caithsit cetha comóra  
 cloch do chrúadhbri<sup>s</sup>ed chend 7 chlogad 7 chathbarr a chéile 7  
 dorinne cimsa come[h]omuisce dona cathaib mesg ar mesg. Dóigh  
 ám rob imdo annsin slegha sithrighne 'ga sibrised 7 claidme crúadh-  
 10 slípt[h]i 'ga camplumpad 7 scéith scellbristi 'ga scáiled 7 clogaid  
 7 cathbair[r] ag cominugud 7 amuis 7 ánruid ag a n-athchuma. Rob  
 imda ann dano cuirp chirrfa<sup>2</sup> 7 cnis cerptha ocus taóib tolla 7 láich  
 lonna ledartha 7 ánraid arna n-a[i]rlech ocus colla curad hi cosair  
 chró. Fa lór immorro do marbad múadhläech ocus midhläech féchain  
 15 fiarletartadh na fiarlann ar formnaib na feróglach 7 tairm na trénfer  
 ic toitim 7 scolgaire na sciath ag a scoltad 7 drongáir na lúirech  
 línech ag a läechbrised 7 coicetal na claideb ré círuib na cathbarr  
 7 létgaire na läechraide ac ursclaidhe<sup>3</sup> ar na hánradaib.

36. Et nīr ansat na curaid don chongail comarbtha sin gur bo  
 20 corera comaise[th]i in t-áth ón uillinn goraili 7 co m[b]o cuire cróderg  
 cubrach buinnedha borba búaidherta na Bóinne ón áth síis le himat  
 na fola ac siled as cnesuib na curad. Is annsin tångatar días do  
 muintir Finn a cath na columon .i. Tnúthach mac Dubthaig 7 Túarán  
 mac Tomair 7 tucatar in días-[s]in búaidred ar buidhneib, co torchratar  
 25 nōenmur læch lé gach duine díb, co tarra días do macaib Uirgrend  
 ina n-agaid isin chath gur fersat comrac a cethrar 7 dorochratar in  
 días-[s]in di muintir Finn lé macuib Uirgrend hi crích in comlainn.

37. Is annsin immorro tãnie læch arnaid annsergach do muintir  
 Finn hi cath na columon .i. Lægaire Lúathbéimnech mac Duib mic  
 30 Sálmoir mac rí[g] fer Fánoll ocus do bris bern cēt isin cath i  
 n-urc[h]omair a aighi 7 ro imir a ferg ar Lúaigni Temrach, co  
 torchratar cēt læch lasamoin lãngér leis do muintir Fir lí. Ōt-  
 connaire Fer lí immorro in sernad slige 7 in rorēidhiugud ríghda

<sup>1</sup> innsaidh ms.<sup>2</sup> = chirrbtha.<sup>3</sup> ursclaidhe ms.

between them showers of bloody, sharp-edged javelins, and of broad half-spears for throwing, and of hard mighty stones. And the battle became closer, and the conflict intense, and the slaughter grew vast, and the combat became embittered, and each warrior attacked another vehemently, fiercely, impatiently, furiously, madly, and they made an angry, wrathful, crushing, masterful, brisk, bitter, earnest fight, and they flung huge showers of stones to break each other's heads and skulls and helmets, and the fringes of the two armies became mingled in confusion. Then indeed many a stout spear was broken, and many a hard-ground sword bent, and many a broken shield shattered, and helmets and head-pieces broken to pieces, while soldiers and champions were inflicting wounds. Then were many bodies maimed and skins lacerated, and sides pierced, and bold warriors mangled, and champions cut down, and bodies of heroes in their litter of blood. It was enough to kill half-hearted warriors and cowards merely to behold the transverse smiting of the crooked blades upon the shoulders of the men, and to hear the roar of the champions as they fell, and the clangour of the shields as they were split, and the crack of the lined corslets as they were broken, and the ringing of the swords upon the crests of the helmets, and the outcry of the host as they were defending themselves against the champions.

36. And the warriors did not cease from the deadly conflict until from one end to another the ford was crimson and turbid, and until with the mass of blood that flowed out of the warriors' wounds the heavy troubled waters of the Boyne from the ford downward were a blood-red foaming caldron. Then came a couple of Finn's people into the battalion of the 'pillars,' even Tnúthach, son of Dubthach, and Tuaran, son of Tomhar, and those two brought disaster upon the troops, so that nine warriors fell by each of them, until two of the sons of Urgriu came against them in the battle, so that the four fought together. And that couple of Finn's people fell by the sons of Urgriu in the confines of the combat.

37. Thereupon a fierce, implacable warrior of Finn's people came into the battalion of the 'pillars,' viz. Laeghaire of the swift blows, son of Dubh, son of Sálmhór, son of the king of the men of Fánall, and he made a breach of a hundred in the battle right in front of him, and he plied his wrath upon the Luaighne of Tara, so that one hundred warriors of the people of Fer-lí fell by him. However,

romór-sin 7 in cumach catha tug Lægairi for a muintir, tánic Fer lí a cend conaire dó. 'Is baranta na borbrúathair-sin, a Lægairi,' ar Fer lí. 'Is fir ón,' ar Lægairi, '7 nī frit-sa bērtar a buidhi. Ní come[h]ogur carat tucabair-si ar ar muinntir-ni,' ar Lægairi. Is  
 5 annsin tångatar cēt læch lasamuin lāngēr do muintir Fir lí ar a bélaib isin irgail 7 torchuirsit in cēt læch-sin lé Lægairi ar inchuib a tigerna. 7 gonuis Láegairi Fer lí 7 gonais Fer lí ēisin i<sup>1</sup> comáin a ghona. 7 tångatar cēt læch arnaid ansergach eili do muintir Fir lí ar a inchaib isin uair-sin 7 torchratar in cēt-sin do lāim Láegairi hi críchaib in  
 10 c[h]omlainn. 7 gonuis Fer lí ēsim 7 gonuis sim Fer lí. Acht chena tárratar in días [s]in árach comraic 7 comlainn ar a céili, gur sáithetar slegha crannremra curata crōrighni a taobaib 7 a torcasnach a chēile. Acht atā nī chena, fa būaidhred arna buidhnib (fo. 24a1) ocus fa crithnugud ar na cathuib beth hic fēchain comruig na desi-sin, co  
 15 torchair Lægairi hi críchaib in chomlainn le Fer lí 7 comáidis Fer lí in cosgur.

38. Ní har tlás nā ar time dochúaidh sin d'Finn ná dá muintir, acht ro crúadhaighsit in cath 7 ro thennsat.<sup>2</sup> Ar tuitim Láegairi immorro tánice Cétach Cithach mac rí[g] Lochlann hi cath na columan  
 20 7 ba húathbásach na hírnadha aimrēidhe dorinni dona cathaib ina urthimechill co mbenadh bonn fri bonn 7 dóid fri dóid 7 méidhi fri mēdhe dá bidhbadaib cach conairi no t[h]éghedh. Ótconnuice Émer Glúnglas mac Oedho mic Garaid in cumach curad 7 in rúathar rí[g]-míled-sin fa mac rígh Lochlann tánice fé[i]n hi gcenn conaire do  
 25 Chétach amail tarp tnúthach troda hi comarchis choinglecca 7 ótcon-catar a chéili tucsatar dá sídhi tenda troda d'arali, gurba mescaithi cách hic a coimfēchain. Acht atā ní chena, torchratar trī cēt curad comlannach crúaidh aturro 7 torchratar a n-amus imdeglā 7 nī frīth fóirithin ar na feruib 7 ro bo cinti crích i mbethaid i n-imfogus dóib.  
 30 Nīr coigletar corp arali go torchratar comthuitim le chéle hi fiadnaise na cath .i. Émer 7 Cétach Cithach.

39. Is annsin tánic Aedh Ballderg mac Fóelāin Finn fa slúagaib na columan 7 ro léiged dorusbél mór dó isin chath gur úathbásach ré fēchain ē gach conuir no théged. Et tarrla Aithlech Mór mac

<sup>1</sup> e ms.<sup>2</sup> Something seems omitted here.



when Fer-lí saw the spreading of the slaughter and that great royal clearance and the battle-breaking which Laeghaire wrought on his people, he came to meet him. 'Furious are those onslaughts, Laeghaire,' said Fer-lí. 'Tis true, indeed,' said Laeghaire, 'and no thanks to thee. 'Tis not a friendly discourse which you have held with our people.' Then came one hundred flaming full-keen warriors of Fer-lí's people against him in the battle, and they all fell by Laeghaire's hand before the eyes of their lord. And Laeghaire wounded Fer-lí, and in return for his wound Fer-lí wounded him. And just then there came another hundred angry implacable warriors of Fer-lí's people, and those hundred also fell by Laeghaire's hand in the confines of the contest. And Fer-lí wounded him, and he wounded Fer-lí. However, those two pledged each other (?) to encounter and combat, so that they planted stout-shafted martial hard-socketed spears into each other's sides and ribs. It was confusion to the companies and trembling to the battalions to be looking on at the encounter of those two, until Laeghaire fell by Fer-lí in the confines of combat, and Fer-lí boasted of the triumph.

38. That did not intimidate or frighten Finn or his people, but they pressed the battle and urged. . . . After the fall of Laeghaire came Cédach Ciothach, son of the King of Norway, into the battalion of the 'pillars,' and terrible were the ungentle . . . which he wrought among the battalions round about him, so that sole would touch sole, and arm arm, and neck neck, wherever he went among the enemy. When Émer Glúnglas, son of Aedh, son of Garadh, beheld the slaughter of warriors and that onset of the royal hero, he came himself to meet Cédach like an angry combative bull to a trial of strength. And when they saw one another they rushed at each other stoutly for the contest, so that everyone who was looking on was confounded. However, three hundred valiant, fierce warriors fell between them, and their household guard fell, nor was there any help found against the men, and to come near them was certain end of life. They never spared one another's body until they both fell at each other's hands in the presence of the battalions, even Émer and Cédach Ciothach.

39. Then came Aedh Baillderg son of Faelan Finn among the hosts of the 'pillars,' and a wide passage was made for him in the battle, so that he was terrible to see wherever he went. And

Duibrend 7 Aedh da chéli isin cath co torchratar trī nōnmuir lāech lé hAedh mBaillderg do ghlēri muintire mic Uirgrena, go tarra iter Aichlech 7 Oedh Baillderg gur fersat comlann crōdha curata fria chēli. Fa húathbásach na hálaid-sin 7 fá gáibthech na gona 7 fá<sup>5</sup> fíartharsna na ferchrēhta tucatar ar corpaib a chéle go torebair Aedh Baillderg le hAithlech i crīch in c[h]omlaimn.

40. *Ōtconnuic immorro* in flaithfénnidh Find ferchuingedha na féni arna falmugud 7 a tréanfīr ar tuitim 7 a óes grādha arna n-airlech, ro dēch in senóir forbthe fīrglic gur búaine bladhinā sáegal dó 7 gur<sup>10</sup> bferr dó bás d' fagbāil nā māithmige do dénum réna nāimtib. Et is annsin tánic in rí[g]fénnid fa slúagaib na columan 7 ro métaigh a menma 7 ro ardaig a aigned 7 ro lúathaig a láma 7 ro brestaig na béminna, gur éirig a én gaile os anáil in rí[g]míled go nār fētatar forni feróglach fulung i n-urc[h]omair a āithi go fágbad in fer hi fail<sup>15</sup> a glūin 7 himad a traiged dib ina tortuib<sup>1</sup> tamnai[g]thi 7 ina méidhib móilderga 7 ina cosuir chró gach conair no t[h]ēged isin cath, *ocus* do chú[a]idh fúthu 7 tríthu 7 tarsa mur dam ndían ndásachtach arna drochbúalad nō mur leoman arna chrád fána chuilēnaib nō mur buinni ndían ndílinn scēithes a hucht airdslébe i n-aimsir thuili brisis 7<sup>20</sup> minaighes gach nī gusa roichend. *Ocus* ro timchell cath na columan fo thri amail time[h]illes féth fidh nō mur chenglus ben báidh a mac, gur ba samalta fri hurlaidhi gabann hi cerdcha nō fri fúaim crínchrann hig a coimbrised nō fri lecuib aigri fo chosuib echraide fúaim les 7 laorg 7 lethchend fo dhéis a chlaidim isin chath. 7 ro gáir- (fo. 24a2)<sup>25</sup> etar bánánaigh 7 bocánaigh 7 badhba bēlderga 7 ginite glinne 7 demna aieóir 7 arrachta folūaimnecha na firmamenti hi comórad áigh 7 irgaili ós cinn in rí[g]féinned ga[ch] sligid da ngabad isin cath 7 nīr scuir in rí[g]mílid don rúathur-sin nogur díthláithred cath na columan iter thuitim 7 teched,<sup>2</sup> acht Fer lí 7 Fer tái 7 cúig mic Uirgrena.

30 41. *Ōtconnaire* Fer lí Finn ina óenar gan amus ac a imdeghail 7 gan charait ic a chúlchoiméd, tánic hi cend conaire dó 7 ro chuimnig

<sup>1</sup> torthuib ms.

<sup>2</sup> tethed ms.

Aithlech Mór, son of Duibriu, and Aedh met in the battle, so that thrice nine warriors of the flower of Mac Uirgriu's people fell by Aedh Baillderg, and they made a valiant bloody heroic combat against one another. Those were terrible wounds and perilous maimings, and intersecting were the injuries which they inflicted on each other's bodies, until Aedh Baillderg fell in the confines of the combat.

40. Now when the prince of the *fiana* Finn saw that the champions of the *fian* were laid low and that their strong men had fallen and men of rank had been slain, the perfect, wise senior understood that fame was more lasting than life for him and that it was better for him to die than to flinch before the enemy. 'Twas then the royal *fian*-chief came to the hosts of the 'pillars,' and his spirits grew high and his courage rose and he quickened his hands and he plied his blows, so that his bird of valour arose over the breath of the royal warrior, so that crowds of warriors were unable to stand against his valour, so that men fell round his knee and a heap of them was piled up in their maimed bodies and bloody truncated necks and litter of gore wherever he would go in the battle. And he went among them and through them and over them like a fierce furious ox that has been badly beaten, or like a lion whose young have been wounded, or like a turbulent wave of deluge that in the time of flood spouts from the breast of a high mountain, breaking and crushing everything which it reaches. And three times he went round the battalion of the 'pillars,' as the woodbine hugs a tree, or as a fond woman clasps her son, and the crushing of thighs and shin-bones and halves of heads under the edge of his sword in the battle was like the smiting of a smith in the forge, or like the uproar of withered trees cracking, or like sheets of ice under the feet of a cavalcade. And pale-faced and buck-shaped sprites and red-mouthed battle-demons and the spectres of the glen and the fiends of the air and the giddy phantoms of the firmament shrieked as they waged warfare and strife above the head of the *fian*-chief wherever he went in the battle. And the royal warrior never ceased from that onset until the battalion of the 'pillars' was annihilated both by slaughter and flight, all save Fer-lí and Fer-tái and the five sons Uirgriu.

41. When Fer-lí saw Finn by himself without any troops to protect him and without a friend to guard his back, he came to meet

a escairdes don rí[g] fēinnid. Fregrais Finn Fer lí 7 isbert: 'Tuitfer-si fēin isna foltaib sin,' ar sé. Acht chena ro . . . comrac oēnláthair don dís-sin. Fa crúaidh conamail comnert in cominnsaige-sin. Fa dúthrachtach dígaltach duáibsech díanbuillech comrac na desi-sin.

5 Fa grāinnemail gúasachtach glétnighe crúadhchoigetá na claidem<sup>1</sup> 7 na colg ndét ré cendaib 7 re clogataib a chéli. Ó thairnic d' Fer lí a c[h]laidim do chaithim re cend 7 re colainn in rí[g]fēnnid, tárraid in tsleg crannremur chóigrinne 7 tue urchor séitrech sírc[h]alma cert-c[h]oimsech curata ar Finn, gur chuir in tsleig tresin édach imdo ro bói

10 imon rí[g]mlíid, gur treghdastar in tsleg trít é ar cirrbad a chuirp. Fa fergach forrānach ro fregair in rí[g]fēnnid in t-anbforlonn álad sin tue Fer lí fair, go tue béim barranta borrfadach crúadh enáimletartha claidim d' Fer lí, gur ben a chend da cholainn.<sup>2</sup> 7 comáidhis Finn in t-áirsidh<sup>3</sup> irgaile 7 in sond sídgaile-sin do thuitim leis.

15 42. Ótconnaire immorro Fer táí mac Uaithne Irgalaig a mac do thuidim, tánic co dísgir domenmnach denmnetach hi cend conaire d'Finn 7 is ed ro ráidh: 'Is mór ám na héchta-sin, a Finn,' ar Fer táí. 'Is fír ón,' ar Finn, '7 cidh nach gustrásta tánac-si?' ar Finn. 'Ba menmanrad lem co tuitfeá-sa le Fer lí 7 ro bu luinne lim do thuitim

20 leis nā lim fēin.' 'In dom airchised tēnacais-si,' ar Finn, 'nō in dom innsaige?' 'Is dot innsaige ám,' ar Fer táí, 'ar nír hordaiged do thigernus nā d . . . . nā d'innilib ní ara maithfinn-si mo mac do marbad.' Is amlaid ro ch . . . . ocus ro innsaig sé Finn gan chéill gan chuimni gan choigill. Ro fregradh in fēnid<sup>4</sup> fírchalma sin ag

25 Finn. Ro thógbatar in días-sin clesa coimimda curad do díth 7 do dílgend araili, acht ba doirb dofaisnési do dóinib túarusbáil na hircaili-sin do thabairt, úair fa tarbda tinesnach na tairberta 7 fa garb gáibthech gúasachtach na gona 7 fa harnaidh aigméil na hálaid tucsadar for a chéli 7 tárraid Fer táí bóeghal gona forsín rí[g]fénidh,

30 go tug sáthadh slegi fair co nārba lugha a hoslugud don tōeb arail

<sup>1</sup> claidim ms.

<sup>2</sup> Here and elsewhere where the death of a hero is narrated a cross is made in the margin.

<sup>3</sup> áirsigh ms.

<sup>4</sup> fendigh ms.

him and rehearsed<sup>1</sup> his enmity against the royal *fian*-chief. Finn answered Fer-lí and said: 'Thou wilt thyself fall for those feuds,' said he. However, those two began a combat on the spot. That mutual onset was fierce, wolf-like, equally strong. The encounter of those two was impetuous, vengeful, stern, and of fierce strokes. The harsh clashing of the swords and of the tusk-hilted blades against the heads and helmets of each other was horrible, parlous, . . . . . When Fer-lí had worn out his sword against the head and body of the royal *fian*-chief, he seized the stout-shafted five-edged spear and made a stout, valiant, justly-poised warrior-like cast at Finn, so that he sent the spear through the ample dress which was about the royal warrior, so that the spear pierced him through and through after mangling his body. Angrily and destructively did the royal *fian*-chief answer that murderous wound which Fer-lí had inflicted on him, so that he gave him a . . . fierce, hard, bone-crushing blow with his sword, so that he struck his head off his body. And Finn boasted of that veteran warrior and that prop of battle having fallen by him.

42. However when Fer-tái, son of Uaithne Irgalach, beheld his son falling, he came vehemently, sullenly, impatiently towards Finn and said: 'Those in sooth are great deeds, Finn,' said he. 'That is true,' said Finn; 'and why hast thou not come till now?' 'I had hoped thou wouldst have fallen by Fer-lí and I should have liked thee to fall by him rather than by me.' 'Hast thou come to commiserate me,' said Finn, 'or to attack me?' 'To attack thee, indeed,' said Fer-lí, 'for nought of lordship nor of . . . nor of wealth has been appointed for which I should forgive the slaying of my son.' Thus . . . and he attacked Finn without sense, without reflection, and without sparing. Finn met that truly bold champion. Those two performed many heroic feats to destroy and to annihilate each other; but it were difficult and impossible for men to give a description of that fight, for the charges were bull-like, headlong, and fierce, parlous, dangerous were the wounds and cruel and terrible the injuries which they inflicted on each other. And Fer-tái seized an opportunity of wounding the royal *fian*-chief, and gave him such a thrust with his spear that the wound yawned no less on the other side than on the side on which he had struck. And in revenge for his wound Finn dealt

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<sup>1</sup> Literally, 'remembered.'

innās don tóeb ar bean. *Ocus* tug Finn crúadhbéim claidhim d'Fer táí a ndígail a ghona, co nár bó dín *lúirech* leburmaidsech *nā* cotūn comdlúta *nā* édedh *arnaid* allmurdo d'Fer táí, co torchuir in tréifer for talmain 'na dá *ordlach* imthroma. *Ocus* comáidis Finn in mórécht-  
5 sin do thuitim leis.

43. Is í-sin úair fa tångatar cūic mic Uirgrend go lāthair 7 tugsat a n-*agaid* ar Finn. *Ōtconnaire* Finn na firnāimde-sin da innsaige, nír ingaib íat gur sáithsetar *sleig gacha* fir díb isin rí[g] féindid 7 ro fregair-sium in *cōicer curad* co comthrom, go tug guin 'sañ guin  
10 dōib. *Ōtconnatar clann Uirgenn* in *curaid* arna c[h]rēchnugud isna comraguib roimi ro chuirestar fri Fer táí *ocus* friana mac .i. fri Fer líí 7 é anbonn ó *šiled* a fola . . . . .

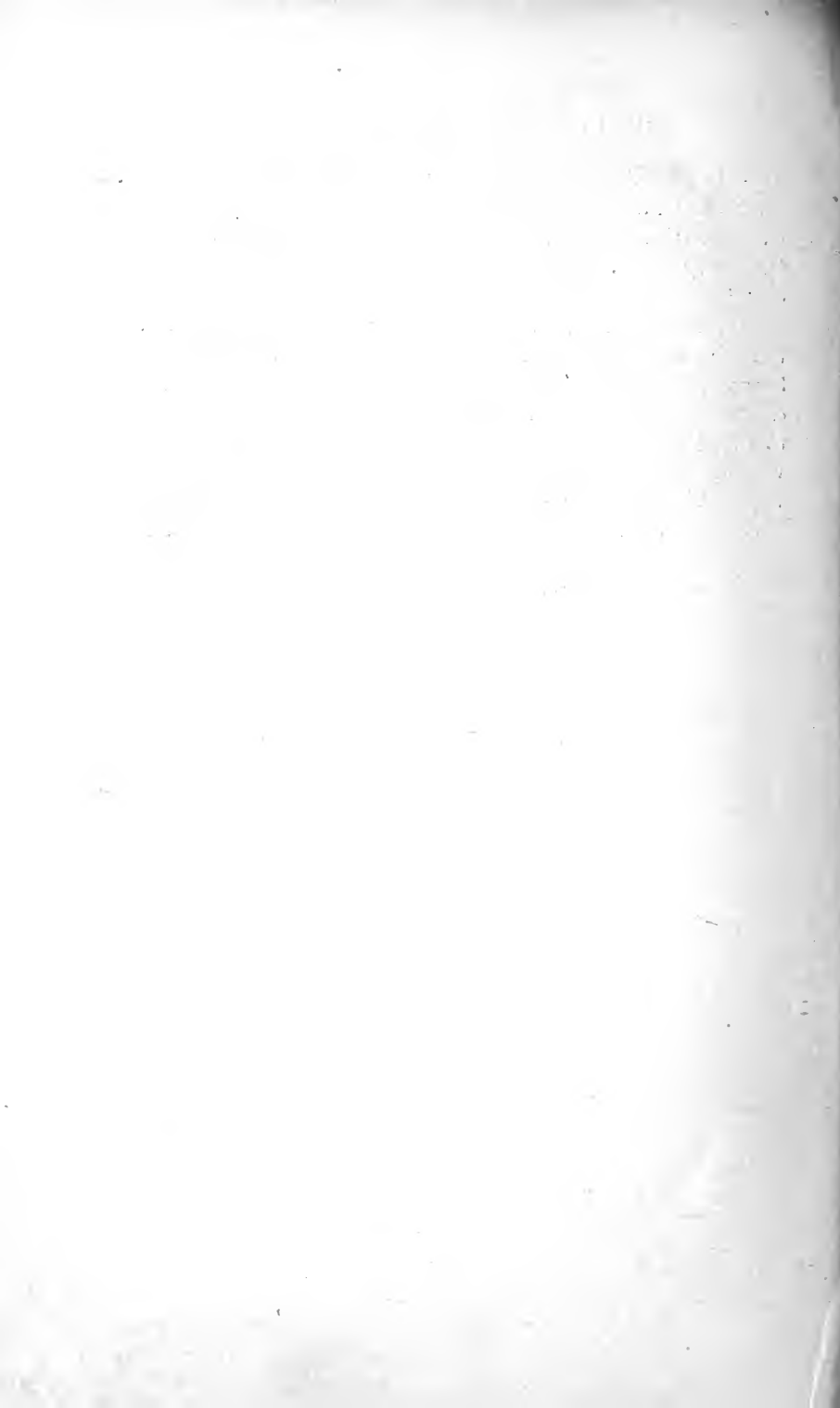
[End of fo. 24a2.]

Fer-tái such a fierce blow with his sword that neither the long . . . corslet nor the compact wadding nor the hard foreign armour was any protection to Fer-tái, so that the champion fell to the ground in two heavy pieces. And Finn boasted of having achieved that great deed.<sup>1</sup>

43. This was the hour in which the five sons of Uirgriu came upon the scene and turned their faces towards Finn. When Finn beheld those inveterate enemies making for him, he avoided them not. And each of them planted a spear in the royal *fian*-chief. And he replied to the five champions with equal force and gave them wound for wound. When the children of Uirgriu saw that the hero had been wounded in the earlier combats which he had fought with Fer-tái and his son, even Fer-lí, and that he was feeble from loss of blood. . . .

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<sup>1</sup> Literally, 'of that great deed having fallen by him.'





## GLOSSARY OF THE RARER WORDS

The first number refers to the pages ; the second, unless preceded by §, to the lines.

- ad-ellaim** (le) *I seize, take.* subj. sg. 2  
adarella 14 § 29
- ad-gládur** *I address.* ipv. sg. 2 -aicille  
10 § 1. 16 § 49. -agille 8, 8. ná  
acaílle Senchán! Corm. s. v. prull
- ad-midiur** *I attack.* fut. sg. 3 atot-  
míastar 36, 19
- air-im-bert** (W. armerth) *an equipping,*  
*equipment.* 24, 5. dat. huand airmiurt  
gl. *apparatu*, Ml. 40d12.<sup>a</sup> a airmbéirt  
in chatha sin, Alex. 570
- air-meirb** *very feeble.* 12 § 16
- aisim** *I hate.* 16 § 42. See p. 20
- allata** *renowned.* 12 § 13
- allichemut**? 38, 5
- altach** *jointed.* buird altaicha 56, 1.  
úas cech altóir aird altaig, Lism. L.  
p. 346
- altram** f. *nurture.* gen. mac altrama  
*foster-son.* 28, 5. dat. dia altraim,  
Fél.<sup>2</sup> 44
- aith-forgab**<sup>1</sup> m. *a weapon.* gen. aithfor-  
gaib 12 § 16. acc. cen athargabu,  
Ml. 64a11, 66c11. cf. inna aither-  
gabthi gl. instructos diuerso armorum  
genere, Ml. 95a2
- anamán** *little soul,* a term of endear-  
ment. 44 § 10
- arances**? 30, 24
- as-orggim** *I strike.* perf. pl. 1 as-  
comartmar 26, 18. assurg i. caedo,  
O'Mulc. 306. rusnesart, Dinds. 32
- árrachtus** m. *strength.* 70, 1
- arsisbis** *she lay in.* 4, 9
- astóidim** *I glisten, glitter.* fut. sg. 3  
astóidfa 14 § 26
- bair**? 36, 19
- banánach**<sup>2</sup> m. *a pale spectre.* 94, 25
- bél-fairsing** *wide-doored.* 70, 31
- bél-scalán** *a tent.* 58, 4
- beuil** *grease.* 14 § 23
- bilga**? 64, 17
- bithnaigim** *I feed.* 86, 20
- blad** n. *renoun.* 4, 19. gen. sg.  
certfichi blíadna blada LL. 130a16
- brecht** *doubt.* 14 § 32. breacht .i.  
cuntabairt, Edinb. Voc. See Contribb.  
s. v. 5. bricht
- brestaigim** *I ply.* 94, 12
- bol = bal** f. *luck.* 16 § 41
- bricín** *a checkered coif.* 72, 25
- bróin**<sup>3</sup> f. *a mass.* 86, 28. 88, 13
- brotla** *splendid, grand.* 70, 30
- búabalda** *made of buffalo-horn.* sciath  
b. 88, 9
- búailtech** *embossed.* 56, 6

<sup>1</sup> The word seems feminine in the later language. Cf. fa créchtach an fer ón  
afurgaib, CZ vi. 30.

<sup>2</sup> D'Arbois de Jubainville's explanation of this word as 'pale-faced' is based  
on the wrong assumption that the second *a* is short.

<sup>3</sup> Sic leg. in Contribb., p. 267. Dele ib. cf. braineachda.

- cailte** *f. hardness, harshness.* 46 § 1  
**cáin-chomráitech** *conversing affably.* 64, 4  
**cais-gen** *a hateful laugh.* 16 § 42  
**cáithlech** *a winnowing-sheet.* 86, 16  
**cam-plumpad** *a bending.* 90, 10  
**carr** *f. a peg (of a harp).* n. pl. *carra* 34, 3  
**cert-choimsech** *properly poised.* 96, 8  
**cesim** : *roches a menma forru they grumbled at them.* 78, 1  
**cét-guin** *f. a mighty blow.* 12 § 17. 14 § 25  
**cíar-léne** *a waxed shirt.* n. pl. *-lénti* 72, 8. 84, 26  
**cíomar** *eager.* 52, 22  
**comrad** 16 § 46 = *comrād conversation.* Sic leg. 16 § 49?  
**coibraim** *conversation.* 12 § 23  
**coicne** (coigne) 10 § 11? *coicne* (coigne)-*gér* *gonus dáine, ní frithe mára, | maírg troich tar róí ména | adchí ména maice snáma* H. 3. 18, p. 72*c* and p. 636. *coic* *i.* *comairle*, ut *alius* : *dobruicim* (*domruicim*) *cuan* 7 *dombruc* *fobithin* *is inann coicne coic* (*inann cuic*) *dotnue* (*donue*) 7 *dotnuice* (*donuice*), *ib.* 66*b* and 633.  
**coicne** = *coicle mate.* 10 § 6. See *Contribb.*  
**com-áentadach** *united, joint.* 52, 23  
**comarc** *m. an outcry.* *ac gairm comharc* *co tinnisnech ar omhun lae an brátha,* RC. 28, 310. *Aisl. Tund. Index.* *a war-cry, signal.* gen. *cuirn comaire*, CCath. 5, 10. n. pl. *comaire* 88, 17. *rogáirsetar a commaire cinti,* Cog. 190, 27  
**com-ecor** *m. an arrangement, setting.* 58, 23  
**con-berim** *I conceive.* pret. sg. 3 *conbert* 32, 2. pret. pass. sg. *is de conbreth* *Corc, Anecd. iii.* 57, 7  
**con-dálim** *I meet.* pres. pl. 3 *condálet* 34, 3  
**confadach** *raging, furious.* 88, 19. *caega do chonaib confadacha calma,* RC. iv. 114  
**conglecach** *wrestling, combative.* 78, 11  
**con-gleic** *a wrestling.* gen. *conglera* (*used adjectivally*) 64, 27. *coinglecca* 92, 25  
**con-írad** *he used to give.* 6, 7  
**con-midiur** *I fix.* pret. sg. 3 *conmidir* 6, 17  
**conn** *m. a head.* 14 § 27  
**connlán** *a company, band.* 54, 4. See *Contribb. s. v. conlán*  
**con-tung** *I swear.* perf. pass. sg. *conrothacht* 8, 4  
**corr-bolg** *n. a crane-bag.* 50, 14. See *Contribb. s. v.*  
**cotún** *m. a wadded or quilted tunic worn under the hauberk, originally made of cotton.* 72, 8. 98, 2. See T. O'Rathaille, *Gael. J. No.* 219, p. 570  
**crib** *quick.* 14 § 28  
**cridenbás** *terror.* 88, 9. See *CCath. Index s. v.*  
**cróch-buide** *saffron-yellow.* 66, 5  
**croib-glice** *nimble-footed.* 52, 23, 64, 9  
**cronaigim** *I reproach.* 88, 17  
**crúäch** *bloody.* 10 § 2  
**cúa** *hollow, decayed?* 42, § 3. *rofetur mo chorp is cua,* LL. 208*a*25. O. Ir. *caue, Anecd. ii., p.* 17, 16  
**cuip-lestar** *a cup-vessel, a drinking-vessel.* 64, 3  
**curatacht** *f. heroism.* 70, 2  
**daille** *f. blindness, ignorance.* 50, 9  
**dainme** *a blemish, defect, loss.* 42 § 1  
**dam** *f. a house.* dat. *daim* 12 § 23. 16 § 45. 36, 18  
**deden-dál** *f. a last meeting.* 10 § 5  
**derg-deoch** *n. a red draught.* 12 § 12  
**díbinn** 80, 10?  
**didan** *a remnant.* 36, 18  
**dígailt** *a revenging.* 64, 33  
**dígnais** *unwont, unfamiliar.* 26, 14  
**dígrais** *hard.* 12 § 15  
**do-ad-lod** *I went to.* *donárlaith* 16 § 42. Cf. p. 20  
**do-ad-ellim** *I go up to, reach, touch,* pres. sg. 3 *tadill* 36, 10. perf. sg. 3 *dom-ár-aill* 36, 13

do-aid-berim ? -taidber 36, 14  
do-allaim *I take away.* pres. sg. 3  
doall a rige aire 32, 4. tall 50  
§ 28  
dobur-chéo *a dark mist.* 56, 34  
doccamail *distress.* 86, 19. Cf. ataam  
a'ndocumal mór, Betha Colm. m. L.  
§ 56  
dochta f. *closeness, secretiveness.* 10  
§ 3  
do-delbda *misshapen.* 58, 12  
do-essith *has sat or settled down.* 34, 17  
do-fichim *I avenge.* fut. páss. sg.  
dofíastar 36, 19. tofesar 38, 26  
doimthech ? Dáre D. 28, 18. 30, 10  
dóin m. *a human being.* 14 § 24  
do-lámaig *feeble-handed.* 80, 32  
do-od-sechim *I nurse, hoard.* pres.  
subj. sg. 2 duscoisís 16 § 40. v. n.  
toschíd  
do-neuth *I await.* imper. sg. 2 tuinite  
12 § 23. Cf. p. 19  
do-ro-saigim *I reach.* pres. ind. sg. 3  
donroíg, 12 § 14 pres. subj. sg. 2  
domruís, 12 § 20  
dorar *a fight.* 25, 17. 26, 10. Wi.  
LL. 51<sup>b</sup>52. TTr.<sup>2</sup>1657. CZ. III.  
425, 15. gen. bráth dorair dia mem-  
datar maidínd, Corm. s. v. maidínn.  
dorus-bél m. *a passage.* 66, 2. 92,  
33  
do-scáilte *hard to separate.* 88, 5  
do-selb f. *illgotten possession.* 56, 17  
dranntad *a grinding (of teeth).* 66, 7  
drochlaig *a coward.* gen. drochlaige  
12 § 13  
druit *close.* 16 § 40  
drúith-chathmíl m. *jester and soldier.*  
34, 7  
drúthán m. *a darling jester.* 34, 9  
du-aig *grievous.* 10 § 5  
dúi m. *an ignorant person.* 14 § 34  
dúire f. *hardness, harshness.* 12 § 12  
dúle-glass *green-leaved.* 10 § 11 Cf.  
do dún dairgech dulend-glas, LL.  
193a38  
duma *a mound.* 58. 1. 12. d. selga  
52, 13. 58, 11. 62, 3.

echruis 84, 33, miswritten for *ecrus*  
'arrangement' f Cf. seche i n-ecrus  
(in inechrus St.) iarna chúl, Br. D.  
D. 87. doberri i n-ecrus, Cáin Ad. 46.  
claideb órduirnd i n-ecrus sesta for a  
dib sliastaib, Ir. T. I. 310.  
elach (ilach, ulach) f. *a pæan.* acc. elig  
24, 22  
emir ? 30, 16.  
én gaile *bird of valour.* 94, 13. atracht  
én gaili 7 gaiscíd ind, Cog. 188, 15.  
atracht a én gaile ós a anáil, TTr.  
600. co ra éirgetar a n-éoin gaile ós a  
n-análaib, ib. 1706.  
enach *snares, trap.* enaige selga 64, 10.  
is andsin rosernad cétna-selg Laigen  
.i. enach selga, Dinds. 34  
engach *engraved, graven.* a sgabal e.  
34, 28. sciath e. 88, 6. See O'Dav.  
1056.  
éo-chailf f. *yew-forest.* Metaph. *a band*  
*of warriors,* 10 § 8  
éuba *a brooch ?* 14 § 27. Cf. eobarr,  
Ériu II, p. 10  
errach *spring.* Metaph. *spring-time,*  
*youth.* 26, 4.  
escairtes m. *enmity.* 96, 1  
escor m. (v. n. of as-cuiríur) *fall, loss.*  
16 § 47. Féil. Index  
étach n. (v. n. of in-tuigiur) *clothing,*  
*drapery, tapestry.* 70, 31  
éteth *clothing.* 72, 3. 98, 3. étéd,  
SR. 1476  
ethrech-brec *fin-speckled.* 58, 3. As  
to the etymology and meaning of  
ethre see C. Marstrander, CZ. III.,  
p. 383  
etracáin *an intervening.* 72, 25.  
eadargain, O'R.  
faitigim *I kindle.* 70, 32  
fán: cuirim i fán *I overthrow, lay low*  
54, 22  
fán-glenn *a sloping glen.* d. pl. -taib  
52, 10. 64, 10.  
fannaigim *I weaken.* 42 § 8. Dinds.  
103. TTr. 1989. LL. 211b49

- fann-chlechtach** *having slender plaits.* 58, 30
- fathmannach**<sup>1</sup> *an epithet for the hair.* 58, 30. co muing órbuide órnáith fathmaindig, T<sup>r</sup>.<sup>2</sup> 362. Corm. s. v. prull. each finna fathmainnech LU. 81b13
- fé woe!** fé frisin fiacail! 36, 14
- feichemnus** m. *recrimination.* 56, 12. 82, 22. 84, 20
- feith woodbine.** 94, 21
- ferg-arnaid** *fierce in anger.* 84, 20
- fer fiadaig** *a hunter.* 56, 31
- fetgaire** *a whistling.* 56, 31. SG. 306 15. YBL. 210a30. BB. 476b34
- fích-innsaigthech** *angrily attacking.* 78, 10
- fidbui** *poison.* 36, 16. co fiacail fidbi (i. nemi), YBL. 205b35.
- find-grian** *fair gravel.* 50 § 24
- fobaigim** *I vanquish.* 60, 27.
- fo-benim** *I attack.* ní fuban 26, 14. fuban, Arch. III, p. 2. 13. 14. fobenat, Wb. 13b13. fodotben, LU. 73a14. subj. ní fubai dam, LL. 108a6
- fo-bothaim** *I startle, scare.* gl. *consternor*, Sg. 146b16. famboith, 24, 4. ipv. sg. 3 ná fubthad 16 § 43. co fotabothad gl. ut *populum terreret*, Ml. 33b16. ní báí ní ara fubthaitis occu, T<sup>r</sup>Ferbe 113
- fo-canim** *I sing.* 10 § 10. focan, SR. 2695. ceól caille fomchanad, Liad. 24, 14. foscaín cúach, King and H. 27.
- fochmarcith** m. *a questioner, interrogator.* 30, 25
- fóentrecha** ? 20, 32
- fogaith** *a small spear, javelin.* 88, 3. 90, 1
- foracal** (forac[h]er) 24, 12
- for-bar** *overbearing, mighty.* 12 § 18. n. pr. m. mac Forbair, Rawl. 502, 144c
- forbartach** *full-grown.* 54, 10. 20. gl. exoletam, Sg. 173a5
- fordal** (for-dul) *a going astray.* 10 § 5. fordull, Wi. tiagn each fordul ar n-úair, LU. 57b. Cf. TBC. Wi. 487. ba lúath mo chéim een fordul hi cathaib oc imforceuin, LU. 16a40. luid Fergus didiu fordal mór fadess, 57b1. in long do beth for fordul, BB. 462b19. gen. traig fordail di chonair, LL. 107b27. cechaing céim fordail, 213a38
- for-find** *very fair.* 48 § 16. co falgib flatha forfind, Metr. Dinds. 80
- for-flesc** f. *a coil.* 14 § 28. Wi.
- forgab** *a thrust.* 12 § 22. forgam, Wi. gen. fri tabairt béime nó forcaib, T<sup>r</sup>T. 1705
- forglide** *chosen, choice, excellent.* 78, 27 fer forglide, Ir. T. III. 57. minn foroll forglide, FM. 908
- fo-r-iccim** *I come upon, find.* pres. pl. 3 foreccat 34, 1. fosreccat Trip. 82, 21. fut. forricfe fáelte and, LU. 134a. pret. foránic, ib. subj. pass. hi fuirestar, Ériu II. 224. dús in fuirestar ind ór ann, RC. 12, 66. co fuiresta na teorai scilte óir, ib.
- forosnaim** *I kindle.* Wi. forosnat 14 § 33
- for-réite** *level parts.* 64, 11
- for-smachtach** *masterful.* 90, 6
- foruimim** *I place, put.* fuirmim, Wi. ipv. sg. 2 fotruim *betake thee!* 12 § 23 is tó didiu forruim in pato a chosa, Corm. s. v. pato. faruim do Themair, RC. XI. 448, 88. conidforruim isin tulaig, ib. x. 74. furmid a chend i ndruim in daim (foruirmed E), RC. x. 56. condaforruimset ar bélaib in eóin, ib. 74 (H). subj. riasiu forroma bine forn, CZ. iv. 39. perf. foeruirem, Dinds. 1 § 8. forruirim a láim eter dí fertais in charpait, LU. 61a
- fossad-lár** (W. gwastawd-lawr) *a firm level or plain.* 70, 21. 78, 8. 88, 23. a fosfadhlár in tighe, Ir. T. Soc. v. 12

<sup>1</sup> bad fada fathmunn-cháel a Folt, Cóir Anm. 145. Anecd. I. 76

**fossugud** *a resting, rest, grave.* 38, 19  
**fortamail** *prevailing, superior, puissant.*  
 66, 8. Fergus f. fechair, LL. 48*b*  
**fossad** *firm, stout.* 48 § 14. fossud!  
*steady!* LL. 287*a*12  
**fráech** *mane.* 66, 7, 19  
**fráech-aicméil** *terrible in anger.* 72, 24.  
 78, 10. triasan ffairce ffraochaig-  
 mhéil, FM. 1602  
**fraig-imellach**<sup>1</sup> *cold-bordering.* 88, 30  
**frecar** m. *opposition.* gen. frecair 46  
 § 8. dat. hi frecor, RI. 502, 124*a*54  
**fris-loscim** *I burn up, wither.* 12 § 17  
**fritecht** (v. n. of fris-tiagu) *opposition.*  
 26, 6. Cf. ní frithtáig-sa 'gl. non  
 contravenio, Thes. Pal. II., p. 4.  
 fritumthiagar gl. oboer, Sg. 183*a*  
**frithlerg**, a corruption of **retoric** f. an  
*alliterative poem* 82, 25  
**frithrusc** *an outburst, fit? a return?*  
 56, 11  
**fríuch?** 26, 12.  
**fuilthigh** i. fuilriug? (*obscurum per*  
*obscurius*) 30, 12  
**fungaire** f. *dawn.* 4, 14. Cóir Anm.  
 220. la cach funga[i]re solus, Ir. T.  
 III. 55, 16. rosiu firu fungaire (sic  
 leg.), LL. 38*a*  
**gáisitech** *hirsute, bristling.* 64, 13.  
 Cf. mong glas gáisechtach 'wiry,'  
 O'Gr. SG. 328, 19 = gáisedech, RC.  
 xxiv. 196, § 11  
**galann?** 44 § 9. common in the phrase  
 guin galann: dogníther g. g. andsin  
 d'Ailill, RC. 24, 186. T'Ferbe 676.  
 Dinds. 101. Ir. T. Soc. v. 52.  
 CRR. 26. ML. 142. flaith Mide  
 m'lib galann, FM. 106. líth ngaland,  
 Br. D. D. 101. ní fil galand rosóid  
 dath, CZ. III. 206 n. 5  
**garb-slíge** f. *ferce slaughter.* 10 § 2  
**gáiríne** *a little laugh.* 34, 8.  
**geimleach** *fettered.* 42 § 5. unga geim-  
 lech 'fetter-ounce,' i.e. ransom, FM.  
 1029

**genelach** *genealogy.* 48, § 21. ingene-  
 laigib 28, 7. n. pl. geneloigi, Rawl.  
 B. 502, 140*b*  
**gercnat?** 42, § 3. gearg .i. garg, O'Cl.  
 d'fhuil ríog rogerg, LL. 157*b*40. giu-  
 graind gergga, 297*b*47. dáil de for  
 Aed n-ingor, forsín gerce, Baile in  
 Scáil 47. fírfid graphainn gerg-  
 [g]aile (: sechtmaine), SR. 6203. As  
 a noun: gen. uair gerga 7 gaia, Ir.  
 T. III. 94, 20  
**gillánrad** f. *attendants.* 56, 30. gill-  
 anrad Alman úare, LL. 145*b*16  
**ginit** f. *a sprite.* n. pl. ginite glinne  
 94, 25. Windisch, TBC. Index  
**glasse** *a stream.* 50, § 24. SG. 482,  
 48, 49  
**glé** *a dispute.* 26, 18  
**glé-denn** *bright-coloured.* glasmuir g.  
 32, 17. muir g., Anecd. I. 58. RC.  
 XIII. 471  
**glé-maisech** *bright and stately.* 86,  
 4  
**gletnide** adj. *hard-fighting.* 96, 5.  
 Derived from *gleten* f. 'hard fight'  
 O'R. (gledenn). gleden glúair glai-  
 nide claidem, Cog. 180, 9. acc. sg.  
 torged gletin, LL. 181*a*14. cia ros-  
 gnáthaig gletin ngéir, 138*a*16 (: etir).  
 adnocul een gleitin, 23 N 10, p. 95.  
 Hence also Gletnechán n. pr. m. BB.  
 95*c*  
**glére** f. *choice, élite, flower.* 94, 2.  
 do gléri slúag Muman uli, Cog. 166,  
 20. MR. 190, 17. TBC. 1446. fo  
 gléri cach maithiusa, Eg. 1782,  
 87*b*.  
**gnáth-fían** f. *the ordinary fian.* 52,  
 7  
**gorm-ainech** *noble-faced.* 10 § 8. Cell-  
 ach g. glan, FM. 890. LL. 98*a*1.  
 Br. D. D. 75  
**grán** (m.) *catha a caltrop.* 34, 15.  
 n. pl. gráin catha .i. bera, Ir. Nenn.,  
 p. xi. dat. tresna gráinib catha,  
 ib.

<sup>1</sup> fraigh .i. fuacht; P. O'C.

- gredan uproar, bustle.** 56, 30. bec cech glór is cech gredhan | acht medhair mór na Muman, Add. 30, 512, 5562. dochuala gair 7 greadhan éighmi 7 acáinti, CZ. vi. 52. gidh mór a ngredan is a nglór, Cog. 86, 26. 178, 26
- greit-liath grown grey in valour.** 64, 14
- grian** (O. Ir. griän) *ground, bottom.* re g. a geilchnis 84, 25. léne órsnáith fria grian a chnis, Acall. 5808 n.
- gúaire bristles.** 66, 8. g. aitenndai fair, Lism. L. 3798. finn ar guairi cullaigh allaidh, Ir. T. III. 86, 4
- guin-aided f. death by a wound.** 38, 26. Cf. ní rega do comarba oided ngonai óndiu co bráth, Trip. 196, 13
- id-snádad a saving.** 16 § 44
- il-grésach variously wrought.** 58, 22. a n-inair amlacha iubaili ilgrésacha, CF. 249
- im-chomarc a question, greeting, salutation.** Wi. far n-i. úaidib, Wb. 24b29. beir i. úaim-se co Créidi, Anecl. i. 7. CZ. iv. 235, 2. LU. 73a29. Ir. T. III. 12, 1. 13, 1
- im-cuirur I exchange.** pret. pl. 1 imcuisem 12 § 25. *I revolve, meditate.* pret. sg. 3 imchorastar 36, 3. *I move about.* imdacuiret immá mэр, Br. D. D. 76
- imda ample.** 96, 9
- im-dénim I embroider, adorn.** perf. pass. pl. imdernta 14 § 34. imdernad do umo crédo ule, CZ. iv. 35
- im-fóirim (-fo-ferim) I prepare.** perf. pass. immonrórad 10 § 4
- imlenn f. navel, boss.** 58, 23. imlenna 58, 22. 62, 17, 25. (seíath) cona imlind airaird órdai, LL. 189a61
- im-throm very heavy, ponderous.** i n-imthromaib a n-arm 78, 3
- im-túarascaim I describe.** pres. pl. 3 imostúaruschat 16 § 37
- indech woof.** 14 § 32. derg-innech 14 § 30. 50 § 26
- indill-dírech straight-casting.** 66, 10. From *indell* 'amentum'
- in-glæ unrenowned.** 16 § 46
- ingnam** 86, 10 = ingnad *wonderful*
- in-láaim ?** pres. sg. inlá 38, 8
- inmuine f. love.** 16 § 47
- íriu f. land.** 16 § 39. íre, Wi. ind iriu, L.B. 202b32. gen. hirend, LL. 5b16
- irnad ?** n. pl. irnadha 92, 20 intan iarum atchondaire iarnada broin 7 merten 7 meriden menman for a gnúis, TTr. 1059
- iubaile prescription.** 42 § 6. See Laws Gloss. ní íadat iubaili for étechtu ail, LU. 46b7. iubaili (iubail) .i. cáin na secht mblíadan ón feis Tem-rach coraile, Ir. T. III. 198 § 55
- láiches f. a lay-woman.** 14 § 36. Aisl. Tund. ix.
- láided (ar) an inciting.** 56, 31. See Death-tables, Index
- laidsech** 98, 2 ?
- lám díim I cast from me.** 46 § 9. raláis díit Fer ndiad na ndrong, TBC. 3979<sup>1</sup>
- lám-daith nimble-handed.** 42 § 8
- lasamuin flaming; fierce.** 76, 5. 90, 32. 92, 5. láech lassamain lángér, TTr. 607
- láthair a sile.** 1. licthe 52, 13. 64, 7. co l. 66, 2. As to licthe cf. lethgaith licthi a small spear for throwing. 90, 1
- latrann m. a robber.** 60, 14. O. Ir. *latur* from Lat. *latro*. in *latur* 7 in *táthaid* 7 in *senbrataire* .i. diabol, Lism. fo. 51b2
- léitmire f. vigour, strength.** 60, 13.

<sup>1</sup> Another meaning of *lám de* is 'out-live.' fodéig rolád each duine 7 cach dîne dí 6 aimsir Cesra co flaithe Diarmata, RC. xv. p. 277.

**lén** *woe, sorrow, grief.* gen. líúin 10 § 4. ó domrara illigi leóin, CZ. vi. 263. fuilngidh bar lén! O'Gr. Cat. 366, 1. dat. léon, LL. 95a19

**ler-gus** m. *sea-strength.* 44 § 10. n. pr. m. LL. 310b35. AU. 771.

**letha** *broader.* 24, 10. 11, 13. Later lethiu, LU. 59a37. lethi, LL. 33b46

**leth-ard** *half-high.* rosc l. 60, 1. mesam laigi lethard, Aib. Cuigni 155 (Arch. III. 230)

**leth-gaith** *a half-spear, javelin.* 90, 1. lethgae, TF. 164, 22. 174, 9

**létgaire** f. *vigour.* 72, 24. 90, 18

**línech** *lined or made of linen?* 90, 17. See CCath. Index s.v.

**línmairecht** f. *numerousness, abundance.* 7C, 1. Tig. 1172. AU. 1397, p. 34

**lochlannach** *Norse.* manáis l. 34, 34. tuaga ~a, Cog. 162, 9

**loingsid** m. *an exile.* 86, 18

**lom-** (intensive) *full, complete.* 62, 12

**long** f. *house.* dat. acc. luing 78, 22. 25. 80, 2. 4. Long na mBan, Dinds. 1 § 26. Long Muman, Long Laigen, MR. 6, 7. gen. indithmigud inna luinge a filet nói ngráda nime, RC. xxvi. 140

**luid** *he went.* pl. 3 luidsidar 54, 17. 2 lodsaid, LU. 64b7. 65a15

**maccán-rad** n. *a band of youths* 16 § 45

**mai** 16 § 47?

**maicce** f. *boyhood.* 52, 3

**mainner** f. *a fold.* 88, 4. dat. secht n-archaingil and |'na rath-mainnir frimm, Laud 615, p. 25

**mairnim** I *betray.* subj. sg. 2 cia nom-mera 26, 14

**maíthmige** f. *a finching.* 94, 10

**málla** *gentle.* 60, 3. ingen Fídháin m., LL. 139a25. 138b2

**mámugud** 38, 20?

**margarét** f. *pearl.* 14 § 32. margareit, LB. 279b71. margréit, LL. 237b. margrent thaitnemach, LB. 138b6 margreg, BB. 7a12

**más** *buttock, bottom.* gen. máis, O'Dav. 680. a más mar lethmæthail, Corm. 36, 36.

**maslugud** *disgrace.* 72, 27. SG. 309, 22

**medrach** *murmuring.* 68, 9

**meíde** *a neck, trunk.* 84, 16. 92, 21

**meirb** *feeble.* 12 § 17. 14 § 33

**mellach** *globe.* 82, 22

**menmanrad** n. *hope.* 96, 19

**mer-dánacht** f. *recklessness.* 70, 2

**míl** n. *a hare.* 52, 16

**mil-bél** *honeymouthed.* 42 § 7. Cermait m., LL. 11b4. Conán m., 203a. Lóegaire m., 94b22. pl. milbéla druinecha, Tec. Corm. 13, 37

**míletacht** f. *soldiership.* 68, 30. MR. 314, 18

**mí-tháem** *guile.* 70, 5

**móil-derg** *blunt and red.* 94, 16

**mongur** *din, noise.* 56, 29. mongar in mara, RC. xiv, 40 § 41

**more** *a pile.* m. móirthined 58, 4. 70, 32. i m. móirthened Ir. T. Soc. v, 14

**múad-láech** m. *a coward?* 90, 14. Cf. muadóclach, LL. 93a46

**múch** f. *smoke.* 50, 9

**múr** *plenty.* 10 § 5. múr ainm d'imbed tall 'sind recht, RC. 20, p. 154. Corm. s.v. fogamur. a múr chláime, Féil. Prol. 126

**náthar** *of us.* 12 § 22

**nem-maithmech** *unforgiving.* 82, 13.

**nidhachus**, better níachus m. *champion-ship.* 68, 30. nert 7 cumachta 7 níachus mór, Anecd. II. 54

**noll** (nall) 26, 13, an interjection. nald .i. mór nō adbal; nall amæ .i. is mór inní H. 3. 18, p. 73

**nómaide** *a space of three days and three nights.* 36, 12. co cenn nómaide, LL. 157a 25 = fri nói tráth, Dinds. 65.

= teora trátha, Ir. T. Soc. VII. 82

**núa-gnithe** *new-made?* 50, 3

- oblirach** *a lampoon*. 24, 7
- ócbud** *f. warriors*. 24, 19. gen. ind ócbotha 24, 18. imgabáil ócbada, CZ. III, 25, 30. dat. de ócbaid ro-chalmái, TTr. 205
- ocian** *m. ocean*. dat. sg. ónd ocian 30, 17. gen. ocein ollbrais, Anecd. I. 55
- óclach** *m. a warrior*. óclachu 26, 16
- ócl(a)ig** *m. a warrior*. 24, 6. 26, 4. 11. gen. óclaige 26, 2. ní fil i nÉre óclaig bas amru, LU. 59a13. For the form cp. aithlig, midlaig, múadlaig.
- ocul-borb** *angry and fierce*. 88, 4. ogulborb, H. 2. 7, 278a. ocul from \*ud-gal
- óige** = **áige** *m. a pillar? a spit, spear?* aige ainm bir, Corm. s.v. braga 16 § 42
- ol than.** ol báí 6, 14. oldás 6, 15
- óraide** *golden*. 58, 23
- ordach** *pieced together*. 56, 1
- ór-dornchar** *m. a golden hilt*. 84, 33
- oscurda** *mighty*. 88, 28. tuc Grigair grád a anma | don naeidin óig oscurda, Hy Maine 58b
- other-lige** *n. a grave*. 36, 21. RC. xxiv. 182, § 12. sepultus est isin mainistir cétna i n-otharlighe a athar fo ditin Dé, CZ. viii., p. 111
- reicne** *f. an extempore poem*. See p. 1, note. 8, 6. 16 § 46
- remmaig?** 24, 20. Cf. remmain *I distort?* Corm. s. v. reim.
- rígbaís?** 82, 6
- rince** 38, 10. See Cormac s. v. rincne. rincne .i. ainm sleige, Corm. Add. s.v.
- rinnech** *armed with a spear*. 14 § 30
- rogda** *chosen, choice*. 46 § 3. Féil. Oeng. Index
- roidhmethau?** 14 § 33
- rūanata** *mighty*. 66, 30. 32. From 1. rūanaid,<sup>1</sup> Wi.
- saidemail** 88, 24 = saithemail *swarming*; unless miswritten for sainemail
- san chan** *here and there*. 14 § 30. 16 § 41. san chan ásas im Thuirbe Corm. Tr. 8. immon mBóinn san chan .i. do cach leith, Expuls. 25
- scabal** *a breast-plate*. 84, 28. roghabh scaball Mhanannáin uime fa chaol a mhuinil, Atl. iv. 176. s. Mhanannáin ar chleithín a ughta, ib. 162. dá chéad sgabal is cathbarr, Ériu i. 24
- scáth-uaine** *emerald-tinted*. 84, 35. CF. 251
- scell-bolgach**<sup>2</sup> *shield-bulging*. Anecd. II. 58. BB. 489a6
- scell-briste** *shield-broken*. 90, 10
- scemel** *the edges of a shield*. sciath scemel-brectha 72, 4. See Acall. Index s. v.
- scol-gaire** *f. din, noise (of a school)*. 90, 16
- scothamlach** *adorned with designs of flowers (scoth)*. 84, 35. CCath. Index
- séгда** *noble, stately*. 48 § 21. From séig 'hawk.'
- seimm** *a rivet*. n. pl. semmanna 6, 21. seim gáí cach fir, TFerbe 31. fidba cen seim, Triads 172
- seiselbe** *din, tumult*. 56, 30. sésilbe Wi. Cf. inna sisilbecha gl. *tumultuaria*, Ml. 120d4
- sel** (W. chwyl) *a turn, while, time*. ar sel upon a time, 54, 17
- sen-nath** *an ancient poem*. 30, 13. 21. nath ainm coiteenn dona huilib aistib eics[id]ib, Corm. s. v. nathan. is hí dano foglaim na dechnaide bliadna .i. xl. sennath, Ir. T. III, 54
- sernad** *a spreading*. s. slige 90, 33. ro sert slige, Féil.<sup>2</sup> 248
- sesmach** *stable, steadfast, solid, stout*. 86, 2. 8. MR. 182, 3. SG. 250, 12. bí go sesmach ar son chirt! O'Gr. Cat. 485

<sup>1</sup> Not from *ro-fénid*, as Zimmer suggests, which would have given *róinid*.

<sup>2</sup> *scell*, a loan from O. N. *skjöldr*.



- sestan** *din, turmoil.* 56, 33. 72, 12. 29. Wi. robhaoi glór mór 7 sestan i longport ffer Mumhan, TF. 204, 13
- siánán** *a song.* s. trocha 24, 18. muá oc s., RC. 26, 162. 25, 32. 9, 22. O'C. III. 385
- siball** m. *a fibula.* 14 § 36. an tsíbeall (.i. delg) argait robaoi isin brut, Bruss. Ms. 2324, 59a
- sicir** by metathesis for **siric** *serge.* 56, 3. C Cath. 4930. siccir, Cog. 112, 3
- sídgal** f. *great valour.* 96, 14. Bodl. Dinis. 30
- sind-snáth** *sendal.* 56, 3. sinsnath, Cath Cath. 4662. 4930. sind borrowed from Lat. sindon
- sítaide** *silken.* 84, 24
- sithchen[n]ach** *long-headed?* 86, 23
- slabre** n. *a marriage portion.* 6, 7. slaibre, Cóir Anm. 220. RC. 25, 36
- slithi** 58, 14?
- sníthe** *twisted, plaited.* 86, 2. gl. tortuosus, Ml. 24b7. 25. slimprib sníthib, I.U. 132a9
- sód** *a dainty.* 56, 5. *good cheer.* fri toisc sóid, Metr. Dinds. II. 78
- soinnim** *eager.* 62, 27. co soindim, TBC. Wi., p. 587. do mesc sin co soinnib arna slúagaib, RC. IV. 114
- so-óla** *good to drink.* 58, 18. 62, 19
- sorchaide** *bright.* 48 § 15. céinmair sámhadh sorchaidhe! TF. 196, 7. for slóg síabra sorchaidi, LU. 76a1
- sotlacht** f. *pride.* 82, 12
- srethnaigim** *I spread (intr.).* 50, 9. 19. O'Dav. 666. srethnaigthe, Alex. 566
- so-menmnach** *happy.* 58, 24. 62, 4. 64, 4
- srib-úaine** *green-streamed.* 52, 20
- subach** *joyous.* 58, 24. 62, 4. 64, 4. sic leg. 10 § 11
- subaid** *joyful, joyous.* 38, 8. subaide, 38, 7. subaid each sithsuthain, Aib. Cuigni. I.I. 125b9
- sruth-lúaimnech** *rushing like a river.* 88, 24
- taíbthid** m. *a companion.* 46 § 7
- tairbad** *a severance, hindrance.* 10 § 9. acc. pl. cen tairbada, Rl. 502, 86a4o
- tairpthige** f. *hastiness, fierceness.* 6, 11
- téçsl**-? 82, 32
- téig** 68, 14?
- tét** *luxurious.* 16 § 37. bæ mac tét la ríç Temrach, Expuls. 2
- tét** *a string, cord.* n. pl. téta, 34, 2. ina téta, CZ. IV. 36, 5. n. du. dá théit, Lism. L. 4833
- tét-bann** lit. *a string-deed.* 12 § 17. n. pl. nisfoelsat a tébhannai (viz. the falling stars), SR. 8164. airgit aní robói and | co n-ilur tuarad tétband, Tferbe 886
- tibu** *I smile.* 34, 9. Wi. tibid grían dar cach tír, Four Songs. tibid trácht find, ib. tibtis námait, Anecd. I. 71
- tig-dál** f. *a last meeting = death,* 10 § 10
- tigern-mas** m. *a lord.* 38, 24. ar treóin 7 ar tóisig 7 ar tigernmais CRR. 30. 31. 32. n. pr. m. LL. 16b47
- tin-orgun** f. *slaughter.* 12 § 21. ar tinorcain, LU. 67b25. tindorcain, 71b39
- tiug-chelebrad** *last farewell.* 36, 17. tigcelebrad, RC. XIII. 464 § 70
- tlí** *comfort?* 40, 2. SR. Index. Arch. III. 314 § 26. Patraic, ní triamain a tlí, LL. 164b17. cen tam co tlí, 132a13. 132b4. co trocha thli, 133a6. 35b22. RC. XIII. 474
- tnúth-greis** 82, 6?
- toilge** 26, 10, gen. of *toile* f. 'pride'? ba mór a toile menman, Tferbe 174. ar threise na toilge ronuscát 7 ar mét. na feirgi, TTr.<sup>2</sup> 1847
- toirt** *bulk, mass.* 94, 15. Wi. toirt teineadh treathanmhóire, Tor. Dh. 76, 2
- tolgda** *proud.* 46 § 12. Féil. Index. Anecd. I, 54. 57. 6 § 81. From *toile*.
- torc-asnach** *having ribs like a boar.* 92, 12
- trebar-glan** *fair-tilled.* 84, 25

- tré-dúalach** *three-meshed*. 84, 28. lúirig trédúalaig, BB. 460a40 = triplicem loriam, Aen. v. 259
- tress** a blow. 24, 4
- trethan-borb** *storm-fierce*. 88, 13
- trethnach** *billowy, turbulent*. 82, 27. Wi. cluiche tond trethnach, LL. 146b19. dar tríathmuir trethnaig, 354e
- trocha** f. *death-doom*. 24, 18. LL. 133a6
- troit** *strife, fight*. gen. troda (used adjectivally) 92, 25. 26. ropo domna trota, LL. 11a 40
- tuid** 46 § 5?
- tuinte** a company. 88, 13. See CCath. Index s. v. tunti lín a verbo tundo, Corm.
- úaithe** (O. Ir. úatne. Wi.) *pillar*, used of a leg 66, 17.
- úalann** 32, 18? ro degthail. mór n-ualand n-ard, LL. 137b15. Imr. Br. 15. Lism. L. 4379
- ug** m. *the point of a spear*. n. pl. uig a gáí 24, 10. 11. eter dá n-ug imfáebair, Br. D.D. 87. ar uigib 7 faebraib, LL. 266a15
- uirge** f. *a testicle*. 64, 14. Laws. do gelugud Gall-uirge (: cam-buirbe) Ir. T. III. 89.) ider in timperacht 7 na huirge *between the anus and the testicles* Add. 15, 582 (A.D. 1563)
- ulcus** m. *evil disposition, anger*. u. menman 24, 2. in ara olcus lat? Lism. L. xiv. 9
- uleamnas** (three syllables) *all fierce*. 10. § 11
- urdlochtan** 66, 4?
- ur-álaide** a smiting; blows. 94, 22
- úrlúachraim** *I strew with fresh rushes*. 54, 32. Ir. T. Soc. v. 4

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## ADDENDA ET CORRIGENDA

A better copy of the first two stanzas of the poem printed on p. 4 will be found in Rawl. B 502, p. 155b31.

p. 14, § 26, instead of "folaig", read "fo[i]lge".

p. 30, l. 2, instead of "Nemnūaill", read "Nemnuail".

p. 42, § 1. Bergin proposes to read:

"ma saíle éc duit fodéin, nách bét dot chéill cáine geóid?"

which would give rhyme between *saíle* and *cáine*.

p. 46, § 1, for "cáilli", read "cailli".

ROYAL IRISH ACADEMY<sup>y</sup>

TODD LECTURE SERIES

VOLUME XVII.

BETHA COLMÁIN MAIC LÚACHÁIN

*LIFE OF COLMÁN SON OF LÚACHAN*

EDITED FROM A MANUSCRIPT IN THE LIBRARY OF RENNES, WITH  
TRANSLATION, INTRODUCTION, NOTES, AND INDICES.

BY

KUNO MEYER



DUBLIN

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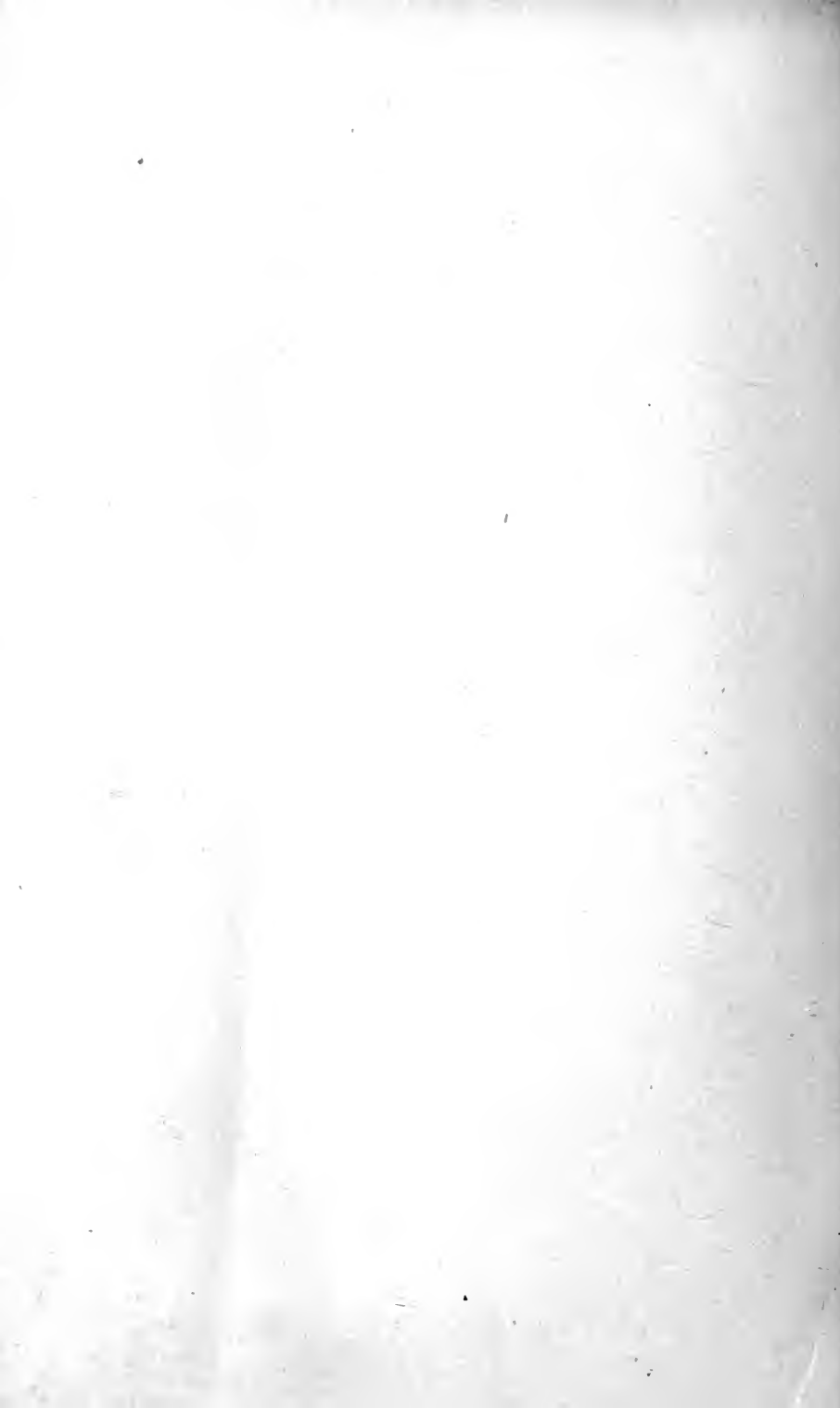
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## INTRODUCTION

THE following Life of a little-known Irish saint of the seventh century is now printed and translated for the first time from the only manuscript copy in which, so far as I know, it has come down to us. This copy forms part of the Irish ms. in the possession of the Town Library of Rennes, in Brittany, which has been so fully described by G. Dottin in the *Revue Celtique*, vol. xv., p. 79 ff.<sup>1</sup> It is a vellum quarto written in a fine bold hand of perhaps the fourteenth or fifteenth century,<sup>2</sup> and bound up with two other Irish manuscripts of different origin.<sup>3</sup>

Our Life occupies fifteen folios now numbered 75–89. The pages are divided into two columns of thirty-eight lines each. There are no marginal notes to show when and where this copy was made. The Life itself ends at the bottom of fo. 89b<sup>4</sup> with a large FINIT, but the scribe has added the following entry in the next column:—

---

<sup>1</sup> This ms. was first noticed by Todd in the *Proceedings of the Royal Irish Academy, Irish MSS. Series*, vol. I., pp. 80 ff. Of our Life he says: '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.'

<sup>2</sup> As we have as yet no investigations into the history of Irish palæography, it is impossible to be more exact.

<sup>3</sup> Nothing is known of the earlier history of the ms. except that in the eighteenth century it belonged to the Chevalier de Robien (1698–1756), whose whole collection of books and mss. was confiscated after the emigration of his son during the Revolution.

<sup>4</sup> I have worked from an excellent photograph of the ms. made by L. Collet of Rennes for the late Whitley Stokes, who bequeathed it to me, together with his whole collection of photographs from Irish mss. It was only after I had put down *Betha Colmáin* as the subject of one of my Todd Lectures that I learnt from the Rev. Charles Plummer that he, too, had been planning an edition. He generously gave precedence to me, and allowed me to compare my transcript with his, and to make use of his indexes of names and places. For all his kindness I desire to record my thanks here.

Robātar tra taissi Colmāin meic Lūachāin ina scrīn eter a muindtir ō ré Domnaill meic Murchada meic Airmedaig meic Conaill Guthbind co tāinige Turgēs 7 Gaill glassa a nh<sup>ē</sup>Erinn. Rofolged tra doridissi riasna genntib ūtt ō ré an Turgēs sin co flaith Toirdelbaig meic Rúaidri úi Conchubair for <sup>ē</sup>Erinn. Murchad immorro<sup>1</sup> úí (*sic*) Mælsechlainn, iss é ba rí Midi an tan tūargabad a talmain an scrīn<sup>2</sup> cētna. Iss é immorro ba hairchindech Lainde ann .i. Gilla-Crīst mac Gilla Pātraic. Iss é immorro ba sacart Laindi ann .i. Tūathal mac Gilla-Cholaim. Iss é immorro ba sær ann .i. Gilla-Crīst úa Mochāin 7 iss é dorigine scrīn im na taisib cētna. FINIT.

‘Now the relics of Colman son of Luachan were in their shrine among his community from the time of Domnall († 763) son of Murchad († 715) [son of Diarmait † 689] son of Airmedach son of Conall Guthbinn [† 635] until Turges [† 845] and the Norse (*Gaill glassa*)<sup>3</sup> came into Ireland. However, from the time of that Turges to the reign of Tordelbach [1121–1156] son of Ruaidri ua Conchobair over Ireland it<sup>4</sup> was hidden again from those gentiles. Now Murchad ua Mælsechlainn was king of Meath at the time when the same shrine was lifted out of the earth. He who was erenagh of Lann then was Gillacrist son of Gillapatrik. He who was priest of Lann then was Tuathal son of Gillacoluum. He who was goldsmith then was Gillacrist ua Mochain, and he it is who made a (new) shrine around those same relics.’

This statement is confirmed by an entry in the Annals of Ulster, A.D. 1122,<sup>5</sup> as follows :

*Scrīn Cholmāin mic Lūachāin d’foghbhāil i n-ailaidh Lainne ferchubat i talmhain dia cētain in braith,*

‘the shrine of Colman son of Luachan was found in the burial-place of Lann, a man’s cubit<sup>6</sup> in the earth, on Spy-Wednesday (March 22nd).

<sup>1</sup> .g. ms.                      <sup>2</sup> scrinn ms.

<sup>3</sup> This designation of the Norse occurs also in *Cog. Gaedhel re Gallaih*, p. 68, l. 13: can cath, can cliathaig do Gallaih glasa 7 do gentib gorma gus mara.

<sup>4</sup> i.e. the shrine.

<sup>5</sup> Copied by the Four Masters.

<sup>6</sup> Wrongly rendered ‘a man’s grave [deep]’ by MacCarthy, who quotes appropriately, but misinterprets, the following injunction from the Book of Armagh, fo. 8c: cubitus de terra super corpus fiat.

It is not unlikely that this discovery was the immediate cause of the composition of our Life. That it was written at Lann<sup>1</sup> is clear from the repeated use of words like *sund* (§ 26), *i fus* (§ 74) in referring to the place, as well as from the detailed knowledge of the topography of West Meath (e.g. §§ 17, 19); and, so far as I am able to judge, the language of the prose may well be that of the first half of the twelfth century. As appears from the phrase 'on this week-day in the present year' (§ 2), the biography was intended to be read aloud on the saint's day (June 17th).

The historian of early Irish Christianity will never cease to regret that, with some few well-known exceptions, the acts of the founders of Irish monasteries have come down to us only in compilations made long after the period in which they flourished. It was not until the eleventh and twelfth centuries that the majority of the Lives of Irish saints which have been preserved were written down. By that time not only had the personality of the saint become almost legendary, but the whole constitution and character of the Church had altered. The noble and daring spirit of inquiry and research which characterized the Golden Age of Irish Christianity had largely given way to ignorance and credulity, while the decay of classical and biblical learning is noticeable on every hand. It is the spirit of a ruder and grosser age that is reflected in the religious literature of Ireland of the twelfth and thirteenth centuries, as one may see who compares the vision of Tundale with that of Fursa, or the religious poetry of that age with that of an earlier one. Legendary fiction, often based upon pagan superstitions, abounds, so that in reading the poorer specimens of Irish hagiography of this period we are often reminded of the words applied by St. Bernard to the contemporary Irish: 'Christiani nomine, re pagani.'

But if it was no longer in the power of the writer to present the reader with a true account of the life of the saint and his times, neither was it his object to do so. He wrote entirely in the interest of the monastery which claimed the saint as its founder, or of the church whose patron he was; he endeavoured to exalt and glorify

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<sup>1</sup> Called more fully Lann mac Luacháin (cf. p. 28, l. 22), or perhaps better Lann meic Luacháin.

him above all other saints, to substantiate his claims to tithes and tribute over as wide an area as possible, and to explain the virtues of his relics which the church possessed, and on which its reputation rested.

These various objects were best attained by representing the saint as a thaumaturge of the first order; and thus the chief task of the hagiographer, after having given some account of the origin and parentage of the saint, consisted in heaping miracle upon miracle. That the writers themselves set this object definitely before them, many passages in the Lives tend to show. Thus our author in entering upon his task reveals his purpose as a biographer as follows (§ 3): 'Here is told something of his genealogy according to the flesh, and of his wonders and miracles<sup>1</sup> from the time that he was born until he went to heaven'; and at the conclusion (§ 103) he sums up his work by presenting the reader with a full list of all the miracles narrated by him.

All this has lately been set forth so fully and so well by Charles Plummer in the introduction to his *Vitae Sanctorum Hiberniae* (Oxonii, 1910), and, in its more general aspects, by Delehaye in his *Légendes hagiographiques*,<sup>2</sup> that I need not further dwell on it here.

Our author does not mention the sources from which he has drawn the material for his narrative. The only work referred to is the Féilire of Oengus (§ 2), which, however, he misquotes. Occasionally he speaks of conflicting accounts regarding certain events (*iar foirinn aili*, p. 56, 27, *iar fairind*, p. 96, 21). That he made use of older records is clear from the language, which, notwithstanding its general Middle-Irish character, occasionally shows Old-Irish forms, to some of which I have drawn attention in the notes. The frequent use of the form *immurgu* in various spellings,<sup>3</sup> as well as other orthographical peculiarities,<sup>4</sup> may be due to such earlier

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<sup>1</sup> It is interesting to note the use of the two Latin loan-words for 'miracle' in this passage (also on p. 16, l. 1), the earlier *fiurt* (from *virtus* = ἀρετή) by the side of the later *mírbail* (from *mirabile*).

<sup>2</sup> Translated into English by Mrs. V. M. Crawford (Westminster Library, 1909).

<sup>3</sup> *imarco* p. 38, 19, *imargo* 80, 25, *imurgco* 82, 5.

<sup>4</sup> e.g. *daul* (p. 42, 28), which occurs also frequently in the ninth-century text

documents. The poems which are interspersed are mostly late, but the first (p. 10 ff.) may belong to the Old-Irish period.<sup>1</sup> The curious account of the inauguration of the King of Tara (§ 70) seems also to be taken from an older source, as it contains the Old-Irish infinitive *do buith* (p. 72, 19).

There are few references to Colmán mac Lúacháin in Irish literature. He is not mentioned by Oengus in his Calendar, though our biographer tries to smuggle him in (§ 2).<sup>2</sup> The date of his festival is June 17th, under which day he is commemorated both by Gorman and in the Martyrology of Donegal (p. 172). His name is also found among the numerous Colmans in the list of homonyms of Irish saints called *Comainmnigud Nòeb nÉrenn* (e.g., Book of Lecan, fo. 56<sup>a</sup> = p. 115, col. 4).

His pedigree seems early to have become uncertain; for we find no less than four varying accounts. Two of them are given below, §§ 3 and 4. They agree only up to his great-grandfather Maine, who is made either a son of King Fergus Cerrbél († 513)<sup>3</sup> or of Diarmait Derg († 565 or 572), wrongly called by our author son of Colmán Mór, while he was his father.<sup>4</sup> As Colman is throughout connected with the *clann Cholmáin Móir*,<sup>5</sup> and may indeed have

just published by Gwynn and Purton (The Monastery of Tallaght, *Proc. R.I.A.*, xxix), e.g. §§ 24, 51, 62; cf. also *for caúla*, § 62.

<sup>1</sup> It contains the reduplicated future *gignither* (p. 10, 26) by the side of the later *geinfe* (p. 14, 11), and *dualaig* (p. 12, 14) still counts as three syllables.

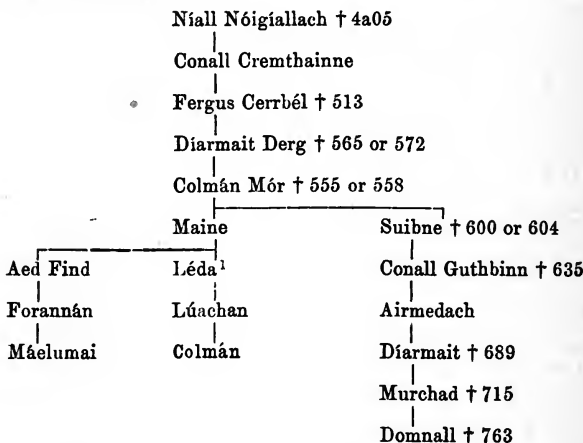
<sup>2</sup> The reference in *Féilire Óingusso*, under March 30th, cited in § 2, is to Colman of Linn Uachaille. Cf. Gorman, p. 64, and Mart. Don., p. 90. It is curious that Stokes should have fallen into the same error as the author of the Life. He prints *ó Laind*; but he should have followed the reading of R<sup>1</sup>, which here, as so often, is better than the other mss., and printed *ó Lind*. Thus it happens that in his Index of Persons Colmán Linde Uachaille is omitted, while Colmán mac Lúacháin is entered twice (p. 409).

<sup>3</sup> So do Rawl. B. 502, p. 90f, LL. 347e, LB. 13e. LL. 347b makes Maine a son of Conall Cremthainne. This we may dismiss as altogether improbable; for it would put Colman's birth in the beginning of the sixth century. The Martyrology of Donegal (p. 172) stands alone in claiming Colman as a descendant of Rudraige: *do chlannaib Rudraige dó .i. do slíocht Maoilchroich mic Rudraige*.

<sup>4</sup> This mistake was no doubt occasioned by the circumstance that Colmán Mór died several years before his father.

<sup>5</sup> In § 4 he is called 'the only patron saint of the race of Colmán Mór.'

been named after this famous ancestor, I would on the whole agree with our biographer in considering the following pedigree as the 'genealogia vera' (s. 4) :



Colman was thus born towards the end of the sixth century, and it may be reasonably assumed that he died, like his cousin, Diarmait, King of Meath, some time in the last quarter of the seventh.

If we were to credit our biographer, Colman's life must have extended over four centuries at least. For in the course of the narrative he is brought into contact on the one hand with Cruimthir Cassán (§ 73), a contemporary of Patrick's,<sup>2</sup> and on the other with King Domnall mac Murchada, who died in 763 (§ 73 ff.). And even if we dismiss these and other statements as absurd, it is still a vain endeavour to reconcile the chronology of the Life as a whole, and many of the events and incidents narrated, with Irish history. The truth is that the account given of the life of our

<sup>1</sup> Called Aed Lond in LL. 347*b*, Læda in Rawl. B. 502, p. 90*f*. A confusion seems to have arisen between him and his brother Aed Find; for in § 43 Forannán is made the son of Læda Find, while in §§ 45 and 69 he is rightly called the son of Aed Find. Throughout the narrative the sons of Forannán are called the *bráthre* of Colman's grandfather, i.e., the descendants of his grandfather's brother.

<sup>2</sup> See *Tripartite Life*, ed. Stokes, p. 74, 28.

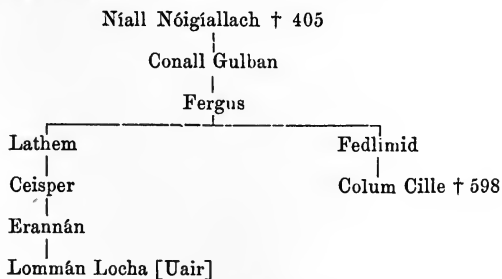


saint is vitiated throughout by certain tendencies and practices. It will be well to consider these under special heads.

I. There is discernible an endeavour to claim friendship and alliance with the most celebrated saints of ancient Ireland, not only for the purpose of enhancing the importance of the subject of the memoir, and shedding additional lustre upon him, but also in order to reap the advantages resulting to his community from a connexion with other important foundations. Thus Colman is made to study with Finnen of Clonard, the "tutor of the saints of Ireland" (§ 79), who died in 549, and with Bishop Etchén († ca. 580), who is also said to have baptized him and ordained him<sup>1</sup> together with Colmán Elo († 611) and Colmán Comraire. He is made the friend of Colum Cille († 598), and is said to have been present at the Convention of Drum Cet. The account of his intercourse with Mochuta of Rahen († 637), whom he acknowledges as his only 'earthly head' *cenn talmanda* (§ 85), may rest on a better foundation; and so may his connexion with Lommán of Tech Lommáin, who died ca. 660<sup>2</sup> (§§ 10, 42); but the statements that Maedóc of Ferns († 626) prostrated himself before him<sup>3</sup> (§ 72), and that Samthann († 739) and Fidmuine ua Súanaig († 757) were his friends are obviously pious frauds, while it is highly improbable that Fursa († 640) visited his grave three years after his death. Other well-known saints with whom alliance is

<sup>1</sup> According to the notes in Féil.<sup>2</sup>, p. 72, Colum Cille applied to bishop Etchén to be made a bishop, but was refused.

<sup>2</sup> Lommán's pedigree is given thus in Rawl. B. 502, p. 89f:



<sup>3</sup> The union made between Colman and Maedoc is mentioned twice, but in a different context (§§ 42 and 72).

claimed for Colman are Mochua of Tech Mochua<sup>1</sup> (§ 35), bishop Conchraid of Cluain Dam (§ 53), Colmán Elo († 611), and Colmán Comraire. When Colman refuses the advances of Ciaran of Clonmacnois (§ 85), we may conclude that his own communities and those of Ciaran were at feud at the time when the *Life* was written; and a similar inference may be drawn from the statement that Colman cursed Arnain mac Eogain, Ultan (probably the well-known bishop of Ardbrackan), and Mac Liac<sup>2</sup> (§ 59).

II. In order that the grants of land and service made at various times to the monastery, or the exemption from dues may as it were receive their title-deeds, our author claims for services rendered and miracles performed by the saint the patronage of as many kings and queens as possible. Thus Colman is made to live under five successive kings of West Meath, from Conall Guthbinn († 635) to Domnall mac Murchada († 763). The latter through his blessing becomes monarch of Ireland, for which, like his ancestor Conall Guthbinn, he makes the saint a present of seventeen steadings (§ 73), while he is also said to have bestowed Drong Faechnig upon him (§ 79). Land or service are further claimed from Tír Colmáin because Colman was born there (§ 10); from the Ui Mancháin and Ui Máilumae, the descendants of his paternal uncle, Anfossaid (§ 36); from the Ui Lechet, the descendants of another uncle Lechet (§ 37); from the Meic Airechtaig, the descendants of his third uncle, Cummine (*ib.*); from the Ui Dubáin Caille and the Ui Dubáin Maige (§ 39), who were in Fíd Dorcha before he came to Lann, and are therefore called the *fine griain* or 'family of the soil' of Lann, which is exempt from dues to their king and chiefs (*ib.*); from the Clanna Forannáin, the descendants (§ 43) of his grand-uncle Aed Find, whose chiefs have to be buried at Lann (§ 45). From the tribe of Fartullagh taxes and tithes are claimed, as set forth in a poem on p. 51; a ewe-lamb is Colman's due from every flock of all Ireland (§ 51); a cow from every spoil, and a horse and dress from every hosting (§ 60) from the kings of West Meath;

<sup>1</sup> See his *Life* in Plummer's *Vitae II*, p. 184 ff. He is wrongly called mac Nemainn in our *Life*.

<sup>2</sup> Perhaps identical with 'filius Lyach, cuius monasterium est prope fretum Ymleach, mentioned in Plummer, *op. cit. II*, p. 58.

likewise a horse and dress and a seat by their side from the kings of Ui Thigernáin (§ 62). Because one of his pupils, the daughter of a chief of the Ui Thigernáin, is buried in the church of the Ui Muca, Colman claims it 'from ground to sky,' and demands a bushel of every kind of corn from it at Lent (§ 63). From the tribe of Offaly a scruple from every adult and a sheep from every steading are due to Colman, besides the king's horse and dress every third year (§ 87), and a similar tax from the people of the Bretach (§ 92).

III. The tendency to rival all other saints of Ireland in thau-maturgy is apparent in the number and nature of the miracles ascribed to Colman, from the 'primum miraculum' of his painless birth (§ 10) to the end (§ 103), where our hagiographer applauds his own performance in these words: 'Now it is evident from these stories about Colman son of Luachan that God thinks no cleric more wonderful than him.' Most of these miracles are modelled upon those of the Old and New Testaments, as when his birth is celebrated by angels (§ 10), or when he crosses a lake dryshod, as Moses did the Red Sea (§ 64); or upon those ascribed to the three greatest Irish saints, Patrick (§§ 55, 58), Brigit (§ 58), and Colum Cille (§ 56).

IV. Confusion of persons of the same name. This, it is well known,<sup>1</sup> is one of the most common sources of error in Irish historical tradition, while it plays an even greater part in romance. It is not unlikely that some of the stories here told of Colman mac Luachain are taken from the Lives of his more famous namesakes, Colman Elo or Colman Comraire, or some other Colman. In § 44, in giving the pedigree of King Domnall mac Aeda, our author wrongly introduces Congal Cennmagair (705-710), apparently by a confusion of his father, Fergus Fánait, with Fergus Cennfota. In § 35 he confuses Mochua of Tech Mochua with Mochua mac Nemainn.<sup>2</sup>

V. It is a frequent practice with many of the later hagiographers to carry the altered conditions of their own time into a narrative dealing with an earlier age in which they did not exist. Among anachronisms of this kind the following are the most common:

<sup>1</sup> See e.g. Plummer, l.c., p. xc.

<sup>2</sup> Cf. ib., p. xxi., note 1.

incidents implying the stricter observance of Sunday on the model of the Jewish Sabbath, which was not introduced into Ireland before the ninth century;<sup>1</sup> instances of excessive asceticism, or the grosser forms of the cult of relics, both unknown during the early period of the Irish Church; references to the later-increased number of canonical hours; statements implying the change in the Irish Church from a monastic to an episcopal constitution;<sup>2</sup> lastly, emphasizing the connexion with Rome,<sup>3</sup> more particularly by interpolating pilgrimages to Rome and visits to the Pope,<sup>4</sup> though, as Plummer has pointed out, the only Popes mentioned in the Lives are Celestine and Gregory the Great. By a fortunate chance we are in a position to see this Romanizing tendency at work in the case of our saint. In § 76 we are told of a pilgrimage to Rome made by the three Colmans after the death of Gregory († 604). Now in the well-known Stowe MS., D. IV. 2, fo. 55a2, there is a different account of this visit to Rome in what may be an extract from another lost Life of our saint. Here Gregory is said to have been alive at the time, and Colman applies to him for ordination. As, however, according to tradition, Colman was ordained by Bishop Etchen, the Pope is made to refuse the request, and refers Colman to the bishop. I print the piece in extenso:—

Espuce Etcheān cecinit dona trī Colmānaibh an tan tãncatar  
 ō Rōim dochum escoip Etcheān do thabairt grādh forthaibh, ar co  
 Rōim dochōtar co Grigoir do thabairt grādh forru, conadh ann isbert  
 Grighoir: ‘Ní damh rocedaighedh, arse, acht don dornsalach’ .i.  
 do espuce Etchēn. Conid hē in adhaigh rē tīachtain dōibh  
 rofoillsighedh do espuce Etcheān hi fis i<sup>5</sup> teacht 7 isbert so:

‘Inmhain trīar tãed ann co Clūain Foda fond,  
 furighthar a n-ám, nī fuilngther a nglond.  
 Na Calmāin cin checht, bidh anbail a nert,  
 gēbaidh mōr do nirt, dōig is dōib rodlecht.

<sup>1</sup> See R. Priebsch in *Otia Merseiana* I, p. 129, ff.

<sup>2</sup> See Plummer, l.c., p. cxiii, note 1.

<sup>3</sup> *Ib.*, p. cxxiii.

<sup>4</sup> It would be interesting to establish at what period precisely the ancient designation of the Pope as ‘abbot of Rome’ (*abb Roma*) fell into disuse.

<sup>5</sup> = a.

Bidh ěnnert a nert      õniu co tĩ brãth,  
 tic innem na tũath      do chindedh for cãch.  
 Temair nĩ bĩ a mbrõn      do ghor nõ do chĩan,  
 cidh duiligh in dãl,      madh buidhigh in trĩar.  
 In tUlltach mõr maith      is cãime nãn bith,  
 gnũis fora teth [*sic*],      nangeib dath<sup>1</sup> nõ cith.  
 Gẽbaig<sup>2</sup> ilar ceall      ri coiccrichaibh cnes,  
 is ẽ in romac rĩgh,      is dín fri gach treass.  
 In Conallach cas,      mairg doregha ris,  
 is ẽ in t-ecnaid fos,      is ẽ in fregraidh fis.  
 Is comror cõt rũn      a chridhi sech cãch,  
 a árus cin fũath      is cãdhus co brãth.  
 Mo dalta-sa fẽin      do claind Cholmãin mõir,  
 mo chean dream da dín,      is ẽ cend ar slõigh.  
 (fo. 55b1) Is rẽtlu co rath,      is [s] orcha ar in mbith,  
 is sĩ in grĩbh cin brath      dolín rath 'na rith.  
 Doching for cach n-ãen      mac Lũacãin na lenn,  
 nĩr techt Ēriu oll      is fẽile nã is fearr.  
 Cidh lethard a ngrãdh      bat comũaisli a nim,  
 nĩ fuil dĩbh nãch fail<sup>3</sup>      im biadh nãch um digh.  
 Is mochean in dãmh      anair is anĩar,  
 am imdhaigh<sup>4</sup> cin brõn,      bidh inmhaín in trĩar.'

In. m. FINIT.

‘Bishop Etchen sang this of the three Colmans when they came to him from Rome that he might ordain them. For they had gone to Gregory to Rome that *he* might ordain them. So then Gregory said: “Not to me has it been permitted,” said he, “but to the Dirty-fist”<sup>5</sup> (viz., to bishop Etchen). And in the night before their arrival their coming was revealed to bishop Etchen in a vision, and he said this: “Beloved the three, &c.”<sup>6</sup>’

Owing to these and other tendencies and practices, as well as for

<sup>1</sup> leg. cath

<sup>2</sup> leg. gẽbaid

<sup>3</sup> leg. fial

<sup>4</sup> leg. imdhaidh

<sup>5</sup> A nickname for bishop Etchen. In the prose piece called *Baile Briccine*, which is modelled upon *Baile in Scãil*, the saints of Ireland are all mentioned by similar nicknames.

<sup>6</sup> For a translation of this poem see below, p. 33.

the reasons mentioned above, our author gives us but little trustworthy information about the life and work of Colman mac Luachain. All we can gather with some measure of probability is that he was born towards the end of the sixth century,<sup>1</sup> either not far from Portloman on Loch Owel (§ 10), or at Less in Daire, where his father had settled (§ 8). On his father's side he came from the royal race of Conall Cremthainne<sup>2</sup> (§ 3), while his mother was descended from Echaid Mugmedón (§ 5), their common ancestor being King Niall of the Nine Hostages. His three brothers became priests like himself (§ 8), and his four sisters nuns (§ 9). At one time in his boyhood he seems to have herded cows (§ 13). When he was about thirty years old<sup>3</sup> (§ 20) he went to study with Mochuta at Lismore. This must have been after A.D. 630, when Mochuta abandoned Rahen for Lismore.<sup>4</sup> He was then a deacon (§ 26). Mochuta appointed him dispenser of food to his colony of lepers, whence he got his nickname *Lámglan* 'the Pure-handed' (§ 20). He was then ordained, and founded first Cell Bec<sup>5</sup> (§ 29), and then Lann his chief foundation,<sup>6</sup> probably before the year 636 (cf. § 27). In addition he is said to have founded the following churches:—Cell Uird in Fermoy (§ 26); a church at Léna in Ui Forannáin (§ 43); another near Dún Léime ind Eich, where Colman's Cave is named after him (§ 45); others at Less Dochuinn (§ 46), and at Uachtor Comartha in Ui Thigernáin (§ 61). He died on the 17th July, probably some time in the third or last quarter of the seventh century, and was buried at Lann.

<sup>1</sup> His grandfather's cousin Conall Guthbinn, King of Meath, died in 635, and his own cousin, Diarmait, in 689.

<sup>2</sup> In a poem on p. 48, l. 20, he is addressed 'a meic Lúacháin . . . do chlaínd Conaill Chremthainne.'

<sup>3</sup> The Life states (§ 18) that he first read with Bishop Etchen of Clonfad, who is also said to have baptized and ordained him (§ 29). But Etchen died about 580.

<sup>4</sup> It is possible that Colman was also at Rahen with Mochuta (cf. § 18). But § 19 is very obscure, and the chronology of § 26 is quite impossible.

<sup>5</sup> In § 12 he is made to found this church in the third year of his life, a circumstance forgotten by the compiler in § 29.

<sup>6</sup> The only abbot of Lann mentioned in the Annals is Maelbrigte mac Fedacáin, who died A.D. 929 (F. M.).

But while our biographer gives us so little trustworthy information about the saint himself, he has still compiled a work of abiding historical interest and value. For, in narrating his miracles, he conveys to us a large amount of indirect historical information. Indeed, what with its wealth of varied and picturesque incidents taken from the life and customs of the people, its many instances of religious practices and information on ecclesiastical matters generally, its topographical details,<sup>1</sup> and its folklore, it will always count, next to the Tripartite Life and the biographies of Colum Cille, as the richest and fullest among the Lives of Irish saints that have come down to us.

I have to thank my friend Professor O. J. Bergin for kindly reading a proof of my translation, and for several important corrections and suggestions.

KUNO MEYER

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<sup>1</sup>I draw the attention of topographers to the large number of place-names, especially of Westmeath, very few of which I have been able to identify from Hogan's *Onomasticon*.

ADDITIONAL CORRIGENDA

- p. 4, l. 14, *read* 'martiri.'
- p. 11, l. 19, *read* 'Copán.'
- p. 20, l. 10, *emend* '6 Blathmac ná rab tathmet,'
- p. 35, n. 3, *read* 'Anfosaid.'
- p. 50, l. 7, *read* 'mane taret' *and translate* 'unless false chieftains come.'
- p. 108, l. 11, *dele the note, and for* 'a persoin' *compare*: 'intan labratar ind  
filid a persin inna ndea, Sg. 163 a 3.
- p. 111, l. 29, *for* 'Rahen' *read* 'Lismore.'
- p. 122, col. 1, *for* 'ad-berim' *read* 'ad-opraim.'



BETHA COLMÁIN MAIC LÚACHÁIN

## BETHA COLMÁIN MAIC LÚACHÁIN

1. 'Uiriliter agite 7 confortetur cor uestrum omnes qui speratis in Domino.' An spirat nōem, in spirat as ūasle cach spirat, in spirat ro in[s]orchaig in eclais cehtardae petarlæici 7 núfiadnasi ō rath ecnæ 7 fātsine, issé an spirat-sein is augtar na herlabra-sa tria gin an 5 rīgfátha *Dauīd maic* lasse, dicens: 'Uiriliter agite' 7 *cet.* Issé an *Dauīd* sin dorigine .iii. l. salm do molad Dē, ar ronordnestar Día co mba rí 7 co mba fáith, ut dicitur: 'Unxit Samuel Daud in regem 7 profetam' 7 *cet.*, 7 an salm ana fuil an fersa-sin .i. 'uiriliter agite,' is é an dechmad salm .xx. a lebar na salm hé 7 issé is tosach dó: 'In te 10 Domine speraui' 7 a persoin an popuil do labair sé andsin 7 atá an fersa-sin arna rád ó trí húgdaraib. An *cét*-augdar díb .i. Maóisi mac Amræ, oir adubairt Maóisi hí ac guidi clainde Israēl ind-agaid<sup>1</sup> Madián 7 Amaléch .i. na cinedach dobí i n-agaid claindi Israēl. Andara haugdar .i. Iesus filius Nun, oir adubairt Iesus mac Nūn an 15 fersa cétna .i. 'uiriliter agite' ac *tūsecht* an popuil Israēldæ do chēimniugud srotha Iordanis dochum chathaigthi i n-agaid na cinedach darab comainm Cananei. An tres úgdar .i. *Dauīd* rí, oir adubairt *Dauīd* hí .i. 'uiriliter agite' 7 *cet.*, i. ac guidi a muindtiri im chalma<sup>2</sup> do dēnam i n-agaid na Felistinech, 7 is imchubaid a rád co spirat, 20 amail adubairt Día féin rena nēmaib cathugad do dēnum i n-agaid na [n]drochspirat, 7 atá an rád-sin comchoitchehn dona feraib 7 dona mnāib, oir atāt mōrān dona dēinib sanntaiges cathugud do dēnum 7 riasú thindsenait a cathugud tuitit and. Ocus atāt drong ele tindscnas cathugud 7 riasú crīchnaigit hé trēicit a cathugud. 7 atā drong 25 ele doní cathugud neimgēr can arm 7 is ar an adbar-sin adubairt an salm 'uiriliter.'

<sup>1</sup> agaig ms.<sup>2</sup> chalma ms.

## THE LIFE OF COLMAN SON OF LUACHAN

1. *Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.*<sup>1</sup> The Holy Spirit, the Spirit that is nobler than any spirit,<sup>2</sup> the Spirit that has illumined the churches both of the Old and New Testament with the grace of wisdom and prophecy, that is the Spirit which is the author of this utterance through the mouth of the royal prophet David son of Jesse, *dicens: Viriliter agite, &c.* This is that David who made one hundred and fifty psalms in praise of God; for God had ordained that he should be both king and prophet, *ut dicitur: Unxit Samuel David in regem et prophetam,*<sup>3</sup> &c. And the psalm in which that occurs, viz. *Viriliter agite*, is the thirtieth psalm in the book of psalms, the beginning of which is *In te Domine, speravi*. And in it he spoke in the person of the people. And that verse has been uttered by three authors. The first author of them was Moses, son of Amra; for Moses said it as he was praying the Children of Israel (to fight) against the Midianites and Amalek,<sup>4</sup> viz., the tribes that were opposed to the Children of Israel. The second author was Joshua, son of Nun; for he spoke the same verse, viz. *Viriliter agite*, as he was leading the people of Israel to pass the river Jordan to fight against the tribes called Canaanites.<sup>5</sup> The third author was King David; for David spoke it, viz., *Viriliter agite, &c.*, as he was praying his people to act bravely against the Philistines. And it is fitting that the saying should be referred to the (Holy) Spirit,<sup>6</sup> as God Himself told the saints to fight against the evil spirits. And that saying applies both to men and women; for there are many people eager to fight, and before they begin to fight they succumb.<sup>7</sup> And there are other people who begin to fight, and before they finish they leave off. And there are other people who fight feebly, without weapons; and it is for this reason the psalm says '*Viriliter.*'

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<sup>1</sup> Ps. xxx. 25.

<sup>2</sup> Cf. Trip. Life, p. 2, 6.

<sup>3</sup> A reference to 1 Reg. xvi. 13 and to Num. xxxi. 3.

<sup>4</sup> Deut. xxxi. 6.

<sup>5</sup> Josh. i. 18.

<sup>6</sup> Literally, 'to say it to the Spirit.'

<sup>7</sup> Literally, 'they fall in it.'

2. Sochaidi tra do nōemaib 7 do firēnaib hi petarlaic 7 hi nū-  
fiadnaisi rocathaigsit co ferdæ 7 co sonairt ar Día, amail rocathaig co  
ferda 7 co sonairt an senōir ūassal diatā lith 7 forathmet ind-ecmaing  
na ree-sea, id est, Colmanus filius Luachaini. Is ann immurgu cele-  
5 brait na Cristaidi lith 7 forathmet indí Colmáin maic Lúacháin in  
cindecim *calne* iūil<sup>1</sup> arōi laithi mīss grēne, isin laithi-sea indnú araóí  
lathe sechtmaine isin bliadain frecnaire-si. Caland iūil didiu .i. in  
adhaig iar fē[i]l cross 7 is de isberar ‘an dos óir ūas críchaib’ 7 ‘an  
grian án ūas tūathaib’ isin Félire. Nó comad aidchi samna .i. Crōnān  
10 7 comad hē an mac ele Lúacháin an Crōnān hisin. Atāt immurgu  
a taisi hi fos collēic isna talmandaib co n-onōir 7 co (fo. 75 b 1)  
n-ermitin 7 cid mór indíu a hanōir, bid móo illō bráthæ, intan doait-  
nebatt amail grēin in-neim i n-ōentaíd naom 7 nōemóg an domain, i  
n-ōentaíd ūasalathar 7 fátha, i n-ōentaíd apstal 7 martiri, i n-ōentaíd  
15 dēacht[a] 7 dēnachta maic Dē, is ōentu is ūaislem cech n-ōentaíd .i.  
i n-ōentaíd na nēmtrīnōiti ūasle ulechumachtaig[e] .i. Athair 7 Mac  
7 Spirat Nōem. Ailmitt trōcaire na trīnōiti ule 7 rl.

3. Indistir andso ní dia genelaig collaidi 7 dia fertaib 7 dia  
mīrbuilib ō rogēner co ndechaid dochum neime.

20 Colmān didiu m. Lúacháin m. Ledæ m. Maine m. Fergusæ m.  
Conaill Cremthainni m. Nēill Nóigiallaig m. Ehdach Mugmedóin m.  
Muredaig Tirig m. Fíachach Srobthine m. Cairpri Lifechair m. Cormaic  
Ulfatai m. Airt Ōenfir m. Cuind Chēthathaig 7 genelach coitchenn  
claindi Cuind Cēte[h]athaig ō sin amach co hĀdam.

25 4. Sic geneloia uera, id est, Colmān m. Lúacháin m. Leda m.  
Maine m. D[i]armata Deirg m. Colmáin Mōir Mide .i. na rīg 7  
mac sin Diarmata m. Cerbaill m. Conaill Chremthainne m. Nē[i]ll  
Nóigiallaig 7 is é so ōenērlam rogein do chlaind Colmáin ō sin ille,  
amail is follus sin ō epscop Etchēn post ina lāid 7 dlighidh<sup>2</sup>-som

<sup>1</sup> iul- ms.

<sup>2</sup> dlidhidh ms.

2. Now, many of the saints and of the righteous of the Old and New Testament have fought manfully and stoutly for God, as did the noble senior whose feast and commemoration is at the period of this season, viz., *Colmanus filius Luachaini*. It is on the fifteenth of the calends of July,<sup>1</sup> according to the day of the solar month, on this day of the week in the present year, that the Christians celebrate the feast and commemoration of Colman son of Luachan. The calends of July, viz., on the night after the feast of the Cross, whence in the Félire<sup>2</sup> he is called 'the bush of gold over borders,' and 'the splendid sun over tribes.' Or it may be Halloween, viz. Cronan, and that Cronan may be another son of Luachan.<sup>3</sup> His relics, however, are still here upon earth with honour and veneration; and though his honour is great to-day, it will be greater on the day of Judgment when his soul will shine like the sun in heaven in the unity of the saints and holy virgins of the world, in the unity of patriarchs and prophets, in the unity of apostles and martyrs, in the unity of the Godhead and Manhood of the Son of God, in the unity which is nobler than any unity, the unity of the noble, almighty, Holy Trinity, Father, Son, and Holy Ghost. We all beseech the mercy of the Trinity, &c.

3. Here is told something of his genealogy according to the flesh and of his wonders and miracles from the time that he was born until he went to Heaven. Colman, then, was son of Luachan, son of Leda, son of Maine, son of Fergus, son of Conall Cremthainne, son of Niall of the Nine Hostages, son of Echaid Mugmedon, son of Muredach Tirech, son of Fiachu Srobthine, son of Cairbre Lifechar, son of Cormac Longbeard, son of Art the Solitary, son of Conn of the Hundred Battles, and thenceforward the common pedigree of the race of Conn of the Hundred Battles up to Adam.

4. *Sic genealogia vera*, i.e. Colman son of Luachan, son of Leda, son of Maine, son of Diarmait the Red, son of Colman the Great of Meath (viz. of the Kings), who was a son of Diarmait son of Cerball, son of Conall Cremthainne, son of Niall of the Nine Hostages. And he is

<sup>1</sup> i.e. the 17th June.

<sup>2</sup> i.e. the Félire of Oengus. See Stokes' edition under June 17th. However, the reference there is not to Colmán, but to Moling Lúachra.

<sup>3</sup> The Félire 'Oengusso mentions both Colman and Cronan under November 1st, but in the notes the former is said to be either the son of Dimma or of Findchad; and the latter a descendant of Conn from Túaim Gréne.

*screpul* caithrig do chlaind Colmáin 7 ech cach rí, in secht bliadain sin uli.

Colmān *didiu* colomu māinech ic fulang na firmenti, amail isbert Colum Cille ic fulaing tedmand isin sǣgal amail Iōb irisech.  
 5 Nō dano is imord feda fil and .i. Colmān quasi comlān, ar nī fil erbern (fo. 75 b 2) de nach mathusa ann-som eter corp 7 anmain. Nō dano Colmanus quasi columna manus .i. uirtutum, nō manus ad columnia, id est uirtus demicans contra columnia, id est, oprobria scelerum.

10 5. ISSé immurgu slonnad a mǣthar, id est, Lasair ingen Cáich Rolach m. Brōcān m. Dainil m. Dāire m. Guill (diatāt Hí *Guill* Corca Raidhi) m. Coluim m. Elella m. Baain m. Raidi (diatāt Corco Raide) m. Dathī m. Fíachrach m. Maine m. Briain<sup>1</sup> m. Ehdach Mugmedóin.

6. Lasar *didiu*, ideo autem Lasar dicibatur .i. ar lasamna a henig,  
 15 nó ar na lasra nōema rogēnetar ūade, uel propter pulcritudinem faciei suæ, uel propter placitum imponentis ambo nominati sunt, nō ar áille a haigt[h]i, nó do rē[i]r tole Día<sup>2</sup> fēin.

7. Epscop Etchēn dano, issé dorigine curu a mǣthar fria athair iccon croiss ō T[h]ig Lommāin siar 7 is andsin dodechaid rath fátsine  
 20 for epscop Etchēn, co n-epert an rann-sa ic taircetul indī Colmāin :

‘Genfid ūa[i]t-siu, a Lasair lān, mac dia tibrat læich lúathchāin,  
 tuir claindi Colmān cen chrād Colmān Laindi mac Lúachāin.’

8. Bǣttar dano trī bráthir ic Lúachān .i. Anfosaid mac Leda .i. unfisid na dīa[d]achtæ hé, nō is ar a utmaille, 7 Lechit mac Leda .i.  
 25 amail lic im gaindi a chet nō a thol, nō is cēt cach tosach, ut dicitur

<sup>1</sup> leg. Briúin.

<sup>2</sup> leg. Dé.

the only patron saint who has hitherto sprung from the race of Colman, as is evident from the song of Bishop Etchen hereafter.<sup>1</sup> And he is entitled to a scruple every seventh year from every adult of the descendants of Colman, and to a horse from every king.

Colman, however, a precious column<sup>2</sup> upholding the firmament, as Colum Cille said,<sup>3</sup> enduring plagues in this life like faithful Job. Or, again, there is a letter-change in his name, viz., Colmān *quasi comlān* (perfect), for there is no lack of any goodness in him both in body and soul. Or again, *Colmanus quasi columna manus, id est, virtutum, or manus ad calumnias, id est, virtus demicans contra calumnias, id est, opprobria scelerum.*

5. This now is the pedigree of his mother, namely, Lassar daughter of Caech Rolach, son of Broccan, son of Daniel, son of Daire, son of Goll (from whom are the Hui Guill of Corco Raide), son of Colum, son of Ailill, son of Baan, son of Raide (from whom are the Corco Raide), son of Dathí, son of Fiachra, son of Maine, son of Brión,<sup>4</sup> son of Echaid Mugmedón.

6. Lassar now, *ideo autem Lassar<sup>5</sup> dicebatur*, viz. for the brilliancy of her liberality, or for the holy flames that sprang from her, *vel propter pulchritudinem faciei suae, vel propter placitum imponentis ambo nominati sunt*, or for the beauty of her face, or according to the will of God Himself.

7. Bishop Etchen,<sup>6</sup> however, betrothed her mother to her father at the cross to the west of Tech Lommáin; and it is there the grace of prophecy came ever Bishop Etchen, so that he spoke this quatrain, prophesying Colman:

‘There will be born of thee, O perfect Lassar, a son to whom laymen will pay ready tribute, the pillar of the Children of Colman without hurt—Colman of Lann, son of Luachan.’

8. Now Luachan had three brothers, viz., Anfossaid son of Leda, viz. he was ignorant (*anfísid*) of godliness, or he was so called for his unsteadiness,<sup>7</sup> and Lechit son of Leda, viz., his *cet* or his will was

<sup>1</sup> See below, § 11.

<sup>2</sup> Here follow various etymological interpretations of the name *Colmān*.

<sup>3</sup> See below, § 51.

<sup>4</sup> The original has *Brián*. See Ériu iv, p. 68.

<sup>5</sup> *lassar* means ‘flame.’

<sup>6</sup> He died, according to the Annals of Ulster, either in 578 or 584.

<sup>7</sup> *an-fossaid* means ‘unstable.’

cēfter; Lec[h]et *didiu* .i. les tosach, ar issē ba sinem dib; 7 Cumæine mac Leda .i. com-māinib aici *nobith* dogrēs.

Gabsatt *dano* ferann fo leth (fo. 76 a 1) co firindech na fir-sin. Gabais cetus Anfosaid Clūain Gamnæ 7 is ūaid rogēnetar Húi Mænachān 7 Húi Mōelumæ .i. lucht Chlūana sin iat immalle, acht is la Húi Mænachān in chell cenae 7 leth na clūanæ leis. Gabais *dano* Lec[h]et Rāth Lechet hi Cnāmrus. Gabais Cumæine *didiu* senrāith Chūannæ .i. Rāith Chūanna Mór *immurgu* la Cūanna<sup>1</sup> fēin rocumdaiged hī sin. Gabais Lūachān Less an Daire hi cind<sup>2</sup>

10 Ātha Dāire 7 arrubairt<sup>3</sup> bith in dú-sin 7 a sētig immalle friss, 7 rotuisim-sein secht n-ingena do-sum .i. Brogel 7 Buidnech 7 Mongdub 7 Lūache 7 Lūachet 7 Lessar 7 Trede .i. a sindser hīsein. Rotusmid *dano* .iiii. maic dó, id est, Crōnān 7 Ernāin 7 Midna .i. medicina doctus est, ar ba liaigh<sup>4</sup> cuirp 7 anma hē. Robatsed tra in

15 cland-sin ō sacartaib crābdechaib .i. sacairt ule iat na maic-sin, uel quasi medius in ordine nascendi inter filios alios. 7 dorada fa lāim epscoip hi ciund mīs 7 ruct[h]a hi ciund<sup>5</sup> secht mbliadna co hanme[h]airdib 7 rolēgsat hi<sup>6</sup> salma 7 a n-imna 7 an-ord n-ecalsa ule léou. Rocoimēta tra co trebar 7 co genmnaid ō sin immach co

20 cend cethri mbliadna dēc cen nach n-ellned cuirp nā anma 7 roaidbairset fēin i n-ógiu don Chomdid ō sein imach.

9. Dochūadar tra iarsin fo hĒrind hi tírib cíanaib 7 rogabsatt cellae 7 reclēsæ indtib. Gabais cetus Crōnān 7 Ernāin ōenreclēs hi Sléib Bladma hō Rus Findglaisiu siar 7 nī corbat coin ní dó nō eóin

25 ní indti 7 celd ibrach ālaid hí. Gabais *immurgu* Midna hi Rāith Móir Maigi descirt hi Ciarraigi<sup>7</sup> Lūachræ. Gabais *immurgu* Treide 7 Brogel 7 Buidnech hi Cill Clūana Gamna. Trede *immurgu* .i. ōna trednaib menci asberar dī. Brogel *didiu* .i. bréo taitnemach nō brú geal aici. Buidnech *didiu* .i. būaid enich fuirri, nó báid la cach nech hí, nó arna

30 buidhnib imdæ trosscit aici asbert[h]i dī an t-ainm-sea. Gabais *didiu*

<sup>1</sup> chuanna ms.<sup>2</sup> chind ms.<sup>3</sup> asrubairt ms.<sup>4</sup> liaidh ms.<sup>5</sup> chiund ms.<sup>6</sup> leg. a<sup>7</sup> ciarraidi ms.



like a flagstone (*lia*) for hardness. Or *cét* means every beginning, *ut dicitur 'cét-fer'*; Lechet then, viz., a profitable beginning, for he was the eldest of them. And Cummaine son of Leda, viz. he always had treasures (*máine*) in his possession.

Now those men rightfully took up land apart. First, Anfossaid took Clongowny, and from him sprang the Hui Maenachan and the Hui Maelumae, that is to say, they are altogether the people of Clongowny, but the church and half the meadow land belong to the Hui Maenachan in particular. Next, Lechet took Raith Lechet in Cnamros. Cummaine, however, took the old Raith Chuanna, i.e. Raith Chuanna Mór, which had been built by Cuanna himself. Luachan took Less in Daire at the head of Ath Daire, and he dwelt there, and his wife with him. She bore him seven daughters, viz., Brogel and Buidnech and Mongdub and Luache and Luachet and Lessar and Trede, who was the eldest. There were born to him also four sons, viz., Cronan and Ernán and Midna, i.e. *mediciná doctus est*; for he was a physician of the body and of the soul; *vel quasi medius in ordine nascendi inter filios alios*.<sup>1</sup> Those children were baptised by pious priests; and those sons were all priests. And at the end of a month they were confirmed; and at the end of seven years they were taken to spiritual directors, and with them they read their psalms and hymns and all the order of the Church. They were preserved in prudence and chastity to the end of fourteen years, without any sully of body and soul, and thenceforward they offered themselves in virginity<sup>2</sup> to the Lord.

9. Thereupon they went throughout Ireland into distant lands and took churches and cells in them. First, Cronan and Ernán took a single cell in Slieve Bloom to the west of Ross Finnglaisse, and wolves or birds do not pollute it; and it is a beautiful church made of yew. Midna, however, set up in Rathmore of the Southern Plain in Kerry. Trede and Brogel and Buidnech set up in the church of Clongowny. Trede, however, is so called from her frequent fastings (*tredan*). Brogel, i.e. 'a brilliant flame' (*bréo taitnemach*), or she had a white belly (*brú gel*). Buidnech, however, i.e., hers was the palm of liberality (*búaid enig*), or everyone was fond of her; or this name was given to her on account of the numerous multitudes (*buidne*) that fasted with her. Mongdub set up in Craeb Ullann.

<sup>1</sup> This sentence is out of place in the original.

<sup>2</sup> Or, if we read *a n-ógi*, 'offered their virginity.'

Mongdub i cCráeb Ullann .i. dub a folt, nó dubach hī cen mangad gāire, acht a menma a nDīa dogrés. Lūache *immurgu* 7 Lūachet hi Cill Lūache hi crīch Læichsi. Lūache *didiu* .i. solus hí, ar dicitur lóch .i. solus 7 loch dorcha. Lūachet .i. sēt solus na fírindi. Lesar 5 *immurgu* .i. ar is les cuirp 7 anmmæ, nō leges, 7 hitā cell ale dī i nDelbna Ethræ imMidhi féin .i. Lessar *immurgu* hi cill i crīch Hūa<sup>1</sup> Ceindsealaig. Lochet *didiu* .i. la bl[o]edmadmand crand .i. bid dorcha in c[h]onair la blædaig na crann ic maidm.

10. *Ó* doralæ *immurgu* Colmān mac Lūachān i mbroinn a máthar,  
 10 nī rabæ cess ná galar ná guin ná tregat ná tort[h]romad ná amneri  
 fuirri frisin ré-sin amail is bés do mnāib torchaib. Primum miraculum  
 .i. a brith cen guin, cen tregaitt, cen idain. Ind aidchi *immurgu*  
 rucad Colmān mac Lūachāin i tír Colmān (fo. 76 b 1) *ō* T[h]igh Lomān  
 fot[h]úaid, dorūacht epscop Etehēn in aidchi-sin co Tech Lomāin.  
 15 Rosfuc *immurgu* Lommān iarnabárach dochum batsti co hepscop  
 Ete[h]ēn 7 robatsed hi Tír na Copān .i. copān uscī tucad tar cend an  
 maic 7 tucad Tír inna Copān do epscop Etehēn illóg a batsi 7 tucad  
 Tír Colmāin do Cholmān mac Lūachāin ar a brith ann. Rofastad dano  
 epscop Ete[h]ēn in aidchi-sin hi Tig Lommāin 7 *ō* thāinicc iarmérgi 7  
 20 *ō* atrachtatar na cléirig dī .i. Lommān 7 epscop Etehēn, rochūaladar  
 na ceōla adamra imda immon cill *cecha* lethe 7 nī clos accu reme ní  
 bad amra *nach* bad binniu, id est, angil nime ic faóilti fri Colmān mac  
 Lūachāin, amail dorōnsat angil neme ceōlu imda adamra immon  
 mBethil *cecha* lethe aidchi gene Crīst. Dotēt tra fochétóir rath fátsine  
 25 for epscop Etehēn, co n-epairt in láid-so síis :

11. ‘ Amra gein *gignither*,  
 Colmān cáidh cumachtach,  
 comairci clann Néill :  
 bid nia<sup>2</sup> nertaib nōeme[h]lêrech,  
 bid caindel ard adanta,  
 bet rīglaig dia rēir.

30

<sup>1</sup> hui ms.<sup>2</sup> niad ms.

She had black hair; or she was melancholy (*dubach*) without the deceit (*mangad*) of laughter, but her mind fixed on God always. Luache and Luachet in Cell Luache in the land of Leix. Luache, now, viz. she was bright; for *lóch* means 'bright' as well as 'dark.' Luachet, viz. bright road (*set*) of righteousness. Lessar, however, viz. for it is profit (*less*) or cure (*leges*) of body and soul. And she has another church in Delbna Ethnae (Delvin) in Meath itself. Lessar however (lies buried) in a church in the land of the Húi Ceinselaig. Lochet, now, i.e. with the loud bursting forth of trees, viz. the road is dark with the din of the trees as they burst forth.

10. From the time that Colman son of Luachan was in his mother's womb there was neither weariness nor sickness nor wound nor ache nor heaviness nor weakness upon her during that time, as is customary with pregnant women. *Primum miraculum*, viz., that he was born without wound, without ache, without a pang. On the night, however, when Colman son of Luachan was born in the land of Colman northward of Tech Lommain, that night bishop Etchen came to Tech Lommain. Then on the morrow Lomman took him to bishop Etchen to be baptised; and he was baptised in Tír na Cupán, viz. a cup (*copán*) of water was put over the head of the boy; and in payment of his baptism, Tír na Copán was given to bishop Etchen, and Tír Colmáin was given to Colman son of Luachan for his having been born on it. That night bishop Etchen stayed in Tech Lommain; and when matins had come and the clerics rose up for it—that is to say, Lomman and bishop Etchen—they heard many marvellous kinds of music around the church on every side; and nothing more marvellous and more melodious had ever been heard by them before—viz., angels of Heaven making welcome to Colman son of Luachan, as on the night of the birth of Christ angels made many marvellous kinds of music around Bethlehem on every side. Then forthwith the grace of prophecy came upon bishop Etchen, so that he spoke the following lay:

' A wonderful birth will be born,  
 Colman holy and mighty,  
 safeguard of the children of Niall.  
 He will be a champion with the strength of holy clerics,  
 he will be a lofty kindled candle,  
 kings will be obedient to him.

‘ Bid crábdech, bid cæinsuárech,  
 bid cendais, bid conderelech,  
     bid credal cáid cáid,  
 bid lía lógmar lainderda,  
 lán do grád na trīnōiti  
     eter feōil is cnāim.

5

‘ Bid ūasal, bid inísel,  
 bid coicc<sup>1</sup> indraic ilmartra,  
     bid mór as each mud,  
 bid claideb tromm tendtidi,  
 bid scīath díten dithogla  
     fri diabul ndær ndub.

10

‘ Nocha bía cair collaidhi  
 d’ocht n-airc[h]ib na nduálach  
 hi tegdais a c[h]uirp :  
 bid hé in t-ennac ænmenmnach  
 eter corp is nōemanmain  
     cen nach n-adbar n-uile.

15

(fo. 76 b 2)

‘ Bid maith la cach cotaigi  
 Colmān ar a c[h]rābdigi,  
     bid sái hi fáthaib fis :  
 malartbaid na mōrrígu,  
 millfid tūatha is tigernu  
     dia ndernat ole fris.

20

‘ Dobēra cāch manchaine  
 a chlain[n]e is a chomperta  
     do rē[i]r dligid<sup>2</sup> dō :  
 is lemm lēgbas lebrānu  
 cachá screptra scēlmōire  
     re tāeb saltrach so.

25

30

<sup>1</sup> bid coicc .i. do c[h]lamraid Machutta co cenn secht mbliadna ic roinn dóib

<sup>2</sup> dlídid ms

' He will be pious, he will be benignant,  
he will be gentle, he will be merciful,  
he will be faithful, holy, holy.  
He will be a precious, shining stone,  
full of the love of the Trinity,  
both flesh and bone.

' He will be lofty, he will be lowly,  
he will be a faithful cook<sup>1</sup> of many martyrdoms,  
he will be great beyond all measure.  
He will be a heavy, fiery sword,  
he will be an indestructible shield of shelter  
against the base black Devil.

' There will be no carnal blemish  
of the eight chief sins  
in the house of his body.  
He will be the innocent single-minded one,  
both in body and in holy soul,  
without any substance of evil.

' All who keep the covenant will deem him good,  
Colman, for his piety,  
a master in the cause of knowledge.  
He will confound the great kings,  
he will destroy tribes and lords,  
if they do evil to him.

' Every one will serve  
his clan and his race  
according to right.  
With me he will read books  
of every storied scripture  
together with the psalter.

---

<sup>1</sup> he will be a cook, viz., distributing food to Mochuta's lepers to the end of seven years. (Gloss.)

‘Gēbaid so secht prímrelgi<sup>1</sup>  
fo riaglaib dia Rómánchaib  
co nā fagbat pēin :  
cethracha ar cét comlána  
5 ar secht [m]blíadnaib búanad[b]lib  
bid a remes ríglæchda,  
ní ba sægal snéid.

‘Ticfa fēin<sup>2</sup> ar prímFiada  
hi richt lobair lānderōil  
10 dia thoroma sein :  
ní geinfe asa hath[š]ilti  
etir orbaib Elginsi,  
nī bēra brú banscāile  
nech bus amra gein.’ Amra gein.

15 12. Ba mōte tra grād 7 serc an meic la muintir a māthar 7 a athar  
an taircetul-so dorigne in t-epscoep úasal dō. Roailed iarum an mac  
co crābdhech 7 co inísel 7 nocluintis sailm 7 clascetul 7 guth cluicc  
cacha trátha 7 coetel aifrind cach domnaig cach airm i mbíid-som, co  
ticdis na dáine dia iarfaigid: ‘cūich in senadh tāna[i]c sund irōir?’  
20 (fo. 77 a 1) Ō notēgtis immurgu isin tech i mbíid-som, andar léo batir  
lube boladmaræ nōscāiltea isin tech ule 7 ní bith ní and acht ēsim 7 a  
choimētaidi fodesin. Ocus ōrba slāna tra .iii. blíadna de-sim, gabais  
inad fo leth, id est, Cell Bec ō Lis in Daire sairtúaid .i. a c[h]ell-  
som a cēin roba bec hē, conid aire isberar Cell Becc fria 7 dognit[h]ea

<sup>1</sup> Secht prímrelgi .i. a trí dībh a n-Ūidh [sic] Foranān .i. Les Dochuind 7 Lēne  
7 Carrac Lēne in Eich 7 Ceall Uird i Mumain 7 Cell Bheacc 7 Ūachtar Comart[h]a  
a nŪibh Tigernāin 7 Lainn meic Lúachāin, nó comad iat secht cealla asberad .i.  
cella a triar [sic] bráthar 7 a secht sethar, ar is ēisimh i cend sin immaleith etær  
macu 7 ingenu.

<sup>2</sup> Ticfa fēin 7 cetera .i. Críst fēin tāna[i]c i richt clæimh .i. a Croiss Clamán,  
conidh air asberar Cross Clamān fria hō hoin ille.

These glosses as well as § 12 to the end of the page are written in a different  
and inferior hand.

'He will take up seven chief cemeteries<sup>1</sup>  
 under rules of the Romans,  
 so that they<sup>2</sup> shall not find torture.  
 Full one hundred and forty-seven  
 of vast lasting years  
 will be his royal heroic course,  
 'twill be no slight life-time.

'Our chief Lord Himself will come<sup>3</sup>  
 in the shape of a full-wretched leper  
 to attend on him.  
 There will not be born after him  
 among the heirs of Ireland's isle—  
 no woman's womb will bring forth—  
 a more famous birth.'

12. From this prophecy which the noble bishop made of him the love and affection for the boy with the people of his mother and father were all the greater. Then the boy was brought up piously and humbly; and wherever he used to be they would hear psalms and choral song, and the sound of a bell at every canonical hour, and the singing of mass every Sunday, so that people would come to ask: 'What was the assembly that came here last night?' But when they came into the house where he was it seemed to them that fragrant herbs had been scattered all over the house, and yet there was nothing save himself and those who were watching him. And when he had completed three years he set up at a place by himself, viz., Cell Bec (Kilbeg), north-east of Less in Daire, even his own church so long as he was little, whence it is called Little Church (*Cell Bec*). And many wonders and miracles were performed in it

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<sup>1</sup> Seven chief cemeteries, viz., three of them in Húi Forannáin, viz., Less Do-chuind and Léne and Carrac Léime-ind-Eich; Cell Uird in Munster; Cell Bec and Uachtar Comartha in Húi Thigernáin; and Lann Meic Lúacháin. Or this may be the seven churches alluded to, viz., the churches of his three brothers and of his seven sisters, for he is the head of them all, both sons and daughters. (Gloss.)

<sup>2</sup> i.e. those buried there.

<sup>3</sup> Viz., Christ Himself came in the shape of a leper, namely, at Cross Claman, so that for that reason it has been called Cros Claman ever since. (Gloss.)

fertæ imdæ 7 mīrbaile fair-som indti 7 nī thēged etīr hi comatreib nāch hi cumasce doeine n-imdæ nā dāscarslūaig nā mac mallachta archeanæ.

13. Feachtas dano dochūaid Colmān la tain mbó conicci an mBrosnaig o C[h]ill Bicc siartuaid 7 o'tconnaire scāth an duine isin usci dochūaid som sīs ind 7 is amlaid tarfās dō hé amail chéu solusta 7 tāncatar chuici-som anmanna amlabræ in usci, co fersat .iii. graifne ina fiadnaisi ic faoilti fris, amail bid ed asbertais: 'Mochen duit, a C[h]olmān, a t[h]igerna ind usci-sa 7 in tire, is duit fogēnam-ne co brāth'. Robói tra Colmān fo usci laa 7 adaig 7 tainic tirim as amail robói Pōl apstal fo usci. Robātar dano na tustidi in eret-sin oc tūr an maic 7 bātar torsig co frīth ina chodlud isin usci. O rosiacht tra in māthair chuici cfis cōe foeilti ina fiadnaisi 7 isbert so:

14. 'Mo mac, inmain hé ind inbaid ateíu,  
mo ré-sea ar do rē, dar th'ēsi nī bíu.
- 'Rop tosci m'ēc fēin oldās hēc mo læig,  
rombā cert is cāin triana nert in nāim.
- 'Bendacht Dé ar in sruth nār brethnaig do bás,  
rotlā sillīud súas dot innium, dot fās.
- 20 'Nirlég Día tonn báis dar do bēl it broind,  
atlochar dom Ríg, rotgab Crīst fo choim.
- (fo. 77 a 2) 'An mac [bāid] robói nói mīsaib im āin  
roaslaig mōr n-úar isin mBrosnaig bāin.<sup>1</sup>
- 25 'Rotarrgired<sup>2</sup> duit bat cobair do c[h]āch  
co mbāia tūath nach trē[i]th fot scēith ar do scāth.
- 'An lind for thuil tú sech cach lind bid lat,  
tæt lemm athaig biuc<sup>3</sup> m'athair is mo mac.' Mo mac.

<sup>1</sup> .i. lām airgīt indiu apud nouos Scotos.

<sup>2</sup> .i. epscop Etchēn.

<sup>3</sup> buic ms.



for him. And he would never go into the habitation or society of many people or the vulgar, or of sons of malediction.

13. Once upon a time Colman went with a drove of cows as far as the Brosna north-west from Cell Bec. And when he saw the shadow of a man in the water, he went down into it. And it seemed to him like shining mist; and the dumb creatures of the water came to him and performed three races before him in welcoming him, as though they said: 'Welcome to thee, Colman, lord of this water and of the land! we shall serve thee till Doom.' Then Colman was a day and a night under water, and came dry out of it, as the apostle Paul was under water.<sup>1</sup> During that time the parents were seeking the boy, and were full of anxiety until he was found asleep in the water. Now when his mother came to him she wept tears of joy in his presence and said this:

14. 'My son, beloved is he when I see him:

my life-time for thine, after thee I shall not live.

May my own death come sooner than the death of my darling,  
I shall have rights and tribute through the power of the  
holy one.

God's blessing upon the river that has not determined thy  
death,

it has cast thee up . . . that thou mayst prosper and grow.

God did not permit a wave of death to go across thy lip into  
thy body:

I give thanks to my King—Christ has taken thee under  
protection.

The fond boy who was nine months in my womb

has endured many hours in the bright Brosna.<sup>2</sup>

It has been prophesied of thee thou shalt be a help to all,  
so that a tribe that is not weak shall be under thy shield in  
thy protection.

The pool under which thou hast slept (?), beyond every pool  
it shall be thine;

come with me a short while, my father and my son!

<sup>1</sup> A reminiscence of 2 Cor. xi. 25.

<sup>2</sup> *Lám airgit* ('Hand of silver') to-day *apud novos Scotos* (gloss).

Táinic iarum Colmān asin usci innís dochum a t[h]ustide 7 gabais co Cild Bicc iar sodain. Romōrad ainm Dé 7 Colmāin triit-sin.

15. Araile scél forathmentar sund. Gabais didiu bronngalar tra athair a māthar Colmāin .i. Cáoch Rolach 7 asbert fria ingen: 5 'Tabair in mac chucum .i. Colmān 7 tabair a lām for mo broind.' Tucad amlaid-sin 7 ba slān fochētōir. 7 romōrad ainm Dē 7 Colmāin triasin firt-sein.

16. Araile dano scél forathmentar sund .i. asbert Cæch Rolach fria ingen: 'Tabair an mac chucum .i. Colmān, co tarta a hanāil fom rosc, 10 ar ní léir dam ní.' Tucad chuici an mac .i. Colmān 7 tuc a anál fo rosc 7 ba slān focētōir 7 romōrad ainm Dē 7 Colmāin triasin firt-sin.

17. Araile scél dano forathmentar sund .i. Mongdub ingen Lūachāin gabais a Cræib Ullan 7 ba hí ba coice indti ic Colmān 7 noticed each domnaig coLaind do étsecht fri hoifrinn 7 celebrad a bráthar. 7 noticed 15 each laói co leth conaire innūas do dēnum a lēginn 7 notēced Colmán súas corecgi séin do dēnum accechta dī 7 rocumsat adrad and, conid de asbert Adrad ingene Lūachāin i Cræbiuch Laindi fris sén.

18. Rucad immurgu iarsin hi cind secht [m]blīadna co ha[n]mcharait crābdig, id est, co hepscop Etchēn 7 ro (fo. 77 b1) lēg na salma 7 20 na himnu 7 in ord n-ecalsa ule ace. Tictis tra angil co menic do acallaim Colmāin coricci in riglēs i mbíd. 7 roa[i]rig a oitti rath mōr fair-som sech na daltuda archena. 7 rogab format na daltada ale fris-sium, 7 roa[i]rig a oitti ēsiden 7 isbert an t-oitti fris-sium: 'A meic maith, imt[h]ig eōlus ale do dēnum do lēgind fechtsa 7 ber 25 bennacht.' Lauid iarum Colmán dochum Mochuta co Rathen do dēnam a lēginn lais.

19. Araile scél forathmentar sund .i. rocdprad do Cholmān mac Lūachāin in reclēs ar cúl na hibraighi<sup>1</sup> ar son na hibraige fēin rucad ūad tria fornert .i. ōtā in ibraig conici in croiss 7 in srait fil frisinn 30 crois indnís 7 Erechdach .i. erchindech Lainne 7 Ūa hAengusa erchinnech Cilli Uird icca crīchad 7 sech[t] traigid fichet inti do muindtír Lainne i n-erc[h]omair in meic ecalsa norachad dia oilithre conicci sārugud do Mochuta 7 do Cholmān 7 do nōemaib na himirci .i.

<sup>1</sup> hibráidhi ms.

Then Colman came up out of the water towards his parents and thereupon went to Cell Bec. Thereby God's name and Colman's were magnified.

15. Another<sup>1</sup> story is recorded here. An abdominal disease seized his mother's father, even Caech Rolach, and he said to his daughter : 'Bring the boy Colman to me and put his hand over my belly.' It was so put, and forthwith he was cured. And God's name and Colman's were magnified by that miracle.

16. Again, another story is recorded here. Caech Rolach said to his daughter : 'Bring the boy Colman to me that he may breathe upon my eye, for I can see nothing clearly.' The boy Colman was brought to him and breathed upon his eye ; and it became sound forthwith, and God's name and Colman's were magnified by that miracle.

17. Again, another story is recorded here. Mongdub, Luachan's daughter, set up in Craeb Ullan and she was cook there with Colman. And she would come every Sunday to Lann to hear her brother say mass and celebrate. And every day she would come half the way from above to do her reading ; and Colman would come up so far to give her a lesson, and there they worshipped. Hence that spot is called Adrad Inge Luacháin (The Worship of Luachán's Daughter) in Croebech Lanne.

18. Thereupon at the end of seven years he was taken to a pious confessor, even to bishop Etchen, and with him he read the psalms and the hymns and the whole order of the Church. Then angels would often come as far as the cell in which he was to converse with Colman. And his tutor noticed great grace upon him beyond the other pupils. And envy seized the other pupils against him ; and his tutor noticed that, and said to him : 'My good son, depart now in another direction to do thy reading, and take a blessing.' So Colman went to Mochuta to Rahen to read with him.

19. Another story is recorded here. The cell behind the yew-wood was given to Colman son of Luachan in lieu of the yew-wood itself which had been taken from him by force (viz. from the yew-wood as far as the cross and the road which is below the cross : and Erehtach, the erenagh of Lann, and Ua hOengusa, the erenagh of Cell Uird, measured it out, and there are twenty-seven feet in it), to the monks of Lann in expectation of the son of the Church that would go on his pilgrimage

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<sup>1</sup> Literally, 'a certain.'

mōrfesar ar secht fichtib ar secht cétaib mina comailter amlaid sin; Ūa Ferchair 7 Ūa Aedacāin 7 Ūa Dercāin 7 na cēle Dē uile ina rāthaiges-sin co brāth 7 muindter Liss Mōir uile. Mochuta cecinit .i. ar a lāim do gabāil do Blathmac ō Rathen :

5        ‘Cethri fichit sé fir déc        lín clainne Blathmeic, nī brēce,  
          ocus cōic cētt déc fa dó        romarb Mochuta i n-āenló.

          Rolā in doman bac ar bac        dá mac déc fil ic Blathmac,  
          dá mac de[a]e la cach mac,        is annsu a rím fria rathmac.

10        Rolā athir[r]uch athbac        d’éc meic cach húi do Blathmac,  
          is tūalaing in Rí dusrat        ná rab tathmet ō Blathmac.<sup>1</sup>

20. Ō tāinice *immurgu* dō-som co hæs secht [m]bliadna dēc, luid dochum Mochuta Lis Mōir hi crích Muman for deoradecht asa athardæ fein. Nech tra ar timchill *cach* aidchi nóroinned do clamrad Mochuta 7 ba gnāth drong dīb co fodord 7 fo brōn raindi. Dogní  
15 Colmān *dano* rainn aidchi dōib amail cāch. Ba sāthig *dano* iat uile 7 batar buidhig cen fodord ind aidchi-sin. Tārfaigit iarum iarnabārach in chlamrad do Mochutæ : ‘Maith ale, cía roroind ar proind dūnn irrāir?’ ‘Colmān mac Lūachāin,’ ar an clērech. ‘Dēnad *cach* aidchi dūn  
20 raind an Colmān cētna,’ ar iat-som. ‘Ar ní frīth sinne uile commbuidhig riam cosirāir.’ ‘Maith aile, a Cholmāin,’ ar Mochuta, ‘dēna sūt!’ ‘Ac,’ ar Colmān. ‘Atāgar antí *nach* ba buidech do gait neime form.’ ‘Geibim-si form,’ ar Mochutæ, ‘nem duit fein aire 7 dot manchaib sund co brāth 7 corab hí a n-elit[h]re Less Mor 7 an dān cētna dōib sund. 7 ní bia sonus far in raind, mani tairēther dōib-som

<sup>1</sup> .i. Glasān úa Súanaig robenad forru .i. Glasān Mochuta hēsein ar tūs.

until the outrage to Mochuta and to Colman and to the saints of the wandering, viz. seven hundred seven score seven.<sup>1</sup> Unless it be thus fulfilled, Ua Ferchair and Ua Aedacain and Ua Derchain and all the Culdees to guarantee it till Doom, as well as all the monks of Lismore. Mochuta *cecinit*, as he was being expelled by Blathmac out of Rathen :—

‘Ninety-six men,  
the number of Blathmac’s offspring, no falsehood,  
and twice fifteen hundred  
Mochuta killed in one day.

The world has been cast into confusion  
by the twelve sons that Blathmac had,  
twelve sons with each son—  
to count them is hard for a son of grace.

Again the world has been cast into confusion  
by the death of a son of every grandson of Blathmac’s,  
the King who gave them is capable (of bringing it about)  
that no memory of Blathmac may be left.’<sup>2</sup>

20. When he had arrived at the age of seventeen years, he went into exile from his native land to Mochuta of Lismore in the territory of Munster. Now every night some one in turn used to distribute food to Mochuta’s lepers; and it was usual for some of these to grumble and to grieve at the distribution. Then Colman makes the nightly distribution to them like everybody else. Now that night they were all satiated, and were satisfied without grumbling. So on the morrow the lepers ask of Mochuta: ‘Well, now, who distributed our meal to us last night?’ ‘Colman son of Luachan,’ said the cleric. ‘Let that same Colman distribute to us every night,’ said they, ‘for till last night we have never all of us been equally satisfied.’ ‘Well, now, Colman,’ said Mochuta, ‘do that!’ ‘No,’ said Colman, ‘I fear that he who may not be satisfied will deprive me of heaven.’ ‘I take it upon myself,’ said Mochuta, ‘that thou shalt have heaven for it, and thy monks here till Doom, and that Lismore may count

<sup>1</sup> This sentence seems defective in the original.

<sup>2</sup> Viz. The *glassán* (the name of a bell) of the Hui Suanag was struck against them, viz. it was the *glassán* of Mochuta at first (gloss).

hí nō mane lēicther.' Naiscid Colmān for Mochuta sin uile dó 7 nighid a lāma iarum 7 dogní rainn dóib. 7 inde<sup>1</sup> dicitur Colmān Lāmglan de-sim ó sin himach. Roindid tra Colmān dóib co cend secht mbliadna 7 lēgaid an scriptúr cehtarda ann in n-eret-soin.

5 21. (fo. 78 a 1) Fecht and dano gebid treblait mōr Colmān mac Lūachāin fri .xxx. laithe 7 batar brōnaig de sein an manaig 7 tictis dia thoroma each laithe cosin Ibraig Colmāin meic Lūachāin .i. reclēs Colmán hi Lis Mōr hēsein 7 luid Mochuta fēin leo araile lathe ann dia fis 7 is a forbæ .xxx. laithe ēsein 7 ba slān ēsim iarnabáarach  
10 fochētōir, conid and asbert Mochutta na rundæ :

22. ' Colmān Lāmglan, lór a gile,  
lām fri caire,<sup>2</sup> grád Dē neime.  
Serc na manach, mian don chlamraid,  
cen [n]ach n-erbaid ina anmain.  
15 Anim lomnān d' fis is d' eona,  
cend cen ocla, tend dom frecre.  
Bānchoic balla mo bīd blasta,  
fer fial fosta, grūad glan gasta.  
Lām an Choimded ūastu atchim,  
20 leis mo laindia<sup>3</sup> chess chinn.<sup>4</sup>  
Comrainn coitchenn fiad na huile  
ar grád nime dán an duine.<sup>5</sup>  
Dia deōin trēcis soidnge ar dodaing,  
ris ní scaraim cēin bēo i ccoluinn.' C.

25 23. Tērnaid iarum Colmán mac Lūacháin 7 línaid rath hé o mullach co lár. Ō rosīacht-som *immurgo* æs .xxx. timairgid celebrad de Mochuta 7 isbert in clērech nā deōnebad ūad hē cēin beth hi coluind acht co hinad comfacus i n-ōentīr fris fēin im-Mumain armedōn 7 isbert Colmán nā ticfed a hēntīr cein co mbad cet lais-[s]jum. Derbait  
30 iarum malle a n-ōentaid andsin.

<sup>1</sup> unde ms.    <sup>2</sup> .i. dubalc[h]i    <sup>3</sup> laind dia, with punctum delens over the first d.

<sup>4</sup> .i. galar    <sup>5</sup> .i. Colmāin

as their exile, and that they shall have the same office here. And there will be no luck upon the distribution unless it be offered to them or unless it be left (to them).’ Colman binds all that upon Mochuta for himself, and so he washes his hands and makes the distribution to them. *Et inde dicitur* Colman the Pure-handed from that out. Then to the end of seven years Colman distributes to them, and during that time he reads both Scriptures there.

21. Once now a great sickness befalls Colman son of Luachan for thirty days; and the monks were sorrowful thereat; and to attend on him they would come every day to the Ibrach of Colman son of Luachan, viz. Colman’s cell in Lismore. On a certain day Mochuta himself went with them to visit him; and it was then the end of thirty days, and forthwith on the morrow he was cured. So then Mochuta spoke the quatrains:—

22. ‘ Pure-handed Colman, great his whiteness,  
 hand against sins, love of God of Heaven.  
 Darling of the monks, desire of the lepers,  
 without any bane in his soul.  
 Soul full of knowledge and wisdom,  
 head without obstinacy, strong to serve<sup>1</sup> me.  
 Pure strong-limbed cook of my tasty food,  
 hospitable, steadfast man, bright, generous cheek.  
 The Lord’s hand I beseech over them,  
 with him . . . . .  
 A common division in the presence of all  
 for the love of Heaven—that is the gift of the man.  
 Of his own will he has forsaken comfort for trouble,  
 from him I depart not while I am in the body.’

23. So Colman son of Luachan escapes (death) and grace fills him from top to bottom. However, when he had reached the age of thirty years he bids farewell to Mochuta. And the cleric said he would not give him leave to go from him so long as he was in the body save to a place near by in the same district with himself in the middle of Munster. And Colman said he would not go out of the land unless he had leave from him. So then they confirm their union together.

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<sup>1</sup> Literally, ‘ answer.’

24. Fóididh iarum Mochuta ē-sim co Dūngal mac Mælfothbíl .i. rí Fer Maigi 7 ba cara sēin do Mochuta 7 dia chlamraid co n-álmsanaib mencib biid 7 ētaig dōib 7 dober Mochuta cōicait manach dia muindtir fēin leis co Dūngal. Ó rosiachtatar tra hi cīana ō Lis Mór siar, 5 atcondaircatar buidin móir euca 'na n-igid 7 fer marb acu fór fūat 7 siat fēin ic golgaire móir. Comraicit iarum Colmān 7 an buiden<sup>1</sup> út imalle 7 iarfaigid<sup>2</sup> Colmān dīb: 'Cūich an marb-sa fil occaib?' 'Dūngal mac Mæilfothbíl,' ar siat-som. 'Is cuici-sein ronfōided-ne<sup>3</sup>,' ol Colmān mac Lūachāin, '7 is mellad dún a hēc co fácbad tīr occund 10 7 lēgid for lár hé biéc conasfacamar.' Dorōnad amlaid. 'Diamad bēo tra Dūngal,' ol an buiden, 'fogēbt[h]a-sa sin uile 7 cid duit-siu, a nōemC[h]olmāin, nach cuinche for an Comdid a thathbeogud?' ar doní Día fort ní nāch lugda innās sin 7 fogēnum-ne duit co brāth 7 fogēna-som fēin 7 a c[h]lann co brāth [duit].' Conid and isbert 15 Colmān in dá rann-sa:

25. 'A Dūngail ōice feramail, it mac flatha fír,  
 ole don lucht-sa<sup>4</sup> am lenamain do breith-si as do t[h]ír.  
 A marbān út [t]ra ale, érig, tasce ille,  
 bī-siu bēo mar tām-ne, tīagam sīst malle.'

20 La sodain tra fochētōir atracht Dūngal 7 atfēt a uile fisse tall dōib. Romōrad tra glōir 7 anōir Colmāin meic Lūachāin triasin firt-sin fon Mumain uile. Dobert iarum Dūngal do Cholmān in cōicait bó dia fognam 7 a roga baile 'na t[h]ūaith 7 a manchine co brāth.

26. Dognīther iarum la Colmān mac Lūachāin Cell Uird isin 25 baile-sin (fo. 78 b 1) .i. hi Feraib Maigi 7 is aire isberar Cell Uird fria, ar is inti tōsech tūarcgabad an t-ord tue Molaisi leis ō Rōim, ar roforaith ē-sium ma gabāil ind uird-sin acht co torsed. Robói immurgu annsin Colmān co fertaib imda 7 mīrbuilib cor ba slān .xl. bliādna de eter Mumain 7 sund ria ndula dó siar .i. secht [m]bliādna déc dīb side sund 30 7 a secht ilLis Mór 7 ōsin imach i Cill Uird 7 ic troscad fo Mumain

<sup>1</sup> buidin ms.<sup>2</sup> iarfaidid ms.<sup>3</sup> ronfoididne ms. Corrected into

ronfoidsidne by a later hand.

<sup>4</sup> .i. clamrad



24. Then Mochuta sends him to Dungal, son of Maelfothbil, King of Fermoy, who was a friend to Mochuta and to his lepers with frequent alms of food and garment to them. And Mochuta sends fifty monks of his own people with him to Dungal. Now when they had gone far west of Lismore they saw a great band coming towards them, and with them a dead man upon a bier, and they themselves making great lament. Then Colman and that band meet, and Colman asks of them: 'Who is that dead man with you?' 'Dungal, son of Maelfothbil,' say they. 'Tis to him we have been sent,' says Colman son of Luachan, 'and his death is a disappointment to us, as he was to let us have land. And set him down for a little while that we may see him.' So it was done. 'Now if Dungal were alive,' said the company, 'thou wouldst have got all that. And what ails thee, O holy Colman, that thou dost not ask the Lord to resuscitate him? For God does a greater miracle for thee than that. And we shall serve thee till Doom, and he himself and his offspring will serve thee till Doom.' So then Colman spoke these two quatrains:

25. 'Dungal young and manly, thou art a son of the true prince,  
it is ill for these folk<sup>1</sup> that follow me to carry thee out of  
thy land.

O corpse yonder, arise, come hither!

be thou alive as we are, let us walk together awhile!'

Then at that Dungal arose forthwith and related to them all his visions beyond. Now through that miracle the glory and honour of Colman son of Luachan was magnified throughout all Munster. Then Dungal gave to Colman one hundred and fifty cows to serve him, and his choice of a place in the land of his tribe and service to his monastery till Doom.

26. So at that place Cell Uird is built by Colman son of Luachan, viz. in Fermoy. And it is called Cell Uird because in it the order which Molaise had brought with him from Rome was first set up, for he had urged him to adopt that order in case he should return. Now Colman was there with many wonders and miracles until he had completed forty years both in Munster and here before he went westward, viz. seventeen years here, and seven in Lismore, and

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<sup>1</sup> Viz. the lepers (gloss).

7 for Cnuc Brēnaind. Ba deochain tra in eret-sin Colmān mac Lúacháin .i. grād manaig *immurgu* rogab ar tūs 7 asein na grāda ecalsæ.

27. Araile scēl *dano forathmentar* .i. in bliadain ria n-ēc Mochuta tāinic chuici Motura .i. mac rīg Corca Bascind .i. xxx. ammus lais do 5 fognum don Choimdid<sup>1</sup> ic Lis Mór. Roteset[h]a a foilt 7 robenta corne ina cendaib la Mochutu 7 bātar bliadain laiss. Tāinic angel<sup>2</sup> dochum Mochuta i cind bliadna 7 isbert fris: ‘Nī duit-siu tra ro cetaigid na manaig ūt, acht inad is mó irricfiter a less.’ ‘Cāit *dano* ē-sein?’ ar Mochutu. ‘Mūnfaid Dīa dōib hē,’ ar an t-angel<sup>2</sup> 7 10 tabair-siu cloce dōib cin tengaid and 7 āit illeræ<sup>3</sup> acu hé, is and bás a n-esērgi 7 a<sup>4</sup> fognam co brāth’. Cīid tra Mochutu 7 atfēt dōib-som in scēl-sin 7 cīit sium fēin co serb 7 doberar cloce dōib cen tengaid and 7 troscit rempu aidchi *cacha* cille 7 bātar secht bliadna timc[h]ill 15 [m]bliadna iarum iar ngabáil Laindi, is ann rolabair accu a cloce ic tiachtain dochum Lainne ic Adrad Motura. Tecait iarum co Colmān 7 slaindid in fid lais (fo. 78b2) 7 doniāt tochar mór o Laind co Tech Laisrend tar Mōin Lainne 7 nascit for Colmān nem dōib fēin sund 7 dia cinēl co brāth, conid iat-sin fīlet isin ulaid fata ar cūl eclaise 20 Colmáin meic Lúacháin 7 conid desin ata Bernān Moturu ic Laind 7 bernān Mochutu hē iar fir 7 mind cotaig isin bale hē 7 icaid galra 7 tedmand imda for dæinib 7 cethraib .i. dīnnech ass 7 a bēim impu fo trí.

28. Araile scēl *forathmentar* sund .i. secht meic Mennān meic 25 Mænān meic Feradaig meic Cais o fuilit Dāl Cais 7 do muindtir Motura dōib. Tāncatar na meic-sin dīa luáin cāsca mōire do faigde co banairchinnig Lainne 7 isbert sí nī báí biad *nó* lind erlam aici. Érgit-sim immach 7 siatt dimdaig. Isbertatar fria-si: ‘Rob dimdach *cach* dām dīt fadechtsa.’ ‘Diit is dīa, a chlērchiu,’ ar sisi, ‘tabraid

<sup>1</sup> choimded ms.

<sup>2</sup> angil ms.

<sup>3</sup> Between l and e an *a* seems to be inserted above the line.

<sup>4</sup> i ms.

thenceforward in Cell Uird, and fasting throughout Munster and upon Cnoc Brenaind. During that time Colman son of Luachan was a deacon, viz. he first took the order of a monk, and after that the orders of the Church.

27. Again, another story is recorded. A year before Mochuta's death Motura, son of the King of Corco Baiscinn, came to him with thirty household-warriors to serve the Lord at Lismore. Their hair was cut and tonsures were shorn on their heads by Mochuta, and they remained one year with him. At the end of the year an angel came to Mochuta and said to him: 'Those monks have not been permitted to thee, but to a place where they are needed more.' 'Where is that?' asked Mochuta. 'God will show it to them,' said the angel; 'and do thou give them a tongue-less bell, and wherever it will speak, there their resurrection shall be and their service till Doom.' Then Mochuta weeps and tells them those tidings; and they weep themselves bitterly. And they are given a tongue-less bell, and they fast one night at every church to which they come. And in that wise they wandered round Ireland for seven years, and during all that time their bell never spoke. Then at the end of seven years when they had reached Lann, their bell spoke at the spot called 'Worship of Motura' as they were coming to Lann. So they come to Colman, cut down the wood, and make the great causeway from Lann to Tech Laisrenn across the bog of Lann. And they bind it upon Colman that they themselves and their race are to go to Heaven from here till Doom. And it is they who are in the long tomb at the back of the church of Colman son of Luachan. And hence is the gapped bell of Motura at Lann, and it is really the gapped bell of Mochuta. It is a relic of covenant<sup>1</sup> in the place, and it cures many diseases and plagues on men and cattle, viz. by their washing from it, and by its being struck three times around them.

28. Another story is recorded here. There were among Motura's people seven sons of Mennan son of Moenan, son of Feradach, son of Cass, from whom are the Dál Caiss. Now one Easter Monday those sons came to beg of the wife of the erenagh of Lann, and she said that she had neither food nor drink ready. They go out dissatisfied, saying to her: 'Henceforth may every company be dissatisfied with

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<sup>1</sup> i.e. on which covenants were sworn.

ēcc isin escuine ar Dīa rib.' 'Dobēram,' ar siat-som, ' .i. dia tuct[h]ar  
 proind mōrfesir i comainm in laithi-sa dún dogrēs cachā bliadna do  
 lind 7 do bíud.' 'Dobērthar ón,' ar sisi. Conid ósin ille dlegar do  
 banairchinnig Laine fē[i]l mac Mennān do dēnum cach lūain cāse .i.  
 5 proind secht do lind 7 do bíud do c[h]lērchib Laindi 7 loim ar son  
 lenna ann, mina raib lind fēin.

29. Táinic<sup>1</sup> reime iarum i crīch Midhe do thoroma a charutt 7 a  
 aitte .i. epscop Etchēn 7 ō rosiacht *immurgu* co Cill Big 7 feгаoidh  
 inadh cille ar brū tsrotha ar gaire ēisce 7 uscī and .i. i cind Átha Daire.  
 10 Claoiditt iarum na (fo. 79 a 1) manaigh<sup>2</sup> mūr mōr time[h]ell na  
 cille-sin 7 bat saothraoigh 7 bat scīthraig iātt asa aithle. Táinic  
 aingel and ai[d]ei sin go Colmān 7 asbert fris: 'Cid mór do tsaothar,  
 a C[h]olmāin, ní sund bett do manaig nāch do eisēirge fēin.' Cfis  
 iarum Colmān co serbh 7 asbeart: 'Cia pudhur fil sund etir?'  
 15 Asbert Uictuir aingel<sup>3</sup> dōsum: 'Ōen can cett sund doc[h]um nime 7  
 ōen can cett *immurgu* doc[h]um n-ifrinn asin bale notbērt[h]ar-su  
 imārach.' Nascid Colmān sin for Uictuir angel 7 atbert Uictuir:  
 'Ticfe oiss cucutt imārach, a C[h]olmāin, do imchur do lebhōr 7 bērat  
 ēolus remut a Fidh Dorcha siar imārach 7 cumfat<sup>4</sup> reilicc duit annsin  
 20 7 slaidfett a cranda.' Dorōnadh trath amhlaidh-sin iarnamārach,  
 conid iar slaide na reilgi asbert an t-angel: 'Ittā sund, a chlēirigh,  
 inad lainde do maccaib Lūachāin.' 'Bid hē-sin a ainm co brāth,' ar  
 Colmān, ' .i. Lann mac Lūachāin.' Conid and asbert an t-angel inn so  
 dia comdīdnad a thorse Colmāin meic Lūachāin:

25 30. 'Colmān Laine flatha fine,  
 noco pīantar fora n-īatur ūr a c[h]ille.  
 Mōr a saothur riana manchaib,  
 muindter nime bīt 'ca chart[h]ain.

<sup>1</sup> Here begins the same inferior hand as in § 12 above. <sup>2</sup> na na manaigh ms.

<sup>3</sup> aingil ms.

<sup>4</sup> qumfat ms.

thee!' '. . . . . , O clerics,' said she, 'for God's sake give me death rather than this curse!'<sup>1</sup> 'We will give it,' said they, 'if on every Easter Monday each year a meal of drink and food for seven people be given to us always.' 'It shall be given,' said she. So that thenceforward on every Easter Monday the wife of the erenagh of Lann has to prepare the 'feast of the sons of Mennan,' even a meal of drink and food for seven for the clerics of Lann, and milk instead of ale, if there be no ale.

29. Then he proceeded into the territory of Meath to visit his friend and tutor bishop Etchen. And when he had reached Cell Bee he sees the site for a church upon the brink of the river, for the convenience of fish and water there, viz. at the head of Daire's Ford. So the monks make<sup>2</sup> a large wall around that church, and they were weary and tired after it. That night an angel came to Colman and said to him: 'Though thy toil is great, Colman, 'tis not here thy monks shall be, nor thy own resurrection.' Then Colman wept bitterly and said: 'What harm is there here at all?' Said the angel Victor to him: 'Here one single person only goes to Heaven without permission, but from the place whither thou wilt be taken to-morrow one person without permission goes to Hell.' Colman binds that upon the angel Victor, who said: 'To-morrow deer will come to thee to carry thy books, and will guide thee westward to Fid Dorchá, and they will make a cemetery for thee there and cut down the trees of the wood.' Thus it was done on the morrow, and when the cemetery had been made<sup>3</sup> the angel said: 'There, cleric, is the site of a house (*lann*) for the sons of Luachan.' 'That shall be its name till Doom,' said Colman, 'even Lann of the Children of Luachan.' So then the angel said as follows, to comfort Colman son of Luachan in his sadness:

30. 'Colman of Lann of the chief of a tribe,—  
they shall not be tormented upon whom the soil of his church  
closes.

Great his toil before his monks,  
the household of Heaven love him.

<sup>1</sup> The original is obscure, but this seems to be the meaning.

<sup>2</sup> Literally, 'dig.'

<sup>3</sup> Literally, 'cut down.'

Ní fil áige 'na c[h]orp c[h]omgeal  
nár lín uile grádh in Choimded.<sup>1</sup>

Óen can cetta maith<sup>2</sup> da muinntir,  
dochum pēne, ní ris tuilltir.

5 An drécht éisium nāch cōir creidim,  
nād roich cretair 'na corp eidir.

Buidne d' anglib ar a rográdh  
bīt ic amrán caitheche im Colmán.' Colmán Laine.

31. Slaidit iarum na manaig in fid archena. Luid *immurgu*  
10 Colmán co epscop Ete[h]ēn co tīsad chuice do cose[c]rad a relge lais.  
Tāinic amlaid epscop Ete[h]ēn 7 asbert fri (fo. 79 a 2) Colmán ūasalgrād  
saccairt do eritin lai[s]-sium isin c[h]argus ar cind 7 fōemaíd Colmán  
ūadh. Lotar tra andsen cucī-sum dá Colmán ele .i. Colmán Eala 7  
Colmán Comraire, co tīastis i n-ōenfecht do eritin grād co epscop  
15 Ete[h]ēn. Rofoilisghed dano do epscop Ete[h]ēn a mbith for conair cuce  
.i. cēol angelacda atclos dō an laithi-sin, conid [d]e asbert epscop  
Ete[h]ēn :

32. 'Do Chríst atlochar-sa, atcū slōgh n-angel  
cucum dom t[h]oramha, is amra an c[h]aingen.

20 Nomaidlet ilcēola na flat[h]a nime,  
rolethsat arc[h]angel tar firu bile.

Biaid relee d' arc[h]anglib im c[h]lūain co clothur,<sup>3</sup>  
do dín ma degmainc[h]e, do Chríst atlochur.<sup>3</sup>

33. I n-ōenfect rosechat iarum na trī Colmáin co Clūain Fota 7  
25 feraidh<sup>4</sup> epscop Ete[h]ēn fáilti mōir friu. Donīter iarum .iii. dabcha  
fottraic[th]i dáib a n-ōenfect ar nā digsed nech dīb i n-athinlatt araile,  
id est .i. dabach ibair co circlaib ibair 7 dabach darach co circlaib  
sailech 7 dabach darach co circlaib ibair. Érgit tra na trī Colmáin a  
n-ōenfect chucu.<sup>5</sup> Téid Colmán Ela isin dabaig ibair co circlaib ibair.  
30 Téit *immurgu* Colmán mac Lúacháin isin dabaig darach co circlaib  
ibair. Téit *immurgu* Colmán Comraire isin dabaig darach co circlaib  
sailech. Is and asbert epscop Ete[h]ēn : 'Is amlaid sin tra bett far  
gráda i talmain, a c[h]olamhna inmaine, id est : bid epscop co n-onōir

<sup>1</sup> coimdid ms.

<sup>2</sup> maiith (?) inserted between cetta and da muinntir.

<sup>3</sup> clothaib ms.

<sup>4</sup> feraoidh ms.

<sup>5</sup> ttúis inserted by a later hand after chucu.

There is not a limb in his all-white body  
which love of the Lord has not filled completely.

One only without permission—good for his monks!  
shall go to the torment of Hell—no addition will be made.

That is the portion whose faith is not right,  
who do not attain to holiness in their body at all.

Hosts of angels for great love of him  
are for ever chanting around Colman.'

31. Then the monks cut down the rest of the wood. Colman however went to bishop Etchen that he might come to him to consecrate his cemetery. So bishop Etchen came and told Colman that he was to receive the noble order of priesthood by him in the following Lent, and Colman accepts it from him. Then there came to him two other Colmans, even Colman Elo and Colman Comraire, that they might go to receive orders from bishop Etchen at the same time. It had been revealed to bishop Etchen that they were on the road towards him, for on that day he had heard angelic music. So then bishop Etchen said :

32. 'To Christ I give thanks. I see a host of angels  
coming to attend on me,—'tis a marvellous thing.

Manifold melodies of the Kingdom of Heaven reach me,  
archangels have spread over blessed men.

There shall be a cemetery for archangels in my famous  
meadow  
to preserve my good service—to Christ I give thanks.'

33. Then the three Colmans reach Clonfad at the same time and bishop Etchen welcomes them. Then three vats for bathing are made for them altogether lest any of them should go into water used by another ; namely, a vat of yew with hoops of yew, and a vat of oak with hoops of willow, and a vat of oak with hoops of yew. Then at the same time the three Colmans go to the vats. Colman Elo goes into the vat of yew with hoops of yew. Next, Colman son of Luachan goes into the vat of oak with hoops of yew. Lastly, Colman Comraire goes into the vat of oak with hoops of willow. Then said bishop Etchen : ' Like that shall be your orders on earth, ye beloved pillars :

epsceip inntí fil isin dabaig ibair co cirelaib ibair ; bid sacart *immurgu* co n-onóir espuic intí fil isin dabaig darach co cirelaib ibair ; bid deochain *immurgu* co cādhus sacairt intí fil isin dabaig darach co cirelaib sailech.' Iarnabārach tra rofurmethe grāda forru-sum<sup>1</sup> fan 5 inas-sin 7 rofastait and oidchi<sup>2</sup> sin i Clūain Fota, conid de asbert epscop Etc[h]ēn in duchand-sa dia formolad na Colmān :

34. 'Inmuin trīar tāet and co Clūain Fota fond,<sup>3</sup>  
da fuirg<sup>ther</sup> dar amm nī fulangtha glond.

10 (fo. 79b1) Na<sup>4</sup> Colmā[i]n can cachet, is anfāil a nert,  
gabsat cennacht móir, ar is dóib rodlecht.

Bid òennert a nert òndiu co tí bráth,  
tic indem na tūath dā cinniud for cách.

Temair ní bía i mbrōn do gar nā do c[h]ían,  
cid duilig a dāl, mat buidhigh an trīar.

15 An tUl[t]ach mór maith is āilliu for bith  
is gnúis hi fil rath, nístrāeth cath nā eith.

Gabais ilar cell im chocricha cnes,  
is hé an romac rīg, is díon ar each tress.

20 An Conaillech cass, mairge dotuchre friss,  
iss é in frecraid fis, is ecnaid cach fis.<sup>5</sup>

As comrar cét rún a c[h]ridhi sech cách,  
a ārus cen fúath bidh cáduis co bráth.

Mo daltān-sa fein do Chlūain Colmáin Móir,  
moc[h]in drem dan dín, ba hé cenn ar slóigh.

25 As rēlta co rath ònid sorcha in bith,  
inmain brīg cen brath, ruslín rath 'na rith.

<sup>1</sup> forrumsum ms.

<sup>2</sup> aoici ms.

<sup>3</sup> fand ms.

<sup>4</sup> Here the original hand begins again and continues to the end.

<sup>5</sup> .i. Colmān Comraire 7 de C[h]onaille Murt[h]emne ésin.



he that is in the vat of yew with hoops of yew shall be a bishop with the honours of a bishop; he that is in the vat of oak with hoops of yew shall be a priest with the honours of a bishop; he that is in the vat of oak with hoops of willow shall be a deacon with the dignity of a priest.' Then on the morrow orders were conferred upon them in that wise. And that night they remain in Clonfad. Thence bishop Etchen spoke this poem in praise of the Colmans.

34. 'Beloved the three who come hither to Clonfad of glebes,—  
if there is delay beyond the proper time the work cannot  
be done.<sup>1</sup>

The Colmans without stint, their strength is vast,  
they have assumed great power, for to them it is due.  
Their strength will be union from this day till Doom,  
from their excelling all others comes prosperity of the tribes.  
Tara shall not be in grief in near or distant time,  
though hard be its fate, if the three are satisfied.

The great good Ulsterman who is fairest in the world,  
his is a face in which grace dwells; nor battle nor distress  
shall subdue him.

He has taken many churches about the neighbouring land;  
he is the great son of a king, a protection against every  
strife.

The curly one from Conaille, woe to him who opposes him!  
he is the learned counsellor,<sup>2</sup> he is skilled in every knowledge.<sup>3</sup>  
He is a shrine<sup>4</sup> of a hundred mysteries, his heart is beyond all,  
his abode without dread shall be honoured till Doom.

My own dear foster-son from Cluain Colmáin Móir,  
happy those to whom he is a protection, he is the head of  
our host.

He is a star with grace whence the world is bright,  
beloved strength without guile, grace has filled him in his  
course.

<sup>1</sup> Literally, 'endured.'

<sup>2</sup> Literally, 'answerer.'

<sup>3</sup> viz. Colman Comraire, who is of the Conaille of Murthemne (Gloss).

<sup>4</sup> Irish *comrar*: a play upon his byname Comraire.

Cid lethard a ngrād<sup>1</sup> bat comuáisle ar neim,  
nī fil dīb nāch fíal im biád is im digh.

Rochind for each æn mac Lúacháin na lenn,  
ní techt Ēriu oll is fēliu nā is fearr.

5 As mochean an dām innair is anīar,  
im imdaidh<sup>2</sup> cen brōn, is inmain in trīar.' Inmain.

35. Dorōnsat iarum a n-æntaid ann-sin .i. na trī Colmáin 7 epscop  
Etc[h]ēn 7 Mochúa mac Nemaínd in-nem 7 a talmáin 7 lotar iarsin dia  
cellaib dílsib 7 a n-ænfecht rogabsat na trī Colmáin grādha 7 Mochúa.  
10 Conid ænc[h]ell ósin ille Land 7 Clúain Fota 7 Tech Mochúa .i.<sup>3</sup>  
iarthar cille Lann 7 medón cille Clúain Fotta 7 ærthar cille Tech  
Mochúa. Tāncatar tra manaig imda co Colmán mac Lúacháin 7  
slēchtsat dó 7 aidbret manchine a clann 7 a cinēl co brāth dó.

36. [A]raile scél forathmentar sund. Luid Colmán (fo. 79 b 2)  
15 mac Lúacháin do chungi[d] fagh[d]i feraind co hAnfosaid mac Leda  
7 ní tard dó acht gāire uime. 'Bid sothech fonāmaid 7 gāire fer  
t'inaid co brāth,' ar Colmán, '7 is dam-sa fogénus t' ferann 7 do  
chomarba co brāth.' Ocus atbert Colmán bēus maidm for cách ina  
bía nech úaithe co bráth, mina raib cac[h] duine for barr a clúaisi  
20 deisi .i. hi cinaid an fonāmaid dorōne im Colmán, is uime rofācaib  
Colmán dōib so. 7 is uáid so rogēnetar Hí Manchān 7 Húi Máelumæ  
7 lucht na Clúana sin iatt malle.

37. Rochuin[d]igh dano fagh[d]e for Lechet 7 is ūada-so rogēnetar  
Húi Leccett ic Lainn 7 isbert síde: 'Ní fuil dom ferann acht inat  
25 ōentighi.' 'Ní bía acat co bráth acht óentech ōniu<sup>4</sup> himach,' ar  
Colmán, '7 bidh dam-sa foghéna do thír 7 do chomarba.' Rochuin-  
[d]igh didiu fagh[d]i for Chumīne mac Ledha 7 is uáid-sin rogēnetar  
Meic Airechtaigh .i. airchindig<sup>5</sup> Lainde iad-sein 7 is ed isbert sein:  
'Mo thír uile duit, a mec inmain, ar ní fil comarba acam fēin.' 'Biaid

<sup>1</sup> grada ms.<sup>2</sup> imdaigh ms.<sup>3</sup> 7 ms.<sup>4</sup> oniud ms.<sup>5</sup> aircindē ms.

Though their ranks are unequal, they shall be equally high  
in Heaven,  
there is not one of them that is not generous as to food and  
drink.

The son of Luachan of the cloaks has excelled everyone,  
great Erin possesses none who is more generous or better.

Welcome the company from west and from east  
in my chamber without sorrow—beloved are the three !'

35. So then they made their union in Heaven and on earth, even the three Colmans and bishop Etchen and Mochua son of Nemann, and thereupon they went to their own churches. And the three Colmans had taken orders at the same time as Mochua. So that thenceforth Lann and Clonfad and Tech Mochua are one church, that is, Lann is the west of the church, and the centre of the church is Clonfad and the east of the church is Tech Mochua. Then many monks came to Colman son of Luachan and prostrated themselves before him; and they offer him the service of their clans and kindred till Doom.

36. Another story is recorded here. Colman son of Luachan went to beg land of Anfossaid son of Leda, who gave him nothing, but laughed at him. 'Thy successors till Doom shall be vessels of mockery and laughter,' said Colman, 'and thy land and heritage shall serve me till Doom.' And Colman said further that every host in which any of his descendants should be would be defeated till Doom,<sup>1</sup> unless every man were on the top of his right ear,<sup>2</sup> even in punishment for the mockery he had made of Colman, 'tis therefore Colman left this to them. And from him<sup>3</sup> the Hui Manchain and the Hui Maelumae are descended, and they are all of them folk of Cluain.

37. Again he begged of Lechet (from whom the Hui Lechet at Lann are descended) who said: 'Thou shalt have naught of my land save the site of one house.' 'From this day onwards till Doom thou shalt not possess more than one house,' said Colman, 'and thy land and heritage shall serve me.' Then he begged of Cummine son of Leda (from whom the Sons of Airechtach are descended, who are the erenaghs of Lann) who said: 'My whole land is thine, my beloved son, for I

<sup>1</sup> This should be the meaning. Read perhaps *maidm for each cath i mbiad*, &c., and cf. p. 44, l. 13.

<sup>2</sup> The meaning of this idiom is unknown to me.

<sup>3</sup> i.e. from Anfossaid.

comforba acat-sa *didiu*,' ar Colmán, ' 7 is é bus comforba dam-sa co bráth.' Roráidhsit *immurgu* na manaigh: ' Is cūanna 7 is brígach an lánamain .i. Cumaine mac Leda 7 Brígh ingen Chomgaill ingen rígh Delbna Mōire. Dia mbeith mac accu, toich dō ciamad Chūanna hé.'

5 ' Is amlaid bás,' ar Colmán. Conrāncatar iarum an lánamain an aidche-sin 7 ro compred iarum mac de 7 rucad an mac a cind nói mís 7 rucad dia baisted co Colmán mac Lúacháin. 7 doratad Cūanda fair 7 rogab etal báidhi an clēirech uime 7 atbert: ' Tabair an mac inn-ucht mo chochaill buic collēc, dom- (fo. 80a1) -ānice etal báidhi imme.'

10 'Tucad amlaid 7 rogab an mac bec lán a lām do c[h]ochull an c[h]lērig, conid ann isbert Colmán: ' Is ferr an fer bec-sa oldaiti na fir tuc éra form-sa immo ferann.' Conid ann atbert:

38. ' Fearr fer andāt fir,      ait leam nī día feil,  
do Chríst beirim buidhi      an duine nongeib.
- 15      Nomgeb is notgēab,      bíaid ar fine fót,  
inmain āighe sútt,      indiū is āigi ócc.
- Bendacht for an mbroind      rocomper for lár,  
mo bennacht ort fein      notlenfa an cēin mār.
- 20      Bíaid cendacht mo c[h]ell      is mo t[h]íre teinn  
im degaid cot c[h]laid      cen mebail, cin meing.
- Anfossaid dúr dían      ocus Lec[h]et lonn  
bet got fognam sund,      bid erlom do glond.
- Nocha faigbe bás      gurbat senóir crín,  
raga ar nem iar tain,      bidh hé sin do díl.
- 25      Cen díth ar do c[h]laid      an cēin beō-sa ar neim,  
bid leō an c[h]ell cēin mār,      ferr fear andāt fir.' Ferr.

Fennachais tra Colmán mac Lúacháin Cūanna fon cuma-sin. ' Is fo síd tra scáirt[h]i,' ar na manaig re Colmán. ' Bid cend sída dogrēs in gen-se 7 fer a inaid día ēis,' ar Colmán.

30. 39. Dā aicme *immurgu* robātar hi Fídh Dorcha ar cind Colmáin maic Lúacháin, id est Hī Dubáin Caille 7 Hūi Dubáin Maige.

have no heir myself.' 'Thou shalt have an heir,' said Colman, 'and he shall be heir to me till Doom.' However, the monks said: 'Handsome (*cuanna*) and strong (*brigach*) is the couple, even Cumaine son of Leda and Brig daughter of Comgall, King of Delbna Mór. If they had a son, it were meet that he should be named Cuanna.' 'Thus it shall be,' said Colman. Then that night the couple became one and a son was conceived, and at the end of nine months he was born and taken to Colman son of Luachan to be baptized. And he was named Cuanna, and a fit of fondness seized the cleric for the boy, and he said: 'Just put the boy into the bosom of my soft cowl, a fit of fondness for him has seized me.' He was put there, and the little boy took hold of the cleric's cowl with both his hands, and then Colman said: 'This little man is better than the men who refused to give land to me.' So then he said:

38. 'Better the man than the men, I am glad at the reason for it,  
to Christ I give thanks for the man who takes hold of us.

He holds me and I shall hold him, he will be the foundation  
of our family,

then will he be a beloved chief, this day it is a young stranger.<sup>1</sup>

A blessing on the womb that conceived him on earth,  
my blessing on thee thyself shall follow thee for a great while.

The headship of my churches and of my broad land  
shall be with thy offspring after me, without deceit or fraud.

Dour violent Anfossaid and fierce Lechet  
shall serve thee here, thy work shall be in readiness.

Thou shalt not die till thou art a withered old man,  
then thou shalt go to Heaven, that will be thy fate.

Without destruction on thy offspring so long as I shall be in  
Heaven,

theirs shall be the church for a great while—better the man  
than the men.'

So in that wise Colman son of Luachan blessed Cuanna. 'Tis in peace now you part,' said the monks to Colman. 'This child shall ever be a prince of peace, and his successor after him,' saith Colman.

39. There were two tribes in Fid Dorcha before Colman son of Luachan came there, viz. the Hui Dubain of the Wood and the Hui

<sup>1</sup> A play on the words *dige* ('pillar, chief') and *óigi* ('guest').

Tāncatar malle dochum Colmáin 7 dorōnsat a manchine dó eter bás 7  
 bethaid 7 a ferann ar bithdílisi co bráth, conid siatt is fine Griuin ac  
 Laidn ōsin alle. 7 dobert an rí do-som a sære dōib co bráth ūaith fēin  
 7 ó cach rīg 'na diáid co bráth ar cís rīg 7 flatha. Is siatt-so baileda  
 5 Hú (fo. 80a2) nDubān .i. Less na Fingaile cona dib lessaib beca 7 Less  
 Dubān ar cūl Less Grúccāin 7 Less Droignēin ō Liss Grúccāin ille 7  
 Rūa Mōr Corracān 7 Clūain Dam 7 Tulach Lín tall ō C[h]ill Caca (?)  
 ille anúass 7 Teach Conān .i. Conān mac Fiachruidh meic Dubān meic  
 Ailella ō flet cenēl Ailella i Feraib Tulaig 7 Rāith Criti 7 Rāith  
 10 Inraith 7 Rāithin an Usei 7 Rāith an Midg 7 Cræb Ullan 7 Rāith  
 Spelān cona muine dercan 7 Gortin Grogin 7 Tír na Leici allanuás de 7  
 Tech meic Conba 7 Rāith Cairech 7 Less na Con allanair de 7 Clūain  
 Mæil 7 Loch Corr 7 Tír Bæthān 7 Tulach Rúad 7 a ndílisi uile do  
 Cholmán mac Lúacháin 7 don Choimdid<sup>1</sup> co bráth ō rīg 7 ō c[h]íss na  
 15 flatha 7 na tūaithe arc[h]eanæ.

40. [A]raile scél forathmentar sund .i. certt amræ robói do  
 muindtir Tigi Conān hic Laidn .i. Annīaraid a ainm-sen, co nderne  
 srīan co n-ōr 7 co n-airget do rīg Húa<sup>2</sup> Failgi 7 berid buddess día reic.  
 Is ann imarco<sup>3</sup> doralæ mac Coisemnaig ac a crochad ar a c[h]ind 7 ba  
 20 hingnad la hAnnīaraid ē-sein. Isbert immurgu Annīaraid frisan rīg :  
 'Bráthair dam-sa sútt 7 nā crochthar hé!' 'Doragha duit-siu dā  
 bāi déc dia chind an tsrēin nā an cimidh,' ar an rí. 'Is é mo rogæ  
 an cimid,' ar an cerd. Tecaid malle indeass .i. an cerd 7 Mac  
 Coisemnaig. Dobeir Mac Coisemnaig lóg a srēin don c[h]erd iarna  
 25 chuingid dō fair .i. Rāth Spelāin cona muine dergan dō ar son an dā  
 bó déc útt tārcais dō do chind a srēin, ūair ba ferr leis anā marbad  
 fēin a tabairt do Annīaraid. Dobeir immurgu (fo. 80b1) Annīaraid  
 do Día 7 do C[h]olmán co bráth.

41. [A]raile scél forathmentar sund .i. Annīaraid cerd do  
 30 muinntir Tigi Conān. Tarb robói aici 7 noch a ferr leis beith ar búaid  
 nā ar graigib<sup>4</sup> Mælsechlainn, conid de sin atberthea Grogin friss.  
 Araile láa immurgu tānicc Grogin ō part Indsi na Cairrgi dia thigh, co  
 tarla for sechrān hi ngurt meic do C[h]oisemnach hé. Tānicc

<sup>1</sup> choimded ms.<sup>2</sup> húi ms.<sup>3</sup> sic ms.<sup>4</sup> graidib ms.

Dubain of the Plain. They both together came to Colman and granted him service both in death and life, and their land to be his own for ever. And from that time onward they have been the family of Grian in Lann. And the king granted him their freedom till Doom from himself and from every king after him till Doom, as regards tax to king and chief. These are the places of the Hui Dubain, viz. Less na Fingaile with its two small *lisses*, and Less Duban behind Less Grucáin, and Less Droignein from Less Grucáin hitherward, and Rua Mor Corracan, and Cluain Dam, and Tulach Lín down from Cell Choca (?) hitherward, and Tech Conan, viz. Conan son of Fiachra, son of Duban, son of Ailill, from whom are the kindred of Ailill in Fartullagh, and Raith Criti, and Raith Inraith, and Rathin in Uisce, and Raith in Midg, and Craeb Ullan, and Raith Spelan with its oak-bushes, and Gortin Grogin, and Tír na Leice above it, and Tech meic Conba, and Raith Cairech, and Less na Con to the east of it, and Cluain Maeil, and Loch Corr, and Tir Baethan, and Tulach Ruad, and all these to be the property of Colman son of Luachan and of the Lord till Doom, (free) from king and from tax of chief and of tribe.

40. Another story is recorded here. There was at Lann a famous goldsmith of the community of Tech Conan; Anniaraid was his name. He had made a bridle with gold and with silver for the king of Offaly, and carries it southward to sell it. There, however, on his arrival, it chanced that Mac Coisemnaig was being hanged, which seemed a strange thing to Anniaraid. However, Anniaraid said to the king: 'That yonder is a brother of mine; let him not be hanged!' 'Thou shalt have twelve cows for the bridle, or the criminal,' said the king. 'My choice is the criminal,' said the goldsmith. Together they come from the south, even the goldsmith and Mac Coisemnaig. After having been asked for it, Mac Coisemnaig gives the price of his bridle to the goldsmith, viz., Rath Spelan, with its brake of acorns, for the twelve cows which had been offered to him for his bridle; for he preferred giving it to Anniaraid to being killed himself. Anniaraid, however, gives it to God and to Colman till Doom.

41. Another story is recorded here about Anniaraid, the goldsmith of the monastery of Tech Conan. He had a bull who liked as well to cover the mares (*graig*) of Maelsechlainn as cows, whence he was called Grogin. Now on a certain day as Grogin was coming from Port Inusi na Cairrge homewards, he went astray in the field of

immurgu Mac Coisemnaig do c[h]uártugud a gart 7 fūair Grogīn indtib 7 ruácaid hé, co rominaig<sup>1</sup> a chalpthæ.<sup>2</sup> Indisid Anniaraid ēsein do Mælsechlainn. Is sí imargo breth ruce Mælsechlainn, an ferand ar minaign a chalptha<sup>3</sup> do t[h]abairt do Anniarraid nā íc  
 5 Grogīn. Conid de isberar Gortin Grogīn fris ōsin alle. Doratt immurgu Anniarraid ēside do Día 7 do Cholmán co bráth. Tīr na Leici immurgu, rí Midhi doratt do Cholmán ēsiden ar na demnæ robói ac a athaigi do indarba esti, ūair romillsitt mór istir. Tech Conān immurgu .i. tech n-abad Colmáin meic Lūacháin ēsiden 7 nī dlig<sup>4</sup> nech  
 10 ní de acht comarba Colmān. Ūair atā ordu Colmáin isin ulaid a ndorus an tigi n-abad 7 biid timt[h]irecht angel ann cach aidchi lúoin. Ráth Cridi immurgu ōn mud c[h]ētnæ 7 Achad an Pubaill ōn mud c[h]ēttna, ūair pupall Colmáin robói ann 7 it sære sin uile ō c[h]ís rí 7 flatha 7 tuaithe archenæ.

15 42. Dorōnad tra tempall iarum dermār la Colmān mac Lūacháin ac Laid 7 tinōled tinchur fleidhi mōire lais dia bennachad a t[h]empuil ō epscopaib ūaislib. Dorōnad iarum in flead (fo. 80b2) 7 tinōlta cuici naim imdæ da gach leth 7 tuct[h]a trī epscuip cuici fri bennachad an tempuil .i. epscop Conchraid 7 epscop Etchēn 7 Colmān  
 20 Ealæ an tres epscop. Dorūacht dano an aidchi-sin Fursæ crábdech co Laid 7 rotoimled iarum an fled fon cumæ-sin 7 dorōnsat uile derbad a n-æntad iarnabārach fri Fursæ 7 robennachsats ule an tempul 7 an roilecc archeana, conid annsin asbert Colmán mac Lūacháin: ‘Mo manaig ar do chomairgi, a Fursæ!’ ar Colmán. ‘Gebim,’ ar Fursæ;  
 25 ‘dia torsett chucam am relecc.’ ‘Rososett ón,’ ar Colmán, ‘ar biaid relecc acat-sa im releicc-sea armedōn sund ac Laid.’ ‘Biid dano,’ ar Fursæ, ‘7 bid ailithri dot manchaib-siu indti amail cach releicc acum-sa.’ ‘Mo manaig ar do chomairci dano, a epscuip Etchēn!’ ar Colmán mac Lūacháin. ‘Gebim-si iatt,’ ar epscop Etchēn, ‘dia  
 30 torsett chucam.’ ‘Rososet són,’ ar Colmán, ‘ar biaid relecc a fus acatt.’ ‘Bid dano,’ ar epscop Etchēn, ‘bid ailithri dot manchaib-siu indti amail bís a Clūain Fotta.’ ‘Mo manaig dano ar bar comairci-si, a C[h]olmáin Eala 7 a C[h]olmáin Comraire!’ ar Colmán mac

<sup>1</sup> rominaid ms.<sup>2</sup> calptæ ms.<sup>3</sup> calpta ms.<sup>4</sup> dlid ms.



Mae Coisemnaig. However, Mae Coisemnaig came to make the round of his fields, and found Grogin in them, and chases him so that he broke his legs. Anniaraid reports this to Maelsechlainn. Now this was the judgment which Maelsechlainn gave, that the land on which the bull had broken his legs should be given to Anniaraid in payment for Grogin. Whence from that time forth it has been called the Little Field of Grogin. Anniaraid, however, gave it to God and to Colman till Doom. As regards the Tír na Leice, the King of Meath gave it to Colman for driving out the demons who had been visiting it, for they had destroyed much in the land. Tech Conan, however, is the abbot's house of Colman mac Luachain, and no one is entitled to anything from it except Colman's coarb. For Colman's thumb is in the tomb in front of the abbot's house, and on every Sunday night there is a service of angels there. In the same way, however, Rath Cridi and Achad an Phubail, for Colman's tent (*puball*) was there, and they are all exempt from tax of king and chief and tribe as well.

42. Then a great church was built at Lann by Colman son of Luachan, and the makings of a great feast were collected by him to have his church blessed by noble bishops. So the feast was made, and many holy men were gathered to it to bless the church, even bishop Conchraid and bishop Etchen, and Colman Elo was the third bishop. On that night Fursa the Pious also came to Lann, and so in that wise the feast was consumed; and on the morrow they all confirmed their union with Fursa, and they all blessed the church and the cemetery as well. Then Colman son of Luachan said: 'My monks under thy safeguard, Fursa!' says Colman. 'I accept it,' says Fursa, 'if they will come to me in my cemetery.' 'They shall so come,' said Colman, 'for thou shalt have a cemetery in the midst of my own cemetery here at Lann.' 'So let it be,' said Fursa, 'and it shall count as a pilgrimage to thy monks who are buried there like any cemetery of mine.' 'My monks under thy protection also, bishop Etchen!' says Colman son of Luachan. 'I accept them,' says bishop Etchen, 'if they will come to me.' 'They shall come,' says Colman, 'for thou shalt have a cemetery here.' 'So let it be,' says bishop Etchen; 'it shall count as a pilgrimage to thy monks buried there as though it were Clonfad.' 'My monks under your safeguard also, Colman Elo and Colman Comraire!' says Colman son of Luachan. 'We

- Lūacháin. ‘Gabmait-ne ón,’ ar siat-san, ‘dia torset cucaind imáin.’  
 ‘Ronsoset sōn,’ ar Colmán, ‘ar bidh lib-siu trīan mo relgi-si.’  
 Rorandsat iarum an releic i trī fon cuma-sin .i. an trīan imon *ulaid*  
 Fursæ la Fursæ fēin 7 an trīan iman *ulaid* epscuip Etchēn la epscop  
<sup>5</sup> Etchēn fēin. Ōsin amach *immurgu* lasna trī Colmānu cona nēmaib  
 æntad 7 cataig archeanæ .i. Lommān 7 Samthann 7 na trī dísertaig  
 7 Ūa Sūanaig 7 Mochuta 7 Mædócc 7 næim Ērenn do neoch robói a  
 nDruimm Ceatae, (fo. 81a1) conid cell chottaig tra amlaid-sin do  
 manchaib Colmáin meic Lūacháin a c[h]ell fēin 7 nem dōib indti.  
<sup>10</sup> Bennachais iarum Fursæ an cill iarnabārach ule archenæ.

43. Tāncatar *dano* chuici-sim bráthair<sup>1</sup> a senathar .i. clanna  
 Forandān meic Læda Find meic Mane 7 aidbrait a manchine co bráth  
 dó 7 doberatt bale dia ferann díles dō ina screpul soscēlæ .i. Lēna  
 ēsi[d]ein. 7 donither cell ann la Colmān mac Lūacháin 7 noerbered  
<sup>15</sup> bith co menic innti-sen eter a manchu tair.

44. Araile fecht *dano* luid Colmān mac Lūacháin co Lēna a nŪib  
 Forannān do thoroma a manach 7 a c[h]ille 7 is annsin doralæ rí  
 Ērenn i nDūn Lēime ind Eich 7 delg *co* n-acais ina chois, co nderna  
 tart ar feith inti. 7 issé an rí hísin .i. Domnall mac Aeda meic  
<sup>20</sup> Ainmirech meic Congail Chindmagair meic Sētna meic Fergusa  
 meic Conaill Gulbān meic Néill Nóigiallaig. Bói sein *didiu* a  
 n-amlabrae bliadain isin dún-sin 7 ní chungaidis lege hĒrenn ní dó.  
 Ōteuás dō *immurgu* Colmān mac Lūacháin do bith ana c[h]ill fēin ic  
 Lēna, tiagar ōn rīg for a chend 7 atfæt an rí riss: ‘Do *breth* fēin  
<sup>25</sup> duit 7 slānaig mo choss, ar is tūail[n]ge tú 7 doní Día fort ní is  
 dolge andās sin.’ Dognī iarum Colmán ernaigt[h]i fria chois 7  
 isbert: ‘Tabair do chois for an cloich-sea 7 is cett don delg fil it  
 chois-siu daul indti.’ Dorōnad tra amlaid-sin 7 ba slán fochētōir  
 an choss.

<sup>30</sup> 45. Sé rīg tra díb-so rogab *Temraig* díaid a ndíaid cen nech do síl  
 Cholmáin Móir 7 Diarmata meic Cerbail hi *Temraig* ind oirett-sin .i.

<sup>1</sup> brathtair ms.

accept it,' say they, 'if only they will come to us.' 'They shall come,' says Colman, 'for one-third of my own cemetery shall be yours.' So in that wise they divided the cemetery in three, viz., the third around Fursa's tomb to belong to Fursa himself, and the third around bishop Etchen's tomb to belong to bishop Etchen himself. The rest of it, however, to belong to the three Colmans with the other holy men who had made union and covenant with them, even Lomman and Samthann and the three Hermits and Ua Suanaig and Mochuta and Maedoc and all the holy men of Ireland who had been at Drumcet, so that thus the church of Colman son of Luachan is a church of covenant to his monks, and Heaven (is assured) to them in it. Then on the morrow Fursa also blessed the whole church.

43. Then also came to him the brothers of his grandfather, viz. the children of Forannan son of Leda Find son of Maine, and they offer their services to him till Doom, and they give him a steading of their own land as a gospel-tax, even Lena. And a church is built there by Colman son of Luachan, and he often used to spend some time in it among his monks in the east.

44. Again, at a certain time when Colman son of Luachan went to Lena in Hui Forannain to look after his monks and his church, then the king of Ireland chanced to be at Dun Leime ind Eich, with a festering thorn in his foot, so that . . . a sinew in it. And that king was Domnall son of Aed, son of Ainmire, son of Congal Cennmagair, son of Setna, son of Fergus, son of Conal Gulban, son of Niall of the Nine Hostages. Then for a year he was in that fort suffering from speechlessness,<sup>1</sup> nor could the physicians of Ireland help him. Now when he heard that Colman son of Luachan was in his own church at Lena, the king sends for him, and says to him: 'Thine own award to thee! and heal my foot, for thou art able to do so, and God performs a more difficult miracle than that for thee.' So Colman prays over the foot, and he says: 'Put thy foot upon this stone, and the thorn which is in thy foot has permission to go into it.' Thus then it was done, and forthwith the foot was healed.

45. Now six kings of this race had held Tara one after another without any one of the race of Colman Mór and Diarmait son of

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<sup>1</sup> So in the original. But a *n-anlabrae* should evidently be amended into *illobrai*, 'in sickness.'

Ainmere mac Sētna 7 a dā mac .i. Aed 7 a dā mac sein .i. Mælcaba 7 Domnall (fo. 81a 2) dā mac Mæilchaba. Is annsin dorat Domnall Dūn Lēime ind Eich do Cholmán 7 doní Colmán cill andsin 7 relec 7 nobíd indti co menie 7 robói tri cargais ann-Ūaim Cholmāin isin 5 carraice ar cūl an dūine 7 a agaid for Bōinn immach 7 na secht mbale déc bātar 'ca fognum ac Domnall 7 ic cach rīg ele reime 7 dā seabac selga bātar aci; 7 a saoire co brāth do brāthrib a senathar .i. clanna Forannān 7 Aedæ Find 7 Mane 7 Colmán mac Lūachāin mac Leda meic Maine ēisium 7 asbert Colmán immurgu: 'Cid bé rí tí tar an 10 saoire-se co brāth, a cētt oiret-sin dia crīch 7 dia ferann fēin do easbaid fair.' 7 isbert Colmán bēus: 'A chētt comlín-sin immurgu do esbaid ó rīg Temrach antan chuinighfes éiss nō bés forru-sum 7 maidm fair an cath ule i mbiad nech dīb-so, mad ar ēicin berar iatt himach.' Is and asbert Colmán: 'Cid bé ergabus ēn dīb sūtt, a brith co rīg Temrach 15 7 tabrad sein secht mbæ are, mane fagba ar lóg bus lugha 7 lēcid ass hé de mullach a chind 7 nī gēbthar ris co cend secht mbliadna 7 nī benfaidhter de an cend-sin co brāth 7 bīaid aidchi n-ármaigh.' 7 dorat saire co brāth dia muindtir eter na cella afus cona muindtir 7 na cella a nŪib Forannān co lucht a fognama tair .i. secht mbale déc 7 na trí 20 cella fil indtib do Cholmán. 7 dlegar ósin ille hi (sic) flaithe Ūa Forannān 7 a fir bale co Laidn dia n-adlacad. 7 síat ósin amach isna cellaib tair 7 máoir ó Laidn isna cellaib tair .i. Húi Bráonān 7 Húi Máolbethad do muindtir Laidni iad-sein immalle .i. do goibnib Laidni iad ó T[h]ulaig Lonān. Is léo (fo. 81b1) so tra trian éttaig na marb 25 tair 7 trian rachaill tair ar chomēt dligid ecalsa dóib.

46. [A] raile scél dano forathmentar sund .i. laithiu bóí Colmán ana

Cerball having been in Tara during that time, viz. Ainmire son of Setna and his two sons, even Aed and his two sons, viz. Maelcaba and Domnall, and the two sons of Maelcaba. Then Domnall gave Dun Leime ind Eich to Colman (and Colman builds a church there and a cemetery, and he used often to be there, and he spent three lents in Colman's Cave on the rock behind the fortress, his face towards the Boyne) and the seventeen steadings which had served Domnall and every other king before him, and two hunting-hawks that he had; and their freedom till Doom from the brothers of his grandfather, viz. the Children of Forannan and of Aed Find and Maine (and Colman himself was a son of Luachan, son of Leda, son of Maine), and Colman said: 'Whichever king transgress this freedom till Doom, he shall lose one hundred times as much of his own territory and of his land.' And Colman said further: 'The King of Tara shall lose one hundred times as much when he shall ask tax or custom from them; and every battle in which any of them may be shall be broken upon him, if they<sup>1</sup> are carried off by force.' Then Colman said: 'Whoever seizes one of those, he shall be taken<sup>2</sup> to the King of Tara, who shall give seven cows for him unless he obtain him for a less price, and he lets (him) out from the top of his head,<sup>3</sup> and he shall not be opposed to the end of seven years and that head shall not be struck off him till Doom, and he shall be a night of slaughter.' And he gave freedom till Doom to his people, both to the churches here with their people and to the churches in Hui Forannan with their folk of service in the east, viz. seventeen steadings, and (he gave) the three churches that are in them to Colman. And ever since that time the chiefs of the Hui Forannan and the men of their steadings are bound to be buried at Lann. And thenceforth they are in the churches in the east, and stewards from Lann in the churches of the east, viz. the Hui Braenan and the Hui Maelbethad of the people of Lann, i.e. they are of the smiths of Lann from Tulach Lonain. For guarding the privileges of the church they are entitled to one third of the clothes of the dead in the east, and to one third of the winding-sheet.

46. Again, another story is recorded here. One day on a summer

<sup>1</sup> i.e. any of Colmán's *familia* who are compelled to go on a hosting for the king.

<sup>2</sup> Or, perhaps, 'it shall be referred.'

<sup>3</sup> The meaning of this and of the whole end of the sentence is obscure to me.



morning at the hour of tierce when Colman was in his church at Less Dochuinn, the cows of the steadings escaped towards the calves, and the calves were running towards them; and when Colman saw that, he plants his staff on a stone between them and rebuked them; and the calves cannot move out of that place, nor can the cows go towards them from the other side. In that way then they remain until mid-day, when all arose. And its site is still on the stone. And that stone is midway between Cuillenn Mór and Cuillenn Bec. And again God's name and Colman's were magnified through that miracle. Hence from that time onwards it is called the staff that is between the cows and the calves, and 'staff of the boys' had been its name before that miracle, for being in the hand of the boys. It is a relic which should be in Hui Forannan in the churches.

47. At a certain time the King of Fartullagh came to him, even Onchu son of Saran, and prostrated himself before him and asked a boon of Colman son of Luachan, viz. that Colman might give him the Host before he went towards futurity, and Colman grants him that, viz. that he should not die without his being present at his death. And Onchu said: 'O cleric, why dost thou not ask for children for me that they may serve thee till Doom?' Then Colman said:

'Thou shalt have a famous son, O Onchu without stint; he will be a fosterling, he will be good monk to pure-handed Colman of Lann.'

48. At a certain time Colman son of Luachan went to Dun na Cairrge in Meath. Then Onchu son of Saran had died a week before in Inis na Cairrge. Colman went to him and said to him: 'Surely we had pledged that thou shouldst not die until I had given thee the Host.' And Colman pours three waves out of the Findfaidech<sup>1</sup> upon his head. 'Thou art at liberty to arise out of the sleep of death as thou wast at the age of thirty years; for now thou art an old man.' So then they made the following colloquy:

49. C. 'Onchu, lift thy head among the warriors of Erin; long has been thy sleep, be not dejected! a full week hast thou been under thy one cloak.'<sup>2</sup>

<sup>1</sup> The name of a bell. See § 61.

<sup>2</sup> i.e. the shroud. Cf. rogab Eochaid óenléni iar mbeith illeind lborde, RC. xiii, p. 391.

- [O.] ‘Tasci cucam, geb mo lāim, a meic lainnerda  
Lūachāin,  
currottinnor,<sup>1</sup> gnīm cen acht, mōr don ingnad  
atconnare.’
- 5 [C.] ‘Abair rim an rēt-sa ar tūs, tacair lat ní dot  
imt[h]ūs,  
nan exit menman roba nó an scarad cuirp is anma?’
- [O.] ‘Ruccad m’ anaim ūaim i cēin sech ifernn<sup>2</sup> n-ūath-  
mar n-acbē[i]l  
10 dochum rīchid<sup>3</sup> an Ríg ráin fil cin díc[h]lith, cen  
dígbāil.  
Airm a fil slānti ocus síd ocus fáilti can imsnīm,  
cēol can chumsanad,<sup>4</sup> cen chol, betha cen bás, cen  
bægol.
- 15 Aoití cen sentaid<sup>5</sup> do grēss, solsi, suthaine, sobēs,  
frecnarcus Ríg secht neime aongen Maire ingene.’
- [C.] ‘Cid dotuc anall for cūl? indis dún ní dot imt[h]ūs,  
mesa<sup>6</sup> in tīr-si nā an tír tall, a meic Sārān, a sær-  
chlann.’
- 20 [O.] ‘A meic Lūachāin, lāthar nglē, do chlaind Conaill  
Chremthainne,  
issued romlēc-se dom t[h]aig dot anōir ’s ind Airmedaig.’
- [C.] ‘Airmedach Subne mar tā meic Colmāin meic Dīar-  
mata,  
25 dosrat an Coimdiu, caóin elú, co fil fon loch, a Onchú.  
Cid dobere dam am rēir, a Onchú cruthglan comfēil,  
an ba manc[h]ine mīn mhas, in ba féith, nō in  
ferannas?’
- (fo. 82a1) [O.] ‘Mo manchine is duit rodétt eter bethaid ocus éce,  
30 screpul fóss is cūairt is cāin duit, a C[h]olmāin  
meic Lūachāin.’
- [C.] ‘Ca mētt na cánæ coéme eter séotu is ardmæine,  
abbair rind, fáth cen on, conā rab ar imreson.’

<sup>1</sup> currottinnor duit ms.<sup>4</sup> cumsad ms.<sup>2</sup> iferann ms.<sup>5</sup> sentaig ms.<sup>3</sup> rígtig ms.<sup>6</sup> mesasa ms.



O. 'Come to me, take my hand, thou brilliant son of Luachan, that I may confide to thee, a deed without stint, much of the marvels that I have seen.'

C. 'First tell me this—say something of thy adventures—was it *exit* of mind, or severance of body and soul?'

O. 'My soul was taken from me afar past dreadful terrible hell towards the heaven of the glorious King who is without concealment, without decay.

'Where there is health and peace and joy without grief, music without cessation, without sin, life without death, without peril.

'Youth without age ever, radiant light, immortality, virtuousness, the presence of the King of the seven heavens, the one Son of the maiden Mary.'

C. 'What has brought thee back hither? tell us something of thy adventures! worse is this land than the land beyond, O son of Saran, O thou of noble race.'

O. 'Son of Luachan, of brilliant disposition, of the race of Conall Cremthainne, this is why I have been allowed to return to my house: in honour of thee and of Airmedach.'

C. 'Airmedach, Suibne likewise, the sons of Colman son of Diarmait, the Lord—fair fame—has put them under the lake, O Onchu!

'What wilt thou give me in obedience to me, pure-shaped, generous Onchu? Shall it be gentle fair service? shall it be bog or land?'

O. 'To thee my service has been granted both in life and death, tax besides and toll and tribute to thee, O Colman son of Luachan!'

C. 'What is the amount of the fair tribute, both of wealth and noble treasures? tell us—cause without blemish—lest it become a matter of strife.'



O. 'Seven loaves from every serf, a scruple for each horse, for each young calf, a hundred horses from each fosterling—a gentle condition—a necklace, bridle and spancel.

' . . . . from every stout strong hearth both near and afar; a suckling from every gentle-woman unless false chiefs intervene.

'Tithes from the profit of each one that shall be without anxiety, without poverty; a cloak from every royal warrior,—a brilliant act—a linen shirt from every old woman.

'A lump of iron from every smith, a pleasant call, so long as there shall be a dwelling in Erin; a horse for every thigh to thee besides at the end (?) of seven fair-blossoming years.

'To thee, Colman, at every time cows, swine, steeds, oxen and sheep together, horses, carts and [their] load.

'Thy own will to thee, holy cleric, pure-handed excellent son of Luachan, that they may come according to rule to Lann every single year.'

C. 'The blessing of man, the blessing of God, may they be upon thee altogether, upon thy children, upon thy race without sorrow, may calamity never come to them, a blessing upon thy sense and thy fame, a blessing upon thyself, O Onchu.'

O. 'Bless thou the hill, O man, O holy Colman, O cleric; for the dwelling is not far from thy land, so that its abode may be stable.

C. 'Luck of milk and of plenteous ale, triumph of counsel in every affair, triumph of conception—fame with prosperity,—triumph of raid hence, triumph of hosting.

'Three fills of my bell of cold water to be cast out of it against hosts—neither Norseman nor Gael will invade thy hill against that.'

[O.] 'Dechmad na hindsi cen ail 's a almsa bíd is étaig,  
re tæb cach cruid feb is cóir berar duit co Lainn  
lānmóir.'

[C.] 'Céin bethir indti dom rē[i]r i n-acus,<sup>1</sup> a n-etercēin,  
ní bía terca bíd nach dú at alēn ard, a Onchú.' A.  
Clann One[h]on cubaid comlān ocus macne Mælodrān,  
(fo. 82a2) nī bēra demon díb nech cen corop<sup>2</sup> óg nó aithrigech,  
mo chrābud tenn as cach dú do snádad lemm, a  
Onchú.' A.

10 50. Bendachais iarum Colmán an ferann in Dūne na Carrge imuich  
iarsin. Is annsin rocuinnichsit<sup>3</sup> lucht na Cairgei topur firusci do  
fācbāil acu. Sáidid iarum Colmán a bachaill isin lēna na Carrei  
7 boccaid immacūairt hí 7 isbert: 'Is cet don inat-sa topur amræ  
co brāth and.' Brúchtais fochētōir srūaim usci annsin, conid Tipra  
15 Colmáin a ainm ósin ille 7 ícaid gallræ 7 tedmann imda fri troscud aici.  
An carrage-sa tra, port ríge Fer Tulach hí dogrēs co tānie ingen meic  
Conchubair .i. ben Conchubair húi Mælsechlainn, co ruc an rí ar ēicin  
hí 7 an rīgan ó rīge Fer Tulach .i. Cúc[h]aille mac Dublaide ēsidein,  
co rosāraigeid uimpi .i. a athrīgad nó a dílsiugad do rīgain Midi .i. isī-  
20 sin cētben díb ruc hí 7 cách ar a slicht-sin ósin alle 7 nī díles hí ó rīge  
Fer Tulach 7 dlígíd Colmán a dechmad-sin ón mud c[h]ētna cid cía  
bes inti, ūair is é robennach hí. 7 is la Colmán mac Lūachāin dechmad  
an dūine amuig<sup>4</sup> a Purt na hIndsi, ūair is é doratt tí dia bachaill 'na  
time[h]ill ac a bennachad 7 sonus lommæ 7 lenda 7 cech bíd  
25 arc[h]enæ sund dogrēs 7 būaid comperta 7 buáid creach 7 būaid  
slūagaid ódíu co brāth 7 dechmad trethan 7 ūarān fon mud  
c[h]ētnæ, ūair is é robennach iatt ule 7 is la Mominōcc dechmad indsi  
Locha Maigi Ūath, ūair is é robendach hí 7 is lá Hú Tegtechān bith  
for in clē[i]th dála 7 an t-escra ana lāim 7 is la Hīb Domnān  
30 cūlc[h]omét rīge Fer Tulach .i. lucht in bale iart[h]araig iatt.

51. (fo. 82b1) [A]raile laithiu tra bóí Colmán isin Carraig-sin co  
tāncatar rīgraid an tíre chuici do ētsecht fria hoifrenn 7 celebrad

<sup>1</sup> i ficus ms.<sup>2</sup> leg. cor'p.<sup>3</sup> rocuinnichsit ms.<sup>4</sup> amuid ms.

O. 'The tithes of the hill without reproach, and its alms of food and raiment, besides every chattel as is just, which is brought to thee to full-great Lann.'

C. 'So long as people in it are obedient to me both near and afar, there shall not be scarcity of food anywhere in thy noble hill island, O Onchu.

'The righteous perfect Children of Onchu and the descendants of Maelodran, the Devil shall not carry off one of them while they are perfect or repentant. My severe piety over every spot for a protection with me, O Onchu.'

50. So then Colman blessed the land of Dun na Cairrge. Thereupon the people of Carric asked him to leave a well of fresh water with them. So Colman plants his staff in the meadow of Carric and twirls it about, and he said: 'This spot is permitted to have in it a famous well till Doom.' Forthwith a stream of water sprang forth there, so that henceforth its name has been Colman's Well, and it heals many diseases and pestilences if one fast near it. This rock was ever a place of the kings of Fartullagh until the daughter of Conchubar's son came, viz., the wife of Conchubar ua Maelsechlainn, whom the king carried off by force, as well as the queen of the king of Fartullagh, viz., CuChaile son of Dublaide, so that it was outraged, that is to say, its king was dethroned and the place forfeited to the queen of Meath; for she is the first woman that took it, and all the rest following her thence onward, and it is not subject to the king of Fartullagh. And Colman is entitled to tithes from it in the same way whoever be in it, for 'tis he who blessed it. And Colman is entitled to the tithes of the fortress outside Port na hInse, for 'tis he who traced a circle with his staff around it as he was blessing it. And there is luck of milk and ale and every other food there ever, and triumph of conception and triumph of raid and triumph of hosting henceforward till Doom. And tithes of sea and of wells in the same way, for 'tis he blessed them all. And Mominoc is entitled to tithes from Inis Locha Maige Uath, for he has blessed it, and it belongs to the [chief of the] Hui Tegtechan to be upon the hurdle of assembly, with the cup in their hand, and to the Hui Domnan to guard the King of Fartullagh, viz., they are folk of the western stading.

51. Now on a certain day Colman was in Carric when the kings of the country came to him to hear him saying mass and celebrate.

acgi-sium. Tecatt ule tme[h]ell relgi iar n-afrinn co cūalattar ēgem ac na cūrchaiḃ 'na fiadnaisi. La sodhain tra fēgaitt uli 7 atchiatt na conu cucu 'na rith. 'A Cholmáin, ar do chumachtæ,' ar an rīgan, 'tesairec dam-sa mo chūrcha 7 rotbīa-su úanmolt<sup>1</sup> dīb cecha bliadna.'

5 Smachtais iarum Colmán forna fáolchonu 7 tastaitt isin magin-sin. Romórad dano a ainm Dé 7 Colmáin triasin firt-sin, conid ann asbert an rīgan fri Colmán: 'Geb arāit dam-sa fechtsa im na cūrcha dia comgi ar na conu alltæ.' Is de sin asbert Colmán: 'Geb-siu an rand-sa impu matan 7 fescar 7 nīstomlett na conu alltæ iatt<sup>2</sup> co brāth.<sup>3</sup>

10 'Mo c[h]áoirig robet ar seilb an ōenfir!  
for seilb Colmáin meic Lūachāin curbat úa[g]slá[i]n mo cháoirig.'''

Cach nech tra gēbus sin ima c[h]ūrchu, nī millfett co[i]n allta iatt, conid de sin dlighes Colmán ūanmolt cech alb, a nĒirinn ar a  
15 comētt ar conaib allta.

52. [A]raile fecht didiu dognīed mōrdāl Dromæ Ceta la rīgaib Ēirenn im C[h]olum Cille. Rānic iarum cāch<sup>4</sup> inti as cach aird. Is iatt immurgu triar dēdenach<sup>5</sup> rānic iar cāch inti, na trī Colmáin móra Midhi 7 ba dorcha in adaig<sup>6</sup> antan rosīachtadur 7 nī  
20 raibi adbar tened nó boithe acu de sin. Ruccad iarum a fis-sin co Colum Cille 7 roferad fáoilte friu ūadha 7 rolaad gairm escaire for naomaib hĒirenn, id est, crann do cach tenid<sup>7</sup> 7 slat 7 sop cacha boithe dona trī Colmāna mōræ Midhi. Tucad iarum dōib-sium sin fon eumasin. Rofiarfaigsit<sup>8</sup> didiu naoim hĒirenn iarnabārach do C[h]olum  
25 Cille: 'Cindus clēirig iat-som (fo. 82b2) na trī Colmāna dia ronfagde den hir[ē]ir?' Conid ann isbert Colum Cille: 'Cid mōr sunn a[n]díu oirecht naom hĒirenn, gellaim-si fía[d] Día nāch lugha oirecht na trī Colmán ūtt for neim oldás an t-oirecht-sa 7 gellaim fía[d] an Trinōit, dia tæthsad neam anūas for clār an talman, co tocēbdais na trī Colmáin  
30 ūt co ndernannaib hé suás doridhisiu ina sosad aicenta.' Becc tra do sein la cach naom a nert fēin a nēmaib hĒirenn ar mētt na testa-sin tue Colum Cille forru-som. Rochuinihset iarum naoim hĒirenn cotach for na trī Colmānu 7 faomait-sium an cottach-sin do dēnum

<sup>1</sup> úanmolt ms.  
margin by a later hand.

<sup>2</sup> iaatt ms.  
<sup>5</sup> degenach ms.

<sup>3</sup> brach ms.  
<sup>6</sup> agaid ms.

<sup>4</sup> náomh added in  
<sup>7</sup> tened ms.

<sup>8</sup> rofiarfaidsit ms.

After mass they all make the round of the cemetery when they heard a cry near the sheep close by them. At that all look and see wolves running towards them. 'O Colman, by thy power,' says the queen, 'save my sheep for me, and thou shalt have a ewe-lamb of them every year.' Then Colman rebuked the wolves, and they stand still in that spot. So God's name and Colman's were magnified through that miracle. And the queen said to Colman: 'Sing a prayer to me now for the protection of the sheep against wolves.' Then Colman said: 'Sing this quatrain around them morning and night, and the wolves shall not devour them till Doom.

"My sheep, may they be in the possession of the one man! in the possession of Colman son of Luachan, so that my sheep may be whole and sound."

Now whoever will sing that around his sheep, wolves will not destroy them; wherefore Colman is entitled to a ewe-lamb of every flock in Ireland for preserving them from wolves.

52. Then on a certain occasion the great gathering of Druim Cet was held by the Kings of Ireland around Colum Cille. Then every one came to it from every direction. However, the last three who reached it after everyone else were the three great Colmans of Meath, and dark was the night when they arrived. And hence there was no material for fire or for a hut for them. Then that news was brought to Colum Cille, and a welcome was sent to them from him, and a call was made on the holy men of Ireland, even (to supply) a log from each fire and a rod and a wisp from each hut for the three great Colmans of Meath. In that wise then those things were brought to them. Then on the morrow the saints of Ireland asked of Colum Cille: 'What manner of clerics are the three Colmans for whom thou hast solicited us last night?' Then said Colum Cille: 'Though this is a great gathering of Ireland's saints here to-day, I declare before God that the gathering of those three Colmans in heaven will not be less than this gathering; and I declare before the Trinity, if the heavens were to fall down upon the surface of the earth, that those three Colmans would raise them up again with their hands to their natural station.' Then every one of the saints of Ireland thought little of his own strength in comparison with that testimony which Colum Cille had given of them. Hence the saints of Ireland besought the three Colmans for a covenant; and they consented to make that

fríú 7 doníther an cotach iarsin hi fiadnaisi Coluim Chille, co fl ósin alle cotach a manach-som fri naomaib hÉirenn .i. do neoch dīb tarraid an mórdail Droma Ceta cettus.

53. [I]n fecht *immurgu* táinic Colmán mac Lúacháin co Laind, 5 is ann robói Conchraid epscop hi Tír an Dísirt ara chind. *Ótchūala* iārum guth cluice Colmáin meic Lúacháin tānice chuici 7 isbert fris: ‘Mochean duit, a Cholmáin, is duit fogēna an fid-sa co bráth .i. Fid Dorchæ 7 fogēnam-ne co bráth. Dorōnad tra amlaid-sin 7 robái Conchraid iarsin ac Colmán mar each ndeiscipal acci. Araile fecht 10 and faomaid umalōitt do dēnum do Cholmán 7 da manchaib archena .i. bith ac a manchaib 7 aci buddēin ac a ndamaib 7 robói ré fotta acu .i. hi Clūain Dam 7 is de-sin aderar Clūain Dam ósin alle ria.

54. Araile fecht ann *immurgu gatar* dam dīb ō Chonchraid. Luitth Conchraid ina lurge 7 a chlocc ina lāim 7 cech hūair not[h]ēged dia 15 lurge nobenad a chlogc aigci 7 dorōnsatar amlaid-sin co rāngcatar Caill Cellān hi Feraib Tulach 7 is ann sin robáttur (fo. 83a1) na merligh ac fennad a doim ar a chind 7 cuinchis Conchraid forru hé 7 doberatt na merlig dō hé 7 atbert an clērech friss: ‘Is cett duit ērgi.’ Ro ērig an dam focétōir. *Ōtconncatar* na meirlig sin fōbraitt 20 slēchtain dō. ‘Ac,’ ar Conchraid, ‘slēchtaid dom aitīn .i. do C[h]olmán.’ Slēchtaid iarsin do Cholmán 7 doberatt a manchine dō co bráth. Isbert Colmán fri Conchraid: ‘Geb inatt ale hi fecht sa.’ ‘Cuin[d]ig dano inat tighi dam-sa for Conall, co ndernar cill ann 7 fogēnam-ne duit ann co bráth.’ Dorōnad amlaid-sin 7 doratt Conall 25 inatt tighi do Cholmán mac Lúacháin, conid de isberar Tech Colmáin i n-ūachtur Fer Tulach. Bennachatt malle an cill-sin 7 sáoratt ar císs flatha hí. 7 fáccbaidh Colmán Conchraidh inti fria lāim, conid la Colmán hí ósin alle. 7 iar foirinn aili dano comad la Colmán notísad hille Conchraid 7 nāch ar a chind robói hi (*sic*) abus etír hé 7 comad iar 30 ndul adú nogabad Tír an Dísirt. 7 isbert Colmán: ‘Ní cett lind do



covenant with them. And thereupon in the presence of Colum Cille the covenant is made, so that thenceforward there is a covenant of their monks with the saints of Ireland, viz. with all those who had come to the great gathering of Druim Cet.

53. However when Colman son of Luachan came to Lann, bishop Conchraid was there in Tir an Disirt before him. Then when he heard the sound of Colman's bell he came towards him<sup>1</sup> and said to him: 'Welcome to thee, Colman! This wood shall serve thee till Doom, even Fid Dorcha, and we shall serve thee till Doom.' Thus then it was done, and thereupon Conchraid stayed with Colman like any other disciple. On a certain occasion he agrees to do homage to Colman and his monks, viz. his monks and he himself to be with<sup>2</sup> their oxen. And he was a long time with them in Cluain Dam, and hence it has been called Cluain Dam (Meadow of Oxen) ever since.

54. Now on one occasion one of those oxen is stolen from Conchraid. He went upon its track with his bell in his hand, and each time he went off its track his bell sounded,<sup>3</sup> and so they continued until they reached Cail Cellan in Fartullagh. And there he came upon the thieves skinning his ox. And Conchraid demanded it of them and the thieves gave it to him. And the cleric said to it: 'It is permitted to thee to rise.' Forthwith the ox rose up. When the thieves saw that they are going to prostrate themselves before him. 'No,' said Conchraid, 'prostrate yourselves before my beloved tutor, even Colman.' To Colman then they prostrate themselves and give their services till Doom. Said Colman to Conchraid: 'Now choose another place!' 'Then ask the site of a house for me of Conall so that I may build a church there, and we shall serve thee in it till Doom.' Thus it was done, and Conall gave the site of a house to Colman son of Luachan, whence Colman's House in Upper Fartullagh is so named. That church they bless together; and they free it from the chieftain's tax. And Colman leaves Conchraid in it as his substitute, so that it has belonged to Colman from that time onward. According to others Conchraid came thither with Colman and was not already there before him; and it was after going thence that he set up in Tir in Disirt. And Colman said: 'We do not permit thee to be there,

<sup>1</sup> Or, perhaps, 'towards it.'

<sup>2</sup> i.e. to take charge of.

<sup>3</sup> Literally, 'used to strike.'

beith ann-sin, a Chonchraid,' conid ann sin rochuinidh inatt for Conall 7 atberatt arale in clogc robóí hi lāim Conchraidh ar lurge a daim, issé fil a Clūain Mescān hi nUlltaib. 7 issed dogairt<sup>her</sup> de bēus cloce na damraide Cholmáin.

- 5 55. Fecht *dano* tānice rechtaire Conaill meic Suibne co Lūachān do chuinchi[d] biatta fair 7 nī raba ac Lūachān acht aonchriathar grāin eorna 7 atbert: 'Nī fil acaindi a cuinc[h]id fair.' Issed *immurgu* roráid an rechtaire co cuirfidiss iatt ule hi muir nó a ten, mane fagbadis .iii. óét bargaen cruthnehta cona tarsann imme 7 lomma.
- 10 7 isbert Colmán: 'Is cett duit an *talam* dot slucud' 7 rosluic an *talam* fochétóir an rechtaire ac dol día chosáitt dochum a t[h]igerna co filett ic *predugud*<sup>1</sup> 'na cenn ósin alle 7 gabaid ar *tched*<sup>2</sup> ótchonnaire sin 7 gabaid an slóg ule 7 asbert: 'Maig (fo. 83a2) do thoimēla do bíadh, a Cholmáin, 7 ní sinne thomēlas.' 7 ba hatach n-uile
- 15 ac cách dia chéle díb fria ré fotta iarsin, conid 'aided Chonmind<sup>3</sup> [d]ot brith,' amail rosluic *talam* Lægaire ar amrē[i]r Pättraice.

56. Isbert *immurgu* a máthair fri Colmán: 'A meic maith, congain leind, ar ataam a ndocumal mōr.' Luid Colmán don muilenn 7 a bolge fair, amail rogab Colum Cille an blog<sup>4</sup> fair don e[h]loich fil isin
- 20 pronntig hi n-Í .i. Maelblátha a ainm-séin 7 sonus for each mbíud bíss fuirre. Bóí *dano* arbar Conaill fon muilenn ar a chiund 7 cruthnecht ēside.<sup>5</sup> Asbert Colmán a scor reme, ar robóí sodethbir aci 7 ní derna an rechtaire fair. 'Tabair-siu ind iarum,' ar an cléirech, '7 dobēramne don leth ale 7 rondfid Día dūnn.' Dorōnsat amlaid-sin 7 dorat
- 25 Colmán a lā[i]mh ind-agaid an muilind 7 sōais reime ar tuáthbel, conid Muilenn Cerr ósin alle hē co bráth. 7 clōemchóidh Día na harbandæ, conid cruthnecht la Colmán 7 éorna lasin rechtaire. Romórad *dano* ainm Dē 7 Colmáin triasin firt.

57. Antan *dano* doríacht Colmán ón áth gusan muilenn buddes

<sup>1</sup> p̄dugud ms.    <sup>2</sup> tethed ms.    <sup>3</sup> ag oīd ms.    <sup>4</sup> leg. bolg.    <sup>5</sup> iside no e(side) ms.

Conchraid,' so that it was then he asked a site of Conall. And some say that the bell which was in Conchraid's hand as he tracked his ox is that which is in Cluain Mescan in Ulster. And it is still called the bell of Colman's oxen.

55. Again, upon a certain time the steward of Conall son of Suibne came to Luachan to demand victuals of him. And Luachan had but one sieve of barley-seed; and he said: 'We have not got what you demand of him.' But the steward said that they would all be put into the sea or fire unless they found three hundred wheaten cakes with their condiment of butter and milk. And Colman said: 'It is permitted to thee to be swallowed up by the earth!' And forthwith the earth swallowed the steward as he went towards his lord to stir him up against Colman, so that ever since hounds<sup>1</sup> have been . . . ing on his head. And when he saw that he began to flee,<sup>2</sup> and [dread] seized all the people; and they said: 'Woe to him who shall consume thy food, Colman; and 'tis not we who shall consume it.' And for a long time afterwards it was a form of cursing<sup>3</sup> one another among them, viz. 'May the death of Cú Mend carry thee off!' as the earth swallowed Loegaire when he was disobedient to Patrick.

56. However, his mother said to Colman: 'My good son, help us, for we are in a great plight.' Colman went to the mill with his sack upon him, as Colum Cille took the sack upon him to the stone which is in the refectory at Iona<sup>4</sup> (Maelblatha is its name, and there is luck upon every food that is upon it). Now on his arrival there was Conall's corn under the mill and it was wheat. Colman ordered it to cease, for he was in great haste (?); but the steward would not do it at his bidding. 'Then put it in,' said the cleric, 'and we will put (ours in) on this side, and God will divide for us.' They did thus, and Colman put his hand against the mill and turned it lefthandwise, so that thenceforward it has been Mullingar (Wry Mill). And God exchanged the corn so that Colman had wheat and the steward barley. So God's name and Colman's were magnified through the miracle.

57. Now when Colman came from the ford to the mill southward

<sup>1</sup> Or perhaps 'wolves.'

<sup>2</sup> Here the original is evidently defective. It is not clear to whom 'he' refers.

<sup>3</sup> Literally, 'a prayer of evil.'

<sup>4</sup> See Liber Hymnorum<sup>2</sup>, i., p. 62; but the stone is there called Blathnat.

doruácht cuigci Crīst fēin a richtt claim do fromad a t[h]rōcaire 7 cuinc[h]is mám ar Día fair. ‘Bec ar Día’ ar Colmān, ‘an coibēs sin’ 7 dobir dó mám mór assin tēig. ‘Mām ele dam ar Día!’ ar an clam. Dobir-sium dó 7 dognítt tra fon cuma-sin a g[c]éin robí a bec  
 5 isan bulge 7 dobir Colmān bendacht la arbar don lobar. Tic Colmān ūada iarsin. Congraid an clam ēisim for cūlu 7 dobir in arbar uile dó 7 a bendacht lais, amail tānige Crīst co Martan dia fagh[d]e ima brat 7 dorat Martan dó a leth 7 a leth ele imme fēin 7 dia cuinched<sup>1</sup> uile dosbera[d] Martan dó.

- 10 58. Luid-sium reme dia thig 7 lēcis a bolge ar lár. ‘A meic inmain,’ ol a máthair, ‘is becc an bolge-sa 7 is mór an forcongra 7 is doilig rí do bíathad de.’ ‘Dēna-sa in (fo. 83b1) fuine immáin,’ ar ēsium, ‘7 dobēra Día ní isin bolge,’ amail atbert Brigitt fri mnaóí an dru[a]d 7 ní raibi aici-siu acht ma[d] torad co leth innamá 7 dobered  
 15 Brigitt leth toraid *cecha* huáre asin chulud corbo lán ule an rúsc imme. Is amlaid sin tucc Día sonus for beccān bíd. Rofonta iarum .iii. cét bairgen assin bulge 7 ba lán bēus. ‘Caidhi an t-annlonn buddechtsa?’ ol a máthair. ‘Ar ní fil lem-sa acht bleghan áonbó.’<sup>2</sup> ‘Dobēra Día bal<sup>3</sup> fair-sin,’ ar ēsium, ‘7 maistír-siu hé namá.’  
 20 Dorōnad amlaid 7 tainice anlonn tri cét bargen de. ‘Caidhi dano bfechtsa,’ ol an máthair, ‘loimm dingmāla rīg lēu-sein?’ Benna-chais iarum an mbláthaig 7 tice eisti gruth mór la cech mbairgein. Bendachais dano an medg iarum 7 doní céo lomma de. ‘Caidhi dano buddechtsa each fora mbērthar an bíad-sa don rīg? ar ní fil acaindí  
 25 hé cettus.’ Cocūaladar iarum an n-oss allaid a Tulaig ind Oiss. ‘Roba chett down oss doní so,’ ol Colmān, ‘cid hé nonbera.’ Tige tra an oss cona elet 7 laighitt ina fiadnaisí 7 doberar fén forru iarum 7 an bíad fair co Dún Brí anal[l]a, amail tancatar na dā anmanna allaid do imarchur cuirp Pātraic dia chill antan roba marb hé.  
 30 Amail atconncatar na sluaigh<sup>4</sup> anní sin, beratt fis co Conall 7 isberatt: ‘Na hallta arna beratt do choin-siu nā do eich hitatt ac

<sup>1</sup> cuineid ms.<sup>2</sup> áonbóí ms.<sup>3</sup> bál ms.<sup>4</sup> sluaidh ms.

Christ Himself came to him in the shape of a leper to test his mercifulness, and asked a handful of him for God's sake. 'That much were little for God's sake,' said Colman; and he gives him a large handful out of the sack. 'Another handful to me for God's sake!' says the leper. He gives it him, and thus they continue while there was anything in the sack, and Colman bestows a blessing with the meal upon the leper. Thereupon Colman went from him. The leper calls him back, and gives him all the meal and his blessing with him, as Christ came to Martin to ask him for his mantle, and Martin gave Him half of it, and the other half about himself, and had He asked for the whole, Martin would have given it to Him.

58. He went onward to his house and set the sack upon the floor. 'My dear son,' says his mother, 'that sack is small and the behest is great; and it is hard to feed a king therefrom.' 'Only begin to bake,' says he, 'and God will put something into the sack'; as Brigit said to the druid's wife<sup>1</sup> when she had but the making of one churning and a half, and Brigit brought half the making of her churning every time out of the store-house until the whole hamper was full of butter. Thus did God bless a little food. Then three-hundred cakes were baked from the sack, and it was still full. 'Where is the condiment now?' says his mother, 'for I have nought but the milking of one cow.' 'God will increase it,' says he, 'and do thou only churn it.' So it was done; and there came condiment for three hundred cakes out of it. 'Where now,' says the mother, 'is a drink worthy of a king with those things?' So he blessed the buttermilk, and out of it came a mass of curds for every cake. He likewise blessed the whey and it becomes milk. 'Where now is a horse upon which this food may be carried to the king? for we have not got one.' Then they heard a stag in Tulach ind Oiss. 'It is permitted to the stag which makes this noise,' says Colman, 'to carry it.' So the stag came with its hind, and they lie down before them, and then a cart is put upon them and the food upon that, (and it is carried) to Dun Bri, as the two wild animals came to convey Patrick's body to the church when he had died.<sup>2</sup> When the hosts saw that, they report it to Conall, saying: 'The wild

<sup>1</sup> See Stokes, 'Lives of Saints from the Book of Lismore,' p. 187.

<sup>2</sup> See *ibid.*, p. 167.

fognum do Cholmān día ndeōin fēin.' Gabais iarum Conall 7 fōbrais daul for teched.<sup>1</sup> Lenaitt<sup>2</sup> iarum an dias don c[h]olcaid 7 lenaid an colcaid do lár 7 sġabartar a baill imme 7 tuitid in dūn dia lethbulgc, amail rotuit Clānrāith Temrach ar amrē[i]r Pātraice inti.  
 5 Ar is a n-aimsir Lāgaire meic Nēill rotuit an rāith 7 a n-aimsir Pātra[i]gc 7 ní hí breth na glaisne do mill hí.

59. (fo. 83b2) Dorūacht iarum Colmān chuici 7 isbert: 'Bíad lem-sa duit sunn, a Chonaill.' 'Misi dobēra bíathad duit-siu' ol Conall, 'fechtsa co brāth 7 ní tusa dobēra dam-sa nā fer t' inaid.'  
 10 Slēchtais iarum Conall do Cholmān 7 atbert fris: 'Do rīar fēin duit, a Cholmáin, 7 cabair mē don dīchumang-sa.' 'Abair fēin,' ol Colmān, 'an rīar hí sin.' 'A ndún-sa tra duit' ar Conall, 'cona muilenn 7 an sruth-so thíiss,' conad ī Muilenn Déa 7 a carad éise laiss. Rofoillsiged tra do Arnāin mac Eogain sein 7 do Ulltan 7 do Mac Liácc 7 doratsat  
 15 céo mór atūaid 7 anair do c[h]leith an tíre fair. Atbert Colmān mac Lūachāin iarum: 'Arnán 7 Ulltan 7 Mac Liácc dober dam-sa an céosa ar ulc rium 7 bíd dōib-sium a olc. Bíd mōin 7 mothar a feranna-som<sup>3</sup> co brāth 7 bíd fáss a cella 7 bíd iātt a sinnaich a sacairt assin amach 7 bíd iatt a clērig a coin allta 7 bíd<sup>4</sup> fir lāma dergí ina  
 20 suideaib apad 7 bíd do c[h]ellaib elib greim a manach co brāth. Nī réil dam-sa radare abfechtsa,' ar Colmān, 'acht dá bale namá .i. Bordgal 7 Lemchaill.' 'Bit sein acat-sa,' ar Conall, '7 tog fēin .x. uii. bale léo sein isin tūaith-siu a filim-si 7 sir hī' .i. i nŪib Tigernāin. Is andsin rochuinig Conall for Cholmān mac Lūachāin inad dūine do  
 25 bendachad dō-som iar mbrīth a dūine úad, co n-ebert Colmán: 'Tēt lim iarum 7 bendachfad dún bus ferr duit-siu.' Tīagatt malle ro Ruba Conaill ar ulc fria hArnān 7 fri hUlltan béus .i. cumad echrais con 7 gilla an dūine a cell-som co brāth.

60. Dobir tra Colmán mac Lūachāin tí da bachaill timchell an  
 30 ruba-sein 7 facbaid Colmán būaid creiche an[n] 7 būaid slūaigid 7

<sup>1</sup> tethed ms.<sup>2</sup> i.e. lenaid<sup>3</sup> funannannasom ms.<sup>4</sup> leg. bit, as in l. 19.

animals which neither thy hounds nor thy horses can overtake are serving Colman of their own will.' Then [fear]<sup>1</sup> seized Conall, and he attempted to flee. Then the point of the sword cleaves to the quilt, and the quilt cleaves to the floor, and his limbs become distorted, and the fortress falls . . . .<sup>2</sup> as the Sloping Fort of Tara fell when Patrick met with disobedience in it. For it is in the time of Loegaire son of Niall that the fort fell, and in the time of Patrick, and it was not the judgment of the woad that destroyed it.<sup>3</sup>

59. Then Colman came to him and said: 'Here I have food for thee, Conall.' 'Tis I that will give food to thee till Doom,' said Conall, 'and neither thou nor thy successor shall give it to me.' Then Conall prostrated himself to Colman and said to him: 'Thy own will to thee, Colman, and help me out of this strait!' 'Say thyself,' said Colman, 'what it is to be.' 'This fort to thee,' said Conall, 'with its mill and the river below.' So that is Muilenn Dee and its fish-weir with it. Then that was made known to Arnán son of Eogan and to Ultan and to Mac Liag; and they caused a great mist from the north and east to hide the land from him. Then Colman son of Luachan said: 'Arnán and Ultan and Mac Liag cause this mist to spite me; but its evil will fall upon them. Their lands will be bog and wilderness till Doom and their churches will be waste; and henceforth foxes shall be their priests, and their clerics shall be wolves, and red-handed men shall be in their abbots' seats, and sway over their monks shall belong to other churches till Doom. My sight is not clear now,' said Colman; '(I see) but two places, Bordgal and Lemchail.' 'They shall be thine,' said Conall, 'and choose thyself seventeen steadings with them in this tribe in which I am, and search it,'<sup>4</sup> viz., in Hui Thigernain. 'Tis then Conall asked of Colman son of Luachan to bless the site of a fortress for him after his fortress had been taken from him; and Colman said: 'Come with me then and I will bless a better fortress for thee.' Together they go to Ruba Conaill to spite Arnán and Ultan, so that their church might be a passage for the hounds and attendants of the fortress for ever.

60. Then Colman son of Luachan makes a circle with his staff around that brake, and leaves as a blessing on it triumph of raid and

<sup>1</sup> A word like *uamun* is omitted.

<sup>2</sup> *dia lethbulgc* is obscure to me.

<sup>3</sup> See O'Grady, *Silva Gadelica* ii., p. 288, and *Dindsenchas*, 1, § 35 (*Rev. Celt.* xii., p. 288).

<sup>4</sup> Probably corrupt.

būaid comairle ann co bráth. Ashbert *immurgu* Conall (fo. 84a1) fri Colmán mac Lúacháin: 'Is maith sin, a c[h]léirig, 7 bó cecha gabála duit-si díb-sin 7 ech 7 *erríud* cecha sláaigídh<sup>1</sup> 7 dechmad cech bíd dogrēs sund lais duit.' 'Sonus bíd dano ann-som,' ar Colmán.

- 5 61. Téitt iarum siar a nŪib Tigernāin co hŪachtur Comart[h]a 7 doní cill annsein 7 fóid an oidchi-sin 7 doní affrind indti iarnabárach 7 nī rabi clogc aicci fri bēim ēitsecta a affrinn, conid andsin rotelged dō-som do neim an findfáidech Colmāin meic Lúachāin, co fil āit a beōil isin c[h]loich fóss ann. Robenad iarum an cloc-sin acu. An  
10 t-usce *immurgu* tuccad dō-som asan sruth, rodoirt Colmān hē asin clugc ar lār na cille himmuich, conid tipræ firusci ósin hille hí. 7 romōrad ainm Dé 7 Colmāin triasan firt-sin 7 is sær an chell<sup>2</sup>-sin ar ciss ríg ósin alle.

62. Togaid<sup>3</sup> iarum Tir Fræch 7 Tír Mór 7 Bale Ū Dungalān 7  
15 Ū Lotrachān 7 Bale Ū Fothatān 7 Duma Bolge 7 Bale Ū Dīmān 7 Less na Findan 7 Indsi Conchada cona Cnuc Domnallān 7 ráthanna ele cona secht *dēc* lēo-som. Dobert Conall dō-som a sāire do brathturib a senathar co bráth re tæb-sin amail doratt Domnall mac Āeda meic Ainmirech reme so. Luid iarum Colmān co Cill Bie co fóilti móir  
20 7 biad lais iterum 7 ní dlegar do Ūib Gusān nó d'Ōib Tigernān biathad ríg Midi 'sin croind-si acht a Ruba Conaill namā 7 nī dlegar bēus coindmed do dēnum asin c[h]roind-si forru acht i ngnesta a Ruba Conaill immach 7 isat lía a mbaile særa oldātt a mbaledhae dæra 7 nī  
25 dlegar a mairt gemre[i]d nó a mbiad corgais do c[h]aithem a n-inad ele acht a Ruba Conaill 7 dligid Ū Gusān cáin a deorad 7 lethc[h]āin urrad ó ríg Midhi. Dligid *immurgu* comarba Colmāin (fo. 84a2) each 7 *erríud* cech ríg gebus rígi Ū Tigernān<sup>4</sup> dogrēs 7 bith for a lethlāim. A meth nō a trucha, mana tarda dó.

63. [A]raile dano fecht tānicc Ethgen mac Tigernān meic Āeda  
30 Slāngi meic Dīarmata meic Cerbaill meic Fergusa meic Conaill Crenthainne meic Nēill Nōirīallaig chuici 7 dobert a manchine dó co

<sup>1</sup> sl' edh ms.<sup>2</sup> cill ms.<sup>3</sup> togaid ms.<sup>4</sup> 7 add. ms.



of hosting and of counsel till Doom. Conall, however, said to Colman : 'That is good, cleric; and thou shalt have a cow from every capture, and a horse and a dress from every hosting, and with it tithes of every food here always.' 'Luck of food here also!' saith Colman.

61. Then he goes westward into the land of Ui Thigernain to Uachtor Comartha, and there builds a church, and sleeps that night, and on the morrow celebrates mass in it. And he had no bell with him to sound (the summons for) hearing his mass, so that then the Finnfaidech of Colman mac Luachain was sent down to him from heaven, and the mark of its rim is still there in the stone. So the bell was struck by them. The water, however, which was brought to him out of the river Colman spilt from the bell upon the ground of the church without, so that thenceforth it has been a spring of fresh water. And God's name and Colman's were magnified by that miracle. And that church has been exempt from the king's taxes from that time till now.

62. Then he chooses Tír Fráich and Tír Mór and Baile Ua Dungalen and Ua Lothrachan and Baile Ua Fothatan and Duma Bolg and Baile Ua Diman and Less na Findan and Inis Conchada with Cnoc Domnallan, and other raths up to seventeen with them. Conall granted him their freedom from the brothers of his grandfather till Doom, as Domnall son of Aed, son of Ainmire had done before. Then Colman went to Cell Bec, where he had again great welcome and food. And neither the Ui Gusan nor the Ui Thigernan are obliged to provision the King of Meath in Cró-inis, but only in Ruba Conaill; nor yet should troops be billeted upon them in Cró-inis, except what . . . out from Ruba Conaill. And their free steadings are more numerous than their unfree steadings. And their winter-beef or their lenten food should not be consumed in any other place than Ruba Conaill. And the chief of the Ui Gusan is entitled to the tax of the strangers in the tribe, and half the tax of tribesmen from the King of Meath. The coarb of Colman, however, is entitled to a horse and dress from every king who takes the kingship of Ui Thigernain always, and to a seat by his side. Unless he give that to him he shall decay or die early.

63. Now at a certain time Ethgen son of Tigernan, son of Aed Sláne, son of Diarmait, son of Cerball, son of Fergus, son of Conall Cremthainne, son of Niall of the Nine Hostages, came to him and

bráth 7 a ingen chuici do léigind lais .i. Rōnat ingen *Ethgein*. 7 isí fil hi cill Ú Muca tís 7 la Colmán hī sein ō griun co nem 7 a cendacht dogrēs 7 miach cech arba eisti isin cargus *erraig* cecha blīadna. 7 dobert *immurgu* Colmán dō-som bale cech meic dia maccaib ar manchine co  
 5 bráth. 7 isbert Colmán: ‘Antí dīb so impóbas oram-sæ, ní bía uáid nech a rígi a tuáithe co bráth 7 iffrind is gardius *sægail* dó.’ Isbert Colmán bēus: ‘Nī raib uáid acht cairem<sup>1</sup> 7 cirmaire nó nech bed fíu iad.’

64. [A]raile fecht dano luid rechtaire Ūa nAirmedaig<sup>2</sup> .i. Mælodrāin  
 10 mac Faillēin ēsiein 7 slēchtais do Cholmán mac Lúachāin 7 doberēd almsana imda bíd 7 étaig dó 7 ba holec la Conall sin 7 ro cumrig Mælodrān triitt-sin. Ō rochūala *immurgu* Colmán mac Lúachāin sin. luid tri firu *dēc* dia chuinchid. 7 ō rānice Port na hIndsi, asbert Conall *nach* bertha ethar chuigci etir imach 7 isbert Colmán: ‘Comtrēn  
 15 an Coimdiu for usci 7 for talmain 7 mad tol lais ar mbádud-ne. is cet linne a c[h]et-som. 7 bennachais Colmán an loch 7 būailis reme hé cona bachaill 7 andarleo ba céo solusta hé 7 lotar cosaib tírma inund .i. amail dochuáid Maóisi mac Amrae tria Muir Rūaid 7 a p[h]opul ana diáid.

20 65. Ō atcūas *immurgu* do Chonall annísin, asbert fria muindtir: ‘Cid bé uáib ērges ria Colmán athrígfaigther asa ferann 7 nī faigbe (fo. 84b1) an inatt-sin co bráth.’ Ō rosiacht Colmán *immurgu* astech, roērig Flann mac Onchon meic Sārān .iii. fir *dēc* ale, acht namá dalta Flaind, ní ērracht *side* rempu etir. Conid and asbert Colmán meth  
 25 for dalta Ūa Flaind. mane bett fo screpul óir dó-*side* cach dalta ar chena. 7 ispert *immurgu* Colmán na ronda-sa síis:

‘Fland mac Onchon      dam-sa is cara,  
 hias an buga      as ní raga.

<sup>1</sup> cairem ms.

<sup>2</sup> nahairmedaig ms.

granted him service till Doom; and he brought his daughter to read with him, even Ronat daughter of Ethgen. It is she who lies buried in the church of Ui Muca below, and it belongs to Colman from ground to sky, and his is the headship always. And every year a bushel of every kind of corn from it at lent in the spring. And in consideration of [this] service Colman gave him a steading for every one of his sons till Doom. And Colman said: 'Any one of them who shall turn on me, he shall have no issue to be kings of his tribe till Doom, and hell and shortness of life to him!' Colman said further: 'May none spring from him but shoe-makers and comb-makers, or people of that kind!'

64. At a certain time again the steward of the Ui Airmedaig, Maelodran son of Failen, went and prostrated himself to Colman son of Luachan; and he would bring him many alms of food and dress. And Conall was angry thereat and put Maelodran in fetters for it. However, when Colman heard that, he went with thirteen men to seek him. And when he had come to Port na hInse, Conall said that no boat should be brought out to him. And Colman said: 'The Lord is equally powerful upon water and land, and if He wills that we be drowned, His will is our will.' And Colman blessed the lake and struck it before him with his staff. And it seemed to them that it was shining mist, and they went across with dry feet as Moses the son of Amram went through the Red Sea with his people behind him.

65. However, when Conall was told this he said to his people: 'Whoever of you rises before Colman will be expelled<sup>1</sup> out of the land, nor shall he get that place<sup>2</sup> till Doom.' But when Colman came into the house Flann son of Onchú, son of Saran, rose up with thirteen other men, all except only Flann's foster-son who did not rise up before them<sup>3</sup> at all. Then Colman pronounced [sentence of] decay upon the foster-sons of Flann's descendants, unless every foster-son would pay him his scruple of gold. And Colman spoke the following quatrains:

'Flann son of Onchú is my friend,  
the flavour of the hyacinth shall never go out of him.

<sup>1</sup> Literally 'unkinged, dethroned.'

<sup>2</sup> i.e. the kingship.

<sup>3</sup> before Colman and his company.

Lann na ferann      nach fann fuidhell,  
na can Conall      air nī cuirenn.

An lín ð' feraib      atracht remonn  
bett hi ferann      úa[d] iar Conall.

5      Tri fir *deac*      trial[l]ais tromsnīm,  
grāin cē[i]tt chomlā[i]n      fair fan comlín.

Búaid na fagla      ort tria chaiti,  
nī bīa ruici'      nō ēge aigci.

10      Nī tǣt raindi      breth mo raind-si,  
ēcc fom c[h]oim-si      duit, a Flainn-si.' Fland.

66. Bendachais hé amlaid-sin 7 isbert: 'Fer lept[h]a rīg ūait co brāth ōndíu immach.' Rochuinig iarum Colmán mac Lúacháin Mælodrān a geimel dó 7 fēimdhidh ō Chonall. Isbert *immurgu* Colmán: 'An bale i mbéo-sa im iarmērgi indnocht, is ann bīas  
15 Mælodrán.' 'Ní ba bríathar c[h]léirig sein,' ar Conall. Brúid iarum Mælodrán a slabradha an aidchi-sin 7 éláid co Laind. Tánicc *immurgu* Conall iarnabárach 'na díaid co Laind 7 atpert: 'Tabair dam mo chimid, a Cholmáin!' 'Ragaid duit aire cétus,' ar Colmán, 'rígi hĒrend duit fēin 7 dot chiniud co brāth.' 'Nī glíc sin,' ar  
20 Conall. 'Cía ele gēbus rígi hĒrenn acht mo chined-si?' 'Ragaid nem duit fēin,' ar Colmán, '7 nem d' fir t'inaid co brāth.' 'Ac,' ar Conall, 'sāeilim nem cena.' 'Tabair dam-sa 7 d' fir mo chineōil nem,' ar an cimid, '7 is ceatt (fo. 84b2) leam mo marbad.' 'Mad ferr lat élūd ass slán,' ar Colmán, 'ragha 7 nī chumgabat renna ní duit.'  
25 Ac,' ar Mælodrán. 'Tabair do c[h]enn fom choim,' ar Colmán. tue-som amlaid 7 rofaisigít dó iarum uile fochraici nemi 7

‘Lann of the lands, no feeble remnant,  
what Conall utters does not disturb it.

The number of men who rose up before us  
shall reign<sup>1</sup> of his descendants<sup>2</sup> in the land after Conall.

Thirteen men who dared heavy trouble,—  
the terror of a full hundred upon him with that number.<sup>3</sup>

Triumph of the spoil upon thee through . . .  
neither shame nor death shall be his.

The judgment of my verse does not come against us,  
thou shalt die under my cloak, O Flann.’

66. Thus he blessed him and said: ‘A king’s bed-fellow<sup>4</sup> shall spring from thee from to-day till Doom.’ Then Colman demanded Maelodran to be released for him, but did not obtain it from Conall. However, Colman said: ‘Wherever I shall be at nocturns to-night, there Maelodran will be.’ ‘That is not the word of a cleric,’ said Conall. That night Maelodran breaks his chains and escapes to Lann. However, on the morrow Conall came after him to Lann and said: ‘Give me my prisoner, Colman!’ ‘Thou shalt have instead of him the Kingship of Ireland for thyself and for thy offspring till Doom,’ said Colman. ‘That is not sensible,’ said Conall. ‘Who else shall hold the Kingship of Ireland but my offspring?’ ‘Thou shalt have heaven for thyself,’ said Colman, ‘and heaven to thy successors till Doom.’ ‘No,’ said Conall, ‘I am looking forward to heaven as it is.’ ‘Grant heaven to me and to each representative of my descendants,’<sup>5</sup> said the prisoner, ‘and I submit to being killed.’ ‘If thou prefer to escape safe,’ said Colman, ‘thou shalt go, and spears will not be able to do aught to thee.’ ‘No,’ said Maelodran. ‘Put thy head under my cloak!’ said Colman. And he put it there,

<sup>1</sup> Literally, ‘be.’

<sup>2</sup> Literally, ‘from him.’

<sup>3</sup> i.e. Flann and the thirteen shall strike terror into the enemy as if they were a hundred.

<sup>4</sup> To share the same bed with the king was a great honour. So Stevenson makes a servant say in *Catriona*: ‘I think Prestongrange is gane gyte. He’ll have James More in bed with him next.’

<sup>5</sup> Literally, ‘to the man of my race.’

atconnaire Colmán mac Lúacháin ar a chind tall ic faóilti fris, conid de ispert Mælodrán :

67. ' Atchīu-sa ' ar an cuimrechaig, ' gnīm is amrai lib,  
in Colmán fil acaib-si ar mo chind-sa ar nim.

5 Mocholmōce an t-ordnit[h]i co n-imatt a raith,  
nīmt[h]a a dechmad d' indisin nech doní do maith.

As ūasal a c[h]umachta, forragart mōr salm  
fri hindarba plāg<sup>1</sup>-tedmann, iri tathbeōud marb.

10 A chrābud<sup>2</sup>, a umalōitt cia rādim nach sel,  
is lān d' orttan, amra sin, ó t[h]alam co nem.

Dia tæthsad nem for an lár co nā dlig (?) a rúp,  
notogébad næmCholmán 'na sosad for cúl.

Diamā[d] lem uile an bith cé cona rīgi innú,  
nosrīfīnd ar imehisin ina flatha atc[h]fu.' A.

15 68. Romarbad iarum Mælodrán a ndorus relgei Colmán meic Lúacháin, conid hé cētna marb roadnacht ac Laind. Rofergcaidhi inmurgu Colmán hi cinaid a sáraight[h]i 7 dorat a agaid súass cech dírech fri muindtir neime 7 atpert iar cēin móir co toirsi 7 co n-allus de : ' Diamad chett la mac na hingingine, is cet lem-sa in inis út asa  
20 tancarais dom sárugud do dol fon loch co bráth. A eich inmurgu 7 a carpait búada, is cett dōibsin talam dia slucud cech airm hi filett.' 7 dorōnad amlaid-sin foc[h]étóir.

69. Luid inmurgu Conall iarnabārach do marbad Colmáin meic Lúacháin a cinaid a muindtiri. Rofoillsiged tra sin do Cholmán 7  
25 atfét fri muindtir<sup>3</sup> : ' Sær-sa ' ar iatt-sin, ' sinne fair, ar at tūailgne tú sin do dénam.' Sénaid iarum Colmán an ær 7 tige céo.  
(fo. 85a1) Sénaid iarum Colmán an ær 7 tige céo<sup>4</sup> ann iarsin do nim 7 doluid an rí for merugud ó Loch Aindind co Tech Natfræich i m Bregha[ib]. Andarleis is do Laind tånige 7 andarléo dano ba hé

<sup>1</sup> plad ms.

<sup>2</sup> cradbud ms.

<sup>3</sup> muindter ms.

<sup>4</sup> Repeated in ms.

and then all the rewards of heaven were revealed to him, and he saw Colman son of Luachan awaiting him yonder and bidding him welcome. Hence Maelodran said :

67. 'I see,' said the fettered one—'a thing most wonderful to you—this Colman, who is (here) with you, awaiting me in Heaven.

Mocholmóc<sup>1</sup> the dignified with all his bounty,  
I cannot tell a tithe of all the good he does.

Noble is his power, he has prescribed many psalms  
for ousting plagues of pestilences, for resuscitating the dead.

His piety, his humility, though I speak of it at all times—  
all that is between earth and heaven is full of dignity—marvellous  
that!

If heaven should fall upon earth so that not . . . its mystery,  
holy Colman would lift it back into its station.

If this whole world were mine with its kingship this day,  
I should barter it for beholding the Kingdom I see.'

68. Then Maelodran was killed in front of the cemetery of Colman son of Luachan, so that he is the first dead person buried at Lann. Colman, however, grew angry on account of having been outraged, and he lifted his face straight towards the heavenly host, and after a long time he said sadly and perspiring : 'If the Son of the Maiden were to allow it, yonder island out of which thou hast come to outrage me has leave to sink down into the lake till Doom. Its horses, however, and its victorious chariots—the earth has leave to swallow them up wherever they are.' And thus it happened forthwith.

69. On the morrow, however, Conall went in order to slay Colman son of Luachan in revenge for his people. Now that was revealed to Colman, and he tells it to his people. 'Save us from him,' said they, 'for thou art able to do that.' So Colman blessed the air; and thereupon a mist came from heaven, and the king went wandering astray from Loch Ennell to Tech Nadfráich in Bregia.<sup>2</sup> It seemed to him that he had come to Lann, and it further seemed to them<sup>3</sup> that

<sup>1</sup> A pet form of the name Colmán.      <sup>2</sup> See the Annals of Ulster, A.D. 634.

<sup>3</sup> i.e. to him and his companions.

Loch Aindind an Bōann i mBregha[ib]. Tāngattur immurgu meic Āeda Sláne an aidchi-sin cugei .i. Blathmac 7 Dīarmait 7 Cernach Sotal a thrī meic-sein. Dias immurgu díb-sein rogab rígi Temrach .i. Blathmac 7 Dīarmait 7 rogabsat tech air 7 romarbsat ár a muindtiri  
 5 isin tich 7 ēluid fēin im-murbach na Bōnne 7 a ndabaig tucad hé 7 bél dabcha ele 'na bél-si anúas 7 rosráoined iatt amach iarsin, co fúair Mælumæ mac Forannāin meic Āeda Find meic Mane, id est, manach Colmāin meic Lūachāin hé 7 mac brāthar a seanathar 7 marbais hé ac Lis Dochuind a cinaidh<sup>1</sup> sáraigt[h]i Colmāin imon cimidh .i.  
 10 Mælodrán, conid ann asbert Conall: 'Cach rí gēbus Temraig am káidh-si dom dīgail-si fort .i. rop tú elegæ ríg Temræ co bráth.'

70. Tāinige iarum Mæluma co Colmán 7 tāsge an sceōil less, feib dorōnad uile an sgél. Asbert immurgu Colmán fris-sim: 'Búaid n-échta 7 áithesa for fer th'inaid 7 cen a marbad ind 7 ní muirfidter  
 15 nech ele úait a ndīgail Conaill co bráth 7 gurab é fer t'inaidh goires gairm ríg Temrach co bráth .i. a menmæ fri hĒrinn ósin amach 7 menmæ hĒrenn friss, acht go rogairther gairm ríg de (.i. rígi 7 airechus hĒrenn duit, a rí.' 'Uoderge (?) ort-sa,' ol an rí .i. ac tabairt urchair dó, 'an tugcais Conall Guthbind let?' Ocus is amlaid dlegar  
 20 sin: an rí do buth<sup>2</sup> a mbun Cart[h]i na nGiall túass 7 an fer do HĪb Forannān ar an lic síis 7 echlasge ana lāim gan imíadad amail conicfa (fo. 85a2) ar an orchur, acht nā dige din lic immach). 'A meath nō a trucha an ríg goinfes nech ūait, mane tartta a each 7 a erred dō ind. Do c[h]ēt comlín-sa do esbaid ó ríg Temrach an tan cuinicfiss cís nō  
 25 bés fort-sa 7 maidm fair in cath ule a mbía nech ūait, mad arē gín notbera leis.'

<sup>1</sup> chinaidh ms.<sup>2</sup> brách ms.<sup>3</sup> The scribe has inserted an *i* between *b* and *u*.



Loch Ennell was the Boyne in Bregia. However, that night the sons of Aed Sláne came to him, even Blathmac and Diarmait and Cernach Sotal, his three sons. Two of them, however, had seized the kingship of Tara, namely Blathmac and Diarmait. And they stormed the house in which he was and wrought a slaughter of his people in the house. He himself escapes to the shore of the Boyne. He was put into a vat, and the mouth of another vat was put on the top of it, and thereupon they were dragged out so that Maelumae son of Forannan, son of Aed Find, son of Maine, a tenant<sup>1</sup> of Colman's son of Luachan and the son of his grandfather's brother found him and killed him at Liss Dochuinn in revenge for the outrage upon Colman regarding the prisoner Maelodran. It is then Conall said: 'May every king who holds Tara after me avenge me upon thee, *i.e.* mayest thou be one of the two spears (?) of the King of Tara till Doom!'

70. Then Maelumae came to Colman with the report of the story as it had all happened. Colman, however, said to him: 'Triumph of deeds of war and of victory upon thy successor without his being killed in them,<sup>2</sup> nor shall any of thy descendants ever be slain in revenge for Conall, and it shall be a successor of thine who proclaims the King of Tara till Doom, so that his mind shall henceforth be upon Ireland and Ireland's mind upon him, if only the king be proclaimed by him' (*viz.*<sup>3</sup> 'The kingship and headship of Ireland to thee, O king!') '. . . upon thee,' saith the King as he makes a cast at him, 'hast thou brought Conall Guthbinn with thee?' And thus it should be done, the king to be at the foot of the Pillar-stone of the Hostages above, and the man of the Hui Forannan upon the flag-stone below, an open horsewhip in his hand so as to save himself as best he can from the cast, provided that he do not step forth from the flag-stone). 'The king who shall slay a descendant of thine shall decay or die an early death, unless his steed and his dress be given to him for it. A hundred times as many men as thou hast the king of Tara shall lose when he shall demand tax or custom from thee, and he shall be routed in every battle in which one of thy descendants may be if he carries him forcibly with him.'

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<sup>1</sup> 'a monk.'

<sup>2</sup> Or, perhaps, 'for them.'

<sup>3</sup> What now follows is a description of the ceremony of inaugurating the king of Ireland.

71. [A]raile fecht *dano* luid Colmān mac Lūachāin do imt[h]echt Tóiden Moling Lūachair 7 ro imt[h]ig hí 7 luid reme as sein co Ferna Mór Móidóge. Antan iarum rosíacht an proindtech, is ann robói an fert[h]igis marb isin proindtig ar a ciund .i. Crob Criad a ainm-sein.  
 5 Rochunicsett *dano* desgipuil Colmáin meic Lūachāin ássa[i]ge<sup>1</sup> dóib 7 isbertatar: ‘Atā clērech ūasal ’sa proindtigh,’ ar iat-som, 7 déntar ássaige fair.’ Indistir tra sin do Mói[d]óge 7 isber Mói[d]óge tria ocla móir: ‘Masa clērech antí fil ann, dūscid féin dó an fert[h]igis 7 dogēna a ásaice.’ Rosíacht an fis-sin co Colmán mac Lūacháin 7 ba  
 10 nār laiss ammus amlaid fair 7 isbert: ‘Ma tol le Mac na hIngene mo sēra[d]-sa don ammus-sa donicfa.’ Is annsin *dano* bóí an mac begc i sprouc ina fiadnaisi an c[h]uirp 7 iarfaigis<sup>2</sup> Colmān de: ‘Cia dochairt fil fort-sæ, a maic bioc?’ ‘A domna fil ocam,’ ar ēsium, ‘.i. mo athair marb am fiadnaisi.’ ‘Is cett tra dō-som ērgi diar  
 15 n-óssaige-ne 7 is cuma *dano* cid Dochartach t’ainm-si féin co brāth.’

72. Atfétta iarum [a]ní-sin do Moi[d]óge 7 tige féin cona ule manchaib la[is] co n-ecla fair 7 co fóilti móir dochum Colmáin meic Lūacháin 7 slēchtaitt a cindu dō a einaid a sáraigt[h]i .i. a imdergt[h]a. 7 cíd Mói[d]óge 7 a manaig malle ind-sein 7 doníatt a n-æntaid 7 a  
 20 catach a neim 7 a talmain .i. (fo. 85b1) Colmán 7 Moi[d]óge. 7 asbert<sup>3</sup> Mói[d]óge iarnabārach: ‘Maith aile, a C[h]olmāin meic Lūachāin, antí tucc Día duit sechanne tætt lat féin, ní bēram-ne t’āthius ort.’ Donīther tra amlaid-sin 7 dober Colmán dō hi fus in dān cena cétna, conid iatt sin Húi Dochartaig ic Laind .i. Hí Cruib Criad iatt ic  
 25 Moi[d]óge .i. a slonnud tess .i. trī randa dorigne don lind .i. bunad 7 tānaisi 7 iarlind 7 can ní díb-sin dia comadus 7 trī randa don arān léo-sin .i. cruthnecht 7 éornæ 7 corcæ 7 cen ní díb-sin dia comadus, conid aire-sin isbert Colmān fri Dochartach an dā rann-sin síis:

30	‘Fer tri fune, fer trí scó, is buidech Rí na n-uile	ifernn dubach dorchæ dó, do c[h]āch cona [a]onfuine.
	As amlaid roclechtus-sa biad inann cech ænduine	roind coitchenn am t[h]igh, déna dūnn, a fir.’ Fer.

<sup>1</sup> assege ms. with *vel* a above *e*.<sup>2</sup> iarfaidis ms.<sup>3</sup> dobert ms.

71. Again, on a certain occasion, Colman son of Luachan went to perambulate the Toidiu of Moling of Luachair. And he did perambulate it, and thence proceeded to Great Ferns of Maedoc. Now when he came to the refectory he found on his arrival the steward dead in the refectory. Crob Criad was his name. Then the disciples of Colman son of Luachan asked for a foot-washing and said: 'There is a noble cleric in the refectory; let his feet be washed!' Now that is told to Maedoc, who said in great wrath: 'If he who is here is a cleric, do ye yourselves resuscitate the steward for him, and he shall wash his feet.' The news of that reached Colman son of Luachan, who was ashamed that he should be attacked like this, and he said: 'If it please the Son of the Virgin to save me from this attack, he shall come to us.' Now a little boy was in grief by the side of the corpse, and Colman asked him: 'What trouble (*dochairt*) is on thee, little boy?' 'I have good cause for it,' said he, 'for my father is dead here before me.' 'He has leave to rise to wash our feet; and I care not if thine own name henceforth be Dochartach.'

72. Now Maedoc is told of that, and he comes himself with all his monks in fear and great joy towards Colman son of Luachan, and they prostrate themselves before him so that their heads touch the ground, on account of the outrage done to him, viz. that he should have been made to blush. And Maedoc and his monks with him weep for it, and they make their union and their covenant in heaven and on earth, even Colman and Maedoc. And on the morrow Maedoc said: 'Well now, Colman son of Luachan, he whom God has given to thee rather than to us shall go with thee; we shall not deprive thee of thy triumph.' Thus then it is done; and Colman gives him the same office here, so that these are the Ui Dochartaig at Lann, viz. they are the descendants of Crob Criad with Maedoc, viz. that is their surname in the south. He made three divisions of the drink, viz. a first, a second, and an after-drink, without any of them being fit for them, and three divisions of the bread, viz. wheat and barley and oats, though none of them was fit for them. It is therefore Colman spoke these two quatrains to Dochartach:—

'Man of three bakings, man of three brewings, gloomy dark hell to him: the King of the universe is grateful to each one with his one baking.'

'Tis thus I have practised a common division in my house: the same food for every one make thou for us, my man.'

73. [A]raile fecht dano rofiarfaig Murchad mac Airmedaig<sup>1</sup> meic Conaill Guthbind dia anmcharaítt .i. do chrumthir<sup>2</sup> Casān Domnaig Móir: ‘Cía ráott beres rígi Temrach 7 hĒrenn ó chlaind Colmāin Móir meic Díarmatta indosin, a c[h]lĕrig?’ ar sé. ‘Cid ón, a maic,’ ar an cruimthir cétna, ‘nach fetur-sa.’ ‘Nāt fetur-sa *immurgu*,’ ar Murchad .i. an gein bes ullidu escaine Colmāin meic Lūachāin hi lenmain clainni Conaill Guthbind ní bíatt hi rígi Temrach.’ ‘An fil a tuict[h]i dūnne cobair desin, a c[h]lĕirig?’ ar Murchad. ‘Atā co demin,’ ar Cruimthir Casān, ‘.i. dia nderna sib síd fri Colmán mac Lūachāin.’ ‘Caidhi an síd hí-sin?’ ar Murchad. ‘A rīar fĕin do Cholmán,’ ar Cruimthir. Tānice iarum Murchad co Colmán 7 slĕchtaidh dó 7 trosgei[d] lais teora laithe 7 .iii. aidchi 7 bennachaidh<sup>3</sup> Colmán hé 7 a mac .i. Domnall mac Murchada meic Dīarmata meic Airmedaigh meic C[h]onaill Guthbind meic Suibne meic Colmāin Móir meic Diarmatta Deirg meic Fergusa Cerbéoil meic Cremthainn meic Néill Nóigiallaig. 7 conid triasin mbennachtain-sin Colmāin rogab Domnall rígi Temrach. (fo. 85b2) 7 dobert sein *immurgu* do Cholmán fullad criichi 7 feroinn 7 sĕire co brāth<sup>4</sup> dia muindtir etir na cell[a] hi fus cona muindtir 7 a cella a nŪib Forannān cona muindtir .i. secht [m]bale .x. 7 na trī cella fil indtib a sĕire co brāth do Cholmán.

74. ISsíatt so bailedha tuge Domnall ifus do Cholmán .i. Ros Dullenn 7 Ard Cāin 7 Rāt[h]īn na Brĕchmaigi 7 Les an Pobuīl 7 Rāith Drogcān 7 Dūn Senchada 7 Ard Nessian 7 Les Conīn 7 Rāithīn na Gabanu cona Ard Mucada leis 7 Less Glindi 7 Rāith Donnchada 7 Ard Mōr 7 Lethe[h]lūain 7 Ross Omna 7 Less na hŪama ic Clūain Gilli Fīnāin 7 Less na Moga cona Tulaig an Oiss 7 Rāthīn in Pupu[i]ll ria andú 7 Bale Asidta 7 a sĕiri sin co brāth .i. secht mbale .x. sin, amail tuge Conall Guthbind secht mbale .x. dō-som. Ferann *immurgu* brāthar a athar-som .i. Rāth Leacett 7 Clūain Gamna 7 Senrāith Leis an Daire, Conall Guthbind fĕin tuge iatt-sein do Cholmán.

75. [A]raile fecht dano tānice Colmán mac Lūachāin 7 Mæltule

<sup>1</sup> ardmedhaig ms.

<sup>2</sup> crumtir ms.

<sup>3</sup> bennachaigh ms.

<sup>4</sup> brach ms.

73. On a certain occasion Murchad son of Airmedach, son of Conall Guthbinn, asked his soulfriend Cassan the priest of Domnach Mór: 'What is it that deprives the offspring of Colman the Great son of Diarmait of the Kingship of Tara and of Ireland, O cleric?' saith he. 'How is it, O son,' said the same priest, 'that *thou* dost not know it?' 'However, I do not know it,' said Murchad. 'So long as the curse of Colman son of Luachan clings to the race of Conall Guthbinn, they shall not be in the Kingship of Tara.' 'Is there a help in store for us out of this, O cleric?' said Murchad. 'There is indeed,' said Cassan the priest, 'if thou make peace with Colman son of Luachan.' 'What would that peace be?' said Murchad. 'To do Colman's will,' said the priest. So Murchad came to Colman and prostrates himself before him, and at his behest fasts three days and three nights. And Colman blesses him and his son, even Domnall son of Murchad, son of Diarmait, son of Airmedach, son of Conall Guthbinn, son of Suibne, son of Colman the Great, son of Diarmait the Red, son of Fergus Wry-mouth, son of Crimthann, son of Niall of the Nine Hostages. And through that blessing of Colman's Domnall obtained the Kingship of Tara. And he gave to Colman increase of territory and land and freedom till Doom to his monks, both for the churches here with their monks and for his churches in Ui Forannain with their monks, i.e. seventeen steadings and the three churches that are in them to be ever free for Colman.

74. These are the steadings which Domnall gave to Colman here, viz. Ros Dullenn and Ard Cain and Raithin na Brechmaige and Les an Phobuil and Raith Drocan and Dun Senchada and Ard Nesson and Les Conin and Raithin na Gabann with Ard Mucada and Les Glinne and Raith Donnchada and Ard Mor and Lethchluain and Ros Omna and Les na Huama at Cluain Gilla Finain and Les na Moga with Tulach an Oiss and Raithin an Phupail is its name to-day and Baile Asidta—and these to be free till Doom. Seventeen steadings they are, just as Conall Guthbinn gave him seventeen steadings. However, the land of his father's brother, viz. Raith Lechet and Cluain Gamna and Senraith Lis an Daire, these Conall Guthbinn himself gave to Colman.

75. Again, on a certain occasion Colman son of Luachan and

7 Ua Súanaig ó C[h]lúain Iraid. Gabaid adaig forra ic Ráith Co-  
semnaig 7 ní roléigeitt indtí co mattain. Tāinige immurgu ben  
Cosemnaig cucu íarnabárach 7 messair lomma aici, conid de isbert :  
'Ní raga tar mesair co bráth loim fir na rátha-sa.' Asberatt na  
5 cléirig an láeid-sea. Ūa Sūanaig dixit .i. Fidmuine a ainm batside :

'Fāgebaim' ar Fidmuine find, 'miscid do rē[i]r Ríg na rinn  
for Coisemnach, comal nglan, cona secht bráthraib . . .<sup>1</sup>

Mæltuille dixit an rand-so tüss :

'Ní ro-atrebatt an ráth a chomarbai<sup>2</sup> co tí bráth,  
10 artrop [sic] na sruithe sean, a Chríst cáid, rocomoltar.'  
[Colmán dixit :]

'Mo mallacht-sa co tí bráth for Cosemnach cona ráth,  
for a chlaind, clú adcanar, cē[i]n bes neam ocus talam.'

La Colmán ósin alle fognam an bale-sin, ar is fáss ó c[h]omarbaib  
15 féin hí mína tarttatt a rē[i]r do Cholmán do chriich 7 manchine co  
bráth.

76. (fo. 86a1) [A]raile fecht dano lottar na trí Colmáin Midhi do  
indsaigi[d] Rōmæ Letha. Dolottar tra slúag díairme leo ar febus na  
cuidechtæ. Ō rāngatar tra co Slíab nElpa atcess dōib annsin mūr  
20 na Rōmæ. Conid ann isbert[atar] an duchann-so síis :

Colmán Ela : 'Atlaigmitt do Ríg na rend isí sútt Rōm, an rochell,  
dorōnsam rogha cennaig mad indú inarnernaig.'

Colmán Comraire : 'Is becc sæthar dontí tige, fugeb trōcaire treimit,  
is cennsa do Chríst cin chrád nem do t[h]abairt ar  
25 beccān.'

Mac Lúacháin : 'Fogēbatt cendsa 'ga tigh lucht iarthair an dom-  
ain dil,  
dia n-arberat bith cen ceilge, cen braitt, cen gaitt,  
cen gnáthfe[i]rgc.

30 Colmán Ela : 'Gen fingail, cen dímus dron, cen cræs, cen saint,  
cen étrad,  
cen torsi, cen tsnīm, cen móitt, acht tairisim 'sin  
Trīnōitt.'

<sup>1</sup> brathur. ms.

<sup>2</sup> comarbaib ms

Maeltuile and Ua Suanraig came from Clonard. Night overtakes them at Raith Cosemnaig and they are not let in till morning. Then on the morrow Cosemnach's wife came to them with a jug of milk, whence is the saying 'The draught of milk of the owner of this fortress shall never exceed the measure of a jug.' The clerics utter the following lay. Ua Suanraig said (Fidmuine was his baptismal name):

'By the will of the King of stars,' said blessed Fidmuine, 'I leave hatred upon Coisemnach—a bright union—with his seven brothers.'

Maeltuile spoke this quatrain below:

'May his successors never dwell in this fortress till Doom! . . .  
O holy Christ, may it be fulfilled!'

[Colman said:]

'My curse till Doom upon Coisemnach with his fortress, upon his offspring—a report that goes forth in song<sup>1</sup>—so long as heaven and earth exist.'

Henceforth the service of that steading belongs to Colman, for it is empty of its own inheritors unless they do Colman's will in serving his monastery.

76. Again, on a certain occasion the three Colmans of Meath set out to go to Rome of Latium. Then an innumerable host came with them on account of the excellence of the company. Now when they had come to the Alps the wall of Rome appeared to them there. So then they spoke the following poem:—

Colman Elo: 'We give thanks to the King of stars; yonder is Rome, the great church; we have made a choice bargain, if it is to-day . . .'

Colman Comraire: 'Small is the toil to him who comes, he obtains mercy through it; 'tis mercy in Christ without torture to grant Heaven for a small matter.'

Mac Luachain: 'The people of the west of the loved world shall obtain mercy in His house, if they spend their lives without guile, without spoil, without theft, without constant wrath.'

Colman Elo: 'Without parricide, without harsh overbearing, without gluttony, without greed, without lust, without sadness, without trouble, without desire, but firmly rooted in the Trinity.'

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<sup>1</sup> Literally, 'that is sung again.'

Colmán Ela : ‘ Mōitti fochraic cech duine ar an talmain donnbuide,  
is ferrdi a hanōir cen ail trosgud for lecaib Peattair.’

MacLuachāin : ‘ Ní rag-sa ō Rōim as nach mud co ndernar trichait  
trosgud,  
5 ar nem dam fēin, fāth cen cneit, is do cach æn bíass  
im religu.’

Colmán Ela : ‘ Ūir Pettair is Pōil iar sin ocus úir lept[h]a Grigair,  
bērt hair sin co deimin lind ina herib co hĒirind.’

Mac Lūachāin : ‘ Dorūach[t]amar slán ille cen tēdm, cen égc æn-  
10 moc[h]en fechtsa in t-égc cen on, is do Chrīst a  
altugud.’ At.

77. Dorōnsatt iarum fon cummæ-sin 7 dorōnsatt co fúaratar cādus  
mōr 7 anōir ic Rōim na trí Colmāin 7 dorattad andsin forru an teist  
15 mōir tuge Colum Cille fecht n-aill for na trī Colmānu isin mórdail  
Droma Ceata. 7 robātar .xl. láa 7 aidchi na trī Colmāin ’sin Rúaim  
iar sin 7 rotinōlsatt leo úir lept[h]a Petair 7 úir lept[h]a cech apstail  
ele 7 cech ardnæim fil isin Rōim dochum hĒrend. Tāucatar iarum  
dochum hĒrenn doridhisi co port Duiblin[n]e. Iarnabárach *immurgu*  
20 luid Colmān Ela 7 Colmān Comraire co Lāthrach mBriúin. Luid  
*immurgu* Colmān mac Lūachāin co Glais Naeiden do chobligi<sup>1</sup> for  
lepthaid<sup>2</sup> Mobí Clārenaig. Ō rosiacht *immurgu* Colmān mac Lūachāin  
hi pronntech Mobí, luid chuigci in (fo. 86a2) fert[h]igis, id est  
Cromm Derōil, 7 ferais fæilti friss<sup>3</sup> 7 isbert ann so síss. Ní tucsatt<sup>4</sup>  
25 imargo na manaig aichne for Colmān mac Lūachāin 7 tug-som, ut  
dixit :

78 : ‘ Mochin gustānig na tech an t-ógc úasal ailithrech,  
Colmān Laine, glan a lí, cenn cunga Colum Cille.

Is anbaíl a nert ar neim, is clēirech ’gatátt clēirig,  
30 bid cáid, bid comdid<sup>4</sup> caidchi an c[h]eall a mbía ænaidche.

Iss é sea an tres Colmān cóir do chlainn Colmāin Midhi móir,  
cuincsett a n-ænta armt[h]á naoim hĒrenn a nDruimm  
Ceatae.

<sup>1</sup> coblidhi ms.<sup>2</sup> leppa ms.<sup>3</sup> frius ms.<sup>4</sup> leg. comtig.



Colman Comraire: 'The greater is the reward of everyone upon the dun yellow earth; his blameless honour is all the better for fasting upon the flag-stones of Peter's tomb.'

Mac Luachain: 'I shall not depart from Rome on any condition until I perform thirty fasts, that I may obtain Heaven for myself—cause without a groan—and for everyone who shall be in my cemetery.'

Colman Elo: 'After that the soil of Peter's and Paul's tombs and the soil of Gregory's grave shall be carried by us verily in loads to Ireland.'

Mac Luachain: 'We have come hither safely without pestilence, without the death of a single man; welcome now death without blemish, to Christ our thanks for it are due.'

77. In that wise then they acted so that the three Colmans found great respect and honour at Rome. And there the great testimony was pronounced of them which Colum Cille had pronounced on a certain occasion of the three Colmans at the great gathering of Drum Cet.<sup>1</sup> And thereupon the three Colmans were forty days and nights in Rome. And they collected the soil of Peter's tomb and of the tomb of every other apostle and of every great saint that is in Rome, and took it with them to Ireland. So they came back to Ireland to the port of Dublin. On the morrow, however, Colman Elo and Colman Comraire went to Lathrach Briuin. Colman son of Luachan, however, went to Glasnevin to sleep upon the tomb of Mobi the Board-faced. Now when Colman son of Luachan had come into Mobi's refectory, the steward came to him, even Crom Deroil and bade him welcome and spoke as follows. (However, the monks did not recognize Colman son of Luachan, but he did, *ut dixit*.)

78. 'Hail to him into whose house he has come, the noble young pilgrim, Colman of Lann of pure splendour, the head of Colum Cille's yoke.'

His strength is vast in Heaven, a cleric he is with whom are clerics; the church in which he will be a single night will be holy, will be frequented ever.

He is one of the three just Colmans of the race of great Colman of Meath; all the saints of Ireland at Drum Cet besought their union.

<sup>1</sup> See above, § 52.

Fáifid a lepaid Mobí,      gēbaid *patir* lind fo thrī,  
 i nGlais Næiden, nertad nglic,      mochin dontí gustáinige.<sup>1</sup>  
 Mo. e.

79. Laigid iarum Colmān mac Lūachāin an<sup>1</sup> aidchi-sin for lepaid  
 5 Mobí Clārenig<sup>2</sup>. Bennachais imurgeo Colmān mac Lūachāin an cill  
 uile iarnabárach 7 fācgbais búaidh n-erlabra don fert[h]igis 7 cen  
 dāim fa dīmda úad co bráth<sup>3</sup>. Tige iarum Colmān mac Lūachāin  
 assein co Lāthrach Briūin dochum na Colmān [n-]ele 7 luidsitt as sein  
 dochum Findēn, ar ba haitti dōib-sim ē-sein, co cenn tri mblīadan  
 10 iccon croiss ōn tempul fotúaid. Lottar dano assein co Miliuc 7 luid  
 assein Colmān mac Lūachāin co Droind Fæichnigh 7 foillsight<sup>h</sup>ir dó  
 timthirecht n-angel inti. Cuncid-sim Droind iarum cusan rīg .i.  
 Domnall mac Murchada ba rí annsein 7 dobert dō hi sære co bráth  
 Droind cona ferann 7 bennachais Colmān hí 7 fācgbais Bætān Breat-  
 15 nach fria lāim indti .i. Uidrin ē-sein 7 deochain ar grādaib 7 sacart  
 ar ūaisle 7 ar clú 7 iss é an sechtmad descipal lauid leisim co Rōim  
 Letha hē .i. Uidrin mac Aramai<sup>l</sup> meic Dubāin meic Fíachrach meic  
 Oilella, ó filett Cenél Oilella hi Feraib Tulach 7 iss é an sechtmad ele  
 dochúaid lesim hi Rōim hé béus 7 is é fil hi Cill Uidrin hi cind Ruis  
 20 Omna tair isin machaire, conid and isbert Colmān ann so :

80. ‘Bāettān Breatan, bēl co mbrethaib,      rop sēn sochair,  
 bid im e[h]ill-si cona ruthin      iter lochaib.

Dronn ard Fāichnig      cona ferann sona saidbir  
 (fo. 86b1) la mac Lūachāin rombīa inbaid      bess lān d’ainglib.

25 Dfa dfa dfdin ar chreich n-echtrann,      ar bás duine,  
 rob dín ar millti cach daire      impi uile.

Biaid ūaim indti deochain dermār      cen sūg n-aisgei,  
 mo riaglōir cāid, is tenn tugesi,      mo e[h]enn battsi.<sup>4</sup>  
 Bētān.

30 81. Anaid tra Colmān a nDroinn fri .xl. aidchi 7 bennachaid hí 7  
 tige a sein co Daire Aidnēn ar teithed congaire an dæsscurslúaigh<sup>4</sup> 7  
 doní secht n-aifrin ann fa bun óendarach, conid Dair Colmāin a  
 ainm ōsin hille béus. Lottar tra chugei-sium faolchoin an daire 7  
 ligsitt a chúarāna 7 siatt co n-erblaib abbēlaib accu ō mud na con

<sup>1</sup> an au ms.<sup>2</sup> clarenē ms.<sup>3</sup> brāch ms.<sup>4</sup> slúaith ms.

He will sleep on Mobi's tomb; he will recite a prayer for us three times in Glasnevin—a skilful strengthening—, hail to him to whom he has come!

79. That night, then, Colman son of Luachan lies upon the tomb of Mobi the Board-faced. On the morrow, however, Colman blessed the whole church and left the palm of speech to the steward, and that no company should ever part from him dissatisfied. Then Colman son of Luachan goes thence to Lathrach Briuin to the other Colmans, and from there they went to Finnen, for he was their tutor (and stayed with him) to the end of three years at the cross to the north of the church. Again they went from there to Miliuc. And Colman son of Luachan went thence to Drong Faehnig, where a service of angels is revealed to him. Then he asks Drong from the king. Domnall son of Murchad was king there, and he gave him Drong with its land in freedom till Doom. And Colman blessed it and left Baetan the Briton as his substitute in it. That was Uidrin, a deacon in rank and a priest for dignity and reputation. And he was one of the seven disciples who went with him to Rome, viz. Uidrin son of Aramail, son of Duban, son of Fiachra, son of Ailill, from whom the race of Ailill in Fartullagh are descended. And he was one of the seven who had gone with him to Rome, and he lies buried in Cell Uidrin at the head of Ross Omna eastward in the plain. So then Colman said as follows:—

80. 'Baetan of the Britons, a mouth that utters judgments, may it be luck of profit! he shall be in my church with its brilliance between lakes.

'High Drong Faehnig with its prosperous, rich land—with Luachan's son a time will be when it shall be full of angels.

'May God protect it from raid of foreigners, from the death of man! may each oakwood around it be a shelter against destruction!

'In it there will be from me a noble deacon without a particle of blame, my holy censor,—a solid understanding—my head of baptism.'

81. Now Colman stays forty nights in Drong and blesses it and comes thence to Daire Aidnen fleeing from the shouts of the rabble, and he performs seven masses there under the trunk of a single oak, so that its name has been Colman's Oak ever since. Then the wolves of the oak-wood went towards him and licked his shoes, wagging their tails after the manner of faithful dogs (i.e. of domestic dogs) and lay

tairisi .i. na con tighi 7 nó-laightis ana fiadnaisi. 7 isbert friu: 'Bíd sund dogrēs 7 in llā dobēthar mo ainm-si a n-etarguidhi cugcaib, is cett d[ū]ib can dergad for nech in laithi-sin.'

82. Luid-sim iarum .i. Colmān mac Lūachāin co Tech Colmāin .i. co  
 5 Conchraid 7 arrubert bith ann fri .xl. aidehi an c[h]argais fo glēre  
 lesaigt[h]i bíd 7 cormæ, conid frisin rē-sin dlegaitt comarba Colmāin  
 bith ac Tig Colmāin .i. brechtān aníss 7 anúass dó 7 coirim inti in erett-  
 sin. Lūaidh Colmān as sin co Laind meic Lūachāin 7 here mōrsesir lais  
 do úir Rōmæ 7 na n-apstal arc[h]ena. Doní tra Lassar a máthair-sim an  
 10 aidchi sin araile gaitt irisech do imdugud 'mon tech in C[h]joimded .i.  
 lān a bulchre do úir Rōmæ do brith dochum a brātharfinne .i. Ūa nGuill  
 7 hū Dīmma .i. co Tech Lommān. Rofoillsiged<sup>1</sup> sin fochéttóir do  
 Cholmān 7 isbert: 'Ni géttar nem fort ind-sin, a c[h]aillech, ar is ar  
 maith dusgní, acht ní ba tarba an úir-sin dóib, acht sunn namá.'  
 15 'Tabair nem dóib sunn,' ar isi. 'Ac,' ar Colmān, 'ar ní maith lim-sa  
 a manaig do bēim ar Lommān, acht mar bitt bæ móelæ odhræ i  
 mbūaile .i. hi tīachtain hille cettus 7 nem dóib-sin sunn.' Rochí  
 iarum Lasar (fo. 86b2) cáoi serb co ndēraib falæ 7 roscailed iar sin  
 úir Rōma 7 úir na dā apstal dēc in cech aird i relige Lainniu, conid  
 20 adnacal a n-úir Rōma<sup>2</sup> da cach æn adnaicther inti ósin hille.

83. [A]raile sgcēl dano forathmentar sunn .i. cæme[h]lōd bachall  
 dorōnsatt ic Rōim Colmān Eala 7 Colmān mac Lūachāin 7 doratt  
 Colmān Eala dethfir eturra .i. étiud do cochall gimāngurm im a  
 bachaill fēin .i. co mbeith a rath fēin a coimettecht a bachla, co fil  
 25 brat ósin hille impi. 'Is doilig in t-er[r]ed sin do iarraid dogrēs dī,'  
 ar Colmān mac Lūachāin. 'Cid doilig,' ar Colmān Ela, 'dobēr-sa  
 lóg aire .i. nem dontí dogēna secht mbroit dī amail caithfes iatt,' 7  
 inde<sup>3</sup> dicitur bachlach cochlach di-si.

84. [A]raile fecht dano robātar a manaigh ac būain cruth[nechta]  
 30 ic Croiss na Truma ro airig-sim brōn forro .i. an laa rogníatt ænach  
 Taillten. Dorōne-sim immurgu ernaighi co tångcatar angil cugci-sim  
 fe c[h]jettóir do neim .i. iccon cloich impóid itir croiss o Adrad Moturu

<sup>1</sup> rofoill-i ms.<sup>2</sup> romma ms.<sup>3</sup> unde ms.

down before him. And he said to them: 'Be ye here ever, and on the day when my name is brought to you for intercession, that day you are permitted not to kill anyone.'

82. Then Colman son of Luachan went to Tech Colmain to Conchraid and there spent the forty nights of Lent with carefully chosen food and ale (whence the successors of Colman should be at Tech Colmain at that period); having there a roll of bread buttered below as well as on the top, and ale all that time. Thence Colman went to Lann Mic Luachain with the load of seven men of the soil of Rome and of the tombs of the apostles. Now that night Lassar, his mother, commits a pious theft to magnify . . . around the house of the Lord, viz. she takes the full of her bag of the soil of Rome to the kindred of her brothers, even to the Ui Guill and Ui Dimma to Tech Lommain. That was at once revealed to Colman, and he said: 'Thou shalt not be deprived of Heaven for this, woman, for thou dost it with good intention; but that soil will be no use to them, but here only.' 'Grant Heaven to them here!' said she. 'No,' said Colman; 'for I do not like to deprive Lomman of his monks, except as hornless dun cattle in a fold are wont to be, viz. let them come hither first and Heaven to them here.' Then Lassar weeps bitterly with tears of blood, and the soil of Rome and of the twelve apostles was thereupon scattered in every direction in the cemetery of Lann, so that it is a burial in the soil of Rome for each one who has been buried there from that onward.

83. Again, a certain story is recorded here. Colman Elo and Colman son of Luachan made an exchange of staffs at Rome, and Colman Elo made a distinction between them, viz., a covering of a hood with dark-blue lashes around his own staff, so that his own grace might accompany his staff. Hence a cloak has been around it ever since. 'It is troublesome to seek that dress for it always,' said Colman son of Luachan. 'Though it be troublesome,' said Colman Elo, 'I shall give a reward for it—even Heaven to him who shall make seven cloaks for it as they shall be needed.' Whence it is called 'the hooded staff.'

84. Again, on a certain occasion when his monks were reaping wheat at Cross na Truma, he noticed that they were sad, for it was the day on which the fair of Teltown is being held. Then he prayed so that forthwith angels came to him from Heaven. At the turning-

súass .i. is ann robói Colmán. 7 rognīsitt .iii. grafne ðenaich dó, conid de sin atā ænach Laindi òsin alle. 7 forfāgeaib Colmán mac Lūachāin cid bē brister ann dā ría 'na bethaid fo Loch Annind eo ticfa slán ass fochéttóir.

5 85. [A]raile fecht dano luid Ciarān Clūana co Colmán mac Lūachāin do chuncid ænta 7 cennachta fair. 7 rofaillsiged sin do-sum 7 nīrbo cett lais. Doratt Colmán immurgu saithe demna hi richt foiche dōib ic Crois na Trumma co forēimetar imt[h]echt secha sin acht a n-aigt[h]i fri lár. 'Is clērech' ar iātt, 'antí gus' tegecum. Iss é dobeir  
10 dūnn so. Tīagur ūann cugei 7 cuinte cabair dūnn fair.' Dorōnad amlaid 7 dochuir na focha fo talmāin. Is de sin atā Cross na Trumma fuirri. Romórad dano (fo. 87<sup>a</sup>) ainm Dé 7 Colmāin triasin firt-sin. Targcaid tra Ciarān æntaid do Cholmán 7 obbaid<sup>1</sup> Colmán hí 7 is bert: 'Nocha bíá<sup>2</sup> cenn talmanda acam-sa acht Mochutta namá (.i. a oittiu ēsiein) nó  
15 acam muindtir am díaidh.'

86. [A]raile fecht dano tucc Cinæth mac Oengusa rí Húa Foilgi serc do mnæi ríg Temrach 7 tånige 'na comdāil co Guirtín Tíre Bandāla hi Fid Dorcha 7 hi<sup>3</sup> drūth namá immalle friss. Luidh sí 7 a hinailt namáa lée. Doratt iarum na fir cōrait etter na dā ech.  
20 Doratt Cinæth a ech for greis Colmāin meic Lūachāin 7 doratt a drūth for greis Ōengusa meic an Ógc. Tāngatar iarum na merlig 7 rucsat each an drúad 7 andar léoa ba taman ferna each Cinæth[a]. Romórad dano ainm Dé 7 Colmāin trit an firt-sin. Ro hindisid tra do rí Midhi a ben do dul hi comdāil ríg Úa Foilgei co Goirtín Tíre Bandāla  
25 hi Fid Dorcha. Tånige immurgu rí Midhi ina díaid iar sin dia marbad corigci an goirtín-sin 7 rogab cāch lām a céle día muindtir a timchell an goirtín 7 atonnaire Cinæth mac Conchubair sein 7 ba gābad mōr laiss 7 isbert Cinæth: 'Ar comairei Colmāin meic Lūachāin dūnn riasin ngābad-sa 7 dia n-ainci sinn air bemæitt fo chís dó co brāth.' Ronaisced<sup>4</sup>  
30 sin for Cinæ[th] 7 roērig Cinæth foc[h]éttóir 7 rosóad hé 7 a drūth hirricht dā dam allaid. Rosōed immurgu an rīgin 7 a hinilt a richt

<sup>1</sup> obbeid ms.<sup>2</sup> bíad ms.<sup>3</sup> = a.<sup>4</sup> ronaiscid ms.

stone between (*sic*) the cross from Adrad Motura above, that is where Colman was. And the angels ran three races for him, so that thenceforward it has been called the Fair of Lann. And Colman son of Luachan left that whoever has a limb broken there, if he go alive under Loch Anninn he will at once come out safe and sound.

85. Again, on a certain occasion Ciaran of Clonmacnois went to Colman son of Luachan to ask union and headship<sup>1</sup> of him. And that was revealed to him and he did not wish it. However, Colman sent a swarm of demons in the shape of wasps at Cross na Truma, so that they could not pass it except with their faces on the ground. 'It is a cleric to whom we go. 'Tis he who does this to us. Let one of us go to him and ask him to help us.' Thus it was done and he sends the wasps under ground. Hence Cross na Truma is so called. Again God's name and Colman's were magnified through that miracle. Then Ciaran offers union to Colman, who refuses it and said: 'I shall acknowledge no earthly head save Mochuta only (*viz.* he was his foster-father), nor shall my people after me.'

86. Again at a certain time Cinaed son of Oengus, King of Offaly, fell in love with the wife of the King of Tara and came to meet her to Goirtin of Tír Bandála in Fid Dorcha, and no one but his jester with him. She came accompanied only by her handmaid. Then the men coupled the two horses. Cinaed put his horse under the protection of Colman son of Luachan, while the jester put his under the protection of Oengus mac in Óc. Then came thieves and took the horse of the jester,<sup>2</sup> while Cinaed's horse seemed to them the trunk of an alder. The name of God and of Colman were again magnified by that miracle. Now the King of Meath was told that his wife had gone to a tryst with the King of Offaly to Goirtin of Tír Bandála in Fid Dorcha. Thereupon then the King of Meath came after her to that field in order to kill her. And his people seized each other by the hand round about the field. And Cinaed son of Oengus saw that and thought it a great danger and said: 'We put ourselves in the safeguard of Colman son of Luachan against this danger, and if he save us we shall be under tribute to him till Doom.'

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<sup>1</sup> i.e. that Colman should acknowledge him as his head.

<sup>2</sup> In the original there is here the common confusion between the words *dráth* 'jester' and *drui* 'druid.'

dā n-ag allaid 7 tångcatar iar sin slán amach óna slógaib 7 nīr-cumaingsit coin nā renna ní dóib 7 romórad ainm Dé 7 Colmáin trit an firt-sin.

87. Tāinige immurgu Cinæth iar sin co Laid 7 a each lais do  
 5 Cholmān mac Lūachāin 7 dogniatt caratrad annsein 7 fāgbaid Colmān  
 būaidh each acu 7 buáid læch 7 buáidh clēirech 7 cruth a mban  
 im c[h]æime for feraib Úa Foilgei co (fo. 87a2) brāth 7 cruth a rīg  
 úastu 7 grāin rīg cōigcid for fer a inaitt dogrēs 7 nā bad bege la  
 hingin rīg hĒrenn feis lais 7 cosgcur remi dogrēs mad for eoch  
 10 gerr bes alló chathæ. Rocind immurgu cūairt do-som uáid fēin .i.  
 ó Chinæ[th] 7 ō c[h]āch ina diaid co brāth .i. screbull cecha cathrig  
 'na t[h]ír 7 cūra cach fir bale 7 a heach 7 a errad an rīg fēin in  
 cach .III. bliadain co brāth 7 rofāgaib Colmān troscud umpi seo mani  
 tartha chena hī .i. a meath nō a thrucha an rīg nāch tibræ hí, ut  
 15 dicitur :

88. Searc tuge ben rīg Tailten trell do rīg Úa Failgei fortenn,  
 d'fir inaitt rocæin Rossa do Chinæth mac Aengossa.

Tige an Cinæth-sin andess risin cēttsercus comdes,  
 sé 's a drūth, ba dind dīrmma, d'agcallaim na hairdrigna.

20 Lá is adaig<sup>1</sup> dóib sund mar æn an rí 's a rīgan roc[h]æm,  
 ic bæis dōib ann, ic búaphud fo inc[h]lid i n-inūathud.<sup>2</sup>

Ērgidh rí Midhi na modh a ndfaidh a mná co solom,  
 cor fadsattar, comoll ndil, 'mon rīg ocus 'mon rīgain.

25 Nassgcaitt a comairci cāir ar Colmān Lainne línmāir  
 ac facsin cetherdne an rīg 'mon gort i ndernnsat mīgnīm.

Dorigne Colmān calma ferta imda adamra,  
 docuir an rí[g] 's a drāi [n]dil a richtt dā dam óge allaid.

<sup>1</sup> agaid ms.

<sup>2</sup> inuathad ms.



That was bound upon Cinaed, who forthwith arose, and he and his jester were turned into the shape of two stags. The queen, however, and her handmaid were turned into the shape of two fawns. And thereupon they escaped safely from the hosts, and neither hounds nor spears could do aught to them. And God's name and Colman's were magnified by that miracle.

87. Cinaed afterwards came to Lann bringing his horse with him for Colman son of Luachan. And there they made a covenant, and Colman leaves to the men of Offaly till Doom triumph of horses and of warriors and of clerics, and beauty of their women together with handsomeness of their men, and beauty of their kings exceeding theirs, and that every successor of his should be dreaded like the king of a province, and the daughter of the King of Ireland should not deem it a small thing to sleep with him, and that defeat should always precede him if he rode upon a gelding on the day of battle. However, a tribute was fixed for him<sup>1</sup> from Cinaed and each one after him till Doom, viz., a scruple for every adult in his land and a sheep from every owner of a steading, and the horse and dress of the king himself every third year till Doom. And Colman ordained that this tribute should be fasted for unless it were given without that, viz., that the king who did not give it should decay or die early, *ut dicitur* :

88. The wife of Teltown's king upon a time bestowed her love upon the stalwart King of Offaly, the stately successor of Ross, Cinaed son of Oengus.

That Cinaed comes from the south to his fair love, he and his jester—'twas a noble cavalcade—to hold converse with the high-queen.

A day and a night they spent together, the king and the beautiful queen: there stealthily and all alone they gave themselves up to lust and . . .

The King of Meath of . . . sets out swiftly after his wife until they surrounded the king and the queen.

When they behold the troops of the king around the field in which they had misbehaved, they bind their safeguard upon Colman of populous Lann.

Colman the bold performed a great marvellous miracle: he put the king and his beloved jester in the shape of two young stags.

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<sup>1</sup> i.e. for Colman.

- Dorigne ferta aile, nīrb aille da mírbaile,  
an rīgan 's a cumal cain a richt dā n-agaid allaid.
- An dā each tuscat leo andes an rí 's a rígrúth ríghdes  
rolāsett fasech ri slīab ar anord, ara n-anriād.
- 5 Rolāsett each an drū[i]th duind for greis in æsa imthruimm,  
rolāsett each an rígrāin for fír comairci Colmāin.
- Rugcsat eachtraind each an drū[i]th don c[h]omairci uile  
indlūith,  
rofāgsat each rígr Berba i richt tamain tromferna.
- 10 Terno do c[h]omairci an næim each rígr Lifi lethanchae[i]m,  
hathle an eich rugscatnāmaitt, d'ōendreim dōib is d'ænc[h]áraid.
- (fo. 87b1) Anci[d] Colmān iatt uile etir ech ocus duine  
ōn trāb dobōi ga celgad can āgh nó can imdergad.
- An t-ech roainciss fēine ar nāim dīb tenda in tslēibe,<sup>1</sup>  
15 tair dom druimm, a Cholmāin cain, ar in ech is ffu cumail.
- Dofāgsaib Colmān cubaid da rab ar eoch ŋgiurr glumuir  
nā gebt[h]a tresa dangni ri rígr fíal Úa finnFailgci.
- Dofāgsaib dōib co hatta[i]n cruth a mban for a maccaib,  
grāin rígr cōicid ar cur āir ar rígr Úa Falgi fortreāin.
- 20 Rogell Cinæth each nī ndes, rogel cāin, rogel cairdes,  
rogellad do-som iār fír nāch biād can erred airdrígr.
- Robennach-som ule an tír iter mná is maccu mo lín  
i cē[i]n nolēitis co mbāidh do rē[i]r Colmāin meic Lúachāin.
- Fūaratar gābad igair<sup>2</sup> minbad Colmān dia n-anacal  
25 i comrād im dāil serci<sup>3</sup> i comdāil a cēttserci. Serc.

89. [A]raile sgcēl forathmentar sund. Rí Temrach .i. Domnall  
mac Donnchada meic Murchada tuge ingin<sup>4</sup> rígr Úa Failgci 7 rogel

<sup>1</sup> tsleibi ms.<sup>2</sup> leg. i ngar?<sup>3</sup> serci ms.<sup>4</sup> ingen ms.

He performed another miracle,—none of his miracles was finer—he changed the queen and her fair bondmaid into the shape of two fawns.

The two horses which they had brought with them from the south, the king and his right clever royal jester, they let them both loose up the mountain in disorder, in their wild career.

They put the horse of the dusky jester under the protection of the Troublesome People;<sup>1</sup> they put the horse of the noble king in the true safeguard<sup>2</sup> of Colman.

Through the evil, insecure safeguard, foreigners seized the jester's horse; they left the horse of Barrow's king, thinking it was the trunk of a heavy alder-tree.

Through the safeguard of the saint the horse of the king of the broad and fair Liffey escaped; the enemies took the track of the (other) horse: they were of one company and of one yoke.

Colman saves them all, both horse and man, from the . . . which was ensnaring them, without strife or without disgrace.

“The horse which thou thyself hast saved from stout foes of the mountain, come, gentle Colman, behind my back, upon the horse which is worth the price of a bondmaid.”

Righteous Colman left it that if he were upon a muzzled gelding, no hard combats should be won against the generous king of fair Offaly.

He left it to them . . . that the beauty of their women should be upon their sons, that the terror of a king of the province after a slaughter should be upon the King of mighty Offaly.

Cinaed promised everything that was proper: he promised tribute; he promised friendship; to him it was truly promised that he should not be without the dress of a high-king.

He blessed the whole land, both women and sons in their numbers, so long as they should be obedient to Colman son of Luachan.

They would have found danger shortly, if Colman had not come to their rescue, as they were talking together of love at the meeting of their first love.

89. A certain story is recorded here. The King of Tara, even Domnall son of Donnchad, son of Murchad, married the daughter of the King of

<sup>1</sup> i.e. the pagan gods.

<sup>2</sup> Literally, “in the truth of the safeguard.”

tochra mór dī .i. .III. fichit bó .i. dā fichit<sup>1</sup> dīb fochëttōir 7 dā fichit ar cairdī co belltaine ar cind. Rochuinigh iarum an ben a tochra i n-āge a gellta 7 ní frīth dī acht ferann ar son a bó. Rogab sí an ferann diamad a comfogeus dia hanmcharaitt nóbeith .i. do Cholmān  
<sup>5</sup> mac Lūachāin, conid ann sin tugad dī Cæille na hInġine ó c[h]ind Ātha an Daire co hulaid espuic Aeda hi Feraib Tulach. Dobeir tra an ben hé ule do Cholmān co brāth. Dobeir immurgu Colmān manach dia muindtir ind .i. Uidrīn mac Aramail, conid de atā Cell Udrīn hi Cæille na hInġine 7 Less na Con túass ann 7 Cell Uidrīn  
<sup>10</sup> tíss.

90. [A]raile fecht and ruge Āed Ruóin rí Laigen sesrig Mocholmōge .i. ó C[h]lūain Iraird ar ēgein 7 trosgcis Mocholmōge impu fair 7 fodlaidh iar sin baill an maic mallachta fo næmaib hĒrenn acht a c[h]umal fir namá. Asbert<sup>2</sup> immurgu an rí: ‘Cía da tuge  
<sup>15</sup> Moc[h]olmōc mo (fo. 87b2) c[h]omol-sa?’ ar sé, ac fonamat imme. Ō rochūala tra Mocholmōc sin isbert sein: ‘Tiagam-ne co Colmān mac Lūachāin co Laid co rodīngba dīnn an ball útt.’ Dorōnad tra amlaid sin 7 dogniatt ōentaíd ic Laid Mocholmōc 7 Colmān mac Lūachāin 7 clód dā cloge .i. Findfáidech cechtar de diaraile. Asbert immurgu  
<sup>20</sup> Colmān: ‘An ball fil am c[h]omair-si, iss é tæisech rosīa taisselbad chugat-sa, ar iss é dēdenach roármed.’

91. Tāinige iarum Āed Rōin for creich im Midhi co Carnn Fiachach. Tāinige immurgu rí Midhi .i. Conall Guthbind mattan moch iarnabārach co Colmān 7 atfëtt dó an sgeēl-sin 7 ba bege slúaiġ do  
<sup>25</sup> Chonall 7 ba sochaidi do Āed Rōin. Asbert immurgu Colmān fri Conall: ‘Ērg-siu cuca 7 beir mo bachaill-sea lat do merġei remat 7 dobēr-sa taidbsi trī cath fort 7 doragha duit ceō dar a rosgcaib nó a llāma do gabāil,’ ar Colmān. ‘Is ferr lind,’ ar Conall, ‘a llāma do gabāil.’ Iss ann sin do cengail each fer do muindtir Conaill lóman  
<sup>30</sup> día brut do gimānaib bruit na bachla co rabi cochall fa cenn dīb 7 inde<sup>3</sup> dicitur ‘bachall cochlach’ ría-si .i. do naidm a comairci fuirri 7 for Colmān mac Lūachāin. Ocus iss ē an lín amus dōib-sim an lín loman fil for brot na bachla cochlaige.<sup>4</sup> Dorōnad tra amlaid sin 7

<sup>1</sup> *fichet* ms.<sup>3</sup> *unde* ms.<sup>2</sup> *is* (end of line) *asbert* ms.<sup>4</sup> *cochlaidi* ms.

Offaly and promised her a great bride-price, viz., four score cows, two score at once, and two score not later than the next May-day. So at the time for which it had been promised, the woman demanded her bride-price; and nothing was found for her but land instead of her cows. She agreed to take the land if it were near her soul-friend, even Colman son of Luachan. So then Caille na hInge was given to her from the head of Áth in Daire to the tomb of bishop Aed in Fartullagh. Then the woman gives it all to Colman for ever. Colman, however, puts a monk of his community into it, even Uidrin, son of Aramail. Hence are Cell Uidrin in Caille na hInge and Less na Con above there and Cell Uidrin below.

90. At a certain time Aed Róin, King of Leinster, forcibly seized a plough-team of Mocholmoc's from Clonard; and Mocholmoc fasted against him for it, and then distributed the limbs of that son of a curse among the saints of Ireland, all except only his membrum virile. However, the king said, mocking him: 'To whom has Mocholmoc given my membrum virile?' said he. Now, when Mocholmoc heard that, he said: 'Let us go to Lann to Colman son of Luachan, that he may keep that limb from us.' Thus it was done; and at Lann Mocholmoc and Colman son of Luachan make a union and an exchange of their two bells, which were both called Findfaidech. However, Colman said: 'The limb which is in my charge will come first to be exhibited to thee, for it was the last to be numbered.'

91. Then upon a raid into Meath Aed Róin came as far as Carn Fiachach. Early on the morrow, however, Conall Guthbinn, the King of Meath, came to Colman and told him that news. And Conall had but a small host and Aed Roin had a multitude. Then Colman said to Conall: 'Do thou march against them and carry my staff with thee in front as a battle-standard, and I shall make it appear as if thou hast three battalions; and either a mist shall come over their eyes or their hands shall be held for thee,' said Colman. 'I prefer,' said Conall, 'that their hands be held.' Then every man of Conall's people tied a string of his cloak to the lashes of the cloak of the staff, so that it was a hood over head (whence it is called 'hooded staff'), in order to pledge their safeguard upon it and upon Colman son of Luachan. And the number of their mercenaries was the number of the lashes which are upon the cloak of the hooded staff. Thus, then, it was done; and at Faithche Mecnan Aed Dub was slain and

romarbad Áed Dub 7 ár a muindtíri ic Faithchi<sup>1</sup> meic Mecnān 7 rugesat meic tíre a ball ferda co dorus an tempuill co Colmān 7 isbert Colmān ría : ‘Ber co Finnēn nó co Mochholmōge 7 co nēmaib hĒrenn hé dia taisbenad.’ Romōrad dano ainm Dé 7 Colmāin trit an firt sin.

5 92. Tuge *immurgu* Moc[h]olmōc iarsin do Cholmān mac Lūachāin rigléss a Clūain Iraird. Tāinige tra iarsin Conall co Colmān mac Lūachāin dia rēir 7 robaist móreūairt na Brecha dó ō sin alle, ar is iatt robói ana farrad ann a fían a sært[h]a ar cach cath na (fo. 88a1) Brecha co brāth .i. screball cach cathrigh 7 cūra cech fírbale 7 ech  
10 cach tōsich an cach sechtmad blīadain co brāth.

93. [A]raile fecht dano robātar nōairi for muir 7 murthaidhi an mara aca togairm 7 siat-som ar sēbchoire. Ō roaitcheatar ainm Colmāin meic Lūachāin tērnatar slán i tír 7 is amlaid sin cach æn guidhfes Colmān fri tendta dogēba cobair imslán ó Día.

15 94. [A]raile fecht dano luid fer a cath 7 tograim fair 7 fēimdid-sim imt[h]echt fri scíss. Ō dorat-som *immurgu* sele Colmāin meic Lūachāin ima c[h]osaib<sup>2</sup> fēimditt eich 7 dæine ní dó, conid ann isbert Colmān :

‘Sele Colmāin meic Lūachāin mo c[h]nāma cen meth,  
20 romsnāidi a comarci corigei ar each leth.

Dorīacht cuigei nāmCholmān ina chruth glan glē,  
na traight[h]igh notograitis nódiuscartiss de.

Colmān mac Lūachāin im leth re ndul ar creich cridhi crūaidh,  
da tegmad dam dul ar leth co nā bera nech mo būaidh.’

25 Romórad dano ainm Dé 7 Colmāin trit sin 7 gach duine gēbus so 7 fo ngēbthar noch a cuirfithar hé 7 ticfa slán dia t[h]igh 7 dligid Colmān screpall de.

95. [A]raile fecht dano luid fer for slúaiged i ndiaid cāich 7 ní ruce forru. Doralatar *immurgu* a nāmaitt dó 7 each æn dfb téged dia

<sup>1</sup> faithti ms.

<sup>2</sup> 7 ní inserted by a later hand before *fēimditt*.

his people slaughtered. And wolves carried his membrum virile to the porch of the church of Colman, who said to them: 'Carry it to be exhibited to Finnen or to Mocholmoc and to the saints of Ireland.' Again, God's name and Colman's were magnified by that miracle.

92. Now, Mocholmoc gave a cell in Clonard to Colman son of Luachan. Thereupon, Conall came in obedience to Colman son of Luachan, and offered him the great tribute of the people of Bretach henceforward (for it is they who were in his company as his protecting *fian* in every battle of the Bretach till doom), viz., a scruple from each adult and a sheep from each steading, and a horse from each captain in every seventh year till doom.

93. Again, once upon a time boatmen were upon the sea, and mariners of the sea were calling to them, and they in a whirlpool.<sup>1</sup> When they had called upon Colman son of Luachan, they escaped safe to land. And in the same way will everyone who shall pray to Colman in difficulties get complete help from God.

94. Again, once upon a time a man went out of battle, and was pursued and could not walk from weariness. But when he had put spittle of Colman son of Luachan about his legs, neither horses nor men could do aught to him. Whence it is said:<sup>2</sup>

'The spittle of Colman son of Luachan about my bones without decay; may its protection save me on all sides!

'To him came holy Colman in his pure bright shape; the foot-soldiers who were in pursuit were driven off thereby.

'May Colman son of Luachan be by my side before my going on a harsh-hearted raid! if it should happen to me to go aside,<sup>3</sup> may no one carry off my glory!'

Again God's name and Colman's were magnified thereby; and everyone who shall sing this as well as he on behalf of whom it is sung shall not be overthrown and shall come safe to his house; and he owes Colman a scruple for it.

95. Again, on a certain occasion a man went a-hosting after the rest and could not overtake them. However, his enemies came upon him; and each one who came to seize him or to slay him, when he had

<sup>1</sup> Or, maelstrom.

<sup>2</sup> The Irish has 'whence Colman said.'

<sup>3</sup> i.e. to be separated from the army.

*greim* nó dia marbad ó roataig-sim Colmán mac Lúacháin riu andar léo ba banscál hé 7 naidhi for a muin. Romórad ainm Dé 7 Colmáin triasin *firt*-sin.

96. Tainige tra faindi do Cholmán mac Lúacháin 7 órba cindti 5 forba a bethad dó tãngcatar eugci a maic *eclaise* 7 a manaig 7 rochísit cáoi serb ina fiadnaisi 7 rochuinsett fair cetugud dóib fúaslucud an talman for a taisib nãema 7 a mbith i scrín cumdachta eturru *amaíl* each ardnãm 7 each n-ardapstal (fo. 88a2) arc[h]ena fo Éirinn. Rodeónaig tra Colmán sin coma[d] comdīdnad<sup>1</sup> torsi dóib-sium 7 10 comad chādus ar each ngúasacht acside 7 nemaicsidi hé.

97. An tan *immurgu* rocomlāin[i]g sim .III. bliadna i talmain, is annsin dorala Fursa crābdech for cūairt sechnōn Érenn ó c[h]ill co cill. Ó doríacht *immurgu* co hĀth an Daire, is annsin roben aistri Laine a clogc. ‘Dimmbūaid n-aisterechta for fer t’inaid!’ ar Fursa. ‘Ní 15 lamam-ne ní is mesa do rád frit.’ Rosuic Fursa iarum ic Croiss Fursa ic dēscin ūada an muilind cirr sair. Is ann isbert in *rann*:

‘Dā chomurtha sūaichinti      ac Laine sech each rūaim rachail:  
muilenn cerr fri comblethad     ocus brat im a bachaill.’

Tainige cucu fochētōir ægaire coitohenn bó Laindi 7 feraid fóilti friu 20 7 dobir fiss don chill gusan airc[h]indech .i. co Cuána mac Cumaine.

98. Īar fairind tra dano comad hé tósech nóadhrad Fursa .i. mærna bachla cochlaige<sup>2</sup> 7 ní fæilti dorōne friss nāch fria muindtir, conid de sin rofágaib Fursa do-som ifernn 7 do fir a inaitt 7 dimbūaid n-erlabra 7 athaisgc 7 sodethbringud co brāth, ar is sodethbringud 25 dorōine fri Fursa 7 ní fiss tuge don chill *amaíl* tuge an t-ūgaire. Tiagaitt *immurgu* muinnter Laindi *eter* sacart<sup>3</sup> 7 airc[h]indech ar cend Fursa 7 dobeiran sacart secht n-[an]ála Dē for a muin<sup>4</sup> 7 fācbaid Fursa dó nem 7 ana 7 *sægál* 7 secht mbriāthra atberad do chomall. Dobeir iarum an t-airchindech secht n-anāla Dē for a muin corigci an lie 30 i ndorus a tighi *apad*. Tainige iarum an banairc[h]indech 7 messar lenna 7 messar lomma lē corigci an lie. Fācbaid Fursa sonuss lomma 7 lenna co brāth sund 7 nī bert[h]ar doblad tariss so cid mór dogéna.

<sup>1</sup> comdignad ms.<sup>2</sup> cochlaidhi ms.<sup>3</sup> sacaird ms.<sup>4</sup> muin, the dot and the n-stroke added later.



called upon Colman son of Luachan against them, thought that he was a woman with a babe upon her back. God's name and Colman's were magnified through that miracle.

96. Now weakness came to Colman son of Luachan, and when the end of his life was appointed for him, his clerics and his monks came to him and wept bitterly in his presence, and begged him to allow them to open the earth on his holy relics, that they might be kept among them in an adorned shrine like (the relics of) every other great saint and chief apostle throughout Ireland. Then Colman granted that, so that it might be a comfort of grief to them, and that his relics might be a halidom against every visible and invisible danger.

97. However, when he had rested<sup>1</sup> three years in the earth, then Fursa the Devout happened to go upon a round throughout Ireland from church to church. Now when he came to Ath in Daire, the bellringer of Lann was striking its bell. 'Disgrace of bell-ringing upon thy successor!' said Fursa. 'We dare not say anything worse to thee.' Then Fursa sat down at Cross Fursa, looking at the wry mill (Mullingar) eastward. 'Tis then he spoke the quatrain:

'Two conspicuous tokens has Lann beyond every shrouded cemetery: a wry mill for grinding, and a cloak around its staff.'

Forthwith there came to them the common cowherd of Lann, and bids them welcome, and carries the news (of their arrival) to the erenagh Cuanu son of Cummaine.

98. Now according to some the first to address Fursa was the steward of the cowled staff; and he did not bid him or his people welcome, so that therefore Fursa left hell to him and to his successor, and disgrace of speech and response and hustling, till Doom, for he had hustled Fursa; nor had he taken the news to the church as the cowherd had done. However, the community of Lann, both priest and erenagh, go out to meet Fursa; and the erenagh brings seven 'breaths of God'<sup>2</sup> upon his back, and Fursa leaves him heaven, and wealth, and long life, and that seven words which he might say be fulfilled. Then the erenagh brings the seven 'breaths of God' upon his back as far as the flagstone in front of the abbot's house. Then his wife came with a measure of ale and a measure of milk as far as the flagstone. Fursa leaves luck of milk and of ale till Doom here, and no ill repute is carried beyond it,<sup>3</sup>

<sup>1</sup> Literally 'fulfilled.'    <sup>2</sup> Obscure to me.    <sup>3</sup> viz. the flagstone.

Fächbaid Fursa don airchindech neam 7 ana 7 sǣgal 7 nā berthar a erbiri  
 bíd acht co ro (fo. 88b1) gabad pater fri Lic Fursa fri Fursa 7 comad  
 breth cach tres briathar atberad 7 cach ní forbt[h]i nochuinefed fo  
 secht .i. secht troisgeid ic ulaid Fursa ar an Coimdid<sup>1</sup> a n-anmum  
 5 Fursa co tibred Día dó. Rofritháiled tra co maith an aidhchi-sin  
 Fursa, conid ann asbert Fursa :

99. 'Is cett lem<sup>2</sup> don ægaire      cía nobeth sund co sona,  
       cía fogaba mōrc[h]ennsa      lassin Dūilem iar ndola.  
 Is de tætt ar tǣrcud-ne      co Laind na Colmān credal,  
 10 áit hi fagbaim ermitin      is mó inás imar dlegar.  
 Táinigc maith an tsāmaid-sa      dom toisgc cucu buddechtsa,  
 bíaid do rē[i]r mo chrábuid-sea,      for a cet-sain mo c[h]et-  
       sa.' Is c.

Bendachais tra Fursa an cill iarnabārach. Tegcaitt immurgu na  
 15 manaig co Fursa 7 aitchitt an Comdid<sup>3</sup> ris comad hé noberad a  
 talmāin taissi<sup>4</sup> Colmāin meic Lūachāin. 7 donīther amlaid uile. 'Indis  
 fechtsa dūinn, a Fursa!' ar na manaig uile :

- Do macne mín muindterach      ar t'úib t'íarmuib tendmaid-ne,  
 do ríg is do rígrada,      do gnīmrada gerrma[i]t-ne.  
 20 A congala coscaraig      ar tæb t'íardaigi tarsem,  
       rongrādis roterādsimar,      rotbāidsimar rotbāidfem.'  
 Bidgaid iarum an rí as asa c[h]odlud 7 ba mebur lais an láid 7  
 mebraigid<sup>5</sup> an rígan ūada-som hī 7 an slúag arc[h]ena ūaithe-sim.

100. Ba hé so tra clērech ba ferr enech a nĒrinn. Follus ón sin,  
 25 ar táinigc-sim cid iarna ētsecht do forāil a t[h]ighi oiged for Airechtach  
 mac Muiredaig 7 dorigne an láid-so cuigi 7 fri sen īir isin c[h]ill isbert  
 Colmān hí.

- 'Fir timna cēin bett abus      dēnatt idna, iss ed-a lless,  
       creitett athair conig<sup>6</sup> nem,      ar iss é focren cach ceas.  
 30 (fo. 88b2)

Crommatt cind fon eclais n-uill      mad áil dōib rath spira[i]tt glain,  
 adrat do Christ credlach cross      erett bett aboss 'ga tigh.

<sup>1</sup> coimded ms.      <sup>2</sup> lem cett ms. with marks of transposition.      <sup>3</sup> comded ms.  
<sup>4</sup> tairisi ms. corrected from tairisi.      <sup>5</sup> mebraidhidh ms.      <sup>6</sup> corigc ms.

however much there will be. To the erenagh Fursa leaves heaven and wealth and long life, and that his food should never be reproached, provided he would recite a prayer to Fursa at Fursa's flagstone, and that one of every three words he might say should have the authority of a judgment, and that God should grant him every perfection which he might ask for seven times, viz. (by performing) seven fastings upon God in Fursa's name at Fursa's tomb. Now Fursa was waited upon well that night; so then he said:

99. 'I permit the cowherd to live here happily, to obtain great mercy with the Creator after death.

Hence our offering comes to Lann of the pious Colmans, where I find reverence greater than is due.

Good has come to this congregation from my journey to them at this time; they will be obedient to my rule of devotion; my own permission is added to theirs.'

Then on the morrow Fursa blessed the church. However, the monks come to Fursa and beseech him in the name of the Lord that He might take the remains of Colman son of Luachan out of the earth. And thus it is all done. 'Now tell us, Fursa,' said all the monks:<sup>1</sup>

'Thy gentle courteous sons,' &c.

Then the king starts out of his sleep and remembered the song, and the queen learnt it from him and remembered it, and the rest of the people from her.

100. Now he was the most generous cleric in Ireland. That is evident, for even after his death he came to commend his guest-house to Airechtach son of Muiredach, and made the following song for him; and to an old man in the church Colman said it.

'Let the men of the commandments practise purity while they are here below—that is profitable for them. Let them believe in the Father who rules Heaven, for 'tis He who rewards every affliction.

'Let them bow their heads under the great Church, if they wish for the grace of the Holy Spirit; let them worship holy Christ of the crosses while they are here below in their house.

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<sup>1</sup> What now follows is quite obscure, nor can I make any satisfactory sense of the poem. Something has evidently been omitted. The transcriber has probably run two different stories together.

Tennatt corp fri crābud<sup>1</sup> nglan do rē[i]r sāmād sochla sean,  
co risatt tír n-angel find, is ferr lim a ndul for nem.

Nempní ar bith c[h]é an doman dub, bíd oirb oman Dé do neim,  
ferr *cort* an genusa glain ria techt an terus-sa, a fir. Fir.

5 Cóir are re dīgail Dé, mairge romídhair bid fa t[h]núth,  
nā rís ifernn [n-]ūathmar n-ard, imda gol gargc ar a brú.

Brisiud ar sin, iss é a fír, deich timna Dé do neim nár,  
gnīm co n-iris, nertad n-óg, techtad na trōg is na trēn.<sup>4</sup>

10 Timna ele, ūaisle grād, dlegar do c[h]ách cid dusgní,  
aoine, ornaigt[h]i co fáth, timgoire tráth conotlí.

Tabairt bíd do bochtaib Dé, tlath do nochtaib, begc is gó,  
bith cen ōrad aceg a clí, mēraid sin co nōmad nó.

Afrenn is celebrad glē, nī fedalrad fand co lí,  
dlegar ria tocht do *chorp* Crīst termud gen trīstt co ba thrī.

15 Abair dam fri hAirechtach, déna maith ar bochtaib Dé,  
ar is aigci atā cach maith iccon *flaith*, ic mac mo Dé.

Mór an crech tech n-æiged<sup>2</sup> Crīst arna meth,  
mad ainm tigi Crīst na cloth, is inann is Crīst cen tech.

20 Nā ceil dam-sa in fírindi! dā cele-sæ tārastar,  
na tabrad a druim fria Ríg, ná ría an tír atāgastar.

Tech n-áiged na mbocht fo bail ria tocht a ngnūis Dé do neim,  
ní ferr grēs ar crābud<sup>3</sup> glan dia rab lat dogrēs, a fir.' Fir.

101. [A]raile scēl forathmentar sund .i. Becrachān,<sup>5</sup> manach do  
manchaib Colmāin hé 7 iss é an sechtmad<sup>6</sup> fer luid leis do Rōim bēus  
25 7 iss é fil hi Cill Becrachān fri lāim Colmāin meic Lūachāin 7 is sær  
hí ar chíss rīg 7 flatha (fo. 89a1). Tugsat *immurgu* muindter Laindi

<sup>1</sup> *crabud* ms.

<sup>4</sup> *trenn* ms.

<sup>2</sup> *æided* ms.

<sup>5</sup> *brecrachan* ms.

<sup>3</sup> *crabud* ms.

<sup>6</sup> *U11.* ms.

‘Let their bodies embrace pure devotion in accordance with famous ancient councils, that they may reach the land of blessed angels—I would prefer their going to Heaven.

‘The black world is nothing on this earth—have ye the fear of God from Heaven! better is the law of pure chastity before going on this journey, my man.

‘It is right to beware of God’s vengeance; woe to him who has resolved to be under wrath! Do not go to horrible deep Hell, many are the fierce wails in its lap.

‘Next (beware) of breaking—that is the truth of it—the Ten Commandments of God from holy Heaven; deeds with faith,—perfect strength—the possession of the wretched and the strong.

‘Another commandment of the highest rank, which behoves every one whatever else he do: fasting, praying with reason, supplication at each Hour . . .

‘Giving food to God’s poor, a garment to the naked—it is never false; his being without cold in the body, that will endure nine times nine.

‘It behoves to offer Sacrifice and glorious Mass, no feeble constancy with splendour, before going to receive Christ’s body, a . . . without a curse three times.

‘Say to Airechtach on my behalf that he do good to God’s poor, for he possesses every good from the Prince, from the Son of my God.

‘Great is the harm that Christ’s guest-house should be neglected; if it is called Christ’s house of fame, it is as though Christ were houseless.

‘Conceal not truth, I beseech thee! if thou do, . . . Let him not turn his back upon his King, let him not buy the land which he has dreaded.<sup>1</sup>

‘May the guest-house of the poor prosper before (his) going into the presence of God from Heaven—there is no better practice in pure devotion, if that be ever with thee, O man!’

101. A certain story is recorded here. Becrachan was one of Colman’s monks; and he was another of the seven men that went with him to Rome; and he it is who is buried in Cell Becrachan under the protection of Colman son of Luachan. And that church is free from the tax of king and chief. However, the monks of Lann gave it to

<sup>1</sup> i.e. Hell.

d'Ú Scoil hī for a manchine co bráth. Nī dlegar *dano* do Feraib Tulach cethernn timchill ríg Midhi forru acht a gille each an tan bás isin Cróindsi ar son na cethernne timchill 7 nī dlegar dīb dol a cath illó catha acht imon ríg 7 deoraid 7 amais.

6 102. [A]raile scēl *dano* forathmentar sund. Fecht ann fæmait na trī Colmāin mōra Midhi trian slóig do dingmáil do ríg Temrach acht co mbeth dia rē[i]r .i. dā cath do dēnum do feraib Midi dīb 7 trī catha do feraib hĒrenn dīb 7 an tres cath dīb-sin .i. do na trī Colmānaib Midhi, conid ann isbert in rand :

10 'Cach olc do muir is do t[h]ír tige fri Temraig tothacht mín, comlann ris ac Ríge neime na trī Colmāin cænMidi.'

103. Follus tra asna scēlaib-so Colmāin meic Lúacháin nāch fil clērech is amru ac Día oldās-[s]om. Ar cía clērech ele a nĒrinn ro-imthig an loch cen eathar acht ēisium ?

15 Cía clērech *dano* ar rossluige talam a n-ænefecht an uile dīarmidhi eter dæine 7 echu 7 conu feib rosluict[h]ea da brēithir-sim a ænar ?

Cía clērech *dano* rotathbeōaig trī marbu fo c[h]osmailes Crīst acht ēisium fēin ?

20 Cía clērech *dano* is cell chottaig dia manchaib fēin acht a c[h]eall-som namá ?

Cía clērech *dano* dia ndernnsatt na hallta umalōitt dia ndeōin fēin acht dó-som ?

Cía clērech *dano* da fil muilenn cerr do c[h]umachta a mīrbuile acht ēisium ?

25 Cía clērech *dano* gus'tāngadar muindter ifrinn fo forcongra hi richt foiche acht cuicci-sim ?

Cía clērech *dano* cus'tāngadar muindter neime fo forcongra co ndernnsat grafne n-ōenaigh (fo. 89a2) dó ana fíadhnaissi co himmlán ?

30 Cía clērech cus'táinige Crīst fēin hi richt claim ic Crois Clamān acht chuigci-sim namá ?

Cía clērech *dano* dorigne cruthnechtt don eorna acht ēisium a ænar namá ?

Ua Scoil in consideration for his service to the monastery till Doom. The King of Meath is not entitled to demand a troop from Fartullagh to accompany him on his round, except a lad for his horses, when he is in Cró-inis for the purpose of (collecting) the troop to accompany him; and they are not obliged to join a battalion on a day of battle, except with the king, and strangers and mercenaries.

102. Again, another story is recorded here. Once upon a time the three great Colmans of Meath agree to ward off one third of the host from the King of Tara, provided that he were obedient to them, viz. that two battalions should be formed by the men of Meath, and three battalions by the men of Ireland, and one of the three battalions by them, viz. by the three Colmans of Meath, whence is the quatrain :

‘Every evil on sea or on land that comes against Tara of fair possessions, by the grace of the King of Heaven, the three Colmans of fair Meath are able to cope with it.’

103. Now it is evident from these stories about Colman son of Luachan that God thinks no cleric more wonderful than him. For what other cleric in Ireland has gone on a lake without a boat but he ?

Again, what cleric is there for whom the earth swallowed at once all those countless numbers, both men and horses and hounds, as they were swallowed at his word alone ?

Again, what cleric resuscitated three dead people in imitation of Christ save he ?

Again, what cleric is there whose church is a church of covenant for his own monks except his ?

Again, what cleric is there to whom the wild animals rendered obeisance of their own free will except to him ?

Again, what other cleric is there for whom by his miraculous power a mill was turned awry but he ?

Again, what cleric is there to whom the people of Hell came at his bidding in the shape of wasps but he ?

What cleric again is there to whom the people of Heaven came at his bidding, and in his presence ran races perfectly as at a fair ?

What cleric again is there to whom Christ came in the shape of a leper at Cross Claman except he only ?

What cleric again made wheat out of barley but he only ?

Cia clérech dorigne céo lomma do englais midg acht éiseam a ænar béus?

Cia clérech *dano* robáid indsi cona dæinib fo loch acht éisim ana ænar béoss?

5 Cia clérech *dano* dorigne ferta 7 mīrbaili rīana geinemain acht ē-sim a ænar?

Cia clérech gusa tāngadar angil a n-aidchi a gene co cēolaib dersgaigthecha<sup>1</sup> acht cucī-sim?

10 Cia clérech *dano* dia ndernad tairc[h]etal ratha Dé ria feis a māthar fria athair acht dó-som?

Cia clérech *dano* rochotail fon sruth ōn trāth coraile cen fiuchad a éttai<sup>g</sup> acht ē-sim?

104. Huc usque signa fiant 7 c. .i. ní coimsidh nech dechmad an neich dorigne-sim do aisnēis acht mane tísad a aingel comaidechta nó  
15 spiratt a anma fēin ana churp doridhisi dia falsiugud. Ar issī-so teisd dobir Cruimther Cassān Domnaig Mōir 7 Mæltuille mac Nóchuire 7 Colum Cille ac a molad .i. cīa dofætsad nem for talmain dogēna Dīa are-sim a athnūadugud doridisi 'sa sonairti cétna. Ar ba fer glan id**bart**ach toltanach ē-sium don Choimdid<sup>2</sup> na ndūla amail Abēl mac  
20 Ádaim; prīmfiáid fri tairc[h]etal todochaidi amail Issahías mac Namais; cend irsi 7 creitim iarthair an betha amail Abrām mac Tarra; prīm-tōisiuch togaidi an popuil iræsaig tria muir na baisti 7 na der[g]-martra amail Móisi mac Amræ tre Muir Rúaid; salme[h]etlaid cennais dūthrachtach fri cantain tsalm amail Dauīd mac Íasse; (fo. 89b1) fer  
25 fulaing fochaidhi 7 treablaitti ar an Coimdid<sup>3</sup> na ndūla amail Iōp fochai-dech; istu[d]loc toghaidhi do ecna Dé 7 dīa airchetal amail Pōl apstal; comarba óigi 7 genais na eclaisi tiarmórtigh[th]i amail Eōin mbrun[n]-dalta; prīmliag<sup>4</sup> cuirp 7 anmae cach iræsaig amail Lú cáss suibiscēltaide.

105. Ba hí-so riāgol a chrābuid<sup>5</sup> .i. trí renna dogníd don aidchi  
30 7 cethri huairé *catcha* raindi. Dognīd-som immurgu<sup>6</sup> *trī* cét sléchtain isan c[h]ētna raind 7 no<sup>7</sup> canad na trī .l. isin rainn tānaisti. No<sup>7</sup> hetar-scarad *dano* a menmain ōna talmandaib cusna nemdaib i teōir isin tres raind. Dogníd immurgu .iiii. celebrat[h]a cach lái 7 no<sup>7</sup> chanad .l. salm iter cech celebrad 7 no baisted 7 no pritchad 7 no<sup>7</sup> chanad  
35 ernaigt[h]i imda ele archena.

<sup>1</sup> dersgaidtecha ms.

<sup>2</sup> choimded ms.

<sup>3</sup> coimded ms.

<sup>4</sup> prīmfiáid ms.

<sup>5</sup> cradbuid ms.

<sup>6</sup> .g. ms.

<sup>7</sup> na ms.



What cleric made cream out of whey-water but again he alone ?

What cleric swamped an island with its inhabitants under a lake but again he alone ?

What cleric again performed wonders and miracles before his birth but he alone ?

What cleric is there to whom angels came on the eve of his birth with exquisite music except to him ?

Again what cleric is there of whom a prophecy of the grace of God was made before his mother slept with his father, except of him ?

Again what cleric slept under a river from one hour to the same hour next day without wetting his garment but he ?

104. *Huc usque signa fiant*, &c. No one can relate a tithe of what he did unless his guardian-angel should come or the spirit of his own soul should come back again into his body to make it known. For this is the testimony which Cassan the Priest of Domnach Mor and Maeltuile son of Nochuire and Colum Cille bore as they were praising him : if the heavens should fall upon the earth, God would for his sake renew them again in their same strength. For he was a man pure, sacrificing, acceptable to the Lord of Creation like Abel son of Adam ; a chief prophet to foretell the future like Isaiah son of Amoz ; the head of the faith and belief of the western world like Abraham son of Terah ; the chosen leader of the faithful people through the sea of baptism and of red martyrdom like Moses son of Amram through the Red Sea ; a gentle devout psalmist to sing his psalms like David son of Jesse ; a man suffering afflictions and tribulations for the sake of the Lord of Creation like Job the afflicted ; a choice treasury of the wisdom of God and of His love like Paul the Apostle ; a virginal and chaste *coarb* of the persecuted Church like John the bosom-fosterling ; a foremost physician of the body and soul of every faithful one like Luke the evangelist.

105. This was his devotional rule : he used to make three divisions of the night, four hours in each division. In the first division he would perform three hundred genuflections, and in the second he would recite the psalms. Again, in the third division he would remove his mind in meditation from earthly things, dwelling on heavenly things. Every day, however, he would celebrate mass and recite fifty psalms between each celebration, and he would baptize and preach and recite many other prayers besides.

106. Ó thainige *immurgu* cusna dēdenchu<sup>2</sup> dō-som, ar nī raba fuil nā feōil fair, ar roforbanastar a bethaid triasna hæintib cíanastib 7 triasna frithairib aidehidib, iss ed sin *immurgu* indisitt na senchusa næma nāch do galar sainruthach etir atbath, acht aingil an Choimded tancatar día t[h]ogairm i forba a bethad, dicentes: ‘O bone Colmane, festina ad nos’ .i. ar cia bé-siu isna talmandaib atchīam-ne tú amail catharda<sup>3</sup> díless hi neim. Conid amlaid sin *immurgu* roforbanastar a bethaid etir na himacallma anglecda 7 na cumsanta díada. Iss ed *immurgu* indisitt na scribenda díada conid ē-sim fēin bus brethem for<sup>10</sup> a manchaib 7 for a manchesaib illó brátha 7 ní bērt[h]ar nech díb ūada a n-ifrinn acht æn do chētt 7 cid hē sin bid drú[th] nō díbergach nō mac mallachta. FINIT.

<sup>1</sup> na ms.<sup>2</sup> degenchu ms.<sup>3</sup> catwarda ms.

FINIT.

106. Now when his end was approaching—for there was neither blood nor flesh on him, for he had consumed his life in long fasts and nightly watches—the holy ancient writings relate that he did not die of a special disease at all, but angels of the Lord came to summon him at the end of his life, saying: *O bone Colmane, festina ad nos!* that is to say, ‘for though thou art on earth, we behold thee as a rightful citizen in heaven.’ ’Tis thus then he ended his life, among angelic conversations and divine repose. This, however, is what the divine writings say: that on the day of Judgment he will be a judge over his monks and nuns, and none of them shall be carried into hell except one out of a hundred, and even so he shall be a jester<sup>1</sup> or a marauder or a son of malediction.

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<sup>1</sup> Perhaps leg. *drui* ‘wizard.’

FINIT.

## NOTES

P. 2, l. 2. *An spirat nóem &c.* See the same sentence in the Life of Adamnan edited by R. I. Best in *Anecdota from Irish MSS.* ii, p. 10.

ib. l. 3. *núfiadnaisse.* This is the O. Ir. form, which in Mid. Ir. becomes *núafiadnaisse.*

ib. l. 6. *ar ronordnestar &c.*, literally: 'for God ordained him (O. Ir. *ranordnestar*) so that he was king and prophet.' As to Mid. Ir. *ron-* for O. Ir. *ran-*, see Strachan, *Ériu*, i, 157.

ib. l. 8. *ana fuil*, Mid. Ir. for O. Ir. *i fil*.

ib. *an fersa sin.* *fersa* is Mid. Ir. for O. Ir. *fers*. As appears from the use of *hí* in ll. 12 and 18, the word was feminine, probably on the analogy of *rann f*.

ib. l. 10. *a persoin = i persain.* Cf. Wb. 14d26: *is i persin Crist dagniu-sa sin.*

ib. *atá an fersa sin arna rád*, literally, 'that verse is after being spoken.'

ib. l. 19. *a rád co spirat.* On second thoughts I would now translate 'that it should be said of the spirit,' and not of the body.

ib. l. 21. *atá an rád sin comchoitchenn &c.* The meaning is that 'viriliter,' which might seem to apply to men only, also applies to women.

ib. l. 22. *atát mórán dona dáinib.* The use of the plural verb with a collective noun is common, but not obligatory.

ib. l. 23. *riasiú thinscnait.* Here and in l. 24 *riasiú* is followed by the indicative, while in O. Ir. it demands the subjunctive with *ro*. See Thurn. § 883.

P. 4, l. 2. *rocathaisit.* Here and elsewhere the scribe no longer distinguishes between the conjunct ending *-set* and the absolute *-sit*, which has taken its place.

ib. l. 3. *diatá líth &c.* The same phrase occurs in *Anecdota* ii, p. 11.

ib. l. 4. *Luachaini.* Notice the graphic expression of lenited *n* in Irish Latinity, as in *Farannaini*, AU. 550.

ib. l. 12. *cid mór indiu a anóir &c.* This sentence again is also found in the Life of Adamnan, *Anecd.* ii, p. 19.

ib. l. 15. *óentu is úaislem cech n-óentaid.* Here the superl. *úaislem* has taken the place of the compar. *úaisliu*. The superl. is used correctly in p. 8, l. 1 (*sinem*).

ib. l. 19. *rogéner = royénaír.* Cf. *géner, foruer*, CZ. viii, 308, 12.

ib. l. 20. After *m. Maine* the scribe has omitted *m. Diarmata Deirg*. Cf. l. 26.

ib. l. 25. *geneloia*, Irish Latin for *genealogia*.

ib. l. 26. *m. Colmáin Móir Míde.* He was a son, not the father, of Diarmait Derg, though he died ten years before him.

ib. l. 29. According to LL 350a bishop Etchén (or Etchian) was a son of Maine éces mac Fergusa Láebdeirg. His church was in Clúain Fota Báetáin Aba, i.e. Clonfad in bar. Farbill. Ib. 353a3. Tech Dochua maic Nemain is mentioned as his church. He died about 580.

**P. 6, l. 1.** *screpul caithrech.* A tax of a scruple on adults (*caithrech*, from *caither* 'the hair of puberty') is mentioned again on p. 94, l. 9.

ib. l. 3. It is curious that among all these etymological speculations the true origin of the name *Colmán* (a diminutive pet form of Columb, borrowed from Lat. *columba*) should not be mentioned.

ib. l. 4. *Iób irisech.* Another standing epithet for Job is *fochaidech*, as below, p. 104, l. 25, and Anecd. ii, p. 10.

ib. l. 10. The feminine name *Lassar* should not be taken as indicating any reference to sun- or fire-worship, as Plummer (*Vitae Sanct. Hib.*, p. cxxxvi) supposes, but rather in the metaphorical sense of 'flame of hospitality, liberality.' *bréo* is also used in proper names in that sense.

ib. l. 11. *H(ú)í Guill.* They are mentioned as Lassar's *brátharfíne* in § 82.

**P. 8, l. 4.** *Húi Mdenacháin.* They are mentioned in Rawl. B. 502, p. 121b, 122f, and 125a. *Húi Máilumai*, ib. p. 122f.

ib. l. 13. .iiii. *maic*, i.e. the three mentioned and Colmán.

ib. *Midna.* The older form is *Midgna* (mac Midgnai LL 315a, 351d, mac Midgnu ib.) = W. *Myddno*, where *-gno* represents Gaul. *\*-gnovos*. Cf. Ir. *Béogna* = W. *Beuno*, *Clothgna* = W. *Clydno*, *Fergna* (*Virgnous*, *Adamn.*) = W. *Gwrno*. The *g* has been lost before *n* as in *domnas* for *domgnas*.

ib. l. 17. *i ciunn.* This old dative occurs also on pp. 58, l. 19; 74, l. 4. As the list on pp. 127 and 128 in O'Malley's *Language of the Annals of Ulster* shows, it was replaced by *cinn* in the eleventh century.

ib. l. 21. *roaidbairset féin i n-ógiu.* Here *roaidbairset* is Mid. Ir. for O. Ir. *adropartar*, and *féin* is the Mid. Ir. form of O. Ir. *féssine*, *féissin*, or *féisne*. For *i n-ógiu* read *a n-ógi* and translate as in note 2 on p. 9. Cf. *ro idpair an ingen a óigi do Dia*, Lism. L. 4176.

ib. l. 22. *hí tírib cianuib*, Mid. Ir. for O. Ir. *i tíre cíana*.

ib. l. 23. *reclésæ.* This word, the origin of which is still obscure, has often been translated by 'abbey church.' But the true meaning seems to be 'enclosure, close, cell.' In the preface to the hymn 'Altus Prosator' (Book of Hymns) and in the Life of St. Martin (RC. ii, p. 322) it renders 'cellula.' A (circular?) *reclés* of 27 feet in dimension is mentioned below in § 19. In 'Trip.', p. 473, l. 31, it clearly means the close of a church. The word seems a masculine u-stem. It is referred to by *é sein* on p. 22, l. 8. See the Glossary.

ib. l. 24. *ní corbat coin ní dó &c.* More literally 'wolves do not defile anything of it, nor birds anything in it.'

**P. 10, l. 17.** *Tír inna Copán.* Notice the O. Ir. form of the gen. pl. of the article. The word *copán* is more likely to be the masc. form of the fem. *copóc* 'a burr, burdock' than the word meaning 'cup.'

- l. 22. *ní bad amra*. Here, as on p. 14, l. 14, *amra* stands for *amru*.
- ib. l. 26. The metrical system of this poem is  $2 \times 7^3 + 5^1$ , except in the first half of the first stanza, where it is  $2 \times 6^3$ , and in the second half of the last two stanzas, where it is  $3 \times 7^3$ .
- ib. *gignither*. This is sg. 3 rel. of the O. Ir. reduplicated future of *gæimithir*, while on p. 6, l. 21 and p. 14, l. 11 we have the Mid. Ir. *f*-future *genfid*.
- ib. l. 29. *nía*, used as a monosyllable like *lía* p. 12, l. 4.
- P. 12, l. 8. *coic*, not necessarily 'cook.' In Plummer's *Vitae Sanct. Hib.* ii, p. 382, it is used equivalent with *cellarius*. There is a poem by Maelísu úa Brolecháin († A.D. 1086) on the eight chief sins, beginning: *Ocht n-ærích na ndualach*, in the Book of Lismore, fo. 52b1 and in H. 3. 18. Notice that *duálaig* ('*du-álaig*') is here still used as a trisyllable.
- ib. l. 19. *cotaigi*. Bergin suggests that *cotaige* may be formed from *cotach* as *cennaige* from *cennach*.
- ib. l. 22. *sái*, the Mid. Ir. form of O. Ir. *súi* (+*su-vids*).
- ib. l. 30. *saltrach*. This word, like so many other nouns ending in *-air* in the nom., has passed in Mid. Ir. into the guttural declension. See Strachan, *Contributions to the History of Middle Irish Declension*, p. 32.
- ib. *so* 'he, the afore-mentioned,' as on p. 14, l. 1.
- P. 14, l. 2. *dia Rómánchaib* 'for his Romans'? But *dia* might be miswritten for *dí* or *de*. Cf. the Mid. Ir. forms *fria* for *fri*, *tria* for *tri*, which are modelled upon *ria*.
- ib. l. 4. *comlána*. The plural must be taken with the whole phrase *cethracha ar céit*. Cf. *cáeca* for *cét comlána*, Lism. L. 4113.
- ib. l. 11. *athilti* (sic leg.) stands by metathesis for *ath-aithli*. See Glossary.
- ib. l. 16. *an tairchetal so*. I was first inclined to alter this into *ón tairchetul so*. But Bergin points out to me that we have here an early example of a common Mod. Ir. idiom, as e.g. *ní trumide an loch an lacha*.
- ib. l. 19. *iróir*, spelt *irrair* on p. 20, l. 17.
- ib. l. 20. *ó notlégtis*, more literally, 'when they would come.'
- ib. *batir*. Notice the O. Ir. form for the later *batar*.
- ib. l. 22. *fodesin*, one of the O. Ir. forms (*fadeissin*) of the 3. sg. m.
- ib. l. 22. *órba slána*. Notice the sing. of the copula with a plur. subject. So in *ba sáthig íat*, p. 20, l. 15.
- slána* as often = *lána*. Cf. p. 24, l. 28.
- ib. l. 24. *a céin roba*, O. Ir. *céin* (*céne*) *romba*.
- P. 16, l. 1. *fair-som*. Here we have the Mid. Ir. confusion of the prep. *for* with *air*. In O. Ir. it would be *airi som*.
- ib. l. 4. *conicci*, as on p. 18, l. 29 and l. 33 for O. Ir. *corricci*, which we have on p. 18, l. 16 (*coregci*) and l. 21.
- ib. 6. *tarfás*. The mark of length belongs rightly to the first *a*.
- ib. l. 10. *Robói tra Colmán fo usci*, &c. So Mac Dá Cherdá slept under water. See Ériu v, p. 21.

ib. l. 14. The metre of this poem is *lethrannaigecht mór* (5<sup>1</sup> + 5<sup>1</sup>). See my Metrical Primer, § 20.

ib. l. 15. *ní bíu*. The consuetudinal present with the negative is used in a future sense. Cf. *nocha biu-sa im bethaid de*, Féil.<sup>2</sup> p. 54. Compare also Vendryes *Sur l'absence d'adverbe temporel avec la négation*, RC. 28, p. 10.

ib. l. 16. *tósci*, compar. of *tóisech*, O. Ir. *tóisigiú*.

ib. l. 18. *ar in sruth*. Here *ar* has taken the place of O. Ir. *for*.

ib. l. 23. As to the later name (apud novos Scottos) '*Lám airgit*' for the Brosna see the Index of Places s.v.

ib. l. 25. *ar do scáth*. We have to distinguish two different phrases, (1) *iar scáth* and (2) *for scáth*. Both have become *ar scáth* in Mid. Irish. Here we have to do with the latter. Cf. *bít for scáith* (leg. *scáth*, rhyming with *cách*) *do scéith*, LL 148b18.

ib. l. 26. *for thuil tú*, perhaps corrupt for *for fuil tú*.

P. 18, l. 1. *tustide*, the Mid. Ir. form of O. Ir. *tustid*.

ib. l. 2. *Romórad ainm Dé* &c. A common phrase in the Lives of Saints. See e.g. Féil.<sup>2</sup> p. 46, 5; Trip. 10, 22.

ib. l. 5. *tabair a lám*, either for *tabair a láim* or for O. Ir. *tabarr a lám* 'let his hand be put.' Cf. *tabar a ríar dó*, Trip. 472, 8.

l. 8. *arale dano scél*. Notice the position of the particle.

l. 9. *tabair an mac*. Here again *tabair* may stand for an O. Ir. *tabarr* (imperat. pass.).

l. 10. *fo rosc = fo a rosc*.

l. 15. *anías*, perhaps 'from the south.'

l. 17. *asbert*. This should probably be emended into *asberthar*. But cf. *conid de sin asbeir an bachall*, p. 46, l. 9.

l. 25. *laid*. This spelling recurs on p. 82, l. 16.

l. 27. *roedprad*, Mid. Ir. for O. Ir. *adroprad*.

ib. l. 28. *ar son na hIbraige féin*. The Ibrach was Colman's cell (*reclés*) at Rahen. See § 21.

ib. l. 30. *aní*, perhaps 'to the south of.'

ib. l. 31. *do muintir Laine* &c. After the parenthesis *.i. ótd—inti* the thread of the sentence is again taken up; it would be clearer if *.i.* were inserted before *do n. Laine*, which evidently refers back to *do Cholmán* in l. 27.

ib. l. 33. *do nóemaib na himirce*, i.e. those who accompanied Mochuta on his expulsion from Rahen. As to the expulsion of Mochuta see Féil.<sup>2</sup> pp. 95 and 97, and cf. the Brussels MS. 5100:

Mochuda cona chlamraid  
d'ionnarba a Rathain roghlain.

P. 20, l. 2. *Úa Ferchair*, i.e. the chief of the *Úi Ferchair*.

ib. l. 3. *muintir Liss Móir*. At Lismore Mochuta finally settled and died.

ib. l. 4. *Blathmac*. As the rhymes with *rathmac* l. 8 and *athbac* l. 9 show, the first syllable is short, so that *blath* seems to stand for *blad* 'renown.' So in the

Martyrology of Gorman, Dec. 11, *Blaithméc* rhymes with *taihtmet*. At the same time Walafrid Strabo in his poem on the martyrs of Iona renders this name by 'Florigenus.'

ib. l. 5. In the first stanza the metre of the first couplet is *debide guilbnech*, that of the second ordinary *debide*. The second stanza is composed in *debide imrind*; the last stanza is again a mixture of *debide guilbnech* and ordinary *debide*.

As the use of *déc* and *úa* as monosyllables shows, the poem cannot be earlier than the second half of the tenth century.

ib. l. 21. *antí nach ba*, Mid. Ir. for O. Ir. *intí nad bo*.

ib. *do gait neime form*. Here *form* has taken the place of O. Ir. *airium*.

ib. l. 23. *corab hí a n-elithre*. Cf. *bíd ailithri dot manchaib-siu indti* 40, 27.

ib. n. .i. *glasán úa Súanaig*, more likely *úi Súanaig* i.e. of Fidmuine.

P. 22. l. 6. *an manaig*. Here for once the O. Ir. nom. pl. masc. of the article has been preserved.

ib. l. 11. The metre of this poem is *rannaigecht bec bec* ( $4^2 + 4^2$ ). See my *Met. Primer*, no. 19.

ib. l. 12. *grádd Dé*, i.e. 'beloved of God.'

ib. l. 15. *lommndn*, by dissimilation from *lom-lán*.

ib. l. 19. *úastu*, Mid. Ir. for O. Ir. *ósib* (Wb.).

ib. l. 20. This line is hopelessly corrupt.

ib. l. 21. *fiad na huile*. *fiad* (W. *gwydd*) governs the dat. in O. Ir.

ib. l. 24. *céin béo*, literally, 'while I may be,' as *céin beth* in l. 27 'while he might be.'

ib. l. 26. *timairgid* (= *tingairid*) *celebrad* 'asks leave' rather than 'bids farewell.'

P. 24, l. 13. *lugda*, bad spelling for *lugu* or *luga*.

ib. l. 16. The metre of this poem is *cró cummaise eter chasbairdni ocus lethrannraigecht* ( $7^3 + 5^1$ ). See *Met. Primer*, no. 62. In the first verse of the second stanza *tra ale*, if correct, takes the place of a trisyllable.

ib. l. 18. *tasce* = *tasci*, p. 48, l. 1. This seems originally the third sg. of the pres. s-subj. of *do-scuchim*.

ib. l. 19. *tdam-ne*, trisyllabic.

ib. l. 26. *an t-ord tue Molaisi leis ó Róim*. Plummer (*Vitae Sanct. Hib.* p. xlvi n. 3) conjectures that this refers to the adoption of the Roman Easter of which Molaisse of Leighlin was a well-known partisan.<sup>1</sup> It is, however, questionable, as Plummer himself suggests (vol. ii, p. 381, s.v. *celebrare*), whether by *ord* is not simply meant the *ordo celebrandi*, such as e.g. Ailbe is said to have sent for to Rome (ut novum ordinem celebrandi a Roma deducerent).

ib. *ar roforaitih ē-sium* should have been translated 'for he helped him.'

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<sup>1</sup> But Plummer's translation of *acht co torsed* (for which he reads *toracht*) by 'as soon as ever it arrived' cannot be upheld.



**P. 26**, l. 10. *illerae* probably miswritten for *illabera*, the  $\bar{e}$ -future of *labrain*, the 1. pers of which occurs in Harl. 5280, fo. 52b (*nochar labér*). *cipé laibérus* Aisl. M. 117, 40. In O. Ir. *labrur* formed an *f*-future.

ib. l. 17. *slaindid*, miswritten for *slaidit*.

ib. l. 25. *m. Feradaig*. No *Feradach* is mentioned among the twelve sons of Cass enumerated in Rawl. B. 502, 152a and 152b = LL 322.

**P. 28**, l. 6. *mina raib lind féin*. An early example of the use of *féin* in the sense of 'even' so common in the modern language.

l. 8. *fégaidh*. This curious spelling recurs in *claiditt* l. 10, *manaigh* ib., *saothraigh* l. 11 &c.

ib. l. 15. *óen cach ché[i]t* (sic leg.) *sund dochum nime* &c. should have been rendered 'Here one out of every hundred goes to Heaven and one out of every hundred to Hell.' Cf. *óen do c[h]ét esti i n-ifirn*, Féil. Oing.<sup>2</sup> p. 204.

ib. l. 25. The metre of this poem is *rannaigecht bec bec*, as above p. 22, l. 10. In the second half of the first stanza we have the expansion known as *corrán* (three verses instead of two). See Thurneysen, Ir. Verslehren, p. 132.

**P. 30**, l. 1. *ní fil áige*, transl. 'there is not a joint.'

ib. l. 3. *óen cach céta*, transl. 'one out of each hundred.' The gen. sg. *céta* instead of *céit* is used no doubt to meet the exigencies of the metre which requires a disyllable at the end of each verse.

ib. l. 13. The three *Colmáin móir Mídi* are also mentioned together in the notes on Féil. Óing.<sup>2</sup> p. 137, where for 'Colman of the coffer' read 'Colman of Comraire'<sup>1</sup> (Conry in bar. Rathconrath, West Meath).

ib. l. 18. The metre of this poem is *de freslige ar dechnaid* ( $6^3 + 5^2$ ); see Metr. Primer, no. 63.

ib. l. 21. *arcangel*, miswritten for *archangil*.

ib. l. 29. The *túis* which a later hand has inserted is meant either for *túisech* or *túis* and refers to *téit Colmán* ('as the first, or first, Colman goes').

**P. 32**, l. 7. The metre of this poem is *lethrannaigecht mór* ( $5^1 + 5^1$ ), as above, p. 16, l. 14.

ib. l. 8. The copy in D. 4. 2, fo. 55a2 reads: *furighther a n-ám. ni fuilngther a nglond*.

ib. l. 12. *cinniud for cach*. Here again *for* has taken the place of O. Ir. *air*.

ib. l. 15. *an tUltach*, i.e. Colmán Elo.

ib. *is áilliu for bith*. D has: *is cáime nán bith*, 'who is more beloved than the world.'

ib. l. 17. D has: *gēbaig* (recte *gēbaid*) *ilar ceall* 'he will take many churches.'

ib. l. 19. *mairg doregha ris D*.

ib. l. 21. Translate perhaps 'His heart is a shrine of a hundred mysteries beyond all others.'

<sup>1</sup> In his edition of the Annals of Ulster, A.D. 1122, note 1, and again in the Index, p. 83, Mac Carthy has confused Colmán Comraire with our Colmán.

ib. l. 23. Here the reading of D *do claind Cholmáin móir* is preferable.

ib. l. 25. Here D has preserved the O. Ir. form *rét[*g*]lu*. ib. l. 24. *dan* = O. Ir. *diand*.

ib. *ónid sorcha in bith*. Cf. Ml. 51c2: air cech cenéiliú ciúil hónid téchtæ molad Dæ.

ib. l. 26. D. reads *is sí in gríbh cin brath* 'he is the griffin without guile.'

P. 34, l. 4. The reading of D *nir techt* is preferable.

ib. l. 11. The three churches are here enumerated according to their geographical situation.

ib. l. 21. *úaid*. This earlier form (also in l. 27) alternates with the later *úada* (l. 23).

ib. l. 24. *ní fuil dom ferann*, literally, 'there is not of my land (*ferunn*),' or perhaps 'I have no land.'

P. 36, l. 11. *oldáiti*. This older form (*oldás* pp. 54, l. 28; 102, l. 13) alternates with the later *andás* (p. 42, l. 26), *andá* (p. 36, l. 13).

ib. *na fir tuc éra*. As to the construction of the sing. verb in a relative clause referring to a plural noun which is the subject of the clause, see the rule formulated by Atkinson in the *Proceedings of the Royal Irish Academy*, 3 ser., vol. i. p. 430.

ib. l. 13. The metre of the poem is again *lethrannaigecht mór*. In the second couplet of the first stanza there is elision between the two verses (*buidi an*). See Metr. Primer, § 24.

ib. l. 17. Here *lár* is used like W. *llawr* for the earth.

P. 38, l. 3. *Rua* is perhaps miswritten for *Ruba*.

ib. *Caca = Coca?*

ib. l. 8. *mac Fiachraidh*. He is called *Fiachra mac Ailella* in § 79, where *mac* is used for *úa*, as often.

ib. l. 26. *aná = anā a*.

P. 40, l. 8. *romilsitt*. See note on p. 4, l. 2.

ib. l. 11. *an tigi n-abad*. The transported *n* of the nom. and acc. sg. here follows the gen. sg.

ib. *cach aidchi*. Perhaps rather *cacha aidchi*. The ms. has *cā*.

ib. l. 21. *rotoimled* for O. Ir. *doroimled*.

ib. l. 32. *amail bis a Clúain Fotta*, literally 'as it is wont to be in Clonfad.'

P. 42, l. 1. *imáin = amáin*; spelt *immdáin*, p. 60, 12.

ib. l. 2. *ronsoset*. The ms. has *rōset* with *so* inserted between *rō* and *set*. The stroke was probably meant not for *n*, but as a suspension stroke, so that we should read *rososet*.

ib. l. 7. *Ua Súanaig*, i.e. *Fidmuine*, 'the anchorite of Rahen,' as the Martyrology of Donegal, p. 130, calls him.

ib. l. 11. *bráthair a senathar*, i.e. the descendants of his grandfather's (*Leda*'s) brother. Cf. p. 44, l. 7; p. 64, l. 17. They are called his *brátharfine* in §, p. 84, l. 11.

ib. l. 13. *ina screpull soscélae*, i.e. as a tax for the preaching of the Gospel. Cf. na hÍmlecha a (= i) screbull a todúscthe, Arch. iii, p. 226.

ib. l. 25. *mo choss*, recte *mo chois*.

ib. *doní Dúa fort*. Here again *for* has taken the place of O. Ir. *air*.

ib. l. 28. *daul*. With this spelling compare *lauid*, p. 46, l. 93.

ib. l. 30. *sé rig tra díb-so*, i.e. six kings of the race of Níall of the Nine Hostages.

P. 44, l. 1. The six kings mentioned are Airmire mac Sétnai (566-569 or 576), Aed mac Airmirech (592-598), Maelcoba mac Aeda (612-615), Domnall mac Aeda (628-642), Cellach (643-658), and Conall Cóel (643-654), so that instead of the first *a dá mac* in l. 1 we should read *a mac*, and in l. 2, before *dá mac* we should insert *ocus*.

ib. l. 8. *Aedae*, miswritten for *Ledae*.

ib. l. 20. *dlegar* for O. Ir. *dlegair*; *hi flaithe* = *a flaithe*.

P. 46, l. 1. *matan tsamraid*. Here *ts* is written as often in later mss. for *š*.

ib. l. 9. *asbeir*. Cf. the note on p. 18, l. 17.

ib. l. 10. *'na láim na macáeim*, the sing. *láim* as in German, 'in der Hand der Knaben.'

ib. l. 19. The metre of this quatrain is different in the two couplets. We should probably emend *a Onchú cen nach gaindi*. The metre would then be *Ae fresslige* ( $7^3 + 7^2$ ) throughout. See Metr. Primer, no. 41.

ib. p. 26. *a n-aois bar trichat*. Here, as Bergin ingeniously suggests, *bar* is probably miscopied for *b. ar* = *bliadna ar*, that the meaning would be 'at the age of thirty-one years.'

ib. l. 28. The metre of this poem is ordinary *debide*.

P. 48, l. 1. *tasci*. See note on p. 24, l. 18.

ib. l. 5. Notice the alliteration between *rim* (O. Ir. *frim*) and *rét*.

ib. l. 7. *nān*, contracted for *nó an* (O. Ir. *in*).

ib. l. 10. *ríchid* rhymes with *díchlith*. In his edition of the Féilire Stokes wrongly prints *riched* throughout.

ib. l. 32. *abbair* &c. This verse is defective. Read perhaps *frinni* for *rind*.

P. 50, l. 25. *indsi*. As the reference is to Inis na Cairree, *inis* should have been rendered 'island' both here and in the following stanzas.

l. 34. *drónfat*. This contracted enclitic form is also found occasionally in prose, e.g. *háair nach drónaim*, Cáin Ad. § 6.

P. 52, l. 13. *inat-sa*. The lenited *d* of *inad* has become unlenited before *s*, as it has before *t* in *inat tigi*, p. 56, 22. Hence a form *inat* arose by the side of *inad*. Similarly we find *imat* by the side of *imad* (O. Ir. *imbed*).

ib. l. 21. *dechmad*. As the word is fem., I ought to have printed *dechmaid*.

ib. l. 27. *Momínóc*, perhaps identical with Moménóc Glinne Faidli i nUib Garrechon, who, the notes to Féil. 'Oing.<sup>2</sup> p. 54 say, is the same as 'Enán filius Gemmáin i rRus Mór i nUib Dega i nUib Cennselaig.

ib. l. 29. *ana láim* should have been rendered 'in his hand.'

**P. 54, l. 10.** This quatrain is composed in *rannaigeacht chetharchubaid garit recomarcach*. See *Metr. Primer*, no. 3 (b). Notice the rhyme between *Lúacháin* and *úag' láin*.

ib. l. 16. The convention of Drum Cet was held A.D. 575.

ib. l. 28. *oldás*. See note on p. 36, l. 11.

**P. 58, l. 12.** *ní sinne thomélas*. See note on p. 36, l. 11.

ib. l. 17. As *blog* is here miswritten for *bolg*, so in *Fél. Óing.*, March 30, *bolg* is confused by several mss. with *blog*.

**P. 60, l. 14.** *innamá*. This may be only a scribal error for *namá*, which occurs l. 19.

ib. l. 15. *culud*. Perhaps miswritten for *culi* or *culid*, dat. of *cule* 'storehouse.' Similarly in *Anecd. i*, 8 *asin chuilich* is probably miswritten for *asin chuiliá*. *cule* is fem. as the verse *a ben na cuile, ná ceis!* *Laud* 615, p. 87 shows.

l. 23. *doní céo lomma de*. *doní* is here used impersonally as so often, e.g., *Trip.* 10, 21: *doronai cóic óibli díb*, where Stokes renders 'he made' instead of 'there were made.'

**P. 62, l. 13.** *conad í Muilinn Dé*. As *muilenn* is masc. one would have expected *conad é*.

ib. l. 14. *Arnán mac Eogain*, probably the same as *Ernán ó Thig Ultaín*, mentioned in *Mart. Taml*.

ib. *Ullan*, probably the well-known bishop of Ardracken.

ib. *Mac Liac*, possibly either the bishop of Liathdruim of that name or *Mac Liac* of Daire; both mentioned in the *Martyrology* of Gorman.

ib. l. 22. *Bordgal*. This interesting place-name is not in *Hogan's Onomasticon*. It is evidently the Gaulish *Burdigala*, and may have been originally the name of a settlement of monks from Gaul. *Bordgal* occurs also as the name of a parish in county Kilkenny. See *Carrigan, Hist. and Antiq. of the Diocese of Ossory ii*, p. 58.

**P. 64, l. 8.** in *Findfáidech*. This is the name of bells of several saints, e.g. of *Colman's* of Clonard (below, p. 92, l. 19) and of *Patrick's* (*Trip.* p. 267 n. 3).

ib. l. 17. *do brathturib* (sic ms.), read *do bráthraib* and translate 'from the kindred of his grandfather's brothers.' On p. 84, l. 11, the expression used is *brátharjine*.

ib. l. 18. *ráthanna*, a late plural of *ráith*, as *rathanna* from *raith* 'a raft.' See *CCath. Index*.

ib. *cona secht dée*, perhaps miswritten for *co a s. d.*

ib. l. 23. *isat*. Cf. *isat lána do bóide ? do thrócaire*, *Pass. and Hom.* l. 5870.

ib. l. 28. *a meth nó a thrucha*. This phrase recurs on p. 72, l. 21, and on p. 88, l. 14.

ib. l. 29. *Tigernán mac Aeda Sláingi*. *Laud* 610, fo. 78b2, after enumerating seven sons of *Aed Sláne*, says: *dicunt autem alii octauum fuisse .i. Tigernán, a quo Húi Tigernáin Mide*.

**P. 66, l. 3.** *cargus erraig*. The Lenten Fast is so called to distinguish it from

*sam-chorgus* and *gem-chorgus*. Cf. the quatrain in Féil.<sup>2</sup> p. 42, text and translation of which should be emended as follows:—

Cargus Éli isin gemrad, lám fri cach séri is cóir ann,  
corgus Ísu i n-errach adbal, corgus Moysi is tsamrad tall.

'Elijah's Lent in the winter, abstinence from every food is proper then; Jesu's Lent in glorious springtime, Moses' Lent in summer of yore.'

ib. l. 6. *iffrind*, better *iffern*, as in p. 74, l. 29.

ib. l. 27. This poem is composed in the metre called *rannaigecht bec bec* ( $4^2 + 4^2$ ).

P. 68, l. 1. *fuidhell*, perhaps leg. *fuigell* 'sentence, judgment.'

ib. l. 8. *ruicci nō egc*. I am not sure that the reading *éc* 'death' is right. After all Flann had to die some day. It is true, in Féil.<sup>2</sup> p. 74 *nicon raga bás* is glossed by *iffern*, which may be the meaning of *éc* here. But there is a word *ec* (with short *e*) which occurs e.g. in Féil.<sup>2</sup> p. 4, l. 16 (= LL 149a): *cen on is cen ec*, where Stokes renders 'sin.' As it there goes together with *on* 'blemish, fault,' so it does here with *ruicce* 'shame.'

ib. l. 11. *fer leptha rīg*. Cf. 'qui (Tigernacus) pro venusti vultus specie et Dei gratia in eo rutilante in tantum dilectus est, ut (rex Britannorum) eum in lecto suo dormire permitteret,' Plummer, *Vitae Sanct. Hib.* ii. 263, § 3. Other instances of the custom are cited ib. i, p. civ, note 6.

ib. l. 15. *an bale i mbéo-sa*, more literally, 'wherever I may be.'

P. 70, l. 2. The metre of this poem is *cró cummaisc eter chassbairdni 7 leth-rannaigecht* ( $7^3 + 5^1$ ). But in the last three stanzas 7' occurs instead of 7<sup>3</sup>.

ib. *is amrai*, probably = O. Ir. *as amru*.

ib. l. 5. *imatt*. See the note on p. 52, l. 13.

ib. l. 14. *nosrirfind*. In the verb *renim* in Mid. Ir. the reduplicated future has been contaminated with the *f*-future. See Strachan's note on *rirfes* (SR. 1073), *Verbal System*, p. 18. So also *nitrirfilthe*, *Anecl.* i. 5, 2.

ib. l. 17. *i cinaid* 'on account of.'

ib. l. 18. *cech dírech*, Mid. Ir. for O. Ir. *cech diriuch*.

ib. l. *asa táncais*, a Mid. Ir. contamination of the O. Ir. reduplicated preterite with the *s*-preterite.

P. 72, l. 3. *air*, instead of O. Ir. *fair*.

ib. l. 10. *elegæ*. My rendering 'one of the two spears' is grammatically possible, but I do not consider it certain.

ib. l. 13. *muirfidter*. As to *f* for *bf* see Thurn. *Handb.* § 135.

ib. l. 17. *uodergc*, if correctly expanded, is quite unintelligible to me. Perhaps it is miswritten for *uodesta*.

ib. l. 19. *do buth*. Here the original ms. from which this passage is taken evidently had the O. Ir. form *do buith*.

ib. l. 25. *notbera* = *nodbera*.

P. 74, l. 1. *do imthecht Tóiden Moling*. As to Moling's water-course (*tóidiu*, from *to-ved-* 'to lead') at Mullins and the pilgrimages made to it, see Plummer, *Vit. Sanct. Hib.* lxxxii.

ib. l. 4. *Crob Criad*, a nickname meaning 'Hand of Clay.'

ib. l. 29. The metre of the first line is *rannaigecht dialtach* ( $7^1 + 7^1$ ), that of the second, *debide*; that of the second quatrain is *cró cummaise eter chasbairdne 7 leth-rannaigecht* ( $7^3 + 5^1$ ).

P. 76, l. 13. The pedigree here given of Domnall mac Murchada, King of Ireland, tallies with that given in Rawl. B 512, p. 143*d* and in the Annals.

Niall Nógíallach †405

Conall Cremthainne

Fergus Cerrbél †513

Díarmait Derg †565 or 572

Colmán Mór †555 or 558

Suibne †600 or 604

Conall Guthbinn †635

Airmedach

Díarmait †689

Murchad †715

Domnall †763

ib. l. 32. *Maeltule*, i.e. Maeltule mac Nóchaire of Disert Máele Tuile, mentioned in Gorman's Martyrology, July 30th.

P. 78, l. 6. *Rí na rinn = Rí na renn*, l. 21. In Féil. Oing.<sup>2</sup> p. 224 Christ is so called (*Rí na renn*, mac Muire).

ib. l. 21. The metre of this poem is *debide*, except in the first half of the third stanza.

P. 80, l. 5. *is do cach den* has to be read 's do cach aén.

ib. l. 21. *for lepaid* (sic leg.) *Mobí*. *Mobí* is a pet form of the name Berchán. See Féil. Oing.<sup>2</sup> p. 224, l.

ib. l. 24. *Cromm Deróil*, a nickname meaning 'the puny Crooked one.'

ib. l. 27. The metre is again *debide*, except in the first half of the third and fourth stanzas.

ib. l. 28. *cenn cunga Coluim Chille*, translate 'the head of C. C.'s yoke.' Cf. *dam réisc fo chinn chuinge Crist*, Archiv. iii, p. 306, § 7.

ib. l. 32. *armthá = iarmothá*. See Glossary.

P. 82, l. 9. *Fíndén*, i.e. Finnian of Clonard.

ib. l. 14. *Báetán Bretnach* or Uidrín mac Aramail. This may be Udrín of Druim Dresá mentioned in Gorman's Martyrology, Feb. 18th. The epithet *Bretnach* does not necessarily imply that he was a Briton.

ib. l. 21. The metre of this poem is *Snédbairdne*. See Metr. Primer, no. 34.

P. 84, l. 7. *coirim = coirm* spelt with svarabhakti.

ib. l. 10. *do imdugud* &c. is obscure to me.

ib. l. 16. *mar bit bæ mœlæ* &c., evidently a proverbial saying the meaning of which here I cannot explain.

ib. l. 30. *rogniatt = dogniatt*, as *rognisitt* p. 86, 1 = *dognisett*.

ib. l. 32. *iccon cloich impóid*. As to the use made of such turning-stones, see Plummer's *Vitae Sanct. Hib. I*, p. clvii.

P. 86, l. 1. Something has evidently been omitted after *súass*.

ib. l. 14. *oittiu*, translate 'tutor' rather than 'foster-father.'

ib. l. 17. *ríg Temrach*. In the poem (p. 89, l. 16) he is called king of Teltown.

ib. l. 21. '*Oengus mac ind 'Oc*, a well-known pagan deity. Rhys, *Celtic Heathendom*, p. 145, translates the name 'Oengus son of the (two) Young Ones,' taking *ind* as the dual article.

ib. 27. *Cinæth mac Conchubair*. Whether *mac C.* is miswritten for *mac Oengusa* (cf. l. 16 and p. 88, l. 17) or whether *mac* is here used for *úa*, as often, I cannot decide, as the name of this king does not occur in the *Annals* or *Genealogies*.

P. 88, l. 2. *trit an firt sin*. Here and p. 94, 4, the form *trit an* is due to analogy of *trít* 'through it.' Cf. *trít sin*, p. 94, 25. On p. 96, l. 3 we have *triasin firt sin*.

ib. l. 16. This poem is composed in *debide*. In the last stanza the second verse contains 8 instead of 7 syllables.

ib. l. 26. *ferta imda adamra* should have been rendered 'many marvellous miracles.'

ib. l. 27. *dráí*, leg. *drúth* as in l. 19 and p. 90, l. 3, 5 &c.

P. 90, l. 1. *dorigne*. Thurneysen, *Handb.* § 677, prints *dorignius* &c. with a long *i*. But rhyme in O. Ir. poetry shows that we have to do with short *i*. Thus we have the rhymes *rofgli : dorigni* SR. 1080; *dorinne : Conglünne*, FéL.<sup>2</sup> 208; *dorignis : ignis*, FéL. Epil. 502, *tibri : doringni*, LL. 44b21, *domroighne : coimdhe*, CZ. 8, 221, &c. In the fourteenth century I find *doríne* rhyming with *líne*.

ib. *ferta aile* should have been rendered 'other miracles.'

ib. l. 8. *rí Berba*, a frequent bardic epithet of the kings of Offaly, through whose territory the Barrow flows.

l. 9. *rí Lífí*, another epithet for the kings of Offaly, though the Liffey merely skirts their territory. But *Life* may here be used for *Mag Lifi* as often.

l. 12. *ón tsráb*. For this emendation see the *Glossary*.

l. 13. *féine*. This form instead of the usual *féin* seems only to occur in poetry, e.g. *ní dlig féine eneclann*, Arch. iii, p. 223. *atteoch tusa féine*, a *Rí gréine gairge!* 23 N.10, p. 92. *nech da fiadachad féine*, Fen. p. 17 n. 6. *ratfia-su féine*, LL 297a45.

l. 17. *co hattain*, literally 'till time again,' (*ath-tain*) seems to mean 'for ever.'

ib. l. 20. *do-som*. The vowel of *do*, as of other monosyllables ending in a vowel, remains short in inlaut. Hence it is sometimes written *dossom*. See Thurn. *Handb.* § 42b. Compare *mé* and *messe*, *tú* and *tusa* &c. So also *ise*, *sëisen*, *ëisen*, as rhymes show, e.g. O'Gr. *Cat.* p. 488; *sisi : ðisi*, FéL. clxix.

ib. l. 24. *fúaratar*. In Irish, as in Greek, Latin and German, the apodosis of a conditional sentence of irrealis may for emphasis be put in the indicative.

ib. l. 26. *Domnall m. Donnchada m. Murchada*. This should be *Domnall mac Murchada*.

P. 92, l. 1. *tochra*, the verb-noun of *do-crenim*, as *fochra* (made into *fochricce* by contamination with *creicc*) is of *focrenim*. See Zupitza, CZ. i, p. 467.

ib. l. 3. *i n-áe a gellta*. Cf. *i cinn an áighe*, Aisl. Tund. i, 2.

ib. l. 7. *robaist*, evidently miswritten, but I can offer no plausible emendation. The sense should probably be as I have translated.

ib. l. 12. *Mocholmóc*, a pet form of the name *Colmán*.

ib. l. 27. *doraga duit céb dar a rocaib*, &c. Cf. *doragha duit 'Eire d'fácbáil nó do lám do thabairt i láim Finn*, SG. i, p. 132, 33.

P. 94, l. 3. *ría*, probably miswritten for *riu*, which is translated.

ib. l. 19. The first two stanzas of this poem are composed in *cró cumnaise etir chasbairdni 7 lethrannaigeacht* ( $7^3 + 5^1$ ), though the first verse ends in a disyllable; the last stanza is in *rannaigeacht dialtach* ( $7^1 + 7^1$ ).

P. 96, l. 11. *rocomlaing*, miswritten for *rocomlánaig*.

ib. l. 14. *Dimbúaid*, &c. Cf. 'Aimiris ar fir th' inaid!' ar Colum Cille. Féil.<sup>2</sup> p. 198.

ib. l. 17. The metre of this quatrain is *de freslige* ( $7^3 + 7^2$ ).

ib. l. 25. *úgaire*, the O. Ir. form for later *ægaire* l. 19, p. 98, 7. See Thurn. Handb., p. 122.

ib. l. 30. Read *a[n] tighi apad* which is translated.

ib. l. 32. Instead of *ní bert[h]ar* read *ní bentar* and for the idiom compare *ní ben éndach* 'he does not blaspheme'; *ná benaid amiris for Dia imm immut a mirbol!* Lism. 49a1.

P. 98, l. 7. This poem is composed in *de freslige*.

ib. l. 8. *dola*, a euphemism for 'death.'

ib. l. 18. The metre of the first stanza of this poem is *casbairdne* ( $7^3 + 7^3$ ). The second stanza is in *de freslige*, but the corrupt *tarsem* yields no rhyme. The purport of the poem is a curse pronounced by Fursa, or more likely by Colman, against some king who had offended him.

ib. l. 21. *rongradis*, corruptly for *roncrádis* 'thou hast tormented us.'

ib. l. 25. *Airechtach mac Muiredaig*, evidently the erenagh of Lann mentioned above in §§ 19 and 37.

ib. l. 28. The metre of this poem is *rannaigeacht dialtach*.

ib. l. 31. *crommat cind*. The form of the nom. pl. has taken the place of the acc. *cinnu* as in *baill*, p. 92, 13.

ib. l. 32. 'ga tigh, perhaps leg. 'ga thigh 'in his (Christ's) house.'

P. 100, l. 3. *oirb*, a Mid. Ir. form for O. Ir. *foirib*.

ib. l. 8. *gnim co n-iris*. Cf. *iris co ngnim*, the first precept of the Abgitir Crábuid ascribed to Colman mocu Béognae. See CZ. iii, p. 447.

ib. l. 10. *conotli*, probably for *cona thli*. Cf. *co trocha thli*, LL 133a6. The



meaning of *tlí*, though it is of frequent occurrence in chevilles (see e.g. the Index to SR), has not been made out. O'Clery glosses it by *tlacht*. In Fianaigeacht, p. 40, 2 I have ventured to render it by 'comfort.'

ib. l. 11. *tlath*, probably miswritten for *tlacht*, which is translated.

ib. l. 12. *órad*, is, I think, written for *úarad* to show the rhyme with *nómad*. So Oingus uses *sóbis* (*su-abais*) to rhyme with *Pharónis*, Epil. 502. The meaning is: 'his (the poor man's) being (by your charity) without cold in his body.'

ib. l. 14. *termud*, perhaps miswritten for *termun* 'protection.' Cf. *nfrbu* *thermun*, LL. 194a59.

ib. l. 25. *fri láim Colmáin*. Cf. *cia fil red láim?* 'who is your surety?' Anecl. ii. 10. *an airiogh robhúí fri láimh rígh Saxan* 'who was the deputy of the King of England?' Hugh Roe 50.

P. 102, l. 1. *d' 'U Scoil*, i.e. to the chief of the Ui Scoil. Plummer, *Vitae Sanct. Hib.*, p. cxv, n. 10, has strangely misinterpreted this paragraph by reading *du scoil* and translating 'as a school.'

ib. l. 10. This quatrain is composed in a mixture of *rannaigeacht dialtach* and *debide*.

P. 104, l. 3. *ana denar*, Mid. Ir. for O. Ir. *a óenur*.

ib. l. 13. *Huc usque signa fiant*. Cf. *biat na ferta conicci so indiu*, Trip. 60, 21; 256, 7.

ib. l. 18. *ar ba fer glan* &c. Cf. *fer é cu lán[ed]partaib toghaidhi don Choimdid amail Aibél mac n'Adaim*, Lism. L. 4494.

ib. l. 28. *suibiscéltáide*. Cf. the mod. spelling *suibhsgeál*.

## GLOSSARY.

The numbers refer to the pages and lines.

- abbél (= ad-bél) *flattering*. 82, 34.  
 acais *venom, rancour*. 42, 18. rotgab  
 acais mór, CZ. III. 227, 2.  
 accecht m. *a lesson*. gen. accechta 18,  
 16.  
 ad-berim (aidbrim) *I offer*. pres. ind  
 pl. 3 aidbret 34, 13. aidbrait 42, 12.  
 perf. roaidbairset 8, 21.  
 ad-canim *I sing again*. clú adcanar 78,  
 12.  
 áes imthromm m. lit. *importunate folk*,  
 a name for the pagan deities or fairies.  
 90, 5.  
 áge m. *a joint*. 30, 1. *period*. 92, 3.  
 aidbrim, see ad-berim.  
 áin womb. 16, 22.  
 aisc f. *blame, reproach*. gen. aisce 82,  
 27.  
 aistire m. *a bell-ringer*. 96, 13.  
 aistirecht f. *bell-ringing*. 96, 14.  
 albín *a small flock of sheep*. 54, 14.  
 ailbín, Laws III, 90, 9.  
 am-nerite f. *weakness*. 10, 10. aimh-  
 nerite cuirp, RC. 25, 388.  
 amrán *a singing, chanting*. 30, 8.  
 ana m. *wealth*. 96, 28. 98, 1. acc.  
 pl. inna anu, Ml. 57a3.  
 an-faitches m. *negligence*. 50, 21.  
 ar imbed na n-anfaitches, RC. 20, 55.  
 an-fisid *ignorant*. 6, 24.  
 anoisin, see indosin.  
 an-ord m. *disorder*. 90, 4. ní hanord  
 LL. 196b3. 17a14.  
 an-riád *an evil course, a wild career*.  
 90, 4. fri anriád, SR. 878.  
 aráit (= oróit) f. *a prayer*. 54, 7.  
 armthá 80, 32 = iarmithá, iarmothá  
*afterwards, besides*. cid iarmitha deud  
 gl. etiam in posterum, Ml. 58c16.  
 lethmiach iarmotha, Laws v, 82, 24.  
 See Laws Gloss. and add: iarmobi  
 triur iv, 378, 12.  
 ath-bac m. (Germ. *widerhaken*) *a barbed  
 hook; a second or renewed shackle or  
 hindrance*. 20, 9. gen. éco aithbaicc,  
 Rl. B. 502, 115a33.  
 ath-inlatt *water for washing which has  
 been used*. 30, 26.  
 athilte = ath-aithle: asa athilti *after  
 him*. 14, 11. See Contribb. s.v. ath-  
 aithle.  
 ath-le (-le, verb. noun of lenim) *a track*.  
 90, 11.  
 attach n. *a prayer*. a. n-uile *a curse* 58,  
 12. gen. tresi du attaig, LB. 260a47.  
 dat. otté diar n-attug im chobair dóib,  
 Anecd. I, 41. dia deg-attoch, RC. 20,  
 136.  
 attan (= ath-than) f. lit. *time again,  
 future*. acc. sg. co hattain 90, 17.  
 Cf. ath-matain *morrow*.  
 bac m. *a shackle, hindrance*. bac ar bac,  
 20, 7.  
 bal *increase*. acc. bal 60, 19.  
 ban-airchinnech f. *a female erenagh*.  
 96, 30.  
 batside *baptismal*. ainm b. 78,  
 5.  
 bidgaim *I start (intr.)*. 98, 22.  
 bil *blessed*. acc. pl. bile 30, 21.  
 bláe *a shirt*. b. lin 50, 9.  
 blédach f. *din*. 10, 8.  
 bléed-maidm n. *a loud bursting forth*.  
 10, 7.  
 boccaim *I twirl*. 52, 13.  
 bráthar-fine f. *a brother's family*.  
 84, 11.  
 bráthre *a brother's kindred*. 64,  
 17.  
 bronngalar n. *a disease of the abdomen*.  
 18, 3.  
 búaphud? 88, 21. Cf. Contribb. s.v.  
 búafad.

- buga** n. *hyacinth*. gsg. blas an buga 66, 28. See *Contribb.* s.v. and add: bugha .i. luibh ghorm ghlas, BB. 261 m.s. guirme a súil fri mbugha barr, Ferm. 68a.
- bulchre** a bag? 84, 11.
- cáin-súarech** *benignant*. 12, 1.
- cairem** m. a *shoemaker, currier*. 66, 7. See *Contribb.* and *Laws Glossary*.
- cair** a *fault, blemish, sin*. 12, 13. acc. pl. caire .i. dubalchi 22, 12.
- cairde** n. *respice*. ar c. 92, 2.
- caite** f.? 68, 7. is maith a chlann can chaiti (where Stokes renders 'question'), RC. xxiv 182, 1. ar Midir co mór-chaithe, LL. 212a53.
- caithrech** m. *an adult*. 6, 1. 88, 11. 94, 9.
- cárait**, see **córait**.
- casal** f. a *chasuble*. gen. sg. na caisle, Trip. 58, 22.
- céimniugud** (with gen.) a *passing (over, through)*. 2, 16.
- céle Dé** a *Culdee*. 20, 2.
- cell chottaig** f. a *church of covenant*. 102, 19.
- ceó lomma** *cream*. 104, 1.
- cerr** *wry*. muilenn cerr 102, 23.
- cess** *weariness, affliction*. 10, 10. 98, 29.
- cethern** f. a *band of foot-soldiers*. gen. cetherdne 88, 25. 102, 3. c. thimchill a *body-guard*. 102, 2. 3.
- cíanasta** 106, 2, leg. cían-áesta *long, lasting?*
- cinedach** a *tribe*. 2, 16.
- cirmaire** m. a *comb-maker*. 66, 7. See *Contribb.* and add: *Triads* 117. co n-arm cáembuide cirmaire, Ir. T. iii. 104, 27.
- clam-rad** f. a *company of lepers*. dat. clamra[i]d 20, 13. clamraid 22, 13. 24, 2.
- clíath dála** a *hurdle of meeting?* 52, 29.
- cloch impóid** f. a *turning-stone*. 84, 32.
- clothar** *fame*. 30, 22.
- cochlach** *cowled, hooded*. 92, 31. 33. 96, 22.
- comblethad** a *grinding*. 96, 18.
- com-buidech** *equally satisfied*. 20, 19.
- com-choitcheann** *common*. 2, 21.
- comforba** 36, 1 = **com-orba**.
- cosiráir** *till last night*. 20, 20.
- con-gaire** a *shouting, crying*. 82, 31.
- copán** a *cup*. c. usci. 10, 16.
- córait** f. a *yoke*. 86, 19. carait 9, 10. glas i cáraid eter gach ndís dib, *Anecd.* ii, 78.
- cotaige** *one who keeps a covenant*. 12, 19. See note on the passage.
- crábdige** f. *piety, devotion*. 12, 20.
- credlach** *holy*. Crist c. 98, 32.
- cú tige** f. a *domestic dog*. 84, 1.
- culad?** *storehouse*. dat. culud 60, 15.
- cumal fir** *membrum virile*. 90, 14. comol, ib. 15.
- cumaim** *I shape, make*. rocumsat adrad 18, 16.
- cúra** f. a *sheep*. 88, 12. 94, 9.
- deónaim** *I consent, give, leave*. fut. pret. sg. 3 deónabad 22, 27.
- deoradecht** f. *exile*. 20, 12.
- dethfir** *difference, distinction*. 84, 23.
- dí-chumang** a *difficulty, strait*. 62, 8.
- diit?** 26, 29.
- dínit<sup>1</sup>** f. a *lamb*. 50, 7. dimin. dínétán, Trip. 142, 14.
- dínnech** a *washing*. 26, 22.
- do-acraim** *I charge, tell*. imper. sg. 2. tacair lat! 48, 5.
- do-aircim** *I offer, prepare*. pass. pres. subj. -taircher 20, 24. pret. tárcas 38, 26. v.n. tárcud. 98, 9.
- do-aitnim** *I shine*. fut. pl. 3 doaitnebat 4, 12.
- do-blad** *ill repute*. 96, 32.
- documal** a *difficulty*. 58, 15.
- do-imgairim** *I ask*. timairgid (sic) celebrad (de) *asks leave (of)*. 22, 26. v. n. timgairé 100, 10.
- dola** a *going; metaph. death*. 98, 8.

<sup>1</sup>Originally the oblique case of *dínu*. See Windisch, *Wörterb.* s.v.

- do-máin f. *poverty*. 50, 8.  
 drécht m. *a portion*. 30, 5.  
 duchann a *song*. acc. duchann 32, 6, 78, 19.
- echrais a *passage*. 62, 27. See Cath Cath. Index.  
 ecmaing a *period*. 4, 3. i nd-ecmaing na ree si, Anecd. ii, p. 11. i n-ecmong na ree sea, Lism. L. 4630.  
 ege, see note on p. 68, 3.  
 elet f. *a hind*. dat. elet 60, 27.  
 Elg-inis f. *Ireland*. 14, 12.  
 englas midg f. *whewy-water*. dsq. anglais 104, 1. n. pl. englasa inar lilachaib, Hib. Min. 66, 14.  
 eólus m. *direction*. 18, 24. *guidance* 28, 19.  
 erbaid *bane*. 22, 14.  
 er-bern a *gap, lack*. 6, 6.  
 er-chomal a *spancel*. 50, 4. gen. sg. oc sním irchomail fo Grip, YBL. 130a. n. pl. urchomla credumæ fon echaib, Ir. T. ii<sup>2</sup>, 191, 59.  
 er-labra f. *a saying, utterance*. 2, 4.  
 érlam m. *patron*. 4, 28.  
 escaire a *summons*. gairm e. 54, 21. Laws Gloss.  
 ésce? eisci .i. gúasacht báis, H. 3. 18, 605d. ní ésce cen rí, Br. D. D. 102. esce do thabairt do Húib Caisséin im Donnchad, AU. 1019. esce do thabairt do macaib mic Aeda, ib. 1115.  
 escra m. *a cup, scoop*. an t-e. 52, 29.  
 escuine a *curse*. 28, 1. escaine 76, 6. ar escuni, LL. 360m.  
 etar-guide f. *intercession*. i n-etar-guidi 84, 2.  
 etal báide a *fit of fondness*. 36, 8. 9.  
 étiud a *dress, clothing*. 84, 23.  
 etrad (\*etar-tráth) cf. *afternoon*. 46, 6. See Aisl. M. Index s. v.  
 exit 48, 7.
- faigde (fo-guide) f. *a begging*. 26, 26. 34, 15. 23, 27. 34, 23. 27. 60, 7.  
 fedalrad n. *constancy*. 100, 13.
- feith f. *a marsh*. 48, 27. O'Dav. 514. Laws. co feith nEchaille, Rawl. B. 502, 121a. gen. sg. ind usci nó na feithi, Corm. s. v. drochet.  
 fersa f. *a verse*. 2, 8. 11, 15.  
 fian f. *a roving warrior-band*. 92, 8.  
 fid m. *a letter of the alphabet*. 6, 5.  
 find-fáidech *sweet-sounding*, the name of a bell. 64, 8. 90, 19.  
 fine griain f. *family of the soil*. 38, 2.  
 fir-usce n. *fresh-water*. 52, 11.  
 fo-guidim *I solicit*. -fagde 54, 25.  
 fo-crenim *I reward*. focren 98, 29.  
 foich a *wasp*. Thes. ii. 43. gen. pl. foiche 86, 7. 102, 26. acc. pl. focha ib. 11.  
 for-ath-moiniur *I commemorate, record*. pass. pres. sg. forathmentar 18, 3. 8, 12 &c. v. n. forathmet 4, 3. 5.  
 for-banaim *I end*. forforbanastar 106, 2. 7.  
 for-congra a *bidding*. 102, 25. 27.  
 fo-riuth *I help*. perf. sg. 3. ro foráith 24, 36.  
 frecnarcus m. *presence*. 48, 16.  
 frecraid m. *answerer, counsellor*. 32, 20.  
 fúat m. *a beer*. dat. fúat 24, 5. for fúat, Trip. 220, 22. Lism. L. 3546. pl. dorónsat fuaid, Cog. 210, 33.  
 fulled *addition, increase*. 76, 18.
- gainde f. *hardness, harshness*. 6, 25.  
 gainiur *I am born*. perf. rogein 4, 28. rogéner = rogénaír 4, 19. rogénetar 6, 15. 8, 4. 34, 21. 23, 27. 34, 21. fut. gignither 10, 26. genfid 6, 21. -geinfe 14, 11.  
 gaire f. *nearness, convenience*. 28, 9.  
 gasta *generous*. 22, 18.  
 gemnmaid *chaste*. 8, 19.  
 genelach n. *a pedigree*. 4, 23.  
 gerr: ech gerr a *gelding*. 88, 9. 90, 16. a láir gerr! Ir. i, iii, 69, 10. gerr f. 'Ath Léime na girre, F.M. 1489.  
 gerraim *I shorten*. gerrmait-ne 98, 19.  
 gimán a *small lash, patch*. 91, 30. giomh a *lock of hair; a steak*, O'R. gimán-gorm 84, 23.

**glaisen**<sup>1</sup> *f. wood.* Lism. L. Index. gen. glaisne 62, 3. dat. isin glaisin, Dinds. 1, § 35. lomrad glassen-guirt na rigna, Laud 610, 97a1.

**glassán** *the name of a bell,* p. 20, n. 1.

**glomar** *a muzzle.* gen. ar eoch ngiurr glumuir, 90, 15. ó fiur glomair, Hib. Min. 70, 21. Ugardart mo gilla glomar, Aisl. M. 80, 9. 126, 27.

**golgaire** *f. lamentation, wailing.* 24, 6. g. in luin 23 N 10, 91.

**greis** *protection.* 86, 20. 21. 90, 5.

**grés** *practice.* g. ar crábud glan 100, 22.

**grián** *soil.* gen. fine griein *the family of the soil, glebal family* 38, 2. Cf. is leo grian na cille, Rl. 502, 118b30. fintiu griain, Laws iv, 172, 3. dorat fond 7 grian dóib, CZ. 8, 308. dat. ó griun co nem 66, 2.

**gruth** *curds.* 60, 22. gilithir g., Lism. L. 4075.

**ibrach** *made of yew.* celli. 8, 25. *f. the name of Colman's cell.* 18, 28. 29. 22, 7.

**idbartach** *offering up a sacrifice.* 104, 19.

**imáin** = amáin *only.* 42, 1. immáin 60, 12.

**imdugud**? 84, 10.

**imm-ord** *m. a re-arrangement, change.* i. fedá 6.

**im-sóim** *intr. I turn.* fut. sg. 3 rel. impóbas 66, 5.

**in-chlid** *a concealing.* fo i. *stealthily* 88, 21.

**indem** *wealth, prosperity.* 32, 12. dat. dot innium 16, 19.

**in-dlúith** *unsafe, insecure.* 90, 7.

**indosin** *now.* 76, 4. anoisin 46, 27.

**in-ísel** *lowly, humble.* 12, 7. 14, 17.

**innamá** *only.* 60, 14.

**in-sorchaigim** *I illumine.* 2, 3.

**in-úathad** *n. singleness.* i n-inúathud 88, 21.

**irisech** *faithful.* gait i. 84, 10.

**iróir** *last night.* 14, 19. irráir 20, 17.

**istud-loc** *m. a treasure-house.* 104, 26. See Ir. T. iii, p. 280.

**lainnerda** *shining, brilliant.* 48, 1. a loinderda (Mary)! 'Eriu i, 122.

**lann** *f. a house.* gen. lainne 28, 22.

**lár** *earth.* 36, 17. iter nem 7 lár, Fé1.<sup>2</sup>, p. 6.

**lasamna** *f. brilliancy.* 6, 15.

**léna** *a meadow.* 52, 12.

**leth-bole** *m.?* tuitid in dún dia leth-bulge 62, 3.

**lóch** *i. solus* 10, 4.

**loch** *i. dorcha* 10, 4.

**lomlán** *quite full.* 46, 29. lommnán 22, 15.

**luath-cháin** *f. ready tribute.* 6, 21.

**mac-bachall** *f. staff of boys.* 46, 3. 10.

**máinech** *precious.* 6, 3.

**maistrim** *I churn.* 60, 19.

**malartaim** *I confound.* malartbaid 12, 22.

**mám** *m. or n. a handful.* 60, 2. 3. máim don grán, Lism. L. 4323.

**manchine** *f. service rendered to a monastery.* 78, 14.

**mangad** *deceit.* m.-gáire 10, 1.

**martír** *m. a martyr.* gpl. martíri 4, 14.

**mathius** *m. goodness.* 6, 6.

**mebraigim** *I remember.* 98, 22.

**mergege** *a battle-standard.* 91, 26.

**messar** *f. a measure.* 96, 31. messair 78, 3. acc. mesair 78, 4. dá mesair deac, Fé1.<sup>2</sup> 202.

**mind cotaig** *n. a relic on which covenants are sworn.* 26, 21.

**miscid** *hatred.* 78, 6.

**mod** *m. manner.* ó mud *after the manner* 82, 34. as nach mud *on any condition* 80, 3.

**móitt** *desire.* 78, 31.

**mothar** *a wilderness.* 62, 17.

**muince** *m. torque, necklace.* 50, 3.

**muintreach** *kindly, kind.* 98, 18.

**murthaide** *m. a seaman, mariner.* 94, 11.

**nem-gér** *not sharp or keen.* 2, 25.

**nóaire** *m. a boatman.* 94, 11.

<sup>1</sup> The nom. *glassin* also occurs. *gurmu ná gasa glassin* (: *dil*), LL, 33b46.

- nú-fiadnisse n. *the New Testament* 2, 3, 4, 1.
- ocla f. *obstinacy*. 22, 16.
- éan-menmnach *single-minded*. 12, 16.
- éigit-? 50, 15.
- oirb *upon you*. 100, 3.
- ónid *from which is*. 32, 25. *MI. 51e2.*
- ordnim *I ordain*. perf. sg. 3 roord-nestar 2, 6.
- petarlaic f. *the Old Testament*. 2, 3, 4, 1.
- port m. *a place*. 52, 16. gen. dochom point, LU. 121a2. *Wi.*
- predugud? 58, 10.
- pudur m. *harm*. 28, 24.
- pupall *a tent*. 40, 13. acc. pl. pupli, LU. 70b47.
- rachall *a shroud*. gen. trían rachail 44, 25. rúam rachail 96, 17.
- ráthaiges m. *guarantorship*. 20, 3.
- rath-mac m. *a son of grace*. 20, 8.
- reclés m. *an enclosure, close, cell*. 8, 23, 18, 27, 22, 7. rigléss 18, 21. 94, 6. *Trip.* 470, 30, 31. asa recles *extra cellulam*, RC. ii, 392. dub-r. *nigra cellula*, Preface to *Altus Prosator*. *Colum ina duibhreglés*, FM. A.D. 592. gen. reclesa, CZ. iii, 45. do dénam do reclesa, *Lism. L.* 2581. do chumtach reclesa, *ib.* 2585. dat. dia recleus, *Rl. B.* 512, 33b. acc. pl. reclésæ 8, 23.
- relecc f. *a cemetery*. 40, 26, 30. roilecc 40, 23. dat. relige 80, 6. 84, 19. acc. releic 40, 27. 42, 3. gen. relgi 42, 2. 54, 1.
- ríaglóir m. *ensor*. 82, 28.
- ríg-des *very clever*. 90, 3.
- ríg-laech m. *a royal warrior*. gen. riglaig 50, 9. npl. riglaig 10, 31. ránic mór rót in ríglach (*a woman*), *LL.* 197a58 *ciarbu ríglach líath*, *Trip.* 210, 20.
- rígláechda *royally heroic*. 14, 6.
- ro-chell f. *a great church*. 78, 20.
- rúacaim *I chase*. 40, 2.
- ruba (v.n. of ro-benim) n. *a brake, clearing* 62, 30.
- rúsc *a hamper*. 60, 15.
- ruthen f. *brilliance*. dat. ruthin 82, 22.
- sacarlaic *the Host*. 46, 14. 25. *Wi.*
- sacarfaic, SG. ii, 459, 23.
- sáeb-choire *a maelstrom, whirlpool*. 94, 12. *BB.* 451b32. *Wi.*
- saidbir *wealth*. cona s., 82, 23.
- scél-mór *great-storied*. 12, 29.
- scó *a brewing, brew*. 74, 29. scó .i. linn, O'Dav. 1489. Hence scóaire m. *a brewer*. *Corm.* 9 s.v. cerbsire; *Lism. Lives, Index.* O'Dav. 39.
- sebac selga m. *a hunting hawk*. 44, 6.
- sele (W. haliw) n. *spittle*. 94, 16. 19. *R.C.* 9, 16. *ib.* 12, 328 § 16. saile *Wi.*
- sen *old*. superl. sinem 8, 1.
- sen-ráith f. *an old fort*. 8, 8.
- sesrech f. *a plough-team*. acc. sg. sesrig 92, 11.
- silliud? 16, 19.
- slaide *a cutting down*. 28, 21.
- snéid *minute, small, slight, insignificant*. 14, 7.
- so-dethbir *urgency, hurry*. 58, 20.
- sodethbriugud *hurry, hustling*. 96, 24.
- soidnge f. *comfort*. 22, 23.
- sop m. *a wisp*. 54. 22. *Wi.*
- sproc (= broc, with prothetic s) *dejection*. dat. i spruc 46, 29.
- sráb m. *an attack, force, violence?* dat. ón tsráb 90, 12. rosní in sráb sen-grennach, *LL.* 211b14. fri srábh (.i. forlán) ndomain bad fethmech, *Ériu* iii, p. 96 (sic ms. A<sup>1</sup>). acc. pl. bruís srábu síl Cuiúid, *Rl. B.* 502, 116c.
- srait *street, road*. 18, 29.
- súaichinte *conspicuous*. 96, 17.
- súg *juice; a particle*. cen s. n-aisce 80.
- tarsann *condiment*. 58, 7. acc. pl. torsnu, *Aisl. M.* 99, 7.
- tart? 42, 19.

- tasci come!** 24, 18. 48, 1. pl. 2 taiscid-si Lism. L. 4418 = teccaid-si B.
- tathmet** n. *memory*. 20, 10. taithmet Wi.
- tempall** a *church*. 40, 15. 22. 94, 22.
- ten fire**. 58, 6.
- tenga** f. *the tongue of a bell*. 26, 10. 12.
- tennaim** I *strain, tighten*. 100, 1. oc tennad a étaig, RC. 13, 102, § 131. tendmaid-ne 98, 18.
- tenta** a *difficulty, strait*. fri tendta, 94, 14. tenta catha, Fianaig. 60, 17.
- teóir** f. *meditation*. 104, 32. Arch. iii, 306. RC. 15, 259. LL. 80b45.
- termud** 100, 14. See note.
- terus** m. a *journey*. 100, 4. turas, Wi.
- tí** a *circle*. 62, 29. dorat tí dia bachaill atarra, Lism. L. 4109.
- timchell** ar timchill *in turn*. 20, 13. Cf. do choimét gach lái timcheall, Lism. L. 2848; iar n-urd timchill, ib. 4163.
- timnaim** I *commend, assign, confide*. pres. subj. sg. 1 co rotimnor 48, 3.
- tinchur** m. *implements, ingredients*. t. fleide 40, 16. a thineur eter choillethe 7 brothracha, LU. 56b8. tinchor, Wi.
- tiucme?** t. each tened 50, 5.
- tlath** 100, 11 miswritten for *tlacht?*
- tlf** *delight, comfort?* 100, 10. Pátraic, ní triamain a tli, LL. 164b7. ba taile tlf do láechaib 35b22.
- tochra** (v.n. of do-crenim) n. *bride-price*. 92, 1. 2.
- tochraim** (fri) I *oppose, fight (against)*. dotuchre 32, 19.
- todochaide** *futurity*. 46, 15.
- tortrommad** m. *heaviness, drowsiness*. 10, 10. Wi.
- tothacht** *possession, validity*. 102, 10. BB. 19b14. iar dóthucht, Misc. Arch. Soc. 132. SG. 138, 44. tothocht, Wi.
- traigthech** m. a *foot-soldier*. 94, 22.
- trebar** *prudent, wise*. 8, 19.
- treblait**<sup>1</sup> *sickness*. 22, 5. trebhlaid mór, TFr. 8, 3.
- tregat** f. *ache*. 10, 10. acc. tregait ib. 12.
- tréith** *weak*. 16, 25. LL. 157a37.
- trell** a *while*. 88, 16. trell eile, LB. 273b37.
- tríath** *sea*. gen. trethan 52, 26. Wi.
- trínóit** f. *Trinity*. 4, 16. 17. 12, 5.
- trí through**. trit an firt sin 88, 2. 9, 44. treimit 78, 22.
- tríst** a *curse*. 100, 14.
- túathbel**, ar t. *lefthandwise*. 58, 23.
- tuilim** I *sleep*. 16, 26.
- tuir** a *pillar, chief*. 6, 22.
- túsecht** f. a *leading*. 2, 15.
- úan-molt** m. a *ewe-lamb*. 54, 4. 14.
- úarán** a *well*. 52, 26.
- úas** *above*. úastu 22, 19. 88, 8.
- úgaire** m. a *herdsman*. 96, 25 = áegaire bó 96, 19.
- ullide** *great, long*. an g[c]éin bes ullidu 76, 6.

<sup>1</sup> Both syllables are short.

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Ferna Mór Máedóc *Ferns*, Co. Wexford, 71.

Felistinech *Philistine*, 1.

Fid Dorcha (the Ui Dubáin, near Lann, were in), 29, 39, 53, 86.

Fir Maige *Fermoy*, 24.

Fir Tulach *Fartullagh*, W. Meath, 47, 50, 54, 101.

Gáedil *Gaels*, 49.

Gaill *Norsemen*, 49.

Glass Náeiden *Glasnevin*, near Dublin, 77, 78.

Gortín Grogín, in Ui Dubáin, 39, 41.

Guirtín Tire Bandála,<sup>2</sup> in Fid Dorcha, 86.

'I f. *Iona*, 65.

Ibrach f., at Lann, 19.

Ibrach Colmáin meic Lúacháin, at Rahen, 19, 21.

<sup>1</sup> Cf. Duma na nGiall in Tara, Dinds. 1, § 12.

<sup>2</sup> There are two Gorteens in W. Meath, one in Clonlonan, the other in Fartullagh barony.

- Inis Conchada, in 'Ui Thigernáin, 62.  
 Inis Locha Maige Uath, 50.  
 Inis na Cairrce, 41, 48.  
 Iordanes *the Jordan*, 1.  
 Israél *Israel*, 1.
- Læichis f. *Leix*, gen. crích Læichsi, 9.  
 Laigin *Leinster*, rí Laigen, 90.  
 Lám airgit, a name for the Brosnach,<sup>1</sup>  
 14.  
 Land = Land meic Lúacháin, 17, 19, 27,  
 28, 35, 40, 42, 35, 53, 66, 68, 72.  
 Land meic Lúacháin *Lynn*, bar. Delvin,  
 W. Meath, p. 14, n. 1. 29, 87.  
 Láthrach Briúin *Laragh Brien*, Co.  
 Kildare, 77, 79.  
 Léim ind Eich, in Ui Forannáin, 44, 45.  
 Lemchail, in Ui Thigernáin, Meath,  
 59.  
 Léna (Léne), in Ui Forráin, p. 14, n. 1,  
 43, 44.  
 Less an Pobuil, 74.  
 Less Conín, 74.  
 Less Dochuind, in 'Ui Forannáin, p. 14,  
 n. 1, 46, 69.  
 Less Draignéin, in 'Ui Dubáin, 39.  
 Less Dubán, in 'Ui Dubáin, 39.  
 Less Glinne, 74.  
 Less Gruccáin, in 'Ui Dubáin, 39.  
 Less in Daire, near 'Ath in Daire, SW.  
 of Cell Bec, 12.  
 Less Mór *Lismore*, Co. Waterford, 19,  
 21, 24, 26, 27.  
 Less na Con, in Ui Dubáin, near Cell  
 Uidrín, perhaps *Liosnagon*, Upper  
 Kells, Meath, 39, 89.  
 Less na Findan, in Ui Thigernáin, 62.  
 Less na Fingaile, in Ui Dubán, 39.  
 Less na Moga = Ráithín in Pupuill,  
 near Tulach ind Oiss, 74.  
 Less na h Uama, at Cluáin Gilli Fináin,  
 74.  
 Leth Clúain, 74.  
 Letha *Latium*, 76, 79.
- Lia Fursa, acc. sg. fri Lic F., 98.  
 Life *the Liffey*, gen. rí Lifí, 89.  
 Loch Anninn *Lough Ennell*, W. Meath,  
 69, 84.  
 Loch Corr, in 'Ui Dubáin, 39.  
 Loch Maige Uath, probably Bally  
 Loughloe, Clonlonan, W. Meath, 50.
- Macne Máilodráin, 49.  
 Madián, *Midianite*, 1.  
 Máelblatha, name of a stone in Iona,  
 56.  
 Mag Descirt, co. Kerry, 9.  
 Mag Uath, 50.  
 Meic Airechtaig, erenaghs of Lann, 37.  
 Meic Mennán, 28.  
 Mide *Meath*, 9, 29, 48, 86, 91, 102;  
 gen. rí Midi, 41, 62, 91, 101.  
 Miliuc, 79.  
 Móin Lainne, 27.  
 Muilenn Cerr *Mullingar*, W. Meath, 56,  
 97.  
 Muilenn Dée, 59.  
 Muir Rúad *the Red Sea*, 64, 104.  
 Mumu f. *Munster*, 20, 23, 25, 26.  
 Murbach na Bóinne, 69.
- Port Duiblinne *Dublin*, 77.  
 Port Indsina Cairrge, 41, 50; = Port na  
 hIndse, 64.
- Ráith Cáirech, in 'Ui Dubáin, 39.  
 Ráith Cosemnaig, 75.  
 Ráith Criti (Cridi) in 'Ui Dubáin, 39,  
 41.  
 Ráith Chúanna Mór *Ratheoon*, bar.  
 Morgallion, co. Meath, 8.  
 Ráith Donnchada, 74.  
 Ráith Drogcán, 74.  
 Ráith in Midg, in 'Ui Dubáin, 39.  
 Ráith Inraith, in 'Ui Dubáin, 39  
 Ráith Lechet, in Cnámross, 74.

<sup>1</sup> But according to Sir Henry Piers, quoted in James Woods' *Annals of Westmeath*, p. 76, the Brosna is called the 'Golden Hand,' while the 'Silver Hand' is a name for a stream issuing from the northern end of Loch Owel.

- Ráith Mór Maige Deisceirt, in Ciarraige Lúachra, 9.
- Ráith Spelán, in 'Ui Dubáin, 39, 40.
- Raithen *Rahen*, bar. Ballycowan, King's Co., dat. acc. Rathen, 18.
- Ráithín in Pupail = Less ha Moga, 74.
- Ráithín in Usci, in 'Ui Dubáin, 39.
- Ráithín na Bréhmaige, 74.
- Ráithín na Gabann, 74.
- Róm f. *Rome*, 26, 76, 77; Róm Letha, 76, 79; gen. Rómæ, 82; dat. is in Rúaim, 77; ic Róim, 83; do Róim, 101.
- Rómánach a *Roman*, 11.
- Ross, gen. Rossa, 88.
- Ross Dullenn, 74.
- Ross Findglaisse, in Slieve Bloom, *Rosenallis*, Queen's Co., 9.
- Ross Omna, 74, 79.
- Ruba Conaill, in 'Ui Thigernáin, Rathconnell (Rowe Connell, Racunnell), 2 miles east of Mullingar, W. Meath, 59, 62.
- Ru[b]a Mór Corracán, in 'Ui Dubáin, 39.
- Senráith Chuanna, 8.
- Senráith Leis in Daire, see Less in Daire, 74.
- Slíab Bladma *Slieve Bloom*, 9.
- Slíab Elpa *the Alps*, 76.
- Tailltiu *Telltown*, 88; gen. áenach Tailtlen, 84.
- Tech Colmáin, in Upper Fartullagh, 54, 82.
- Tech Conáin, in 'Ui Dubáin, 39, 40, 41.
- Tech Laisrenn, near Lann, 27.
- Tech Lommáin, in Tír Colmáin, *Portloman* on Lough Owel, 7, 10, 82.
- Tech Meic Conba, in 'Ui Dubáin, 39.
- Tech Mochúa *Timahoe*, Queen's Co., 35.
- Tech Nadfraích, in Bregia, 69.
- Temair f. *Tara*, 34, 45, 69, 73; gen. Temrae, 69; ri Temrach, 70, 86, 89, 102; acc. Temraig, 192.
- Tipra Colmáin, at Dún na Cairce, 50.
- Tír Báetháin, in 'Ui Dubáin, 39.
- Tír Bandála, 86.
- Tír Colmáin, along the western shore of Loch Owel, bar. Corkaree, co. West Meath, 10.
- Tír Fráech, in 'Ui Thigernáin, 62.
- Tír in Disirt, near Lann, 53, 54.
- Tír Mór, in 'Ui Thigernáin, 62.
- Tír na Copán, in Tír Colmáin, 10.
- Tír na Leici, in 'Ui Dubáin, 39, 41.
- Tóidiu Moling Lúachair, 71.
- Tulach ind Oiss, 58, 74.
- Tulach Lín, in 'Ui Dubáin, 39.
- Tulach Lonáin, 45.
- Tulach Rúad, in 'Ui Dubáin, 39.
- Uachtar Comartha, in 'Ui Thigernáin, p. 14, n. 1, 61.
- 'Uachtar Fer Tulach, *Upper Fartullagh*, 54.
- 'Uam Colmáin, *Colman's Cave*, at Dún Léime ind Eich, 45.
- 'Ui Airmedaig, 64.
- 'Ui Bráenáin, 45.
- 'Ui Chennselaig, in South Leinster, 9.
- 'Ui Chruib Chriad, 72.
- 'Ui Dimma, 82.
- 'Ui Dochartaig, at Land, 72.
- 'Ui Domnáin, in Fartullagh, 50.
- 'Ui Dubáin Caille, in Fid Dorcha, 39.
- 'Ui Dubáin Maige, in Fid Dorcha, 39.
- 'Ui Failgi *Offaly*, 40, 86, 87, 88, 89.
- 'Ui Flaind, 65.
- 'Ui Forannáin, p. 14, n. 1, 46, 70, 73.
- 'Ui Fuill, in Corco Raidi, 5, 82.
- 'Ui Gussáin, 62.
- 'Ui Lechett, near Lann, 37.
- 'Ui Máilbhad, 45.
- 'Ui Máilumae, 8, 36.
- 'Ui Máenacháin, 8.
- 'Ui Mancháin (lucht na Clúana), 36.
- 'Ui Muca, 63.
- 'Ui Súanaig, 19, n. 1.
- 'Ui Thegthechán, in Fartullagh, 50.
- 'Ui Thigernáin, bar. Corkaree, W. Meath, p. 14, n. 1, 59, 61, 62.
- Ulaid Epscop Aeda, near 'Ath in Daire, 99.
- Ulaid Fursa, at Land, 98.
- Ultach an *Ulsterman*, 34.

## CORRIGENDA

## TEXT

- p. 8, l. 10, *for Dāire read Daire*  
 p. 8, l. 26, *for descirt read Descirt*  
 p. 10, l. 10, *for tort[h]romad read tortromad*  
 p. 14, l. 11, *for hath[s]ilti read hathilti*  
 p. 18, l. 28, *for hibraige read hIbraige*  
 p. 20, l. 1, *read cétaib. Mina comailter amlaid sin,*  
 p. 28, ll. 15 and 16, *for can read cach*  
 p. 30, l. 3, *for can read cach*  
 p. 38, l. 2, *for Griein read griein*  
 p. 40, l. 11, *for cach read cacha*  
 p. 42, l. 21, *for Gulbān read Gulban*  
 p. 46, l. 25, *for findfaidech read findfāidech*  
 p. 48, l. 3, *for curottimnor read curotimnor*  
 p. 52, l. 21, *for dechmad read dechmaid*  
 p. 64, l. 22, *for c[h]roind-si read C[h]rōindsi*  
 p. 72, l. 25, *for arē gín read ar ēgin*  
 p. 76, l. 6, *for gein read g[c]ēin*  
 p. 80, l. 22, *for lepthaid read lepaid*  
 p. 80, l. 28, *for Colum read Coluim*  
 p. 94, l. 9, *for fribale read fribale*  
 p. 94, l. 25, *for trit read trit*  
 p. 96, l. 27, *for dobeiran read dobeir an*

## TRANSLATION

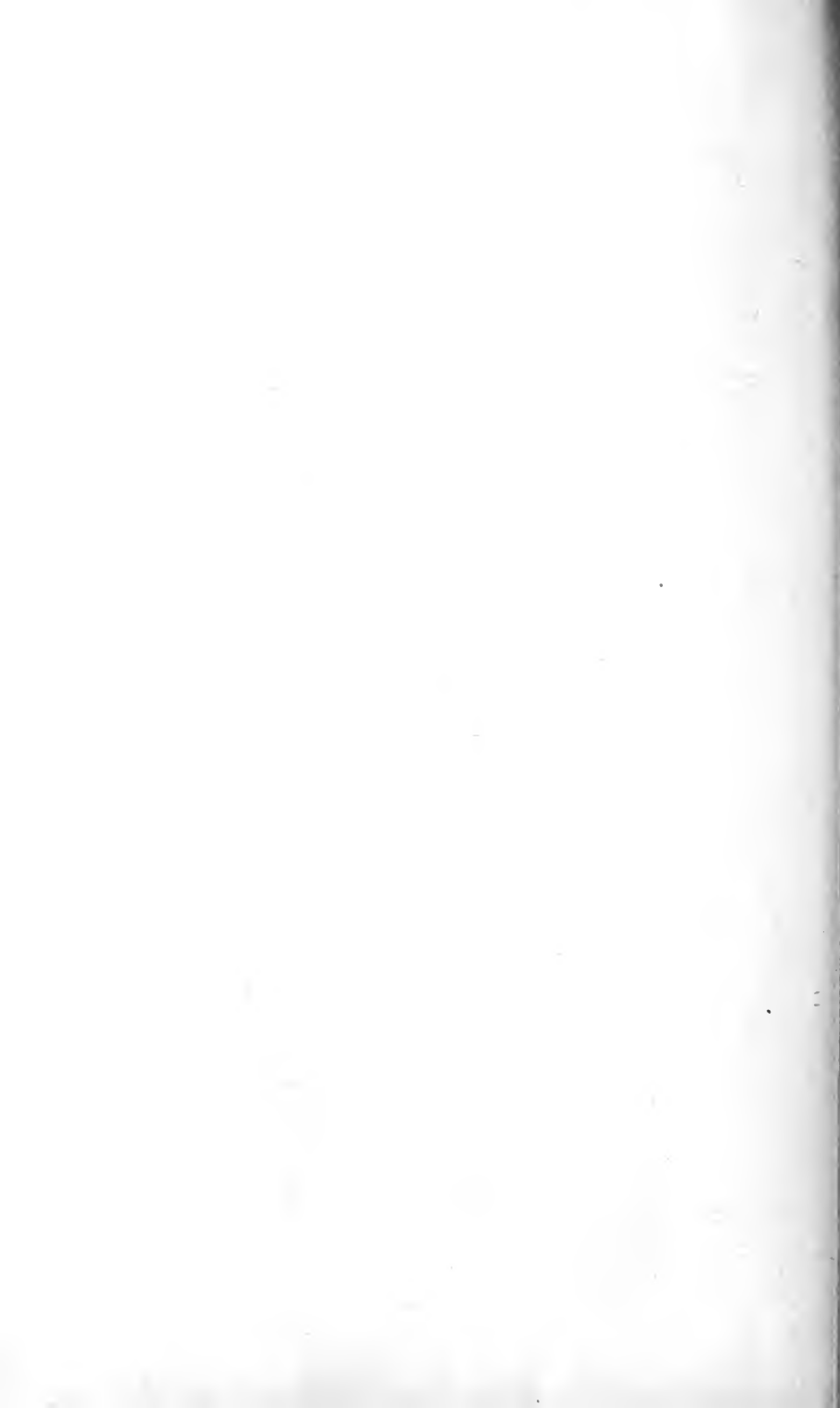
- p. 3, l. 14, *for Amra read Amram*  
 p. 7, l. 23, *for her (bis) read his*  
 p. 7, note 3, *for 51 read 52*  
 p. 21, l. 3, *for Aedacain read hAedacain*  
 p. 23, l. 31, *for bids farewell to read asks leave of*  
 p. 25, l. 32, *for urged read helped*  
 p. 27, note 1, *for dige read áige*  
 p. 29, l. 18, *for without permission read out of every hundred*  
 p. 31, l. 1, *for limb read joint*  
 p. 31, l. 3, *for only without permission read out of every hundred*  
 p. 39, l. 3, *for family of Grian read glebal family*

## CORRIGENDA.

- p. 43, l. 13, *for* brothers of his grandfather *read* descendants of  
his grandfather's brothers
- p. 43, l. 24, *for* Conal *read* Conall
- p. 51, ll. 21 and 27, *for* hill *read* island
- p. 53, l. 5, *for* hill *read* island
- p. 53, l. 11, *after* Cairrge *insert* without
- p. 53, l. 21, *for* CuChaile *read* CuChaille
- p. 61, l. 33, *after* Dun Bri *insert* hitherward
- p. 89, l. 33, *before* safeguard *insert* proper
- p. 91, l. 31, *after* obedient *insert* with love







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