

с а τ η η η υ ι ζ η ε ι ε α ν α,
OR
THE BATTLE OF MAGH LEANA;

TOGETHER WITH

Τοῦμαρς Μομέρα,
OR
THE COURTSHIP OF MOMERA.

NOW FOR THE FIRST TIME EDITED

WITH TRANSLATION AND NOTES,

BY

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INTRODUCTION.

IN order to bring more immediately before the reader the remote causes of the Battle of Magh Lena, and the reference to the Battle of Cnucha with which the narrative opens, a brief glance at the relative positions of those who acted the chief parts in both battles is deemed necessary.

Feidhlimidh Reachtmhar,* monarch of Erin, and father of Conn Ced-chathach (Conn of the Hundred Battles), died A.D. 119, and was succeeded in the monarchy in the same year by Cathaer Mór (Cathaer the Great), king of Laighin (Leinster,) who, it would appear, was more powerful than the young prince Conn.

The course of the succession to the monarchy of Erin was irregular and uncertain from the time of the Milesian conquest. The surviving leaders of that conquest were Ebber Finn (Heber the Fair) and

* Feidhlimidh Reachtmhar was the son of Tuathal Teachtmhar, the first monarch on the restoration of the royal line after the short usurpation of the Aitheach Tuatha, or Democratic tribes, commonly but corruptly called Attocots. Feidhlimidh was the twenty-second in descent from Ugaine Mór,

or the great, who was the common ancestor of the great families of Ulster of the Ui Neill, or "Hy-Niall," line, as well as of the Leinster families descended from Cathaer Mór or the Great, and of the Uibh Fiachra and Uibh Briuin families of Connacht (See APPENDIX I., Table III.)

Eremhon (Heremon). Ebher was the senior of the two, Donn and the other elder brother having perished on the expedition. When the two brothers had obtained possession of the conquered country, a dispute arose between them as to which of them should be its king; but failing to settle their dispute, they referred it to their surviving brother Amergin, who was the Breithemh (judge) and poet of the expedition. Amergin decided (apparently according to some law of their former country, Spain), that the right in the land, which properly belonged to Donn the eldest brother who had been drowned, should be given to Eremon first, and that after his death it should revert to Ebher. To this decision Ebher objected, and they agreed to divide the country between them, and that each should govern his part independently of the other. Ebher took the part south of the Boyne and the Shannon, and Eremon took the northern parts. They soon disagreed, however, and the battle of Geishill (in the present King's County), was fought between them, in which Ebher was killed (A.M. 3501): Eremon then became sole king of Erinn. Iriall, Eremon's eldest son, succeeded his father, but Conmael the eldest son of Ebher gave him battle, killed him and assumed the sole monarchy himself. Thenceforward the succession alternated between these two lines, according as either was able to wrest it from the other; and sometimes it was successfully contested by the descendants of Ith, the cousins of the sons of Milesus, and of Ir, one of the brothers who perished on the expedition, (from whom descend the Mac Aenghusa, or Mac Ennis, and other Ulidian families).

There was no invariable rule of succession in the Milesian times, but according to the general tenor of our ancient accounts, the eldest son succeeded the father to the exclusion of all collateral claimants of the same line, as well as his brothers; unless it happened that he was disqualified by some personal deformity, or blemish, or by natural imbecility or crime; or unless, (as happened in after ages) by parental testament, or mutual compact, the succession was made alternate in two or more families, as will be seen below. The eldest son being thus recognized as the presumptive heir and successor to the dignity, was denominated Tanaiste, that is, minor or second, whilst all the other sons, or persons that were eligible in case of his failure, were simply called Righ-dhamhna, that is, king-material, or king-makings. This

was the origin of Tanaiste, a successor, and Tanaistecht (which the English writers call Tanistry), successorship. When, however, the succession was alternate, then upon the death of the king, or chief, he was not succeeded by his own son or brother, but by the senior member (male) of the other line, subject to the disqualifications already mentioned.—[See APPENDIX II. page 176.]

The Tanaiste whosoever he might be, had a separate maintenance and establishment, as well as distinct privileges and liabilities. He was inferior to the king or chief, but above all the other dignitaries of the state, as laid down in the ancient Institutes of Erin, commonly called the Brehon Laws.

From all this it will be seen that Tanaisteacht (Tanistry) in the Anglo-Norman sense, was not an original essential element of the law of succession, but a condition that might be adopted or abandoned at any time by the parties concerned; and it does not appear that it was at any time universal in Erin, although it prevailed in many parts of it. It is to be noticed also that alternate Tanaistecht did not involve any disturbance of property or of the people, but only affected the position of the person himself, whether, king, chief, or professor of any of the liberal arts, as the case might be; and that it was often set aside by force. But to return.

Cathair Mór, of the Eremonian line, hereditary king of Leinster, was descended from the monarch Ugainè Mor, through Laeghaire Lorc, a younger son, in the thirty-first generation. He became monarch of Ireland, and after reigning three years, was killed in the battle of Magh Agha by Conn, the son of the former monarch Feidhlimidh Reachtmar, who was descended also from the monarch Ugainè Mor, through his eldest son Cobhthach Cael. Conn, as a matter of course, then assumed the sovereignty of Erin, and arbitrarily gave the kingdom of Leinster to his own sub-tutor, Crimhthann Cul-buidhe, or of the yellow hair, who was descended, like Cathair, from Laeghaire Lorc.

At this time flourished Cumhall, the father of the celebrated Finn Mac Cumhail. He was of the same descent as Cathair Mor, and Crimhthann of the yellow hair, their family lines meeting in Nuadha Necht, five generations up. Before Conn's accession to the monarchy, and whilst residing at Cenannas [Kells] in Midhe [Meath] (which with

its lands was the ancient residence and principality, of the reigning monarch's eldest son, or Righ-dhamhna), Cumhall was captain of the Fianns, (Feini, or Militia) to Conn, who probably held the chief command under his own father, and he was so continued under Cathaeir. The monarch Cathaeir had a celebrated Druid whose name was Nuadha, (from whom, it is supposed Magh Nuadhat [Maynooth], in the County of Kildare, has its name,) to whom he gave a territory in Leinster. Nuadha built a mansion for himself on a hill within his territory, and gave it the name of his wife, Almha, (now the Hill of Allen, in the County of Kildare). On Nuadha's death he was succeeded in his lands and office by his son 'Tadhg (Teige), a Druid equally distinguished with his father. Tadhg had a beautiful daughter whose name was Murin Mun-chaein, or Murin of the beautiful neck, who was sought in marriage by several distinguished men of the time, and among the rest by Cumhall, Captain of the Fianns under Conn. Tadhg rejected his suit rather scornfully, whereupon Cumhall carried off the young lady without the consent of her father, and made her his wife. The celebrated Finn Mac Cumhall was the fruit of this clandestine marriage. Teige complained bitterly to Conn of Cumhall's conduct, upon which Conn commanded Cumhall to restore the lady, and as he refused to do so, he was forced to fly with her to Scotland, whither he was attended by a slender party of Fenian friends.

In his exile news reached him of the death of Cathaeir, and the elevation of Crimhthann of the yellow hair to the throne of Leinster; and thinking that his own claims were as high as those of Crimhthann, Cumhall immediately returned home and assumed the sovereignty of the province. Conn hearing of this, sent to his foster-father Conall Cruachna, king of Connacht (of the Ferbolg race), for assistance. He also applied to Aedh, alias Goll Mac Morna (also of the Ferbolg race), the hereditary chief of the territory of Maen-Mhuigh (in the now County of Roscommon), and Captain of the Fianns or Militia of Connacht; and even offered him the command of the Fianns of Teamhair [Tara] lately held by Cumhall, on condition of his coming to his aid at the head of his trained warriors, and personal followers. These propositions Aedh willingly accepted, and accordingly marched with Conall, the king of Connacht, to join Conn on an expedition into Leinster against Cumhall.

In the mean time Cumhall mustered all his friends and adherents in Leinster, and also invited to his aid Mogh Neid, son of Derg, king of Munster, with Mac Niadh the son of Lughaidh, his nephew, and Conaire the son of Mogh Lamha, both of them princes and Tanaists of that province. These Munster princes at the head of a large army, and accompanied by Eoghan Mór [Eugene the Great], son and heir of the king Mogh Neid, marched forth and joined Cumhall.

The contending parties met at Cnucha, near Cumhall's mansion of Raith Cumhail [now Rathcoole, ten miles from Dublin, on the Limerick road,] in the plain of the Life [Liffey]. Here a furious battle ensued between them in which the Leinstermen with their allies were defeated, and Cumhall killed by Aedh Mac Morna. Aedh himself lost an eye in the battle and was thenceforth known as Goll (i.e., the blind) Mac Morna. The Munstermen returned home under the direction of Eoghan Mór, the king of Munster's son, who performed high deeds of valour in the battle. This is the battle of Cnucha alluded to in the opening of the following Tract.

These Munster princes themselves were not without their intestine conflicts, because in Munster, as in other places, the succession to the throne was alternate in two lines, and, at this time presumptively in a third. These lines were—firstly, the real hereditary Ebherean line represented by Mogh Neid the ruling king. Secondly the Ithian line, from Lughaidh the son of Ith who settled in Munster along with and under Ebher, [See *Miscellany* of the Celtic Society],—and at this time represented by Mac Niadh son of Lughaidh. The third was the Irian or Ultonian line, represented by Conaire the son of Mogh Lamha. A colony of the latter had forced a settlement in Middle Munster some generations before the time of which we are speaking, and forming an alliance with the Ithian race, drove the old Ebherean tribes back to the sea coast of West Munster, and then settled the succession to the kingdom of Munster alternately in their own respective lines.

This compact was, however, broken up by Dergthinne, the grandfather of Mogh Neid, aided, as it seems by the Ithians under their leader Dairine, with whom he appears to have formed a new compact of alternate succession as between their two lines. This compact is

thus referred to in the *Leabhar Lecan* (*Book of Lecan*), fol. 182. b. a :
 “ 𐌆𐌆 𐌇𐌆𐌆 𐌇𐌆 𐌆𐌆𐌆 𐌆𐌆 𐌇𐌆𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆 𐌇𐌆𐌆
 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆. ” “When the Dergthine have the sove-
 reignty, then the Brehonship and Tanistship of the king are with the
 Dairine. The Dairine [in their turn] were similar, until Mac Conn
 rejected the judgment [or sentence] of Ailill.”

According to this compact Mac Niadh ought to succeed Mogh Neid,
 and it was his rejection that caused the battle of Magh Lena.

This compact held good till the time of the above Mac Con (who
 was the son of Mac Niadh by a daughter of Conn of the Hundred
 Battles, as will be seen hereafter), and Ailill Oluim who was the son of
 Eoghan Mór, son of Mogh Neid. This Ailill married Sadhbh the
 widow of Mac Niadh and mother of Mac Con, while Mac Con was
 yet a child, and had several sons by her, of whom Eoghan Mor, “Son
 of Ailill Oluim,” (ancestor of the Mac Carthys, and all the great
 families of South Munster), was the eldest; Cormac Cas (ancestor of
 the O'Briens and the other great Dalcassian families), was the second;
 and Cian the third, (ancestor of the O'Carrolls of Ely, the O'Reardons,
 O'Haras, &c.) Mac Con was, by right, king of Munster, and Ailill
 Oluim was the Tanaiste; and it appears that he also took upon himself
 the Brehonship that belonged to his line under the circumstances.

Mac Con and Eoghan, the son of Ailill Oluinn, having both at-
 tained to manhood, had a dispute one day touching the right to a
 beautiful yew tree which they both discovered, at the same time on the
 brink of the river Maige [in the now County of Limerick]. They
 referred their dispute to Ailill who decided in favour of his own son
 Eoghan, and against his stepson, Mac Con. Mac Con impugned
 the decision, and refused to abide by it, and withdrawing from Ailill's
 friendship, he collected as many of his own immediate friends and fol-
 lowers, and the neutral tribes of Munster as he could, besides some
 allies from Connacht, and he was further joined by the celebrated Finn
 Mac Cumhaill, (who was his relative by his mother), with several of
 the warriors of Leinster. With these Mac Con marched to Cenn
 Abradh, which is part of Sliabh Caoin, [bordering on the Counties of
 Cork and Tipperary], where he took up his position, and sent a challenge

of battle to Ailill. Ailill immediately mustered all his friends, and allies from the other provinces, and marched against Mac Con, whom he defeated and forced to fly out of Erinn. Ailill then became sole king of Munster, without any visible competitor.

Mac Con after some years returned to Erinn with a large force of British and other foreign auxiliaries, and with a higher ambition, challenged to battle his uncle Art, (the son of Conn of the Hundred Battles,) then monarch, in contest for the sole monarchy of Erinn. Art accepted the challenge, and with all his northern forces, and with the adherents of the king of Munster, Ailill Oluim, his brother-in-law, led by Eoghan Mor and his seven brothers, he marched into Connacht, where Mac Con had landed, and met him on the plain of Magh Mucruimhe, in the now County of Galway. Here a great battle ensued between them, in which Mac Con was victorious, and Art the monarch, and Eoghan Mor and his brothers were slain. Mac Con thereupon became monarch of Erinn, but did not interfere farther with the affairs of Munster.

Eoghan Mór left a son, Fiacha Muilleathan, or Fiacha of the flat skull; and between him and his uncle Cormac Cas the old king Ailill made a new division of Munster, and settled the succession alternately in their respective descendants. This settlement was not however faithfully carried out by the men of South Munster, for, finding that the North Munstermen, or Dalcasians, were forced to maintain an incessant and wasting war with their neighbours the men of Connacht, in defence of the now County of Clare (which had been forcibly wrested from the Connacians by Lughaidh Meann in the fourth generation from Cormac Cas), the Southern shut them out from the succession as long as they could. However, about A.D. 520, Dioma, the son of Ronan, king of the Dalcasians, claimed the sovereignty of Munster under the old compact, against Failbhe Flann, then the rightful heir on the Eugenian side. But the clergy and nobles of Munster interfered and made peace between them, on conditions so favorable to the Dalcasians, that rather than hazard them they refrained during many years from pressing their right to the succession.

At last, in the time of Ceallachan-Caisil (Callaghan Cashel), about A.D. 920, when the presence of the Danish invaders threw the state

of Munster into confusion, an opportunity was afforded them. Before the death of Lorcan, the son of Coinligan, king of Munster in the year 920, Ceallachan [Callaghan Caisil] (of the Eugenic race,) had wandered in disguise through the Danish settlements, wherever they were throughout Munster, and in the course of his sojourn among them, he had made himself perfectly acquainted with their actual condition and resources. Hearing of the king's death, Ceallachan repaired to Cashel, on the very day upon which the States of Munster were assembled to elect his successor. On this occasion there appears to have been a general desire to conciliate the Dalcasians by raising their king, Ceinneidigh [Kennedy] the father of Brian Boromha, to the throne of Munster." "Óir 1r é orduzad airdirí do bí 1dir éloinn Eózain Mhoir acur éloinn Cormaic Cair, an fear ba hne do ná fear éloinnib, 1n n1í d6. Da mad do éloinn Eózain 1n tairdirí, 1n tairrecc do éloinn Cormaic Cair; acur da mad do éloinn Cormaic Cair 1n caem-rí, 1n tairrecc do éloinn Eózain Mhoir." "For, the arrangement respecting the sovereignty [of all Munster] which was between the descendants of Eoghan Mór, and the descendants of Cormac Cas was this: that the senior branch should have the sovereignty. Should the chief king be of the race of Eoghan, the Tanaistship belonged to the descendants of Cormac Cas; and if the noble king should be of the children of Cormac Cas, then the Tanaistship belonged to the children of Eoghan Mór."—(Book of Lecan, folio 148 b.)

Just as the Chiefs were about to proclaim Ceinneidigh [Kennedy], Ceallachan [Callaghan] came into the assembly attended by his mother, who presented him unexpectedly to them, and insisted on the recognition of the priority of his claims to those of Ceinneidigh [Kennedy], and on the fulfilment of the ancient compact in his favour. The assembly were taken by surprise; the South Munstermen, taking courage at the prospect of having such a gallant young fellow for their chief, decided in his favour; the Dalcasians deeming it more prudent to decline a contest, retired: and Ceallachan was proclaimed king.

The Narrative of the Battle of Magh Lena has not been before published, although frequently referred to in works on ancient Erin. The present text is taken from a paper manuscript, in a fair and accurate

hand, of the early part of the seventeenth century, marked No. 104, in the Hodges and Smith Collection in the Royal Irish Academy, and with corrections from Nos. 1 and 22 transcribed at the beginning of the eighteenth century, and of the same collection. There is a vellum copy of it preserved in the College of Saint Isidore in Rome.

That the Battle of Magh Lena, and the battles and political movements which preceded it in Erin, and which led to the partition of the country between Conn and Eoghan, are genuine historical facts, must be admitted from the frequent references to them in ancient Gaedhilg or Irish manuscripts, and their having been received and handed down as such by the descendants of the contending parties even to the present day. In the synchronisms ascribed to Flann of Mainistir Buithe (Monaster Boice) who died A.D. 1056, the battle of Magh Lena is thus referred to. “*Antonius Comadur xiii. acur 1117 u. ed bliada1n a 113e tu3ad cae Mui3e Lena, a1c ad1oc1a1n Mo3 Nuadhad.*” “Antonius Comadus xiii. [years], and it was in the fifth year of his reign the Battle of Magh Lena was fought, in which Mogh Nuadhad [or Eoghan Mor] fell.”—[Book of Baile an Mhota (Ballinote) folio 7, a, b.]

In the Book of Leacan, fol. 167, the following account of the contest between Eoghan Mor and Conn Ced Cathach is preserved:—

“*Lu1d Eozan mo1 1a1 117 do 3ada1l 1131 Muman ocu1 a o1d1 la11 .1. Da111 Ba111ach ma3 Catha111 Mo111. Bada1 111 113 1o1 Muman 11 1a1 117 .1. Lu3a1d Allachach, ocu1 Da11e Do1111-ma1, 1e1ach111 Lu3deach Allach11ch, ocu1 Aenzur. Do 11l Chona11e 11c Me11 Buachalla do1b. Do be1a1d 111 cae1a do Eozan .1. cach Sama11e, 11 and 1o ma1bad Lu3a1d Allae1ach, ocu1 cach Samna, a 11-dorcha111 Da111 Do1111-ma1, ua11 11 1em Eozan 1o mo131ead 1a cae1a 111 u1e.*

“*Te11 Aenzur 1a1 117 do chu11d31d 1och11a1d1 co Conb Cetee1achach. Do be1 1e ca1ha la11, 1 do be11c cach d'Eozan mo1 1 Ca11 Nem1d a 11-21b L1ae1a1, 1 mo1d1d 1o1 Aenzur, ocu1 ma1bcha1 Aenzur and.*

“*Fa1a1d 1a11a1, cocad mo1 1111 Chonb Cetee1achach ocu1 Mo3h Nuadhad, ocu1 b1111d Mo3h Nuadhad de1ch cae1a 1o1 Chonb .1. cach B1o111a1d1, ocu1 cach Se131 Mo1a1d, ocu1 cach*

Ṣabran, ocuf cath Sampaidi, ocuf cath Ṣreine, ocuf cath Suamaid, ocuf cath Acha Luain, ocuf cath Moizi Croici, ʒr and do marbad Fiacha Raeda mac Feidlimid Rechtmar; ocuf cath Arai, ocuf cath Uirnech.

“Conad ʒar ʒin do roindead Eiri ʒiri Chond Cetcathach ocuf Eozan mor, ocuf ʒa hi a coiceirich ʒin dnuim ʒoir a da Cluain h-ʒraind, ocuf Cluain Mac Noir; ocuf o Ach Clach Mebraid co h-Ach Clach Duiblinid. Ocuf badar ʒoir ʒin roind ʒin co tucad cath Moizi Lena ʒiri Chond ocuf Mozh Nuadad, co h-doricair Mozh Nuadat an la Conn, ocuf ar Muimnech.”

“Eoghan Mór went after that to assume the kingship of Mumhain [Munster] accompanied by his foster-father, that is, Dairè Barrach, son of Cathaeir Mór. There were three kings over Mumhain at that time, namely, Lughaidh Allathach and Dairè Dornn-mhór [of the great fists], grandfather of Lughaidh Allathach, and Aengus. These were of the race of Conairè, the son of Mesbuachalla. They gave Eoghan three battles, namely, the battle of Samair, in which Lughaidh Allathach was killed; and the battle of Samhain, in which Dairè Dornn-mhór fell; for it was Eoghan gained those battles all.

“Aengus went then to beg troops from Conn of the Hundred Battles. He brought six Caths [battalions] with him, and gave battle to Eoghan Mor at Carn Nemidh in Aeibh Liathain when Aengus was overthrown, and Aenghus was killed there.

“A great war grew after this between Conn of the Hundred Battles and Mogh Nuadhat; and Mogh Nuadhat broke ten battles upon Conn, namely, the battle of Brosnadh, and the battle of Seigh Mosad, and the battle of Gabhran, and the battle of Sampad, and the battle of Greine, and the battle of Suamadh, and the battle of Ath Luain [Athlone], and the battle of Magh Croichi, where Fiacha Raeda, son of Feidlimidh Rechtmar was killed, and the battle of Asal, and the battle of Uisnech.

“So that after that Eire was divided between Conn of the Hundred Battles and Eoghan Mor; and their boundary was the ridge upon which Cluain Iraid [Clonard], and Cluain Mac Nois [Clonmacnois]

stand; and from Ath Cliath Meraidhe [on the Bay of Galway] to Ath Cliath Duibhlinne [Dublin]. And they adhered to that division until the battle of Magh Lena was fought between Conn and Mogh Nuadhat, in which Mogh Nuadhat fell by Conn, and there was a slaughter of the Munstermen."

In the Pedigrees of Eber (Book of Leinster, fol. 222,) it is recorded that "ba nī Mhuḡ Neid. Ocur Mhuḡ Nuadhat aquo let Mhoḡa Nuadhat ꝑ comlaic ocur Conb Cetchatac co torchaꝑꝑ ꝑ Mhoḡa Lena.

"Eoḡan Taidleac aꝑꝑꝑ aꝑle [do] amaꝑꝑ no ꝑcꝑꝑꝑꝑꝑꝑ ꝑ Tocmaꝑꝑ Momeꝑꝑa ꝑꝑꝑꝑꝑ ꝑꝑꝑ Eꝑꝑꝑꝑꝑꝑꝑ."

"Mogh Neid was king [of Mumhain, or Munster]. And Mogh Nuadhat, from whom Mogh's Half is named, in co-reign with Conn Cet-chathach [Conn of the hundred battles] until he was slain at Magh Lena

"Eoghan Taidhleach was another name for him, as we have already written in the Courtship of Momera daughter of the king of Spain."

Again, in the Annals of Ulster we find the two following entries:—

"Ro ꝑꝑꝑꝑꝑꝑꝑ Eꝑꝑꝑꝑ ꝑ ꝑꝑꝑꝑꝑ ꝑꝑꝑ ꝑꝑꝑ Clꝑꝑꝑ co alaꝑꝑꝑ eꝑꝑꝑ Chohꝑꝑ Cetcaꝑꝑꝑꝑ ocur Mhoḡ Nuadhat, cui nomen erat Eoḡan Taidleac, aquo Eoḡaḡaꝑꝑꝑꝑ nominatur."

"Erinn was divided in two parts from the one Ath Cliath to the other [from Dublin to the Bay of Galway] between Conn of the hundred battles and Mogh Nuadhat, cui nomen erat Eoghan Taidhleach, aquo [the] Eoghanachts nominatur."

"Conꝑꝑ Cetcaꝑꝑꝑꝑ occidit Mhoḡ Nuadhat ꝑꝑ Mhoḡa Lena."

"Conn Cet-chatach slew Mogh Nuadhat in Magh Lena."

These last two articles are taken from the early part of the Annals of Ulster, where the chronology is not set down. There appears to have been a space of about fourteen years between the two events.

Another early version of the story of Eoghan Mór remarkably illustrates the correctness of his history as given in the present tract; and accordingly, though somewhat long for this place, it appears desirable to make room for it in full. It is taken from an ancient vellum manuscript (about A.D. 1500) in the Library of Trinity College, Dublin: Class. H. 3. 18.; page 567; and it is here printed with such accentuations and aspirations only as appear in the original.

Եօջան մա՛ Պօջա Նելծ, շեյնի հ-անմաննա ու շե՛՛՛՛ յ. Եօջան
Պծի, օսիք Եօջան Գիթեճճճճճ, օսիք Եօջան Կայճեճճ, օսիք Պծ
Նսւծաճ, ծիս յ-ճեծայրե յի քիլե յի յի քսիրքսիւծ :—

Շեյնե հ-անմաննա չան քիճի,
Չօ ճաճար քօր Եօջան մծի,
Եօջան քիճեճճճճ քիլա չարե,
Եօջան Կայճեճճ, Պծ Նսւծաճ.

Եօջան ա ճիւղո օ շիւրճի չեյնե .ի. եճ չեյի .ի. չեյի մայճ, ալ ա եօ
.ի. ես, քօնա չեյեյր ներօ չեյիլաճ Եօջան.

Եօջան ծիլի, քօնա չեյիլաճօ ա շայճեճ. Եր ճե քիլա աճա
Եօջանաճճ ճօ մաճ քիլա թիլե շօրաճ յա յ-քնաճճ շիւրճաճ քիլա
Եյնեյի. քալի ալ ա չարե. օսիք ալ ա քիլե քիլա, աճիք ալ ա շարի-
չայի ճօն քսնա ա ճաճաճալ.

Եօջանաճճ ճեյիճե .ի. քօն աճճ, .ի. յճճ մայճ ճօ քիլա Եյնեյի ճօ
քալաճ ալ չօրեա. Եօջանաճճ .ի. յճճ Եօջայի .ի. յճճ Եօջայի քօր
քալաճ Եյնեյի.

Ու Եօջան յեճճ .ի. յեճճ Եօջայի .ի. յեճճ շալի .ի. շալի
Եօջայի յա յեճճ յեօջանաճճա.

Եր ճե քիլա թիլա ու ճ'այի ճօ Եօջան Պծի .ի. մծի է ճի շաճ,
օսիք ա շալի օսիք ա շիլա յիս ճիլաճ.

Եօջան Կայճեճճ ճօ մաճ քիլա .ի. քեճճ ճօ շօրճ Եօջան մօր յ
յ-Երթայի քօր. շեյիճե. Եր թե ճա յի. Երթայի. յի շալ քիլա .ի. Եքեր
Պծի մաճ Պիճիս. Գսալի թիլա, Եօջան չիլաճիւճաճ մծի յի. Երթայի
ճօն շօրե քիլա.

^b The derivations of these words, so
improperly spelled above, are very
incorrectly copied in the MS. from
which this extract is made. They are
taken from Cormac's Glossary, pre-
served in the *leabhar buíde lecan*,
(A.D. 1391, see post, p. xvii), from
which Duaid Mac Firbis makes a more

correct copy of this entry as follows :
“Cozen, .i. eu ʒnec ʒiʒ bonur no bona
no bonum. ʒen ʒmoro ʒiʒ ʒi ʒi ʒe-
nerir. ʒenerir ʒautem ʒeneraʒio.
Euzen, ʒiʒ, bona ʒeneraʒio. [Eugen,
i.e. *Eu*, græcè (ʒiʒ [ʒiʒ]) for bonus,
or bona, or bonum; *Gen*, indeed, is
from the word *Genesis*, and *genesis* is

Eoghan, son of Mogh Neid, had four names, viz., Eoghan Mór and Eoghan Fídhfeccach, and Eoghan Taidhlech, and Mogh Nuadhat, of which the poet said in the explanation :—

Four names without sorrow,
 There were upon Eoghan Mór,
 Eoghan Fídhfeccach, generous and hospitable,
 Eoghan Taidhlech, Mogh Nuadhat:

Eoghan^b was his name from his progenitors: that is, *eo* [good] *gein* [progeny], that is, good progeny; for *eo*, that is, *eu*, *bona genteis vero genirati Eoghan*.

Eoghan, [that is Eugen]; *bono geniratio* is its analysis. It is from this they [his descendants] are called Eoghanachts [Eugenians] in virtue of the benedictions which the men of Erin bestowed upon him for his hospitality and generosity towards them, and having saved them from the famine in which they were.

[Or,] Eoghanact is derived from this circumstance, viz., *Bon-acht*, good protection, [acht being the same as icht, which in Gaedhlig signifies relief or protection,] because it was a good act of relief or protection for him to have saved the men of Erin from starvation. Eoghanact; that is, Eoghan's protection to the men of Erin.

Or, Eoghan necht: that is, Necht Eoghain: that is, Necht signifies children [or descendants]: that is, the seven Eoghanachts are the children of Eoghan.

It was on that account, therefore, that he had the name of Eoghan Mór [or, Eugene the Great], that is, because he is great above all others; as are his children and race after him.

The reason why he was called Eoghan Taidhlech was this: namely, from Eoghan having gone to Spain on one occasion on a visit. He who was king of Spain at that time was Eber Mór, son of Midhna. Eoghan was received with great distinction in Spain on that occasion.

Generatio. Eugen, then, is *bona generatio*.—*Ἐὐδακτὰς Ἐἰσβίρτζ*, in M.S., H. 2. 15. p. 163, Lib. Trin. Coll. Dublin. Mac Firbis observes the mis-

take of translating the Greek adverb *eu* (well) by the Latin adjective *bonus* (good), and corrects it by the gloss in the margin: *εὐ .i. ἵσθηται, well*.

Փո ԲՈՂ ԻՆՅԵՆ ՎԻՔԵԾԱ ՎՅ ԻՆ ՈՂՅՆ Ա Ն-ՎԵՆԿՄԻՆԱ ԻՆ ԵԱՆ ԲԻՆ .1. ԲԵՐՆԱ ԻՆՅԵՆ ԵԲԻՐ Ա Կ-ՎԻՆՄ. ՕՍՄ ԵՄ ԲԻ ՅԻՄԱԾ ԵՅՄԱՐԲԻ Ծ'ԵՅՅԱՆ ԲԻՆ ԾՈ ՇՍԱՅԾ Ա Ն-ԵՐՐԱԻՆ, ՎԻ Ա ՍԻՐՇԵԼԱՅԾ. ԵՅՅ ԵՐԱ ԵՅՅԱՆ ԻՆ ԻՆՅԵՆ ԻՐԻ ԲԻՆ ՕՍՄ ԻՄՅ ԲԻ ՇԼԱՆՆ Ե-ԲԱՆԵՄԱՅԻ ԾԾ .1. ՄԱՇ ԱՄԻՆԱ .1. ՕՂԻԼԼ ՕԼՍԻՄ, ՕՍՄ ԾԻՐ. ԻՆՅԵՆ .1. ՏՕՎԵՆԻՄ ՕՍՄ ՇԱՄԻԼԼ Ա Ն-ՎՆՄԱՆՆԱ.

ՓՈ ԵՂՅԵԾ ԻՐ ԻՆ ՎԻՄԲԻՐ ԲԻՆ ԵԲԻՐ, ԿԻՄԱԾԱՆ ԿՍԻԿԾ, ԿԻՐԵՇ-ԾՎՔՎՔ ԾՈ Ե-ՏԻՄԵ ՊԱ Ն-ԾՍԼ Ա ՔԱՐԻՔԱՐ ՅՕ ՏԻՄԵ ԵՂԻՐ, ՕՍՄ ԵՂՅԵԾ Ծ ԵՂԻՐ ԿՕ ՏԻՄԵ Ն-ԵԲԻՐ Ի Ն-ԵՐՐԱԻՆ.

ԻՐ ԱՄԼԱՅԾ ԾՈ ԲՈՂ ԻՆ ԿԻՄԱԾԱՆ ԲԻՆ ԾՕՄ ԵԼՔԵ ԾԼԼԱ ԲԻՐ ԱՂԼԵ, ՇՈ ԵՂՊԵԼ ԸԱՇԱ ԾՎՔԱ ԵՂԻԵ. ԲՕ ԲԻՐԵ ԵՐԱ ԻՆ ԿԻՄԱԾԱՆ ԲԻՆ ԼԱ Կ-ԵԲԵՐ [ԻՐ] ԻՆ ՎԻՄԲԻՐ ԲԻՆ ԵՅՅԱԻՆ Ա Ն-ԵՐՐԱԻՆ, ՕՍՄ ԾՈ ԿԵՊՎՔ ԻՆ ԵԼՔԵ ԾԼԼԱ ԲԻՆ ԾԵ, ՕՍՄ ԵՄՎՔ ԾՈ ԻՆՅԻՆ ԵԲԻՐ ԻՆ ՕԼՎՆՆ ԲԻՆ.

ՓՈ ԻՂՅՆԵԾ, ԵՐԱ, ԼԱՐ ԻՆ ԻՆՅԻՆ ԿԻՐԱԵ ԵՂԻՔԵԸ, ԵՂԻՆԵՄԱՇ Ծ'ԵՅՅԱՆ ԾՈՆ ԵԼՔԵ ԲԻՆ ՈՂ ԲՈՂ ԲՕՐԻ ԻՆ Մ-ԿԻՄԱԾԱՆ. ՕՍՄ ԻՆ ԿԻՐԱԵ ԲԻՆ ԻՐԵ ՈՂ ԲՈՂ ԲՕՐԻ ԵՅՅԱՆ ԻՆ ԵԱՆ ԵՂԻՐԱ Կ Ն-ԵՂԻՄՆ ՇՈՆՆ ՇԵԾՎՔՎՔԱՇ Ա ՈՂՅԻ Ն-ԵՐԵՆՆ ԻՆ ԵԱՆ ԲԻՆ. ԲՕ ԾՈ ԵՂԻՔԵԸ ԵՂԻՆԵՄԱՇ ԻՆ ԾԵԱԼԻՄԱԾ ԲՈՂ ԲՕՐԻ ԵՅՅԱՆ Ծ'Ն ԿԻՐԱԵ ԲԻՆ, ՇՈՆԾ ԾԵ ԲԻՆ ՈՂԾ. ՅՂԼ ԵՅՅԱՆ ԵՂԻՔԵԸ ԾԵ.

ԵՅՅԱՆ ԲԻՐԵՔՎՔԱՇ ԾՈ ՄԱԾ ԲԻՐ. ՈՂ Կ-ՎՆՆԻՐԱՆ Ա ԻՆԾԻՐՆ. ԿԱԾԱՐ ԵՂԻ ԾՍՆԱՅԾ ԼԱ Կ-ԵՅՅԱՆ, ՕՍՄ ԲԻԾԵՅ ՎԻՄՆ ՇԱՇ ԱԵ ԾԻՅ. ԲՕՂ, ԵՐԱ, ԵՅՅԱՆ ԱՇ ՇՍԻ, ՕՍՄ ԱՇ ԲԵՔՎՔԱԾ, ՕՍՄ ԱՇ ԲԻՅԻ ԻՆԾ ԲԵԾԱ ԼԱ ՇԱՇ; ՇՈՆԾ ԾԵ ԲԻՆ ԱՐԵՐԱՐ ԵՅՅԱՆ ԲԻԾԵՅԱՇ ԾԵ .1. ԲԵՔՎՔԱԾ ԻՆԾ ԲԵԾԱ ԻՅԱ ՇՍԻ. ՈՂ ԲԻՅԲԵՇ .1. Օ ԲԻՅԻ ԻՆԾ ԲԵԾԱ ՇԵՆՆԱ.

ՊՈԾ ՆՍԱԾԱԵ ՇԻԾ ԾԻՂԱ ԵԱ. ՈՂ Կ-ՎՆՆԻՐԱՆ Ա ԻՆԾԻՐՆ. ՎԱՐՆԵ ԿԱՐՄԱՇ ՄԱՇ ՇԱՇԱՐՆ ՊԱՐ ԻՐԵ ՈՂԻ ԱՂ ՊՈԾ ՆՍԱԾԱԵ .1. ԵՅՅԱՆ ՊՈՐ ՄԱՇ ՊՅՅԱ ՆԵՂԾ.

ՓՈ ԻՂՅՆԵԾ ՇՍՆԾԱՇ ՓՍԻՆ ՊԻԼԻՊՆԵ ԲԵՇՇ ԱՆՆ ԼԱ ՎԱՐՆԵ Մ-ԿԱՐՄԱՇ ՄԱՇ ՇԱՇԱՐՆ.

ԲՕ ԲՈՂ, ԵՐԱ, ՄՈԾԱՂՅ ԱՄԻՆԱ Ա Ն-ԵՂԻՄՆ ԻՆ ԵԱՆ ԲԻՆ .1. ՆՍԱԾԱ ԲՂ-ԲԱԾԱ ՄԱՇ ՊԵՆՅՍՐԱ, ՄԻՇ ԲԻՐ ԾԱ ՇՍԻՇ, Ա ՇՍԻՇ ՇՍԱՂՅՆԵ.

^c See note, post p. 168.

See *Circuit of Ireland*, page 37, note

^d Փսն Պիլիպե was situated near old Kilkullen, in the County of Kildare.

67, published by the Irish Archaeological Society.

The king had an excellent daughter unwedded at this time, Bera the daughter of Eber was her name. And she became deeply enamoured of Eoghan, even before he had gone to Spain, for his renown. Eoghan married the lady afterwards, and she bore him distinguished children, namely, an illustrious son, that is, Oilill Oluim, and two daughters, namely, Scoithniamh [the beautiful Flower] and Caemhell [the mass of comeliness] were their names.

There used to come at that time of Eber, a beautiful speckled-coloured salmon, from the River of Creation in Paradise to the River Tiber; and it used to go from the Tiber to the River Eber^c [or Eber's river] in Spain.

This was the condition of that salmon—with a coat of most beautiful wool of all colours growing upon him. This salmon was caught by Eber during the time of Eoghan's visit in Spain, and that coat of wool was taken off him, and the wool was given to Eber's daughter.

There was made, now, by the lady a splendid, shining cloak for Eoghan, from this wool which had been on the salmon; and it was that cloak that Eoghan had upon him when he returned to Erin. Conn of the hundred battles was monarch of Erin at that time. Splendid and shining was the appearance of Eoghan on that occasion from that cloak, and hence it was that the name Eoghan Taidhlech [the splendid] adhered to him.

Why he was called Eoghan Fidhfeccach, it is not difficult to tell. Eoghan had three Duns [mansions], and Fideg was the name of each of them. Eoghan was setting, and bending, and weaving the trees around each of them; and it was on that account he was called Eoghan Fidegach [or, the tree bender], that is, bending the tree in setting it. Or Figfech, that is, from the same bending of the wood.

Mogh Nuadhat whence derived. It is not difficult to tell. Dairè Barrach, son of Cathair Mor [king of Leinster] it was that fostered Mogh Nuadhat, that is, Eoghan Mor the son of Mogh Neid.

The fortification of the Dun of Aillinn,^d was undertaken by Dairè Barrach, son of Cathair, on a certain occasion.

There was, now, a distinguished labourer in Erin at that time: namely, Nuadha the long-heeled, son of Aenghus, son of Fer-dachrich, of the territory of Cuailgne. He possessed the strength of an

Nere ceib ann, rairt caezair
 no imelet. Tucað co Dairre
 m-Barrac in modh in do cum-
 dac Dúine Aillinne. In tan
 badair in in cluidh 15a éocairt,
 do mala iar in cloc mhóir dóibh
 in in cluidh, ocur forfeimh
 in modh a tozair. Do badair
 macraibh in Dunaibh; ocur Eo-
 zán ecurru, ar in claidhe na
 raða' 15 fecair in modair 45
 loca in feimha. Do iar in
 modh for in macraibh in cloc
 do cur ar in claidh. Ror eiribh
 in macraibh in in in acé Eozán
 a aenair. Do curair, tra, Eo-
 zán in in cluidh ocur do iad a
 dhí laim in an cloic, ocur inor
 tozair na aenair in cloc, ocur
 do cur ar in in deirceairibh
 in Dúin in; conair eil ann ó in
 alec. In ann arberit in Dnaibh
 eirir in modh: In raer do mhóir
 ann 4 Nuada, or in Dnaibh.
 Conibh de in in in in in in
 Nuadac de, ocur in uair in
 h-ainmhíreab iar an ríic in.

hundred men, and eat as much as
 fifty. This labourer was brought
 to Dairé Barrach to fortify the
 Dún of Aillinn. When they were
 in the trench digging it, they met
 a large stone in the trench, which
 the labourer failed to raise. The
 youths of the Dun, and Eoghan
 among them, were upon the en-
 circling mound of the Rath looking
 at the labourer failing in his effort.
 The labourer requested the youths
 to move the stone out of the trench.
 They all refused but Eoghan alone.
 Eoghan then went into the trench,
 and clasped his two arms around
 the stone; and he raised the stone
 by himself and placed it upon the
 southern angle of the Dun; and it
 remains there from that time
 hither. Then the Druid [who
 was present] said to the labourer:
 Noble is your labourer this day, O
 Nuadha, said the Druid. And it
 was from that circumstance that
 the name Mogh^e Nuadhat attached
 to him, and so it was from it he
 was named, according to this
 account.

That the following version of the present tract should be highly coloured in point of style is only a matter to be expected, when we know that in the more advanced literary ages of Erin—from the beginning of

^e The word *Mogh* means literally a slave, or servant; but in the present case the parties appear to have been

neither slaves nor bound servants, but merely free labourers.

the sixth to the thirteenth century,—the precise historical facts found in the more ancient chronicles and traditions were seized upon and recast in a more poetic and romantic style, both in verse and prose, (and both exaggerated, but particularly prose), by the professors and poets of our National Schools, as a native literature for their pupils, and for the people at large. The power and flexibility of the Gaedhilg language were eminently fitted for the sportiveness of a luxuriant imagination, which though sometimes carried to pedantic extravagance, was not ill calculated to excite and promote a spirit of bravery and daring in a people whose military ardour was becoming visibly modified under the mild influence of a fervid and engrossing Christianity.

The strict adherence of the translation to the original, required by the Council of the Celtic Society, has left the translator little or no power over its style, and may consequently give the reader an unfavorable idea of the style of the original, as well as of the Editor's ability to translate it. But as one of the objects of the Society in the publication of this tract is to furnish a fair and correct specimen of the Gaedhilg language, for the use of students, it is hoped that the unavoidable ruggedness of the translation in its literal adherence, as far as possible, to the construction of the original, will be found more profitable to the reader, than a smoother but less close rendering would be found pleasing.

The short Account of Eoghan Mór's romantic voyage into Spain, and his espousal of the king of Spain's daughter, which is printed in this volume after the Battle of Magh Lena, is preserved in the *Leabhar Buidhe Lecan* (Yellow Book of Lecan),—now H. 2. 16,—column 341, in the library of Trinity College, Dublin. The volume was transcribed, or compiled, in the year 1391, by Gilla Isa Mac Firbis, a member of the learned family of the Mac Firbis's of Lecan in the County of Sligo. The composition of this tract is certainly much older than the date of the Book in which it is preserved, and it will be seen that a more copious history of Eoghan Mór was in existence at the time of its compilation, or rather abstraction. The difference between this version of Eoghan's voyage to and from Spain, and that given in the Battle of Magh Lena, may be well accounted for by the licence of romance and poetry.

That Eoghan Mór wedded a Spanish princess there is every reason to believe, since the fact is mentioned in all our ancient genealogical and historical books; but as to the manner in which the alliance was brought about, we must leave the reader to choose between the two versions of it here presented to him.

The well known presence of Spanish peculiarities in the physiognomy and temperament of the Milesians of the South of Erin, even down to our own day, may perhaps be traced to this alliance, and the number of Spaniards who in consequence accompanied Eoghan into Erin, and remained such a length of time in the country.

EUGENE CURRY.

сѣт ѡуѣе лѣаня.

C A T H U J S E L É A N A .

JOHŪS cloinne Daime, a3ar cloinne Deimeine, a3ar
 cloinne Lúizóic mhic Jéa mhic Dmeó3aig, a3ar mhíleab Muihan
 ar céana: Njor bo mparac eatorra d'éir cáca Cnúcha, óir do
 bádar tré mjo3a eaponaaca oira, eadon, Mo3 Néis, mac
 Deimeine, a3ar Conaime, mac Mo3a Láimh, a3ar Maicnead
 mac Lúizóic. A3ar dob é céb ádbar a 3-co3aib a3ar a 3-com-
 fuaacab le céile, eadon, mac muimeic, ma3ac, mór-mheanmaic
 no buí a3 Mo3 Néis, eadon, Mo3 Nuadab, a3ar Eo3an mór
 airm oile dó: A3ar ar uime a deimeic Mo3 Nuadab m, ur-
 ma3 d'urmaduib Muihan no oir é, eadon Nuada deap3 mac
 Daime. A3ar do claoideab maic mjo3da ar Ma3 Feimhin Laig,
 a3ar no buí féin, a3ar Deap3daimra dmeic, me h-a3aib na
 h-oibne a3a h-ordú3ad, a3ar Eo3an ar a báime baoir, a 3-com-
 fuaac a oibe airm. A3ar do bádar nonnbar mo3a ar 3ac
 uilim do'n maic a3a claoideab; a3ar tarla cloic mór-ádbal a
 m-bél na h-oibne na' m féadadar d'árdú3ad na d'uricó3bal, a3ar
 cá3adair luic na h-oibne uile d'a h-ionnraibe, a3ar njor éul-
 leadar ljon a tó3bála do na tréan-fearmaib na tjmceall. Tarla
 Eo3an, a3 airmú3ad ah féadma rir, éuca, a3ar maic do conmaic
 cac a3 tréijon a tó3bála, no maicair féin a dá lámh 3o
 h-airimh uime, a3ar tu3 fuimeab féadma 3o fion-airmacac
 fuime, ionnar 3ur éuir ar a 3lúin 3o lan-neapmaic j; a3ar dia

* *An Urradh*, i.e. a native land-
 owner or gentleman. Brehon Laws.

b *Magh Feimhin* was the ancient
 name of a plain comprising that por-

THE BATTLE OF MAGH LEANA.

As to the Clann Dairine, and the Clann Deirgthine, and the Clann Luighdheach mac Itha mac Breogain, and the other warriors of Mumha [Munster] also. There was no subordination among them after the battle of Cnucha, for they were ruled by three disunited kings, viz., Mogh Neid, the son of Deirgthine; and Conaire, the son of Mogh Lamha; and Maicniadh, the son of Lughdhaidh. And the first cause of their war and opposition against each other was this, namely: a beloved, estimable, high-spirited son that Mogh Neid had, namely, Mogh Nuadhad—and Eoghan Mór [the great] was another name of his. And the reason why he was called Mogh Nuadhad [Nuadha's slave] was this: It was an Urradh,^a of the Urradh's of Mumha, that fostered him, viz., Nuadha Dearg, the son of Dairine. And he (Nuadha) raised a kingly Rath on Magh Feimhin,^b and he himself, and Deargdamhsa the Druid, were at [in the presence of] the work directing it; and Eoghan, following his childish play, was there along with his fosterfather. And there were nine slaves at each angle of the Rath raising it. And they met a very large stone in the cutting of the work, which they were not able to raise or take up. And all the workmen came to it, but a sufficient number of the strong men to raise it could not fit around it. Eoghan on perceiving their labor came to them; and, when he saw them abandon their efforts to raise the stone, he closed his two arms roughly around it, and bending a truly powerful effort upon it, he, with main strength, placed it upon his knee, and from

tion of the present County of Tippe- Lismór. See *Leabhar na g-Ceart*, p.
rary which belongs to the diocese of 19, note b.

ձևիդ ար և շաւարոյ, շար քաշսի ար ոմար յոյժակ նա հ-օրե
 ի. Ար սարալ ան ոյոջ սն աշ Նսածա ար Եակ. Ելսծ ան Ե-արոյ
 րոյ ար յօ երակ, ար ՕարձԵարի Ծրաօլ, Եածոյ, Պոջ Նսածա;
 յօյար յօ յաԵաԵար Եա արոյ աԿօ ար, Եածոյ, Եօջան ոմօր Եշար
 Պոջ Նսածա. Աշար Եօ ել 'նա ԵԵԵար ոյձ յան քեարԵար, Եշա
 ոմօրակ աշ յարէլե Պիլձե, ոմ յօ Ե-Եարոյ արրոյ Եակ ԵնսԵ.
 յօ Ե-Եարակ և յաԵար, Եածոյ, ՏյօԵա յոջան Քլարոյ ոյԿ
 Քլակակ, ոյձ յարԵար Պիլձե, արրոյ, Եածոյ քեակ Ե-Եա
 քոյոյ, Ե-Եարձա Ե'քարրոյ 'րան օլԵԵ Ել, յօ կոյո-Եօլձակ Լակ-
 Եարա սո և յ-ԵարԵակ, յօյար յօ քնակԵաԵօլք քեյ քոյօ-Եօլք
 ար նա կոյոյե կեակակ Եօ քնԵաԵօլք նա հ-Եշ-Եա րոյ և ո-լրկե
 Եշար և ո-Ելքոյձե նա Եակոյ. Աշար ԵԵ Եոյարոյ ար րոյ, քեակ
 Ե-Եա ԵնԵա, ԵակքոԵա, Եակ-ձարոյոյ նա ո-Եաշակ րոյ, Եշար
 քարձ Եոյոյձե նա Ե-Եակ, Եշար ԵԵարակ յարարԵ օրոյ;
 Եշար Եօ Եոյարքոյ ար նա ԵԵԵ Եակ, շար Լաշրակ Եշար շար
 Լան-արԵրակ սլԵ ար. Եօ յոյր ՏյօԵա և հ-արրոյ Եօ արրոյձ
 ար ո-Ելք ԵԵ, Եշար Եօ ձակ քարԵօլք ան ոյձ քոյոյ, Եշար յօ-
 Եար ան ոյոջան ան Լալօ:—

Արրոյ յօ Եոյարքօր արրոյ,
 և Պոջ ՆեյԵ ան ԵրօԵ Եօլոյ;
 քեակ Ե-Եա քոյոյ, քակ յան քեակ,
 Ե'քար և ո-արրօ-քեակ Երեար.

Ալլիձեար կեակ ար Եօ Են,
 ար Եակ քեակ քօր քար-լեյ,
 յօ քօրձակ ձօրոյԵ Ե,
 ար յօ ո-Եարակ յարարԵ.

Յնոյ ձակ Եօ ԵյօԵ, Եակ Եակ,
 Եոյ Ե-Եոյոյ քե ԵԵակ քեարո-Երօ;
 Եօ կոյրակ Երք յան արակ,
 Եօ Լակ ար Եօ կոյո-Եարակ.

* *Iar Mhumha*, i.e., West Munster. tended in length from Loch Lein,
 This ancient division of Munster ex- (Killarney Lake,) at the western bound-

his knee to his shoulder, and left it on the outer mound of the work. "This is a noble slave that Nuadha has," said they. "That name shall be upon him for ever," said Dearthdamhsa the Druid, that is, Mogh Nuadhad; so that they had two names for him, namely, Eoghan Mor and Mogh Nuadhad. And he had been magnified by the nobles of Mumha as the undisputed future king, until the time of the battle of Cnucha had come. And his mother, Sioda, the daughter of Flann,^d son of Fiachra, the king of Iar Mhumha,^e saw a vision, namely, She saw in the night seven white cows with red ears, with milkful liquor-bags at their haunches, so that month-old boys might float upon the pools of new milk which these young cows left in the hollows and in the furrows of the earth. And she saw after that seven black, distressed, discolored cows following the others, with fiery eyes in their foreheads, and iron horns upon them; and they fought with the first cows and prostrated and killed them all. Sioda told her dream to the king on his rising, and the king was seized with dread of it, and the queen spoke this lay:—

A dream which I saw last night,
 O Mogh Neid of the beautiful form;
 Seven white cows—a fact, without deception,—
 Sprung up in the very centre of Eire.

Beautiful to me appeared they from afar,
 Like the color of snow upon a noble mountain;
 With eyes of crystal besides,
 And with horns of iron.

The lowing of each beautifully clad cow of them,
 As sweet as the strings of angular harps;
 They filled Eire without delay,
 With milk and with liquor-produce.

dary of Luachair Dheadhaidh, westward to the sea; and in breadth from Gleann O'Ruachtaidh or Kenmare, northwards to the River Shannon. See

Keating on the sub-division of Munster.

^d This Flann is set down as king of Ur-Mhumha, (or Ormond,) in another place in this tract.

Ած-ճոռարս բաճէ մ-նա օլե,
 ճննա, ճորճա, ճեճալէ,
 և զ-ճալէ զա մ-նոճ Բ-բօրոյ և Բ-բաճ
 ճա րևալոճ ճո յօր Լեճրաճ.

Յէյմ ճաճ Բոճ ճայլե ճյօճ,
 ճո ճնրչբաճ ճայրն ևր և մ-նյ,
 ճո յօրչայն ճայրոճլէ ճե,
 ր ճո զ-ճարճայն յայրայլե.

Արլ յոյ մ'այրկոյ և բլոյ,
 և Պոյոճ Նէյճ ևյ ճրօճա ճլ,
 ճլճ օլ, ճլճ ճայլէ էլ ճայրոյ ճե,
 ևրլ յոյ ևյ այրկոյ.

Ա հ-այլե զա Լալոճ յոյ ճաճ Օբարճադրա, Եճոյ, ճրալ
 Պոյոճ Նէյճ, ճննա ճո ճրեյլ ճրեյլե զա հ-այրկոյ, ևճար ճո հ-ոյոյ-
 յբաճ ճո ճայր բլրբաճ յ, ևճար ճննայր ևյ ճրալ: Մլրբալ
 ևյ, ևր յե, բաճէ մ-նլաճնա ճլաճնայր Բաւ-ճոյլաճ, ճո զ-ոյոյ
 ճոյլճ յօճ, ևճար ևրն-նալա, ճլաճա, ևճար յարճոյլճ, ճո
 յաճ Բ-ճոյրայլճ ևոյ յաճ ճայրալ ճա ճէլե յոյրա. Աճար ճոյ-
 բալճ բաճէ մ-նլաճնա ճոյ, ճայլնր, ճլճնայրա զա ճլալէ յոյ, ճո
 յաճ Բ-ճոյրայլճ ևյ ճ-աճայր յրլ ճոյ յաճ, յոճ ևյ յաճայր ճոյ յոյլոյ,
 յոճ ևյ ճայր ճա ճէլե յոյրա. Ար ևոյրոյ ճո ճննա ևճար ճո
 ճայրալլեճ ճոյայրլե ճալոյ ճայրնալալ ևճ Պոյոճ Նէյճ, յայր
 բալրլ բլր զա բայրոյր յոյ. Աճար ևր յլ ճո հ-ոյնլլեճ ևլլե,
 այր ևճար ևրն-Լարճայր ևճար ճլլլե ճոլլա, ճայլլե ճայրալ, ևճար
 ճալլճայրլ ճրաճար-ճայրոյր, ճո ճոյնլլեճ ևր ճայր զա ճեճ
 այրլլե ճո ճայրոյր Օբարճադրա ճրալ ճոյն, յոյրալ ճայր
 յոյրաճ ճո յլաճ ևճար ճո Բաւ-ճոյլաճ ևլլե յաճ; ճրլ յլ ճննա Պոյոճ
 Նէյճ յլ օլլե յոյա ճլր յոյճ ևճ յլաճ ևլլե, յոճ ճո զ-ճաճար զա
 բաճէ մ-նլաճնա յոյնայրա ևր. Աճար ճայրաճար զա բաճէ զ-ճոյլ-
 նլաճնա յայրոյ, Եճոյ, ճայլնր, ևճար ճայրլե յլճ յայ ճեճ նլա-
 ճայր ճյօճ; ճոյրաճ ևճար ճայրալլեճ յայր նլաճայր ճայրլլե.
 Աճ ճոյ. յլ, ճայր, ճո Լալ ճոյր-ճոյրա յոյր օրլա ևոյրլլե ևլլե,

I saw seven other cows,
Black, dark, smokey ;
After the white cows, afar,
Goring them 'till they laid them prostrate.

The bellowing of every black cow of them
Would awake the dead from out their death ;
With fiery eyes besides,
And with horns of iron.

This is my vision, O spouse,
O Mogh Neid of the fair form ;
Whether evil, whether good, comes to us of it,
This is the vision.

After that lay Deargdamhsa, that is, Mogh Neid's Druid, was summoned before them to give the interpretation of the vision ; and it was told to him without delay, and the Druid said—" There will come," said he, " seven blossomful, rich, fruitful years, with abundance of produce of corn and fine fruits, milk and sea produce, so that no one will acknowledge the superiority of another in these years. And then will come seven miserable, poor, powerless years after them, when the father will not give a bit to the son, nor the mother to the daughter, nor the one friend to the other in them." Then a kind and friendly counsel was held by Mogh Neid when he had received the interpretation of that vision. And what he decided upon was, to have chests and great vessels, and strong cellars excavated underground, and secure firm houses built and jointed against the first period which Deargdamhsa the Druid prophesied for them ; and they filled them with food and imperishable produce. For Mogh Neid accepted not anything in payment of his kingly rents, but food all, until the seven fruitful years had passed. And the seven bad years came then, viz., poverty and scarcity of food in the first year of them ; bargaining and purchasing in the second year. But one thing now, a great and heavy famine, alighted upon them all then, so that lands and houses, territories and tribes among them were

չար բոկնայճեա՛ծ էօրե՛տ, ա՛շար տրեա՛ծա; յա՛տ, ա՛շար ալո՛մեա՛ծա
 ա՛ս. Ա՛շար շքի՛ն ծա՛ տեղո՛ւն ա՛յ տեյճո՛ւն բո՛ւն ա՛յն շա՛ծ էրի՛ն ա՛ յ-Երկրո՛ւն,
 ո՛ր ծածո՛ մո՛ ՚րա՛ն Պիւնիայն է. Ա՛շար շա՛ղճա՛ծար մայե՛ն ծա՛ ճօ՛ւրծ
 Պիւնիայն ո՛ւլե մո՛ւն ա՛յն բո՛ւն ա՛ յ-աօրն յօղա՛ծ, եա՛ծօն, Շա՛ղճա՛ծ,
 ա՛շար Շա՛ղճա՛ծ Երկրո՛ւն, ա՛շար Շա՛ղճա՛ծ Երկրո՛ւն; ա՛շար ծօ՛ ծա՛ծար
 սիլե՛ն ա՛յն ճա՛շտօրն ո՛ր հ-արծ-ճօրն բո՛ւն ա՛ ծ'բլա՛ծնայրի Պիլճա՛
 Նէյծ. Ա՛շար ո՛ր մայե՛ն Շա՛ղճա՛ծ մա՛ Պիլճա՛ Լա՛նա, ո՛ր Պիլճա՛ծ
 մա՛ Շա՛ղճա՛ծօն ա՛յն ճա՛ղճա՛ծ բո՛ւն. Ա՛շար ա՛ծա՛ծար Պիլճա՛ Նէյծ ո՛ւլե
 մայե՛ն Պիւնիայն շօ՛ մ-եարա՛ծ ծ'ն ալո՛ւրն բո՛ւն յա՛ծ ծօ՛ւրն ո՛ր
 շ-տօղա՛ծ ծ'լարե՛րա՛ծ օրնա՛ ծ'բլա՛ծալ սա՛տ. Ա՛շար ծօ՛ քա՛ղճա՛ծ շօ
 լէրն ո՛ր լա՛ծարն բո՛ւն, ծի՛ր ծօ՛ ծա՛ծար մօրնա՛ն ծի՛ծ ա՛ յ-էլլօն. Ա՛շար
 տղա՛ծար շիլն ա՛շար բլա՛նա ծօ՛ Պիլճա՛ Նէյծ, շօ յեղնճեա՛ղճա՛ծ, սո՛
 շա՛ծ ո՛ր ծա՛ յ-լարե՛րա՛ծ օրնա՛ ծօ՛ ճօղա՛լ. Ա՛շար շա՛ղճա՛ծար լեա՛ծ ա՛յ
 լեա՛ծ ա՛յն ո՛ր շիլն ա՛շար ա՛յն ո՛ր բլա՛նայն բո՛ւն ծ'ա՛ ճէլե. Տօղո՛ւն ո՛ր
 շօղա՛ծ ա՛յն ճա՛լ լեա՛ծ ծ'բլա՛ծալ սա՛ղո՛ւն, ա՛յն ո՛ր մայե՛ն. Ա՛յ յա՛ծօն յա՛ծ,
 ա՛յն Պիլճա՛ Նէյծ, եա՛ծօն, Շա՛ղճա՛ծ մա՛ Պիլճա՛ Լա՛նա, ա՛շար Պիլճա՛-
 ճա՛ծ մա՛ Շա՛ղճա՛ծօն ծ'լօղո՛ղա՛ծ ա՛ Պիւնիայն ա՛մա՛ծ, ա՛շար ա՛յ ո՛ր ճէ
 ծօ ճա՛ծարն ծօղ մա՛-բա, եա՛ծօն, ծ'Եօճա՛ն ո՛րն. Օօ ճեա՛ղճա՛ր
 բո՛ւն ա՛շարն ա՛յն յա՛ծօն. Ա՛տ ա՛տ ո՛ր ճեա՛ղ, ծօ շա՛ղճա՛ծ ա՛յ
 ո՛ր ճա՛ղճա՛րն բո՛ւն Պիլճա՛ Նէյծ ո՛ւլե մայե՛ն Պիւնիայն ո՛ր շօ ծ-ալո՛ւն լօ-
 ալո՛ւրն ա՛յն. Ա՛շար ծօ՛ ծիլո՛ւրն Շա՛ղճա՛ծ ա՛շար Պիլճա՛ծ ա՛
 Պիւնիայն ա՛մա՛ծ, ա՛շար յա՛ղճա՛ծարն շօ հ-ալո՛ւն ա՛ մայե՛ն Շա՛ղ ճե՛-
 ճա՛ծ, շօ Շա՛ղճա՛ղ. Բիլճա՛ր Պիլճա՛ Նա՛ծա՛ծ ա՛յն մայե՛ն Պիւնիայն
 ա՛յն բո՛ւն ծ'ա՛ ճիլճե՛րն բէլն, ծի՛ր ա՛ծա՛ծարն ո՛ր ծիլճա՛ ճիլճ
 ալն, ո՛ւլե լո՛ւն ա՛ ճե՛րն ծ'ալո՛ւն. Ա՛շար տղա՛ն ա՛ն-ա՛լո՛ւն ա՛ ծեա՛ղա՛ծ
 ծօ, ո՛րն ա՛յն ո՛ր ճէ, ա՛շար տղա՛ծարն բո՛ւն Պիւնիայն սիլե՛ն լա՛ղ ծեա՛ղա՛ծ
 ծօ, ա՛շար ծօ՛ ծա՛ծարն շօ յա՛ղճա՛րն յա՛ղճա՛րն ա՛յն ճիլճա՛րն. Ա՛շար
 ծօ ճիլճա՛ ճեա՛ղա՛ ճիլճ ա՛ շ-ալո՛ւն Երկրո՛ւն ծօն ծա՛լն բո՛ւն; ա՛շար
 ծօ ճա՛ծ Շա՛ղճա՛ղա՛րն ծիլճ ա՛յն ա՛ծո՛ղա՛ծ Եօճա՛ն շօ ո՛րն, ա՛շար ա՛յն
 շօղա՛ծօն ա՛ սալո՛ւն ա՛շար ա՛ ճիլճ-մա՛տ, ա՛շար ծօ լո՛ւնն ա՛յն
 լա՛ղճա՛ծ:—

Եօճա՛ն ո՛րն, քա՛ ո՛րն ա՛ մա՛ծ,
 շօղ-արծ ո՛ւլե Շա՛ղ ճե՛ ճա՛ծա՛ծ;

emptied.* And though this distress was strong in every district in Eire, it was greater in Mumha. And the nobles of the two provinces of Mumha came at this time to one place, viz., the Clann Deahaidh, and the Clann Dairine, and the Clann Deirgthine, and they were all bemoaning this dreadful famine in the presence of Mogh Neid. But Conaire, the son of Mogh Lamha, and Maicniadh, the son of Luighdheach were not present there. And Mogh Neid said to the nobles of Mumha that he would save them from that season in return for the gifts which he would ask from them. And they all consented to these words, for many of them were in distress. And they gave engagements and securities to Mogh Neid, guilelessly, for the fulfilment of every thing that he would ask of them. And they agreed, at both sides, upon giving these engagements and securities to each other. "Name the gifts that you desire to obtain from us," said the nobles. "These are they," said Mogh Neid, viz., "that you banish Conaire the son of Mogh Lamha, and Maicniadh the son of Luighdheach, out of Mumha; and that you give the sovereignty to my son, that is, to Eoghan Mor." "That shall be done by us," said they. But one thing is certain now, that the wealth of Mogh Neid was spent by the nobles of Mumha until the better times arrived; and Conaire and Maicniadh were banished out of Mumha, and they went to where Conn of the hundred battles was, to Teamhair [Tara]. Mogh Nuadhad was then proclaimed king by the nobles of Mumha against his own will, for he said that he would not have the style of king, in his father's lifetime at least. And the father gave him his blessing along with the sovereignty; and the men of Mumha all gave him a host of blessings, and they continued prosperously and obediently to respond to him. And the spirits of the Clann Deirgthine were much elevated by this occurrence. And Deargdamhsa the Druid began to praise Eoghan greatly, and to boast of his nobility and his high qualities, and made this poem:—

Eoghan Mor, great his qualities,
As noble as Conn of the hundred battles;

* *Were emptied*, i. e. made waste and desolate.

ԱՊ ԵԻԲ ԲԻՊ ԲԱ ՇԱՄԻ Ե Զ-ՇԼՆ,
ԲԱՊՊ-ԲԱԾ ԵՊԻԵ ԵԱՇՈՐԻՆՍ.

ՕՍ ԵԱՐԻԶՊԻՍԾ ԵՕՂԱՊ ԵՕ ԸՈՊՊ,
ԱՐ ԵԱ ՇՈՊ-ԱՐԾ Ե Զ-ՇՈՄԼՈՊՊ,
ԵԱ ԼԻԱ ԵԻԱԾ ԵՕՂԱՊՊ, ԵԱՇՏՐԱՊԾ,
ՊԵ ԲԵՃԼԱԾ ԱՐ ԲԻՇ-ԲԼԵԱՇՏԱՊԾ.

ԻՊՂԻՈՊ ԲԼՈՊՊՊ, ԵԱՊՊ ՊՊՈՂՂԱ ՆԵՊԾ,
ԵՕ ՇՈՊՊԱՊԻՇ ԱՐԲԻՊՂ ԶԱՊ ԵՐԵՊՂ,
ԲԵԱՇՏ Պ-ԵԱ ԲՊՈՊՊԱ, ԵԱՊՊ Ե Պ-ԵԼԱԾ,
ԵՐԱՊՇ ԲԵԱՐ ԵՊԻԵԱՊՊ Ե Պ-ԱՈՊ ՍԱՊՐ.

ՁԻՂ ԵԱՊԾԵՐԻ ԵԱԾԵԱՐ ԵՊ,
ԻՐ ԱՊ ՕՊԾՇԵ ՊԱ Ե-ԱՐԲԻՊՊՂԵ,
ԶՕ Պ-ԵԼԻՂՂԲԻԾԵ Օ ՊԱ ԵԱՊԻԾ,
ԲԱՊՇ ԲԵԱՐ ԵՊԻԵԱՊՊ Ե Պ-ԱՈՊ ՍԱՊՐ.

ՁԻՂ ԵՐԵՊՇ ԲԱՂ ԱՊ ԵՐԱՈՊ ԵՊ,
ԵՕ ՊՊԱՈՊ ՍՊՐ ՊԱ Ե-ԱՐԲԻՊՊՂԵ,
ԲԵԱՇՏ Պ-ԵԼԻԱԾՊԱ ԲՈՊԱ ԲԱՂՂ Պ-ԶԼԵ
ԱՂԱՐ ԲԵԱՇՏ Պ-ԵԼԻԱԾՊԱ ԵՈՊԱ ԵԱՊԾԵՐԵ.

ԼԻՊՊԵԱՐ ԼԵԵ ԼԵԱՐԵԱ ԼԱՊԱ,
ԶՕ Ե-ԲԻԾՊՐԻԾ ԲՈՐԼԱՊԱ,
ԶՕ ՊԱՇ ԵԵՊԾԻՐ ԶԱՊ ՇԱՊԾ ՇՈՐՐ,
ՐԱՊ ԵՐՈՇ-ԵԼԻԱԾԱՊՊ ԵՊՈՐՈՐՐ.

ՐՕ ԵՈՐՊԵ ՕՐՊԱ ԱՊ ԶՈՐԵԱ ԶՊՊՊ,
ԵԱ ՊԱՊՇ ԵՐՇՂԱՊ ԱՊ ՕՐՊՇԼԼ,
ԶՕ Պ-ԻԾԻՐ ԵԱՇ Ե ՇԵՊԼԵ,
ԲԵԱՇՈՐՈՊՊ ԵՊԻԵԱՊՊ ԱՊՂՊԵՊԼԵ.

Օ՛Ե ՇՈՊՊԱՊԻՇ ԵԱՇ, ԶԵ՛Ր ԵՊԱՊ ԶԱՐ,
ԵԻԱԾ ԻՐ ԼՊՈՊՊ ՂՅՈՊ ԼԱՇՇ ԵՕՂԱՊ,
ԵԱՈՐԱՊԾ ԻԱԾԲԵՊՊ, ԲԵՊՐՊԵ Ե ՊՈԾ,
ԵՐՇՂԱՊ ԱՐ Ե Պ-ԱՊԱՇՈԼ.

These two men of fair renown
Divided Eire between them.^f

Eoghan excelled Conn,
For though they were equal in valor,
Eoghan's, the traveller's, food was more abundantly
Distributed to the peaceful tribes.

Flann's daughter, the wife of Mogh Neid,
Saw a vision, without falsehood ;
Seven white cows, perpetual shall be their fame,
She saw in the middle of Mumha.

This was the vision which appeared to her
In the night of the dream :
That there would be milked from the cows
Enough for [all] the men of Eire at one time.

The interpretation which the Druid put on it,
For the generous woman of the vision, was,
“*That there would come seven years of prosperity and bright
happiness,
And seven years of misery and poverty.*”

They then filled brimful vessels,
With their apertures closely filled up ;
That they should not be without competent food,
In the years of dreadful evils.

The crushing famine poured upon them,
Happy for Eoghan were his conserved stores,
When people did eat each other,
Throughout all horrified Eire.

When all the people saw, both far and near,
Food and ale with the champion Eoghan ;
They bound themselves, (it bettered their condition,)
Unto Eoghan, for their preservation.

^f *Divided Eire between them.* This as the circumstance did not occur for
must have been spoken prophetically, many years after.

De ata an rean-focal rean,
ad-cualadar firi Eirnean;
'ar aicic cac zan deolad
zo d-ei an briae, az borib Eozan. Eozan.

Jomcira Chonairne nje Mhoza laina, azar Mhacirnad nje Lx-
dior, do badar fein azar maice a muirneire a b-fairiad Chuirn
a d-Teairiaiz, azar tuz Conn coirneiead cric m-brieaz azar
Mide d'a muiriri. Arí rin uair azar airmiri do h-ionnarbad
Jomchaid airm deairz, mac briaín nje Fionnchada, a h-Ullcaib,
azar táiric rídein zo Teairiaiz, azar ruair faice caréanna
ó Chonn; azar do coirneiead a muirneiri ai éuaiaib Teabca.
Azar do cóiricizead trí tizce áirba, oirneazda, do na h-ózaib ionn-
aribcaá rin aca, azar tuzadar a z-com-luibe d'a céile um ríe
azar um caradriad do comall do Chonn a n-azaid Mhóza Néib.
Tarla trí h-irzeana áille, aonruina az Conn 'mun am rin,
eadoh, Máoín, Sadb, azar Sáraib a n-anuanna, azar tuzadar
na trí nioza ionnaribcaá rin, reair azar ríon-zriad dóib. To-
mar Conairne rin a ruirz a n-deilb Sháiride fúl-zuirne.
Zriadaíir Mhacirnad Sadb íozriadae. Azar caruir Jomcaib
airm-deairz Máoín macairca. Azar do rinne na nioza rin
caiaize ruirze da rioctuir na ríoz-ban rin. Adubairne Sadb
le Mhacirnad zo b-faoidead leir do deoin [nó d' airmdeoin] a
h-áair, azar zo n-zeabad leannannae azar lan-ruirze
uada. Adubairne Máoín azar Sáraib nac zeabdaoir ruirze
ón diaf rin oile áe do cead a n-áair. Ro h-ionnead do
Chonn na cóirnaice rin, azar tuzairdar Sáraib a z-céadói do
Chonairne, azar Máoín do Jomchaid airm-deairz, azar do éirizib
Sadb azar Mhacirnad feir, le méb a meannan, zo rioctairn
rinne d'a n-ionruirze. O'd éualiaiz Mhoz Néib an onóir nór,
azar an muir adbal ruaradar na h-aicirioza ionnaribcaá rin
a b-foairn Chuirn a d-Teairiaiz, tuz dá brieiri nac z-crieid-
fead do Chonn, azur, dá d-ciorad de, zo n-dionzriad aic-ríoz no

² *Breagh*, or *Magh Breagha*, the ancient name of a plain in the east of Meath. The ancient mounds and

monuments of the lower Boyne were in this plain. See *Leabhar na g-Ceart*, (Celtic Society, 1847.) p. 11, note z.

From that arose the true old saying,
 Which was heard by all the men of Eire :
 " Every one is a tributary without grace,
 'Till the world's end, unto fierce Eoghan."

As regards Conaire the son of Mogh Lamha, and Maicniadh the son of Luighdheach, they themselves, and the nobles of their adherents, continued to sojourn with Conn at Teamhair; and Conn gave the free quarterage of the territory of Breagh^s and of Midhe [Meath] to their people. This was the time and period at which Imchaidh of the Red Arms, son of Brian, son of Finncadh was banished out of Uladh [Ulster]. And he came to Teamhair and received a gracious welcome from Conn, and his people were quartered upon the territories of Teabhtha.^h And three noble houses were prepared for these three exiled warriors, and they pledged their mutual vows to each other to maintain peace and amity with Conn against Mogh Neid. Conn happened to have three beautiful unbetrothed daughters at this time, viz., Maoin, Sadhbh and Saraid were their names, and these three banished princes conceived affection and lasting love for them. Conaire bent the points of his eyes on the face of the blue-eyed Saraid; Maicniadh loved the lovely Sadhbh; and Iomchadh of the Red Arms was enamoured of the innocent Maoin. And these princes paid frequent visits of courtship to those royal ladies. Sadhbh said to Maicniadh that she would espouse him with (or without) the consent of her father, and accept favoriteship and full courtship from him. Maoin and Saraid said that they would not accept courtship from the other two without the consent of their father. Conn was informed of these conversations, and he immediately gave Saraid to Conaire, and Maoin to Iomchadh of the Red Arms. But Sadhbh and Maicniadh, in the pride of their spirit, refused to be espoused until a competent fortune should reach them. When Mogh Neid heard of the great honor and the large happiness which the deposed banished princes received from Conn at Teamhair, he gave his word that he would not submit to Conn,^l and that if he

^h *Teabhtha*, called Teflia by modern writers, the ancient name of a territory in Westmeath. See *Leabhar na g-Ceart*, p. 11, note x.

^l *That he would not submit to Conn*, i.e. that he would not acknowledge him as supreme monarch of all Eire.

յօղարեւած ծե՛, քի՛ ծօլ և Յ՛-ճարճար և դամած. Օ՛ծ շալայ՜
 Կոյի ին ծօ շար տաճա ար շեան Պիլլէ Նէյծ ծ՛ա շաճար ծ՛ա
 շօլ՜ ղօ ծ՛քօշիւ շաճա ար. Ածաճար Պիլլէ Նէյծ շօ ղաճած շօ
 հ-ւիմալ և դ-ճար շաճա. Կյօծ քիւ, աճ՛ ծօ շօնօլած ա՜ Պիլլէ Նէյծ
 ղարժե ծա շօլլի՜ Պիլլէ շօ դա ղօր-իւաճար, ծօ քիւարճալ շաճա
 ծօ Կոյի. Ծօ շար Կոյի, յօրիւ, քիօր [շօ Կոյիաճար շօ
 Կոյի Կիւաճա շօ և օլճե, աճար] շօ Յօլլ ղաճ Պիլլէ շօ դա
 Բիլլէ, աճար ծօ շար քիօր շօ ծա ղի՜ Մաճ, եաճօ շօ Կար
 ղաճ Ծիլլի, աճար շօ հ-Ծօճար Կօճա, աճար ծօ շար՛ ծաօրի շօ
 Կիլլէ շօ Կիլլէ, աճար շօ Լաճար շօ Լաճար, աճար ծօ շօնօլ
 քիլլի քիլլի Կաճա աճար Կաճա Կաճար. Աճար շօնօլ Կոյի
 աճար շարժե դա Կիւաճա, աճար Յօլլ ղաճ Պիլլէ շօ դա քիլլէ-
 ար, աճար Կիլլէ շօ Կիլլէ աճար ղարժե Լաճար քիլլի ; աճար
 ղի շարճար Միլլէ շօն ար օլճար քօ յօնօլ արիւ-ճար շօ
 շօնօլ ծօ Կոյի. Ար արիլլի շօնօլ Կոյի շօ դա շօնօլ շօ
 շօնօլ Պիլլէ Լէնա Պիլլէ Ծաճ, ծ՛յօղարեւած Պիլլէ Նէյծ և

¹ *Fianna*, genitive *Feinne*. This was the name given to the regular standing armies of the ancient monarchs and provincial kings of Eire. Fionn MacCumhail was the most distinguished commander of these troops of which our old records make mention, and next to him was Goll MacMorna.

² *Breasal the son of Briun*. This *Breasal* was of the *Dal Fiatach* race of *Ulidia*. He was the son of *Brian*, son of *Fionnchaidh*, son of *Ogaman*, son of *Fiatach Finn*, *a quo* *Dal Fiatach*. They were of the *Eremonean* line, and kings of *Dal-Fiatach*, and are represented in the present time by the *O'Duinnsleibhe*, or *Donlevy* family, who descend from *Breasal's* brother *Iomchaidh*, who is mentioned at page 13.

³ *Eochaidh Cobha*. So called from his having been fostered in *Magh Co-*

bha, in the now County of *Down*. He was of the *Rudrician* race, descending from the celebrated champion *Conall Cearnach*. He was king of *Dal-Araidhe*, and is represented now by the family of *Mac Aenghusa*, or *Magenis*, &c. See *Miscellany* of the *Celtic Society*, p. 165, note ².

⁴ *Crimhthann of the yellow hair*, i.e. the king of *Leinster*. See preface p. iv.

⁵ *Magh Lena Mic Dathó*, i.e., *Lena mac Dathó's Plain*. The following account of the origin of this name is taken from the ancient *Topographical tract* called *Երրեւոյս*, as preserved in the book of *Leacan* in the *Royal Irish Academy*:—

Պիլլէ Լէնա Կար ղա հ-արիւաճար. Նի հարիւ. Լէնա ղաճ Պիլլէ շօնօլ ար շօ ղալ ղաճ Պիլլէ Ծաճ, քօր քալլի և ղալլի շարժ և ղօնօլ շօնօլ. Կօր

could he would make him a deposed king and an exile for having entered into friendship with his enemies. When Conn heard this he sent a courier for Mogh Neid to bring him to his court, or to challenge him to battle. Mogh Neid said that he would readily go to a meeting of battle. Even so it was now, Mogh Neid assembled the nobles of the two provinces of Mumha with their great hosts to give battle to Conn. Conn, then, sent into Connacht to Conall of Cruachain, his tutor, and to Goll the son of Morna, with his Fianns; and he sent to the two kings of Uladh, viz, to Casal [Breasal]^a son of Briun, and to Eochaidh Cobha;¹ and he sent messengers to Crimthann of the yellow hair,^m and the warriors of Laighean [Leinster]; and he assembled himself the men of Teabhtha, and the tribes of Teamhair [Tara]. And Conall and the champions of Cruachain, and Goll the son of Morna, with his Fianns, and Crimthann of the yellow hair, accompanied by the nobles of Laighin [Leinster] came. But the Ulltachs [Ulstermen] did not come because they thought ill of Conn having entertained Iomchadh of the Red Arms. Then Conn marched with his assembled forces to the old Magh Leana Mic Dathó [Plain of Leana the son of Dathó]ⁿ with the intention of driving Mogh Neid out of

բորձարւ Լէյր Ե՞ ԵԵԹ .սյյ. Դ-ԵԼԻԸԲԸՂ
Ե՞ ԴԵԸԸԲԻ ԴԵՂ ԴՅՅԵԼԸԼԻՅԻ Ե՞ Ը ԲՅՄԵԵՅ
ԲԸԼԻԼ ԲՅՄ Ը ԲԻՄԵԵԵ. ԼՅԸԲԻ ՍԼԸԻՅ ԸԸՄ
ԲԻՍ ՕԼԻԵՅԴԵԸԸ Ե՞ ԲԵՅՂ ՊԻԵ ԸԸԸՅ. Ը՞
ԵԸԸԸՄ Օ ԴԸԸԸԲԻ ԸԼԻՅԻ Ը Օ ԴԴԸԸԸ ՊԻԵ
ԸԸԸՅ Ե՞ ԸԼԻՄԻՅԻ ԴԸ ԴԵՄԸԻ Ե՞ ԸՅԸԲԸԼԻ Ը
ԵՄԻՅԻ; ԸԻ ԵԸԸԲԸԼ ԸԻԵ ԸՅԻԸԵ ԸԻԵԴԴ
ԸԴԴԴ ԲԵՅՂ, ԸԸՄ ԸԸԻՅԸԸԸ ԸԸԸԸ ԸՅԻԸ
ԸՅՅԸԲԻ Ե՞ ԸԵՅՂ. ԸԸՄ ԴԻ ԴԸ Ե՞ ԸԸԸ ՍԸԻՅ.
ՏԸԸԲԸ Ե՞ԸԴԴԸԸ Ը Դ-ԵՄԻԸ ԲԵՅՂԻ ԸՅ Ը
Ե՞ԸԸԸԸԸ, ԸԸԸԲԸԸԸԸԸ Ե՞ԴԴ Ե՞ ԸԸԴԴԲԸԸԸԸ
ԸԸՄ ԵՄԻ ԸԻԼ ԴՅՄԴԸԼԻ ԴԴԸ ԸԸԲԻԼ, ԸՅԸԸԸ
ԴԸ ԴԵՂԵ ԸՅՅՅՅ ԸԸԸԸԸԸԸ ԸՅԻԴ Ե՞Ը ԸԸԸ
ԸՅՄՅՅՅԸԸ. ՊԵՂԻՅԸԸԸԸԸ ԸԸՄ ՊԵՂԻՅԸԸԸ
Ե՞ ԴԸԸ ՊԸԸ ՊԻԵ ԸԸԸՅ. ԼԵ ՊԵՂԻՅԸԸ ԴՅ
ԴԸԸԸ ԸԴ ԴԵՄ. ԸԸ ԸՅԸԸԵ ԴԸԴԴԴ ԼԵԴԸ
ԴԸԸ ՊԵՂԻՅԸԸԸ ԼԵ Ը ԴԵՄԸ, ԲՅՄ Ե՞ԸԸԸԸԸԸ
[ՅՅԸԻ, Ե՞ԸԻ] ԴԵ ԴԸ Ը-ԵԼԸԸԸԸԸ ՍԸԸ. ԸՅՂ-
ԸՅԼ Ը ԲԸԸԸ Ը ԴԸ-ԵԻ, ԸՅՂ ԸԸԸԸԸԸԸԸ ԸԴ ԴԵՄ
ԸԴ ԸԸԸԸԸ ԸԸԸԸԸ ԸԸԴ ԸԻԴԴԸՅԸԸ Ե՞Ը, ԸՅՂԸ
ԴԸԸ, Ը՞ ԴԸԸԸԸԸԸԸԸ Ե՞ՅՅՅ, ԸՅ ԴԸԵԸ ԸՅՂ-

ԴՅՂՅ Ե՞ԸԸԸԸԸ Ը ԸԸԸԸԸԸ [ԴԴ ԴԵՄԸ] ԸՅՄ
Ե՞ Ե՞ԸԸԸ. ՊԸՄ Ե՞ԸԸԸԸԸ ԲՅՂԸԸԸԸԸԸ,
ԴԸԸԸԸԸ ԸԻԵ ԸԸԸՅ, Ը՞ ԴԸՅ ԸԴ ԴԸԸԸ
ԲԻՄԻԴ ԲԵՅՂ. ԸՅՂ ԼԸ ԲԵՂ ԼԵԴԸ ԸԴԴ.
ՍԴԵ ՊԸՅ ԼԵԸ Ե՞ԸԸԸԸԸ.

“Magh Leana, why so named? It is not difficult for me to tell. Leana was the son of Mesroda who reared Mac Dathó's pig, which he found in Daire Bainbh, (the slips grove) in the eastern parts of Bladhma (Sliabh Bloom). It grew with him till the end of seven years, until there were nine inches of accumulated fat upon her snout. The Ulaidh (Ultonians) and the men of Olnegmacht (the Connacians) went to Mac Dathó's feast. Messengers went from his mother to him, (Mesroda) i.e. from Dathó's wife asking to get the pig, to help to preserve her honor, (for

Muimhian amac. Azar canzadar da cõizead Muimhian zo Maz
 Trurzar a z-cifc [Ur] Mhuimhian, 'na n-azaid; azar mar ruar-
 adar rzeala a cẽle, do eirzeadar teazlac nij Eirnean um Aral
 non mac an Fhẽinneada, azar canzadar mõmpa d'iarriaid
 deabca an teazlac Mhoza Nẽib; azar canzadar maice Muimhian
 [azar canzadar teazlac Mhoza Nẽib] um Oheazaid n-djõmrac
 na n-azaid mar an z-cadna, azar carla d'a cẽle jat a z-
 Ciuinn-Mhaz a b-Feairib Ceall. Azar do cõmriajciod na
 teazlaiz riu zo calcuir nẽ riu. Aic aon nj cẽana, do cõnriod
 teazlac Chuiin an teazlac Mhoza Nẽib 'raiu iõmriuz riu, õri
 do eir Oeazaid djõmrac riu, azar do cõmriajciod a z-cõr-
 zar; azar do iõmpõd Aral mõi riu nẽ a b-furcunz na Conairne
 cẽna, do cõmriajciod an zõiõna riu leir an riu; azar buõ
 maic le Conn an cuirzleõ do mearaiu an Mhuirneacairb,
 azar adubair Aral mac an Fhẽinneada an e-ajciorz ro rior:—

Duiran an z-cuairc cõrzar cain,
 do zui Oheazaid ðeinz djõmraiz,
 do leazad linn 'ra leinz linn,
 riuõa cairpcaõ da z-caicrẽim.

To zõnã, no zõnrum neac,
 do cuirriõm an rloiz fõ reac,
 no cõn teazlac [cizc] Chuiin,
 an mairaid Mhuirge Tualuinz.

hospitality) for the five provinces of
 Eire had come to the feast; and she
 offered him fifty choice hogs in lieu of
 her, and he did not accept her offer.
 There were sixty strippers (milch cows
 the second year after calving, and
 whose milk is believed to be the best)
 in enclosed pasture feeding her. It
 required sixty oxen to remove her, and
 her belly alone was the burden of nine
 men, and which Conall Cearnach eat
 whilst he was distributing her. Mes-
 geadhra and Mesroda were the two
 sons of Mac Datho. It was by Mesroda

the pig was reared. Leana, the son of
 Mesroda, now went to (or upon) the
 Black Trench, one night shortly previ-
 ous to her being conveyed to his grand-
 father. He fell asleep where he was,
 and the pig rooted the trench over
 him, without his feeling it, till he was
 smothered. He started, however, turn-
 ing against her (*before he was quite
 dead,*) and the point of his sword came
 into contact with the pig and killed
 her. And Follscadha, Mac Datho's
 swine-herd, went and carried the pig to
 the feast. And he raised the grave of

Mumha. And the two provinces of Mumha marched to Magh Trusgar,^o in [Ur] Mumha [Ormond] against them. On hearing of each other, the household troops of the king of Erinn arose, led by Asal^p the Great, son of the champion, and went forward to seek a battle with the household troops of Mogh Neid. The nobles of Mumha, and the household troops of Mogh Neid, led by Deaghadh the proud, came also against them; and they met each other in Magh Cruinn^q in Feraibh Ceall. These household troops stoutly fought each other; but one thing is certain, Conn's household prevailed over Mogh Neid's household troops in that conflict, and Deaghadh the proud fell by them; and they exulted in their victory; and Asal the Great turned back in the same path to boast of that deed to the king. Conn was pleased with that skirmish being gained over the men of Mumha; and Asal, the son of the Champion, pronounced the following words:—

Our noble victorious march was the cause of woe,
To the proud Red Deaghadh.
Thirty charioteers of their battle array,
Were laid low by us on the clear slope.

We were wounded—we wounded them,
We dealt slaughter to their hosts on all sides;
Conn's household prevailed,
Over the young men of the plain of Tualaing.

Leana there. Unde Magh Leana dicitur."

Magh Leana, now Kilbride, a parish comprising the town of Tullamore, in the King's County. See Annals of the Four Masters, p. 564, note.

^o *Magh Trusgair*, i.e. the Fungous Plain.

^p *Asal* was the son of Dordomblais the marauding champion. *Slighe Asail*, the road which bore his name,

leading to Tara, was discovered by him on the night of the birth of Conn of the Hundred Battles. See Petrie's *Antiquities of Tara*. His son Feargus was king of Midhe contemporaneously with Cormac, the monarch, grandson of Conn. H. 2, 16; col. 889, MSS. T.C.D.

^q *Magh Cruinn*, i.e. the Round Plain. *Feraibh Ceall*, now the Barony of Fercal, in the King's County.

Օ՞ ձսր-րյոտ տբար Յօ ճալմա,
 րյր աղ մաճրաթ մօր ճալմա,
 'ր աղ Յ-Շրալող-Պհաճ իւալր յարրոյ,
 ծօ ճաճմարրո ճալր ճօրՅար. Գարրաղ.

Ար աղրոյ ծօ յաճՅ Շօղ Յօ յա ճօրմՅօղօճ ճաճա ծ'յօղղալճիճ
 քար Պսիճաղ, աՅար յալրոյ Յօ Պհաճ Տիւլ և Յ-ճրիճ տարՅըր
 Ելլե, րյր և յ-աճարՅար Պհաճ ԿալալոյՅ աղ տղո; աՅար ծօ ձսր-
 բաճար տաճՅա աաճա ծ'բօՅրա ճաճա ար քարալճ Պսիճաղ 'րաղ
 մարծոյ ար յա յարաճ. Բօ բլրճ Պօճ Նաճաճ Յօ ԼիճՅարբաճ
 րյր յա ԼաճարՅալճ րոյ, ծօ ճաճարր ճաճա ծօ Շօղոյ, աՅար ծա
 ծ-Յօրաճ ծօ քօղ յօղքարրօճ ճղ յօղՅալ, յօճա Լիճքբաճ և աճար
 յալճ մարՅե Պսիճաղ ծօ է, յօ Յօ ծ-տՅաճ ճաճ ծօ Շօղոյ. ԱՅար
 ծօ իյ ԾարՅճարրա ծրաօլ աՅ տօղղբարՅ աղ տաճար րոյ քօր յա
 տբղ-քարալճ, աՅար աՅ յիճարծօղ Յօ մօր ծօլճ, աՅար իա յաճաճ
 ծօ ճրօճ և ծ-տաՅարՅ յօ Յար ճօրրճրօճ ճաճ քօճճա քարբաճ և
 յ-արճօղարր Շիւղոյ. Եղղղրճբար Շօղ ճաճա Յօ Պհաճ Տիւլ, Յօ
 ծ-տարրա և Յ-ճարոյ և ճօղլե Յօ ճօրմճօճօղա յաճ. Յար քարաճ
 ճաճ-յօղՅալ ճալմա ճօրմղբարրար րյր յա ճարաճալճ, Յար քօղղ-
 ճարրՅաճ քրր, Յար Լօղաճ Լաօլճ, աՅար Յար յղղղրճբաճ մօղղ-
 րՅօլճ, աՅար Յար ճղղղրաճ ճաճղլեաճա ծօղ ճարրՅղեճ րոյ. Աճճ
 աճա յի, ճարա, տարրա Յօղ մաճ Պօղղա աՅար Պօճ Նօլճ մաճ
 ԾըրրՅՅըրո ծօ ճար և ճօղլե 'րաղ ճաճ րոյ, աՅար ծօ յօղղաճ ճաճ
 քարրաճ, քրաճ-ալճիղլ, Յար իօ իրրճճօ քարրաճ իրաճ-րօաճճա
 արրա աՅար արր-րՅօլճ յա յ-արրբաճ րոյ. ԱՅար ծօ ի'է ճրիճ և
 Յ-ճօղղար Յար ճար Պօճ Նօլճ մաճ ԾըրրՅՅըրո ծօ իղղղղղղղղղ
 մարրճաճա յղ շօղղա 'րաղ մարրճղ րոյ. ԱՅար ծօ ճղղղղղղ Պօճ
 Նաճաճ և յարրղղղղ ծ'ըրր մարրճա Պղղղա Նօլճ, ճղղ յի ար ճղղ
 յօ ար ճղղ ծօ ճար ճղղ և աճար ծօ յարրաճ, աճճ ար յղղղ
 յարղղղաղ աՅար ար ճղղղ ճղղղղղ, աՅար տՅ իՅղաճ ար Լօղղ ծօ
 յարրճլճ Պսիճաղ. Օճ ճղղղղղղ րյճ Շօղղաճճ, բաճղ Շօղղ

* *Magh Cruinn*. See note 9 *supra*.

We fought the battle bravely,
 Against great and gallant youths;
 In the pleasant Round Plain,^f in that way,
 Where we went on a victorious march.

Then Conn marched with his battle assemblage against the men of Mumhain, and reached Magh Siuil (the plain of Siuil) in the northern territory of Eile,^g which is now called Magh Tualaing; and they sent heralds forward with a challenge of battle to the men of Mumha on the morning of the morrow. Mogh Nuadhad gladly arose at these words to give battle to Conn; and though he were himself willing to refrain from the conflict, his father and the nobles of Mumha would not permit him until he gave battle to Conn. Deargdamhsa the Druid dissuaded the brave men from that battle, and prognosticated great evils to them of it; but it was as warning the dead to warn them, until they drew up in a furious bloody phalanx opposite Conn. Conn advanced to them to Magh Siuil, until they came into ardent contact with each other. A powerful gallant battle-contest was fought by the champions, until men were reddened, warriors maimed, great shields shattered; and brave combatants mutilated from that encounter. But one thing is certain—Goll the son of Morna, and Mogh Neid the son of Deirgthine, happened to encounter each other in that battle, and they made a manly, dreadfully-furious combat; the arms and noble shields of these high chiefs were broken, gapped and border-shattered; and the end of their conflict was, that Mogh Neid the son of Deirgthine fell by the mortal blows of Morna's son in that place. Mogh Nuadhad collected his people after the killing of Mogh Neidh—for it was not weakness or timidity the killing of his father brought upon him, but greatness of spirit, and hardness of heart; and he raised his shield in the rear of the nobles of Mumha; on perceiving

^g *Eile*.—Ely O'Carroll, now the baronies of Clonliak and Ballybrit in the King's County. See *Leabar na g-Ceart*, p. 8, note ¹.

Շրուաճնա ըն, տայրց նա ճրոմրուաճարս արած ընէր աղ ճաճ Յօ
 հ-Եճան, յօմբօծիւր ընձ օրնէօր Պիւման, արածօն Քլանն մաճ
 Քլաճնաճ ըն, աճար յօնձարս աղ Յ-արաօրնն ըն Եօնալ Յօ Ե-տ-
 ճարտարս ալաճ արձարս ար. Անար Եօնալ ա Յ-արարս ճրճ աղ
 ալաճ ըն, աճար ընձիճար Պօճ Ուաճաճ Յօ հ-արաճաճ արարս,
 աճար Եօ ճալճ Եօնարս մաճ Պօճա Լաճնա աճար Պալարս մաճ
 Լալճիօճ ա Լարսնարս աղ մաճնա աճար նա Լաճնարս, աճար ընձարս
 ա յ-արարս Ելլ ար Եճան, աճար Եօ ճարարս Յարս արձարս
 ար ար, աճար Եօ Յօնաճ Եճան ըն ըն ըն ճարարս ըն, աճար
 ընձարս ա ընարարս ար Ե ար արարս ա յ-արարսնա.

Յօնարս Եճան, ընարս ընարս Եօն արարս ըն Յօն Քլանն Քլանն
 արարս ա Ե-արարս-նաճ, աճար Եօ ճարս ըն Եօնարսնա արարս Յօ
 Պաճ Տլլլ ար Յ-արաճ Յօ Եօն ճարարս ճարս ըն արարս
 ար, աճար մարս ընարս աղ արարս Յօ Լոնճարս Եօնարս, Եօ ընարս
 ար Եօնն ա Լարսն Եօ արարս Եօ ճարարս Եօնաճ Եօ Պօճ Ուաճ;
 աճար արարս ար ար Եօնն, աճար Եօ ճարս Եօ արարս
 ճարս Պօճա Ուաճ, աճար Եօ ճարս աղ արարս ար ար հ-արարս
 Եօնարսնա ար, աճար ա արարս Յարս Եօ արարսնա ար Եօնն
 ար մարսն Պիւման ար ըն մաճ ըն. Յօնաճ արարս ըն Եօն
 Պաճ Եօնարսն Եօ, աճար Եօ ընարս Եօնարսնա արարս արարս
 արարսն ընարսն Եօնաճ Եօնն, արարս, աճար Եօ հ-արարսնա
 ար Ե արարս արարս աճար արարս արարս, աճար արարս արարս
 Եօնն ար արարս ար արարս աղ արարս ըն Եօնարսն ար.

Քարս Պօճա Ուաճ ար Պաճ Եօնարսն,

Յօն արարս ըն նա ճարարսն,

Յօն արարս ար արարս,

Յօն ճարարսն Յօն ճարարսն.

¹ *Cruachain*. The royal residence of the ancient kings of Connacht, situated near Carrick-on-Shannon, in the County Roscommon.

² *Litter of death*. That is, that he fell down as dead, and to be trampled on as a litter by the combatants

in passing over him.

³ *Eile*. This was probably in Eile ui Fhoghartaigh (Eliogarty) in the county of Tipperary.

⁴ *Glais Fionnshuara*, i.e. the cooling stream.

which, Conall of Cruachann,[†] king of Connacht, came in his crouched rush of a champion through the battle to Eoghan; and Flann the son of Fiachra, king of East Mumha, turned upon him; and couched his spear against Conall, whom he wounded dreadfully. Conall remained in the litter of death^u of that wound; and Mogh Nuadhad bravely pushed forward there; and Conall the son of Mogh Lamha, and Maicniadh the son of Lughaidh, went to follow up that defeat of the warriors; and they overtook Eoghan in the south of Eile,^v and put him into a fearful danger there. Eoghan himself was wounded in that conflict; but his people carried him off out of it by their valour.

As regards Eoghan, he pressed forward in that career till he reached Glaisi Fionnfhuare^w in the plain of Feimhin; and then sent Deargdamhsa the Druid back to the Magh Siuil to Conn to request time for counsel from him; the Druid on reaching Conn's camp, begged of Conn to allow him to raise a grave for Mogh Neid; having received permission from Conn, he went over the body of Mogh Neid, and began to bewail the insupportable force that had been exerted against him; and said that Conn's battalions were *Tualaing* or mighty over the nobles of Mumha upon that plain, and it is from that word that the name *Magh Tualaing* or the plain of might has attached to it. Deargdamhsa the Druid made a capacious grave of sods for Mogh Neid there; and he was buried in it with his arms and with his clothes, and with his armour; and the Druid chaunted the poem [and I have not found it.^x]

Mogh Neid lies in a grave upon Magh Tualaing,
 With his spears resting by his shoulder,
 With his club [once] so active in action,
 With his helmet, with his sword.

^x *And I have not found it.* This was a memorandum by the scribe, but the poem is inserted here from the

Manuscript Collection of the Royal Irish Academy, No. 220.

Noç an ar air no ffríe an fear,
ceann bunad Saoideal zle zlan,
acé a3 corraíh n-íac ba dual dó,
airé3ín do Eocáid Muiró.

Mair do badar 'r an iomzúir,
taob me taob ír an ior3úil,
maic an t-urcáir tarla ó Flann,
3o m-bí comérom tré Chonall.

Do éuaib Móz Néib 'ran cáe éain,
do corraíh anma Eó3ain,
fada a zúba me raot fearc,
dairna ríoz na rí3-fearc. Fearc.

Jar rín do íarr an t-éizear cáirde trí la azar teóira n-óidce d'Eó3an me cinnead comairle, azar tu3 Conn rín dó. Rairic an draoi d'azallair Eó3ain anhrín. Ar anhrín do éionóil Eó3an maicé Muirán azar ru3 leir 3o Gleann Lara a Luacáir Dea3aid ná deiz-fíir rín; azar do zluair Conn 3ona éacáib 3o Gleann Lara ína leannuir; azar do éuarcaiz3íod fearmann Chonairne a3 Móz Léana azar do éreacrac d'uríóir é ó Sí33id Oala 3o h-Oiléan Eile, azar ó Oiléan Eile 3o h-Oiléan m-Buirc; azar ó Zhábráin 3o Cháin-cóill; azar do éiomraizéadair creacá

^v *Eochaidh Mumho*. An ancient king of Munster, from whom the province is said to have got its name of Mumha, genitive Mumhan.

^u *Gleann Lara*, i.e. the Mare's Glenn; in a copy of this tract made for Doctor John O'Fergus of Dublin by Michael O'Longan, this place is noted to be near Killarney.—*MS. Collection No. 3-31, R. I A.*

^w *Luachair Dheadhaidh*. This ancient district, which received its name from Deaghaidh mac Sin of the Ernean line, was co-extensive with the ba-

ronies of Clanmorris, Irachticonor, [Oireacht Uí Chonchobhair], Triughan-Aicme, and Magonihy [Magh ó g-Chonchinn] in the County of Kerry. This district was comprized in West Munster which, anciently (at the beginning of the Christian era) formed Curai Mac Dairi's Province, and extended from a line drawn between Limerick and Cork, westward, to the Atlantic, whilst Eochaidh Abrad-Ruadh's Province of East Munster, extended from the same line to the river Barrow, eastwards.—See Keating in

The man's death was not cheaply obtained,
 The head of the pure original stock of the Gaels,
 But in defence of his rightful ancestral lands,
 The equal of Eochaidh Mumho.†

As they were in the mortal strife,
 Side by side in the manly combat,
 Goodly was the cast which reached from Flann
 And passed clearly through and through Conall.

Mogh Neid went into the battle,
 To preserve the life of Eoghan ;
 Long shall he be bewailed with aching love—
 The kingly man in his royal grave.

The poet then asked three days and three nights from Conn for Eoghan, to decide on counsel ; and Conn having given him that time ; the Druid returned to converse with Eoghan who then assembled the nobles of Mumha, and led these good men to Gleann Lara,^a in Luachair Deaghaidh.^a Conn with his battalions set out towards Gleann Lara in pursuit of them ; and they searched Conaire, the son of Mogh Lamha's^b [former] territory at Magh Leana ;^c and plundered it for the greater part, from Slighe Dala^d to Oilean Eile^e and thence to Oilean m-Bric ;^f and from Gabhrann^g to Cnamh-Choill.^h They collected

Subdivisions of Munster.

^b *Conaire* the son of Magh Lamha already mentioned.

^c *Magh Lena*. See page 14, note ^a *supra*.

^d *Slighe Dala*, i.e. Dala's Road. This was the great road or way, which led from East Munster, or Ormond, to Tara in ancient times, and was so called from its having been discovered by Dala, the chief of East Munster, or by Setna the Druid, on the night of the birth of Conn of the hundred battles. See *Book of Lecan*, fol. 239. The Castle of Bealach Mor, in the Queen's County, marks the position

of this ancient road.—See *Annals of the Four Masters*, page 104, note 9.

^e *Oilean Eile*, the island of Eile. This was probably the present townland of Island, in the parish of Cul-leneraine, barony of Clonlisk, in the King's County.

^f *Oilean m-Bric*. This should be Oilean Ui Bhric, or O'Bric's Island. It was the most southern point of the County of Waterford.

^g *Gabhrann*, now Gowran in the County of Kilkenny, and anciently the eastern boundary of Munster.

^h *Cnamhchoill*, now anglicized Cleg-hill, a townland in the parish of Kil-

Luíðíoc, ó Chháin-cóill go Luacáin;
 Sliabh Caoin; aZar ó Sliabh Caoin go
 aZar do tíomruígeadar a m-bhuib aZar a
 Conall Cruacna aZar Clanna Mhóina
 an tíri aZar tar Jar Mhuiríu, eadon, ó
 aZar ó Loé Léin go fáinríge bué dear, aZar
 eadala ionda leó go h-airm a maíbe Conh
 aZar do fáinríg Conh rZéala an ionaíó a
 eadlaib, eadon do Chonairé aZar do Mhái-
 eadadarran a beir a m-Borb Laoide, a Z-Comar
 an Mhainzárta mhonz-muad; aZar Sliabh Cru-
 aZar Loé Léin aZar an tíuiri do'n taob oile de,
 fáinrígeadair líón bué lía iona íad féin noctuir dá
 arí aon ílígíó. Ionctura Mhóza Nuadad ób éuala

about a mile and a half to the
 town of Tipperary.—
Four Masters, p. 1578,

Mac Niadh, the son of Lughaidh,
 is mentioned.

Luachair. This was anciently
 called Luachair Dheadhaidh, i. e.,
 Dheadhaidh's Rushy district, from
 Dheadhaidh the son of Sin (pronounced
 Sheen) of the Ernan or Rudrician Race,
 ancestor of Conaire the son of Múgh
 Lamha, mentioned in the present tract.
 This Rushy territory extended from
 the bounds of the present County of
 Limerick to the Lake of Killarney in
 Kerry, and a considerable way into
 the present County of Cork. In Kerry
 it comprehended at least the present
 baronies of Triocha-an-Aicme (Tri-
 ganachmy) and Magh O' g-Conchinn
 (Magouihy) Of this latter tract the
 O'Connells, of the Conarian race,
 were High Chiefs. The other Chiefs of

the Luachair were O'Dunadhaidh (or
 Downey), O'Donoghue, and O'Carroll,
 in Kerry—and O'Callaghan, O'Keeffe,
 and Mac Auliffe, in the County of Cork.
 See Keating in the *Subdivisions of
 Munster*; O'Huidhrin's *Topographical
 Poem*, &c.

¹ *Sliabh Eibhlinne*. A range of
 mountains extending from near Ros-
 creta to the north-eastern boundary of
 the County of Limerick. The Devil's
 Bit, or Bernan Eile, lies on the south
 side of this range.

² *Sliabh Caoin*, now Sliabh Riach,
 or Riabhach, the southern boundary
 of the County of Limerick. Mac
 Niadh's principality was, therefore,
 co-extensive with the present County
 of Limerick.

³ *Clann Morna*. That is, Goll-mac-
 Morna and his clann.

⁴ *Iar-Mhuma*, or West Munster.
 This was one of the five parts into
 which Munster was divided, shortly

the plunder of Maicniad's¹ people, from Cnamh-Choill to Luachair² and from Sliabh Eibhlinne³ to Sliabh Caoin;¹ and from Sliabh Caoin to the sea southwards, and carried off their captives and their herds of cows with them. Conall of Cruachain and the Clann Morna^m carried a heavy cloud of fire over the whole of that country, and over Iar Mhumha,ⁿ viz., from Luachair to Druing;^o and from Loch Lein^p to the sea southwards; and they carried off preys and spoils to where Conn was staying with his champions. Conn asked tidings of Eoghan from his guides, Conaire and Maicniadh, who said that he was in Bord-Laoidhe^q at Comair-na-Sealga,^r i.e., with the red-haired Mangarta,^s and Sliabh Cruadha^t on one side of him, and Loch Lein^u and the sea on the other side of him; and that no party more numerous than themselves could reach them through any path. As regards Mogh Nuadhad: when he heard of Conn's battalions on all sides around

after the division between Curoi Mac Dairi, and Eochaidh Abhradhruadh mentioned at page 22, note *. It extended, according to Breasal O'Treasigh, quoted by Keating, from Luachair Dheadhaidh at Killarney to the Atlantic westwards, and from the River Ruachtach, which falls into the Bay of Kenmare, to the Shannon northwards; and comprised the ancient districts of Corca Duibhne, now Corcaguinny, and Ibh Rathach, now Iveragh. This whole district, together with the present barony of Magonihy, was anciently comprised in Corca Duibhne, i.e., the territory or descendants of Corc Duibhne, the son of Cairrbe Musg, son of Conaire, son of Mogh Lamha, and of Saraid the daughter of Conn of the hundred battles. Dun Ciarain (Dunkeron) Nuidin (Nideen) were comprehended in the ancient Corca Duibhne, therefore the present barony of Dunkeron

was its southern limit. This extensive territory of West Munster was the ancient inheritance of the O'Shea-gha (O'Shea) of Ibh Rathach, and O'Failbhe (O'Falvey) of Corco Duibhne (Corcogniny.)

^o *Druing*. A conspicuous hill in the north of the barony of Ibh Rathach (Iveragh).—See *Leabhar na g-Ceart*, p. 85, n. w.

^p *Loch Lein*. Now the Lake of Killarney.

^q *Bord Laoidhe*, i.e., the border of Laoidhe or Lee.

^r *Comar na Sealga*, i.e., the valley (or confluence of hills) of the huntings.

^s *Mangarta*. The well known mountain Mangarten, near the Lake of Killarney in Kerry.

^t *Sliabh Cruadha*, i.e., the hard or steeply mountain.

^u *Loch Lein*. Killarney Lake.

him, he ordered the nobles of Mumha to assemble and collect from all points, and to turn their backs upon Dubh-Ghleann; for, said he, it is not gracious, kind, or amicable feelings that Conaire and Maicniadh, entertain for the men of Mumha this day. And he spoke the poem—

Collect your proud assembly,
 Turn your backs upon Leath-Ghleann,^v
 The battalions of Conn the brave have pressed,
 To Gleann Lara* in pursuit of us.

The race of Éibhear cannot easily,
 Be attacked in their rugged fastnesses,
 If they can, without obstruction,
 But assemble and collect.

Conn determined and prudently decided with himself not to enter the dangerous pass which lay between himself and Eoghan, but to press forward directly to the top of the Mangarta; from which place they saw flocks and herds and much cattle in Gleann-Laoidhe, and the warriors of Mumha standing back from Eoghan through fear. For Eoghan himself advised them to remain with Conaire and with Maicniadh, since they were not sufficient in numbers to give battle to Conn. After this they submitted to Conn, and all turning to the west, marched southward to Carn Buidhe^e; and every one of them then went away upon his own errand and business in all directions; and Conn remained with his warlike followers at Carn Buidhe.^f When Mogh Nuadhad learned the fewness

written Carrig-Buidhe, the Rock of Buidhe, or the Yellow Rock. In other copies it is written Carn Baoi. There is a townland of Carrig-boy in the parish of Kilmocohogue, and barony of Bantry in the County of Cork, and it is probable that this was the place that Collins had in view. so that from the variety of names under which we

find the place mentioned, it is rather difficult to settle its identity. There is a curious tale told in our most ancient manuscripts, which will furnish us with the true form of the name, if not with the exact spot:—

Conaire, the son of Mogh Lamha, who holds a conspicuous place in this tract, had, by Saraid, Conn's daughter,

Շուրի աշար քեանծարչոյ ան յօղած և մ-նաօր, և ճնծարք յե և իսկոյրք ելլէ ծօ ճնծարք ամար լոնջքարք ար ան լաօնարծ ծ ղաճ ղաճարք ին յօն ճաճա և ղ-աշարծ Շուրի յօ ղա ղնօր-րօնարք. Օօ էլօնօրքօն Շառնա Պարչէրք յօ ծաշ-էնարք աշար ծօ յօնրօլչէարք Շօն և յ-ճէարծօրք, աշար ղառչարք ղնօրք և յ-ճօնօրչար Շարիք մ-Յարծ, աշար ղօ չարքրքօն րէն աշար րօր-արքարք Շուրի ծա ճէրք, աշար ծօ նսճ յօնչարծ լե Շօն լօրք-ծաճճ ան ճօնքարճարծ րն ղե րլալլաճ ղա րօրարք լեաճ արարչ ծօն լոնջքօրք րք ան ղարքն, աշար ծօ ելլչէարք Շառնա Պօրնա, աշար Շօնալ յօնա ճարարք, աշար ճանչարք ղա յ-ճաճարք ճօրք-լչէ և ղ-աշարծ Եօշարք աշար է և ղ-արճար ղօնարք; աշար ծօ լարք-արճ յլեօ արարք արճարքարքարք արճարք ծա յաճ լեյք, աշար լարք Եօշարք ծա արք ղաճ Ե-րարք ճօնքնօրք ճօնքարքն, արճօն ան րլաշ արք և ղ-աշարծ արք ծարք; ծօն ծօ լարքօն արքնօրք և իսկոյրք արք, աշար ղօրք ղարճ լարք լարքարք ծօ ճէարքն, աշար ծօ րանքարչ է րէն ծօ ճօնարք; աշար ծօ լարք րա ճաճարք Շուրի յօ ծարք-էնարք ծօն ծօ նսճ ծարքն արքնէա լարք և լարքն րարք ծա ծ-արքարք արք նսլլե ծա րնլ ծե. Աշար ծօ յաճ աշ րլարքն ղա ղլաշ յօ ղէրք-ճօնարք յօ ղարճ րանքա ղե ղարճարք րնօն-լարքն ծա ղ-արքարք-լարքն լարքալ ան ճարք և յ-ճաճ և ղօննարքն աշար և ղարք. Աշար ղօ լարքն յօ ղարճ ղնքարքն ծօ լարքարքն ղօ ծօ արճարքն, արք լարք ղե ղ-Եօշարք րք ան յարչարք րն; յօ ծ-արքա Յօլ ղաճ Պօրնա րարք.

a son who was called Cairbre Musc, and a daughter who was named Dubh-fhinn, or the black-haired, fair-skinned lady. Cairbre obtained considerable power in the West of Munster, and had by his sister Duibh-fhinn, two sons, Corc and Cormac. His reign became so remarkably disastrous, that his people held a meeting, and questioned him why the land had become unproductive in the course of his govern-

ment. He acknowledged his guilt, and the consequent manifestation of the Deity's displeasure. The people immediately called out to have the incestuous offspring delivered into their hands, that they might burn them and cast their ashes into the stream. You may do so to Cormac, said Dinioch the Druid, but give Corc to me, and I will carry him out of Erin. This request was granted him, and he

of Conn's people and the insecurity of his position, he ordered his people to arise and surprise the heroes in their camp, as they were not in numbers sufficient to battle against Conn's great assembled force. The Clann Deirgthine* collected readily, and advanced upon Conn immediately; and on arriving in the vicinity of Carn Buidhe, they and Conn's watchers shouted to each other. Conn wondered at hearing that contention with the watch party outside the camp in the morning; and the Clann Morna, and Conall [of Cruachain] with his champions, arose and came out in arranged battallions against Eoghan and his small party; a furious unfriendly combat was fought between them on both sides. Eoghan perceived that he had not received fair combat, for the entire host was against one man, the greater part of his people had fallen; still he did not think it honorable to retreat, but being anxious for revenge, he then threw himself upon Conn's battallions, vehemently and eagerly, and began to search for Conn with eagerness; for he was positively certain that he should fall by him, could he but lay one glance of his eye upon him. He continued to hew down the hosts with great avidity, so that the rushing of the hero upon the ranks of his foes was like the bursting of a great ship from her anchors; and it is not probable that it would be credited from books or from historians, the numbers that fell by Eoghan in that conflict, until he was met by Goll the son of Morna. These warriors

took the child with him out upon the sea to Inis-Baoi (the island of Baoi), accompanied by his old wife, whose name was Baoi, to whose protection the Druid committed the child. This old woman had a cow which was called Bo Baoi, or Baoi's Cow, and for a whole year the boy was every morning washed on the cow's back, with such ceremonies as the Druid and his old wife deemed proper and effectual for their purpose. At the end of the year the cow suddenly leaped off the island into the sea, and was turned into a rock called after her Bo Baoi.

The child in the mean time being cleansed from the stain and disgrace of his birth, was carried on shore by the Druid, and presented to his grandmother Saraid who, under the Druid's advice, received him kindly. He grew to be a powerful prince, and was the ancestor of all the noble families of the ancient Corco Duibhne—the O'Connells, O'Falveys, O'Sheas, O'Moinehans, &c., and of all the Muscraigians of Munster.—*Leabhar na h-Uidhre*, fol. 43. R.I.A.

* *Clann Dergthine*. See preface.

fought bravely and inimically; for their red enmities were as unclosed wounds; no weeds had grown upon their animosity; and their eyes blazed in their heads like the sparkling of the stars on a frosty night, and their breasts heaved like the bellows of a smith blowing a heat. These two warriors desperately wounded each other, and there was a great inequality upon Eoghan at this time, for the whole of Conn's army, and the greater part of all the men of Mumhain, under Conaire, the son of Mogh Lamha, and Macniadh, the son of Lughaid, were opposed to him, and there was a still greater inequality upon him, namely, Goll, the son of Morna, striking him. Eoghan numbering but a few brave men at this time; such of them as had not been slain being dreadfully wounded, the great preponderance of the contest fell upon him, and all his foes wreaked their battle fury upon him, who had no other assistance than the nobleness of his blood, the hardiness of his heart, the height of his spirit, and his excessive bravery and power of endurance. It was said at the time that many warriors were incredulous that the number which fell by Eoghan alone could have fallen by an hundred [champions] in the Battle of Cloch Barraighe.^a Eoghan, now, had, in that district, a much beloved, and very powerful, [fairy] mistress viz., Eadaoin of Inis Greagraighe,^b to whom it was revealed, that he was in this distress, and she came to his relief, and carried him away despite his own inclination, and left the Cloch Barraighe in the shape of a man to be struck at by Goll and the Clann Morna, and the descendants of Feidhlimidh Reachtmahar. She also transformed into men the stones and the smooth rocks all around Eoghan to guard him, and from the wearing which that stone gave to the arms of

stones very judiciously placed, on which it rests. It is called by the peasantry Cloch na m-Borradh, and is believed traditionally to have been placed there by Finn Mac Cumhall's warriors to serve them as a whetstone for their military weapons.

^b *Inis Greagraidhe or Gregory Island,*

now Great Beare Island in Beare Haven, Bantry Bay, County of Cork. This island probably took the name of Beare or Beara, from Eoghan's wife Beara, daughter of the king of Spain. See copy of this tract in No. 234, p. 231, MSS. Collection, Royal Irish Academy.

բն տաճարն դա լոճա ար արապի Յիսկ ծո Լեան ան Ըլոճ Բարր-
ալճե ծի ծօրն և Լեյճ, ար ճւան Ըրոն Պարա.

Ըյօճ տրա ան, ու իս Յաճաօրն Եճան անար ար իար ճա իարոն-
տր լե յոնա Լոնչալճ Յօ դաճ իալճե անաճաճա Ըիարոն օրնա ; անար
տարոճ Եճան անար Բեան յօճրալճե Բեճ Յոնա Լեյր ան օլճե բն
արր. ճ'արնճեճրն Եաճաօրն, անար տաճ անար Լոնչարոճ ար
իարոնտր Ըիարոն, անար ծո ճար Լեյր Եճան արոն-ճարն [մաճ
նաճ Լալճեան ճա ճ'ար Ըօրն Եօլալոն] անար յեաճ ճաճա ճա
իարոնտր մալլե բնր. Ու Լեանրաճ ան յալաճ ալ Եճան անրոն,
անար Բեյրն Տյօնա յոնեան Ըօրնալոնոն յար, Եաճոն Բաճճ անար
Բարոն-ճարնոն Եաճ ճա իարոնտր Յիսկ իոճ Պօրնա ; անար ար ար-
Լալճ ու Բար, և Յ-արնաճ ուրն ան տ-րալաճ անար յ ան մաճօրն
մաճա օրնա. Անար Եճան յա անար մարնար ճ'արնար յեյճե
յ անար ծո ճար յ յ'ան անարոն, Յոնաճ ալճե անա Տյօնա ճ'արոն
արոն. Անար յալճեար Եճան Եաճարն յարոնոն ծո Բյ և Լարն
նա արնալճե ծո Լեաճաօրն ան անա Յար յար ան, Յոնաճ աճա անա
Աճ Բարոնոն ծո բն և Լեյճ. Անար Լեանալճ ան յալաճ յար Եճան,
անար տաճ Եճան անար Ելե օրնա անար մարնար Ըարոն Ըեան-
ոնար մաճ յաճ Ըոնաճ, անար տր ճաճա ճա իարոնտր մալլե
բնր, Յոնաճ ճե ծո Լեան Ըոն Ըարոն. Եաճ Եճան անար օլե
օրնա և ճ-Ըար-Ըօրն, անար մարնար մօրն ճյօճ, Յոնաճ աճա
անա Ըար-Ըօրն ծո բն և Լեյճ. Անար ճեյճ ճա Եաճ անար արնաճ
նա արնալճե ծո Աճ Բարոնոն յար Տյօնա Յօ Բ-Աճ յար ճա Լօճ,
անար Բարոն արնա ճարնա յա արնալճե ան, Յոնաճ աճա անա
Յեալ անա Տեան-անոն յար Յարն-Անարոն յար ճա Լօճ. Անար ծո
Բարնալճ անար յա Յ-լօճ ճ-արնալճե ծո Բարնալճ արնա յա յ'ան

^a *Cor Eolaing*, i.e. Eolaing's round hill.

^d *Siomha the daughter of Corrluirg-neach*, or Crane-legs.

^e *Badhbh*. This is a name given to witches, and to the Scald, or Royston crow.

^f *Siomha*. This river is the Sumha,

now the Sough or Sowagh. It has its source in Loch Crot, not far from the source of the Bandon, and is one of the tributaries of the river Islin (Abhainn Eibhlinne.)—Note by J. O'Donovan.

^g *Ath Fuinnsionn*, (Ashford) now Ahnafunshin, in the townland and parish of Dromdaleague, in the East

Goll it is ever since called Cloch Barraighe on the beach of Ceann Mara [Kenmare].

However, now, Eadaoin carried Eoghan and those of his people who survived, in her ships beyond the reach of Conn. Eoghan and a few followers returned again that night, despite Eadoin, and made a camp attack upon Conn's people; and there fell by him Eolang of the Red Arms [the son of the king of Laighin, from whom Cor Eolang^c is named] and with him seven times fifty of his people.

The entire host then pursued Eoghan, and Siomha,^d the daughter of Corr Luirgneach, a Badhbh^e [witch] and a heroine of Goll the son of Morna's people, overtook him, in a chariot before the host following up the retreat upon them. Eoghan waited, and killed her by a cast of a spear, and she fell into the river, which from her has the name of Siomha;^f and Eoghan thrust an horse switch which the hag had in her hand, into the earth at one side of the ford, and it grew there, and from it Ath Fuinnsionn^g is named from that time. The hosts followed Eoghan westwards, and he made another sudden attack upon them, and killed Cuirrin Ceannsholais, the son of the king of Connacht, and three times fifty of his people, and from him Com Cuirrin^h is named. Eoghan made another attack upon them in Treas Choillⁱ and killed many of them; and from that circumstance Treas Choill is so named ever since. The two steeds and the chariot of the hag were carried from Ath Fuinnsionn on the river Siomha to Ath-idir-dha-loch;^k and the yoke of the hag's chariot was broken there; from which circumstance Beal-atha-sean-chingne^l upon Garbh-abhainn-idir-dha-loch^m is so called. Conn's hosts and the Clann Morna continued to strike the Cloch Barraighe, and the other fixed stones that were near it on the strand, until they

division of the barony of Carbreay, county of Cork. It is on the river Siomha, and is shewn on the Ordnance Map, sheet 119.—John O'Donovan.

^h *Com Cuirrin*, Cuirrin's valley, or hollow hill-side.

ⁱ *Treas Choill*, i. e., Battle-wood.

^k *Ath-idir-dha-loch*, the ford between the two lakes.

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^l *Beal-Atha-Sean-chuinge*. The Mouth of the ford of the old yoke. This place must have been on the Garbh-Abhainn, or Rough River, of which see the following note.

^m *Garbh-Abhainn-idir-dha-Loch*. The Rough River between the two lakes. This river, now called the Abhainn Gharbh, or Owengarriff, flows through

տրա՛ճ, չար իրաբարս և դ-արտ, աչար ան շարս իր իրաբարս
 Ծո ինտոլարս, զ արարչարս ին արոյ՛ճ. Աչար և ծնարս Կոն ին
 արարս: Տարնարս ին Ծ-արարչարս և զ՛ճ, ար ի՛ճ, զար ար ար արարս
 արարչարս ար ար ին ին արարչարս, աչար Ծո արն Եճար՛, արն.
 Ծո իրարարս ինտոլ ճարարս Ծա դ-արարս ան ար ին, աչար Ծո
 արարարս ին արարս ար ինտոլարս ան արարս, աչար Եճար ճոն
 ինտոլարս ինտոլ. Ծո ինտոլ Կոն ճոն ինտոլարս ճո Կարս
 մ-արն ան արոյ՛ճ ին, աչար Ծո ինտոլ Ծա ճոլարս Պարս ին
 Կոնարս աչար Պարարս, աչար արարս ին ճո արարարս,
 աչար Ծո ին արն ճո ինտոլարս արն ին ին արոլ մ-արարս, ան
 արն Ծո ին Եճար՛ ին արարս.

Ինտոլարս ինտոլ Պարս: Ծո ինտոլարս և ի-արարարս Ծո
 արն ին արարս Եճարս, զ Ա՛ր Կոն արարս ճո արարս Տարն-արոլ
 ին, աչար զ Օն ին մ-արս և արարս ճո արարս արարս արն

the parish of Inchigeelagh, alias Ivelary, in the barony of West Muskerry, County of Cork, and is shown on the Ordnance Map, sheet 80. Note by John O'Donovan.

^a *Ath Colbha*. The ford of Colbha. This place must have been in, or near Bantry Bay, and is intended here to denote the most western point of Munster.

^o *Traigh-Sean-Locha*, the strand of the Old Lake. This was probably the bay of Waterford, the eastern boundary of the coast of Munster.

^p *Dun-na-m-Barc*, the fort of the barques or ships, the oldest historical locality in Ireland. It is stated in the Book of Leinster, fol. 3; and in the Book of Lecan, fol. 272, merely, that this Dun was situated in Corco Duibhne. The exact situation of Dun-na-m-Barc has been a long time a difficulty with Irish writers. Mr. Windele in his valuable Itinerary of the County of Cork, fixes, absolutely, on Dun-na-

m-Barc, near the town of Bantry, as the veritable landing place of Cesar. The reference to it in our text, however, contradicts this assertion, as *Traigh-Remhar*, or the gross strand, which is here made the southern or opposite point of the line of coast from Dun-na-m-Barc in the north, is exactly in front of Dun-na-m-Barc near the town of Bantry. And as all our ancient authorities concur in placing Cesar's landing place in Corco Duibhne, and as Corca Duibhne never extended to Bantry, or south of the Kenmare river, we must look for it within that territory. From the reference to it in our text we must believe it to have been situated at the northern extremity of the west coast of Kerry. And this opinion is fully borne out by another copy of the "Battle of Magh Lena," preserved in MS. No. 1, p. 43 of Hodges' and Smith's Collection, R.I.A., which states that Conn placed his guards on the coast of Munster,

broke their weapons; and those that they did not break they wore by striking at the stone; and Conn said then to them: Cease your striking, men, for they are rugged-headed rocks that are opposed to you, and Eoghan has escaped! Conn's host then ceased striking; and perceived the ships on the depths of the ocean, and Eoghan and his people in them. Conn, with his men, returned to Carn Buidhe that night; and he divided the two provinces of Mumha between Conaire and Macniadh; and he himself came to Teamhair; and had Erin without contest during nine years while Eoghan was in Spain.

The men of Mumha ordered their watches against Eoghan, all the way from Ath Colbha^a in the west to Traigh-sean-locha^o eastward; and from Dun-na-m-Barc^p in the north to Traigh Reamhar^q south-

from *Cumar-na-tri-n-Uisce* (the Bay of Waterford) to the Shannon. This is assuming that the left bank of the Shannon extended to the northern point of the Kerry coast, but at the same time it points out distinctly the situation of Dun-na-m-Barc. But this does not decide that the northern Dun-na-m-Barc, which must have been situated about the ancient Iorrus Tuaisceirt (northern Iorrus, more recently named Gall-Iorrus after the Danes, and Smerwick by the Danes themselves) was the Dun which took its name from Cesar's landing there. Indeed the Editor is acquainted with no authority to shew that it was. The only authority that he has met with to point directly to the place is the following, taken from an imperfect copy of the *Leabhar Gabhala*, or *Book of Conquests*, in the handwriting of the well known Torpa O'Maelchonaire, or Mulconroy, poet and historian to the Earls of Desmond at the beginning of the fifteenth century, and who must have been well acquainted with the historical localities of West Munster

at the time. This tract is preserved in MS. E. 3. 5. T.C.D., and in giving the account of Cesar's landing, at page 64, it says:—"Ceirnača la rra η-δι-ληη era, do rnaάcαar, lucr ceōra m-βarc, do rraala do Duna η m-βarc a η-iorruar βerεrεr Corco Duibne"— "Forty days before the Deluge they arrived, the company of three Barques, and came into Dun-na-m-Barc in the *Southern Iorrus of Corca Duibhne*."

The situation of this Southern Iorrus can be discovered from the following extract from the account of the landing of the Milesians on the same coast:—"Aηδρεrη no mεmarη ηη rraaηa no βαη ηλαrη ηr co rorcarη dar ar rraη co ηερβαrε rηη arδe ar crηb co rucad a cōrη η rεcεruc ηar ηηrruar βεrεrεr Corca Duibne." "Then the oar which was in Ir's hand broke, and he fell backwards, and died on the night following, and his body was carried to Scelic, to the westward of the Southern Iorrus of Corco Duibhne."—*Book of Leinster*, fol. 6, p. b. col. b.

According to this ancient and undoubted authority, the present Bay of Ballinaskellig was the ancient South-

ծար, աչար և Բ-բլեածա աչար և Բ-բլլիբեածա ծո շաճարու շուճա շո
Շարն ո-ճիլծե.

Երբեքն Պիլիզա Նաճած լոյրտար լոյր թալ ոլլ. Կարի
լոյրն շո Կ-Կար Շրեշարիշե ար ան ո-շաճած քն, ար թլր և Բ-բլար
Ծ'ոլճ աչար Ծ'ուճար, աչար ծո Կ և Շ-ճոյարու Շաճարն ան
ոլծե լոյր; աչար ծո ճոյրիշեճ և ճեճաճա աչար և ճրեճաճա ար
շո Կ-ոյծար, աչար ծո Կճար ոյոլ ո-ոլծե 'րան լոյր շո ո-ճա-
ճար և լրիլ աչար և լոյրն ճոյ. Ար անլոյր ծո շաճ Եճար
լան լոյր լոյրն ճոյ Ծ'րաճար ի Կ-լոյր. Ար լոյր և թաճ շոյ
ճրալար և Եճար, ար Եճար, ճոյ, լոյր ո-բեճաճա ճոյ ճոյ
ոլծե 'րան լոյր լոյր ոյ իլ լոյրն ճոյ ճոյ ճոյ Կ-բեճար
Ելլարն ար լոյրն, աչար ճոյ ճոյ ոյ ո-ոլծե լոյրն ճոյ
ոյոլ լոյրն և Բ-բեճար Ելլարն, աչար լոյրն ար ճոյ
ո-լոյրն շո Կ-Ելլար, աչար լոյրն ճոյ ճոյն ճոյն ճոյն
ար լոյր, աչար ճոյն շո Կ-լոյրն շո Կ-Ելլարն ար լոյրն, ճոյն ար
լոյրն ծո լոյրն Եճար աչար Եճարն ան ճոյն.

Ա Եճարն լոյրն լոյրն,
լոյրն ճոյն ճոյն ար լոյրն,
և Ծ-ճոյն ի Կ-ճոյն,
լոյրն ճոյն ի ճոյն ճոյն.

ern Iorrus of Corca Duibhne; and if O'Mulconry's account be correct, Dun na-m-Barc, Cesar's pretended landing place, was in it; and thus this long, difficult, and disputed question is set at rest.

¹ *Traigh Remhar*, i.e., the gross, thick, or fat strand, so called from the headland, or peak, of *Beinn Remhar*, the Gross Benn, or abrupt pinnacled cliff which overhangs it. See preceding note.

² *A Path Protection*, or Way Safeguard, was a charm, but of its precise pagan character we can form no opinion. We have, however, among our ancient records some specimens of Way-Safeguards of the Early Irish

Christian times, some in Latin and others in *Gaelic*. Those in the native language are generally in verse, such as that composed by Colum Cille, when crossing the mountain northward, from Tara, after having refused to abide by the monarch Dermot's decision respecting the Cathach, or Book of Battles. This poem was published with an English translation in the *Miscellany of the Irish Archæological Society*. There is another ancient and important poem of this nature in the Editor's collection, written by an old abbot of Clonmacnoise, on Saint Ciaran's Latin Safeguard for the votaries of that once celebrated Establishment. It is a long composition, be-

wards: and they ordered their feasts and banquets to be brought to Carn Buidhe.

The history of Mogh Nuadh is told here for another while. He reached Inis Greagraighe from that great danger after all the evils and horrors he had experienced, and enjoyed on that night the society of Eadaoin, by whom his scars and wounds were carefully dressed; and they remained during nine nights in the island, until their fatigue and lassitude had departed. Eoghan then proposed to go, and leave the island. "Alas for the length of time you have tarried!" said Eadaoin, "for, if you had remained but one night in this island, you would have been but one year deprived of Erinn, in exile; but as you have been nine nights here, you shall be nine years deprived of Erinn; and you will go on a distant expedition, to Spain, and I will send a Path^r Protection along with you, which shall bring you back again safely to Erinn;" and it was thereupon that Eoghan and Eadaoin made this poem:—

O, fair Eadaoin, with the yellow hair,
It is time for us to go forth upon the sea,
In the beginning of the eighth month,
With the favourable rough wind.

ginning "Pater Coimghí Ciarán," "The Safety Pater of Ciaran," and was written during the earlier Danish invasions of Ireland.

The following is a Latin Coimghí, or Path Safe-guard, preserved in an ancient vellum manuscript, in Trinity College, Dublin, Class, B. 3. 17, page 672.

"Angelus Domini dictavit hoc Gregorio Papæ pro vice celebrationis horarum omnium;

"Gloria tibi Deus Pater, Amen. Gloria tibi Jesu. Gloria tibi Spiritus Sancte, Amen.

"Adoro Deum Patrem qui fecit cælum et terram. Adoro Deum Filium qui liberavit per crucem. Adoro Deum Spiritum Sanctum qui nos custodit per gratiam. Credo et Pater."

CUAHTC COIMGHÍ IN AHTSÍL IHTO AHUAT,
HO IN DIA DON AHTSEL. IN CI ZEBUR, HO
MA ZEBTAP OC BUL I CENB FÉTA HO IN-

tecta, ni comhac fhríonáin nír zo
ci in maíon ceoná.

"The encircling Safeguard of the Angel is this above, which God vouchsafed to the Angel. The person who repeats it, or for whom it is repeated, when setting out on a road, or on a journey,—no opposing injury shall encounter him until he returns to the same place."

There are other specimens of these charms preserved along with the latter.

A curious instance of a way-propitiatory charm is preserved in the "Battle of Magh Rath," published by the Irish Archæological Society, page 74, where the Queen of the Saxons says that she had placed a grain of gold "under the tip of her son's shoulder-blade." to propitiate his way and his time, when setting out on his adventures.

Յոն քար 'նա եւեւայծ աշարիս,
 օ Շոն ր օ ա շրաճայծ տրոյա,
 ա յ-շլեօ նա շլոյճե Եարրիճե,
 մոյնա մ-բելճ Եաճաօրն ր ա լոյճա.

Շօ'ն տար ա ծ-էլճիճրե,
 ա յ-Եարրայն նա [լոյճ] րրեւեւեւ,
 ոճա յ-բայճրե ա Յրրեր,
 չօ շեան յաօ մ-բլաճան մ-բրեւեւեւ.

Յօ յ-յօմբօյճոյ չսծ շայճիճե,
 ա եան սալլաճ նա հ-եաշճաօրն,
 շար լրն շօյմե շօնարե,
 ար ա շաճրա րօ ա Եաճաօրն. Ա.

Օալա Պհօճա Նսաճաճ, յմօրնօ, ծօ շարրեարտարն ա լոյճա ար
 բարրիշե աշար ծօ ճլսար յօյմե չօ շեան յաօ ծ-երաճ չօ յաճճ
 շան աղիճեյօնաճ նա հ-Եարրայն. Արճ եա յիճ ար յարճար նա հ-Եար-
 րայնե ա յ տղ ղրն, Էլճեար մօրն մաճ Պիօճնա, աշար ծօ ել յոճեան
 ձլարն ա յ-աօնտւոյնա աշե մարն ա ղրն, եաճօն, Եեարն յոճեան
 Էլճրն, աշար ձարնիճ ճօլայճ չար ծօ ծօ յնայճ ձլլե ա հ-արարրիշե
 բօյն յ. Աշար բա մարրեւաճ մօրն օնօրնաճ օլեանարն նա հ-յոճիշե
 ղրն Էլճրն, ծրն ծօ ելճր շաճա եան յօնա եանրաճճ, աշար ծօ
 ելճօճ լեւեւաճ ա ճա եօնն ծ'օրն ճարնաճարն ղօ ա շօրայն; աշար բա
 լարանարն ա յարե յօնա մ-ելճօճ, օ եարրաճայն երեւաճ-ճաճաճա ա
 եանրաճճա. Ար արն ճարնա արն ղիճ նա հ-Եարրայնե ա յ տղ ղրն,
 ար բաճ աօնտոյնա ա յոճիշե բօյն; աշար ծօ յարն Պաճրօնա ծրաօլ ծօ
 ճաճարն շարշե, աշար ծօ յարն արն բլօր ծ'բաճարն ծօ շա ա յ քար
 լե ե-բաօլճբեւաճ ա յոճեան. Պօ քեւարրա ղրն չօ մայճ, ար ա յ
 ծրաօլ, օրն ար ծ Եարրայն բօյն ծօ շալճ շրնել ա ղրն աշ ա մ-ե-
 յիճրն, աշար շլօճբայն ղօ ա յօճճ ծօն Եարրայն, աշար երրշեւաճ
 հ-յոճեանրա ղօրն չօ ղրաճ յ-Էլճրն, աշար ծօ ճեւալճ ղի երաճան
 ball-ճօրնա ծ'աշրեւաճայն [Պարն] ղօմարն 'րա ղի յնեար ղրն,
 աշար շլաճճ շայճեւաճ ծ արն չօ հ-արն-ճօլնիճօճ արն; աշար
 եանաճ ղրն ա եարրաճ ճե, [աշար ճեանաճ ղի լեյնե լարանարն ծա
 շօրե ճե.] Պօ շալճ Եեարն ա յ օրճե ղրն բօյն չօ ղրաճ յ-Էլճրն
 աշար բարն ա շ-էլճիշե ծրնա ա յարն մարն 'ճաբարն ա յ ծրաօլ ղրա,

Not a man of us would have survived,
 After Conn and his weighty warriors,
 In the battle of the Cloch Barruidhe,
 Were it not for Eadaoin and her ships.

You shall not see this Erinn,
 Till the end of nine full years,
 Because of your voyage,
 Into Spain of the spreading ships,
 Until we shall return to thy society,
 O, high-minded dame, mourn not ;
 Send with us a Path Protection,
 Upon this expedition, O Eadaoin !

As regards Mogh Nuadhad, now. He put his ships to sea, and sailed onwards till the end of nine days, when he reached the tempestuous shores of Spain. The king of the west of Spain at that time, Eibhear the Great, the son of Miodhna, had a beautiful unwedded daughter, named Beara ; and the learned reckon her as one of the most beautiful of her time. Affectionate, high, and honorable was the rearing which that daughter of Eibhear had received ; for she was constantly attended by fifty women, her sandals were of exquisitely wrought gold ; and her presence always shone with the brilliancy of the many coloured vestments of her attendant maidens. The thoughts of the king of Spain were at this time chiefly centred in his own daughter's unwedded state ; and he ordered Dadrona, the Druid, to be brought to his presence ; and requested him to procure knowledge for him of the man whom his daughter should espouse. " I know that right well," said the Druid ; " for it was out of Spain itself that the race of the man whose spouse she shall be, went ; and he shall arrive this night in Spain ; let your daughter go eastwards to the River Eibhear,^s and she will find a crimson-spotted salmon, one of the salmon of the Red Sea in that kingly river, covered with a lustrous coat from his tail to his head, let her strip off his vesture, and make it into a brilliant shirt for her husband." Beara went to the River Eibhear, and found the Golden Salmon, as the Druid

^s The River Iberus, now the Ebro, and falls into the Mediterranean in rises in the mountains of Asturia, Catalonia.

had told her; and she stript him of his crimson coat, and made it into a lustrous shirt, which she kept for Eoghan. Eoghan came that same night to Eibhear's palace, the waves and the shores having bade him welcome; and when Dadrona, the Druid, heard of it he spoke thus upon the occasion:—

I hear the wave clamour from the shore,
 The sound is an omen,—the harbinger of a king,
 This king who comes across the green sea,
 Shall by his valour take Erinn to himself.

Eoghan is the man, great shall be his triumph,
 He shall hold sway over noble Erinn,
 A chief of chiefs is the scion who comes over the waters;
 You shall be the wife of Mogh Nuadhad the strong.
 This strand below is Eibhear's cold strand,
 I understand the shore when I hear its sound.

The Druid arose to meet Eoghan and bade him a kind and friendly welcome, and took him with him to visit the king of Spain, who was very glad at his coming, and he and his people were placed in magnificent apartments, and were assiduously and honorably attended, and entertained for three days and three nights. They were then again introduced to Eibhear, who questioned them as to the objects of their adventures, and Eoghan related to him how he and his people had been driven out of Erinn. The king of Spain then received them honorably; and he gave the free quarterage of the west of Spain to Eoghan's people, and retained Eoghan with himself. They continued for a long time in this way, during which Eoghan courted the king's daughter; and Eoghan's people said that they had never seen a more beautiful woman, and that they would not regret their banishment from Erinn if she should become Eoghan's wife. At this time a great fair and assembly was convened by Eibhear, and all the Spaniards came to hold that fair around their noble king. The princes and warriors of the whole country were marshalled around Fraoch Mileasach the son of Eibhear; and their women and female assemblages were arranged around the noble and accomplished Beara, the king's daughter. All the

an ríj. Ažar do badar fluaž an aonaiz az feičion deilbe Eōžan, ažar a dúbriadar nać facadar ariam heac buđ aille iona Eōžan, na bean buđ deire iona Béara; ažar žur d'oirčior dōib comāončúžad rē ariole. Ar ariiřn tužad Oadriōna driaol d'ionrioiže Eibiri, ažar adúbairc řiri: Eiriž ažar řiařriaiž d'Eōžan criēad dō žan m'rižionřa d'iarriaiđ mar innaol. Ažar řiařriaižiri an driaol řin d'Eōžan. Adēaira řioc a adbar an Eōžan, oiri riōri inřad na marre liom m'ēara řa innaol, ažar řōř do buđ eazal liom mear ionnaribēaiž do beič oram 'řan čričre; ri oile řōř, ri čužar reōib riāř maōine a h-Eiriřn liom, do bēairřuiri d'ēižriř na d'ollamriāř: [žiđeāđ ar] ionriūiri liom rižean an riž, ažar acā mo řūil ri cāriđear d'řāžaił uaiř; ažar ri biāđ dā ri-obāđ a rižean do čabairc đam. Čariřc an driaol žo h-Eiđear leiř an aičiorž řin. Ar řreāžria řlača řin, ol Eiđear, ažar abairre le m'rižiri řuiđe an laiř deiri Eōžan, ažar dēanāđ řeiř leiř anōč. Čēřd an driaol leiř an aičiorž řin žo bēara, ažar do čuāřđ bēara žo h-ēaržaiđ řan čuřar řin, ažar a dúbairc ri na h-riřilc dol an čeaniř na leiřeāđ do riřriđ ři d'Eōžan. Čēřd an riřilc ariřiri ažar tuž an leiře žo h-Eōžan, ažar do žāđ riře an uāčtar a ēřdeāđ ři, žo riāři a čaižleāđ ažar a čaiřneam an řeāđ an aonaiz uile. Žonāđ de řin do leān Eōžan čaiđleāč đe. řaōiriđ an dīar řin ri čēřle an ořđe řin, ažar řa riāř řēan ažar řolāđ dōřib. Uri-riđri řē m-bliāđan an an ořdúžad řin d'Eōžan, žo h-aōiriřn 'řan Earřariř, žo riūž bēara čriřri do čloiriř čaōiri-đealbda dō, eāđon, riāč ažar dīar rižean. Ořilł ariř an riřc, ažar Ča-ōiriēall ažar Scoiriřam a ri-anriāna na ri-rižean, amāřl riđearc an řile:—

bēara rižean Eibiri uill,
 māčari Ořilł Óluim,
 'řa dā h-rižean buđ đēře,
 Čaōiriēall ažar řoiriřēře.

* *Oilill*. This was Oilill Oluim, having been bitten off by a fairy lady, i.e., Oilill the bare of ear—his ear Aine the daughter of Eogabhail of

hosts of the fair admired Eoghan's form; and said that they had never seen a man more beautiful than Eoghan, or a woman more charming than Beara; and that they ought to espouse each other. Then Dadrona, the Druid, was summoned before the king, who said to him: "Go and inquire of Eoghan why he has not asked my daughter for his wife;" and the Druid asked that question of Eoghan. "I will tell you the cause," said Eoghan, "because I would not deem it honorable or becoming me to be refused a wife; and, besides, I was afraid that I would be esteemed an exile in this country. Moreover, I have neither property nor wealth with me out of Erin, that I could bestow upon learned men and poets: however, I love the king's daughter, and I hope for his friendship, which I could not expect had he refused to give me his daughter." The Druid returned to Eibhear with that message. "That is the answer of a king," said Eibhear; "and tell my daughter to sit at Eoghan's right hand, and that she shall espouse him this night." The Druid went with the message to Beara, who quickly complied with that order, and desired her handmaid to bring the shirt which she had made for Eoghan. The handmaid brought the shirt to Eoghan, who put it on above his armour, and its brilliancy and radiance were seen all over the fair; and thence he continued to be called Eoghan the Brilliant. The happy pair lay together that night, with the best of signs and omens attending them. Six years nearly did Eoghan spend happily in this manner, in Spain, until Beara bore him three beautiful children, a son and two daughters. Oilill^t was the son's name, and Caoimheall and Scoithniamh were the names of the daughters, as the poet said:—

Beara, the daughter of Great Eibhear,
Was the mother of Oilill Olum;
And her two daughters, the purest,
Caoimheall and Scoithniamh.

Cnoc Aine (Knockany) in the County of Limerick, whom he violated. His two chief sons, Eoghan Mor and Cormac Cas, were respectively the ancestors of the great families of South, and North Munster, or Thomond. Cormac Cas,

from whom descended the Dal-Cassians had to wife the daughter of the celebrated Oisín (Ossian), son of Finn, son of Cumhall (Finn Mac Cool) from which parentage, probably, the Dal-Cassians inherited their bravery.

Ա՛ւտ ա՛տն ո՛յ, ձեռնա, զո չձձ յօրնօլլե աճար էլմօլտար Եօճան
 քձ քեյ՛ և ք-բ՛աճմայր Ելլեանօ,՛ աճար զո չձձ Լան քօր ան Եար-
 քայն զ'բ՛աճքալ. Օձ զալայճ Ելլեար քն, զո չձձ աճ զօմայր-
 Լեաճաձ և զեաննա աճար քքեաձ ու քայձ : Փձ քաձ ո՛յ քօղԼալքքե
 ան Ելլե քն և զեյրնօրր և Եօճայն, քր քե, զոք' քքքա Լքքե զնճ
 աճար քքքայձ նա ք-Եարքայքե զո զքք Լեաքքա զձ ք-յօքքքքայճե, աճար
 և քքքքաձ աճար և ճքքքքաձ զձ ք-ալք, աճար քօձաձա զո էաձայքք
 քքքքք աճար և ք-յօքքքար և Լեաննայն քր Լօնճ, աճար և քքքքքքքաձ
 քր քքքքք նա ք-Եարքայքե. Ո՛յօր չձձ Եօճան զնճքե ճօ քայ՛ է ք
 ք-քքքքքքքքք քն, աճար ո՛յօր քնք Լեյր է, աճար զօ քքքք Ելլեար
 քն քքքաձ ու քայձ : Պքքքք, քր քե, քքքք քօ քքքքա, քքքք
 քքքք քքքքք քքքքք Լեաք, աճար քքք քքք զօ քքքքքքայձ նա ք-Եար-
 քայքե քքք քքք քքք, ճօ ք-քքքքայձ և ք'քքքք աճար և ք-քքքքք
 Լեաք և ք-աճայձ զօ ոքքքք. Քօ էայ՛քն քն ք-քքքքքքքք քն Լե
 ք-Եօճան աճար Լե նա ք-Ելլեաննալք, աճար քա քայ՛ Լեօ և քքքքք
 զե. օ ք-քքքքքքքքք էքք, Լօնճա աճար Լաօքքքքքաճ քօն Լաօքքքայձ
 քն Լեա՛ քր Լեա՛, աճար զօ քքքքքա ճօ նա քքքքքքքք, օքք ո՛յօր
 քքքք Եօճան և քքքքքալ զքա էլր քք քն Եարքայն. Ելօձ էքք աձք, ու
 էքքքքքքքք և քքքքքքքքք ճօ ք-Եօճան աճար ճօ քքքք քքքքքք.
 Ար քքքքք զօ էլրքք քն քքքաճ ոքքքքքքքալ ոքքքքքքքքքքք քն
 զօ զքք քօ ճ-քքք աճար նա ճ-քաԼա-քքքք, ճօ քքքքք և քքքքքք և
 ք-քքքքքայճքն աճար և Լօնճա քքքքքքքքք քքք և ճ-քքքք; աճար զօ
 զքքքքքքքք քքք և ք-քքքքքա քաձքքքա, յօնճքքքքք, աճար և Լօնճա
 զքքա, զքալքքքքք, զաձ-յօքքա, աճար և քքքքքքք քքքքքք, քքք-
 էքքքք, քօքքքք-քքքքքա; աճար և Լաօքքքքքա քքքքքքք, քքքքքքքա,
 քր և Լեարքայձ աճար քր և Լօնճայձ Լեաձքա, Լան-նքքք, աճար քր
 ք-ալքքքքքքքքք քքքքքքքքք, քքքքք քքքքք նա ք-օքքքք; աճար զ
 էքքքքքքք քքքքք-քքքքք, զօքքքքքքքքքքք, քաօքքք-քքքքքք, էքքք-
 Լեաձքա քքք. Աճար ու քքքքքքքքք քքք ճաձ Լքքք Լաձքքքքքքքք-
 էքքքք զքքք քն, քքքքք քքքքք, ու-քքքքք, զօ քքքքքքք Լան-նքքք.² քքք
 Լեաձքա-քքքքքքքք; աճար զօ քքքքք քքքքք քքքայձ, զօքքքքք-
 էքքքք, զօքքքայձ, զքքքք-քքքք, Լքքքքք, Լքքքքքք Լան-աձքան, օքք-
 էքք-քքքք, քքքքքքք-քքքք, և ք-աճայձ քքք աճար քքքք-քքքք; ճքք
 զօ ք-յօքքքքք քալքքքքք, քալլ-քքքքքքքք, քքքքքքքք քքքքք,
 էքքքքքք, էքքքքքք-քքքքքքք, նա ք-քքքք, աճ աճալլքքք և քքքք

But, one thing now : Eoghan was seized with melancholy and lassitude for being absent from Erinn, and he proposed to leave Spain. Eibhear, on hearing of this, began to counsel his son-in-law, and said : " If that Erinn of which you speak, O Eoghan, were a thing easily moved, we would deem it easier to send the soldiers and warriors of Spain with you thither to cut it from its foundation, and lay it on wheels and carry it after our ships, and place it at one angle of Spain." Eoghan did not receive this speech with satisfaction, and it was not sweet to him; and Eibhear perceiving that, said : " Well, take my son Fraoch Mileasach, and twenty hundred of the warriors of Spain along with him, who may give you their strength and their support against your enemies." This speech pleased Eoghan and the men of Erinn and cheered their spirits. There were now ships and *Laoidheangs* forthwith^u prepared for these warriors of both parties, and for Beara and her attendant women; for, Eoghan did not consent to leave her after him in Spain. However, now, their people flocked to Eoghan and to Fraoch Mileasach; then, that vindictive, unmerciful, host, went forward to the harbours and ports where their vessels and their sailing ships awaited them; and they launched their terrible wonderful monsters; their black, dangerous, many-coloured ships; their smooth, proper-sided, steady, powerful *Scuds*; and their cunningly stitched *Laoidheongs*, from their beds and from their capacious fully smooth places, out of the deep, clear-winding, creeks of the coast; and from the calm, quiet, wide, well-shaped, broad-headed harbours; and there were placed upon every swift-going ship of them, free and accurately arranged tiers of fully-smoothed, long-bladed oars; and they made a harmonious, united, co-operating, thick-framed, springing, eager, ready, unhesitating, constant-going, rowing, against currents and wild tempests; so that loud, haughty, proud-minded were the responses of the stout, fierce-fronted, sportive-topped billows, in conversing with the *Scuds*, and beautiful prows. The dark, impetuous, proud, ardent waters, became as white-streaked, fierce-rolling, languid-fatigued *Leibhionna*^v upon which to cast the

^u *Laoidheangs* being stitched were probably canoes covered with hides. is found to mean a stage, platform, or deck in all ancient Irish manuscripts.

^v *Leibhionna*.—The word *Leibheann*

ԳՅԱՐ ՆԱ ԲՇԱՐՊ-ԵՐՈՒԿ. ՅԱՐ ԵԱ ԼԵՅԵՐՈՆՆԱ ԲՆԵԱԿ-ՇԵԱԼԱ, ԲՐԱՒԵ-
 ԵՐՈՒԿԱ, ԲՈՒՄԻՆ-ԵՒՐՐԱՐՈՒԿ, ՆԱ ԵՕԵԱՐ-ԼԻՆՆԵ ԵՂԱՆԱ, ԵՅՈՒՐԱԿԱ,
 ԵՅՈՒՅԱՐՆԵ, ԱՅ ԵՒՅԵՐԱՅԱԾ ՆԱ Պ-ԵՐԱԾԱՆ ԲԼԻՐ-ՇԵԱԼ, ԲԼԵԱՊԱՐՊ-ԵՂԱՅ,
 ԲՆԱՊ-ԵՅՐԱՐՈՒԿ, Ա ՊԵԱՐՅ ՆԱ ՊԱԾ-ԵԱԼԵԱՆ ՊԾԵ-ԵՅՈՒՅԱՐՆԵ, ՊԱՆ-
 ԵՒՅԵՐԱՅԷ [ԵՐՈՆԱ ՊԱՅԻԾ-ԵՅՈՒՅԱԾԱԻԵ.] ԱՅԱՐ ԱՐ ԲՇԱԵԵԾ ԱՆ ԲՇՈ-
 ԵԾ ՔՅ ՅՈ ԲՅՕԵ-ՍՐԼԱՊ [Օ ԵԼԻԱԵԱՐԱՅԻԵ] ԱՅԱՐ Օ ՈՒԼԻԵ ԵՐՈՒԿ; ԱՅԱՐ
 Օ ԲՈՐՅԱԾԱԻԵ ՂԱԵ, ԱՅԱՐ Օ ԵՒՅՐՊ-ՊԵՅԵ ԵԱԼԱԾ; ԵՐ ՊԱԵ Ե-ԲԱԵԱԾԱՐ
 ՊՅ ԵՐՈՆ ԵՐԱՐՆԵ ՅՈ ԵՐՊՈՂԱԵԱԿ ՂԱ Յ ԵՐՈՒՐՅՈՅԱՐ, ԱԵԿ ՊԱԾ ԵՐՈՆՆԱ
 ԱՐԵԱ, ՍԱԼԼԱԿԱ, ԱՐՆԵՅՈՒՅԱԿԱ ՆԱ Ե-ԱԻԵՅՐԻՂ, ԱՅԱՐ ԱՆ ԵԱՆ ՅԱՐԵԵ,
 ՅԱՐՆԵԱԿԵԱԿ ԱՐ ԵՐՈՒԿ ԱՅԱՐ ԱՐ ԵՐՐԱՅԷ; ԱՅԱՐ ՊԵՅՐ ՈՒ ԵԱՐԱԻԾ,
 ՈՒ ՊԵԱՐ ՆԱ ՈՒ ՅԱՐՅԷ, ԱՅԱ ՊՕԵԵԱՆ; ԱՅԱՐ ՊԱՅԵՆԵԱԾԱ ՈՒԾԱ,
 ՊԵԱԿԵՊԱՐԱ, ՊԵԱՊԱՐ-ՅՕԵԼԱՊԱԿԱ ԱՅ [ԵՐՊՅԷ] ԵԱՐ ԵՐՈՒՐԼԱԿԱԻԵ ԵՐՈՒ-
 ԱՐԵԵԼ ՆԱ Յ-ԵՂԵԱԼ; ԱՅԱՐ ԱՆ ՊԱՐՈՒ ԵՐՈՒԵ-ԵԱՐՅԼԱԿ, ԵԱՐՈՒ-ԵԵԱԿԱԿ,
 ԱՅ ԵՐՅՅԱԿ Ա ԵՐՅԷ ԼԵ ԼԱԵ-ՅՈՒՐԱՊ ՆԱ ԼԵԱՐԵԱՐ ԵԱՐ ԱՆ ԼԵԱՐ;
 ՅՈ Ե-ԵԱՐԼԱ ԱՆ ՊԱՐՈՒ ՅՈ ԵՐՐԱԿ, ԵԼԻՐԵ, ԵՅՕԵ-ԵՐԱՅՈՒԿ, ՊԵ Ե-ՅՈՒ-
 ԵԱԼԱԾ ԵՐՈՆ ԱՅԱՐ ԵՐԵԱՆ-ՅԱՐՅԷ. ԵԱՐԼԱ ՊԵԱԾ ՊԵԱՊԱՐ ՆԱ
 Ե-ԲՈՒՐՊԵԱՆ Ն-ԲՕՅՆԱՊԱԿ ՔՅ, ԱՐ Յ-ԵՐՈՒԵՐՅԱԿ ՆԱ ԼՈՆՅ ԼԱՆ-ԼՅԵ-
 ՊԱՐ ԵԱՐ ԱՆ ԼԵԱՐ, ՅՈ Ե-ԵԱՐԼԱ ԱՆ ՅԱՐՅՕ ՅՈ ԵԵԱՐ, ԱՅԱՐ ՅՈ ԵՅՐԱՐՈՒԿ
 ԵՐ ՆԱ ԵԵԱՅ-ԲԵԱՐԱԻԵ ՅՈՆԱ [Պ-ԵԵԱՅԱԻԾ]; ԱՅԱՐ ՈՒ ԵՐՊՅԵԱԾԱՐԱՆ
 ՅՈ ԲԵԱՐԼԱԿ, ԲՈՒՐԱՊԱԻ ԲՐԱՐ ՆԱ ԲԵԱԾՊԱՊԱԻԵ ՔՅ, ԱՅԱՐ ԵՐ
 ԵԵԱՆՅԼԱԾԱՐ ՆԱ Ե-ՈՊՆԱԾԱ ՊՅՅՆԵ, ՈՒ ՊԱԾԱԿ, ԵՐ ՆԱԾ-ԵՐՈՒԾԱԻԵ,
 ՊԵՅԵ ՈՒ ԵՅՈՒՅԱՐՆԵ, ՅՈ ԵՒԵԱԻԾ, ՅԱՆ ԼԱՅԷ, ՅԱՆ ԼԵՕՆԱԾ, ՅԱՆ
 ՊՅՅԵԱԾ, ՅԱՆ ՊՕՐ-ԵԵԱՊԱԿ; ԱՅԱՐ ԵՐ ՅԱԵԱԾԱՐ ՆԱ ԲՕՐՊՆԵ ԼՈՆՆԱ,
 ԼԱՆ-ԵԱՐՅԱԻԵ ՔՅ, ԼԱՊԱ ՍՊ ՆԱ ԼԵԱԵԱՐ-ԼՅՈՒՐԱԻԵ, ՅԱՆ ԵՅԵԱԼԼ,
 ՅԱՆ ԵԵԱՐՊԱԾ, ՕԵԱ ԵՅԻԵԼ ՅՈ Ե-ԱԿԵԱՐՊ. ԱՅԱՐ ԵՐ ԵՒԱԾԱՐ ՆԱ
 ԼՈՆՅԱ ԼԱԵ-ՅՐԵԱԿԵԱԿԱ, ԼԵԱԵԱՐ-ԵՅՈՒՅԱՐՆԵ, ԵԱՐ ԼԱՊ-ԲԵԱԾՊԱՊ-
 ՊԱԻԵ ՆԱ ԼԱՐՈՒԿ, ԱՅԱՐ ԵԱՐ ԲՅՅՆՕԵԱԻԵ ԲԼԱԿ-ԵՐՈՒՆՆԵ, ԲՅՈՐ-ՅՅԵԱՊԱԿԱ
 ՆԱ ԲԱՐՊՅԷ; ԱՅԱՐ ԵԱՐ ԵՕԼԵԱԾԱԻԵ ԵԱՐԱ, ԵՐՐԱԿԱ, ԵՅՕԵ-ԵՐՈՒԿ,
 ՆԱ Յ-ԵԱՆ; ԱՅԱՐ ԵԱՐ ՂԵՅԵՅԻԵ ԲՐԱԿ-ԱՐԵԱ, ԲՅՈՐ-ՊՕՐԱ ՆԱ ԲԱԼ;
 ԱՅԱՐ ԵԱՐ ԵԼԱԾԱԻԵ ԵՐՈՊԱ, ԵՐՐԱՐՈՒԿ ՆԱ Ե-ԵՐԵԱԿԱՆ ԵՐՈՆ, ԱՅԱՐ
 ԵԱՐ ԵՐԵԱԼԱԻԵ ԵՐՈՒՐՈՒԿ, ԵԼԱԿ-ԵՐԱՅՈՒԿԱ ՆԱ Յ-ԵԱԼԱԾ, ԱՅԱՐ ԵԱՐ
 ԵՐՈՆԱԻԵ ԲՕԵԼԱ ԲԼՅՈՐ-ԵՂԱՅԱ, ԲՆԵԱԿ-ԵԱՐՊ-ՇԵԱԼ ՆԱ ԲՐՕԱՆ; ԱՅԱՐ
 ԵԱՐ ԲՐԱԿ-ՊԱԵԱՐԱԻԵ ԲԱԿԵԱ, ԲՐԱՐՈՒՅԱԿԱ, ԲԼԱԿ-ԲՈՐՅԱԿԱ ՆԱ
 ԲԱՐ-ԲԱՐՊՅԷ. ՅՈ Ե-ԵԱՐԼԱ ԱՆ ՊԱՐՈՒ ՅՈ ԵՐՐԱԿ ՆԱ ՊԱԼ-ՊԱՅ

white-flanked, slippery-thick, straight-swimming salmon, among the dark-prowling, foamy-tracked herds [of sea monsters] from off the brown oars; and upon that fleet sweeping with sharp rapidity, from the sides and borders of the territories, and from the shelter of the lauds; and from the calm quiet of the shores, they could see nothing of the globe on their border near them, but the high, proud, tempestuous waves of the abyss, and the rough roaring shore, shaking and quivering; and the very quick, swift, motion of the great wind coming upon them; and long, swelling, gross-springing, great billows, rising over the swelling sides of the [sea] vallies; and the savage, dangerous, shower-crested sea, maintaining its strength against the rapid course of the vessels over the expanse, until at last it became exhausted, subdued, dripping, and misty, from the conflict of the waves and the fierce winds. The labouring crews derived increased spirits from the bounding of the swift ships over the wide expanse; and the wind happening to come from the rere, directly fair for the brave men, they arose manfully and vigorously, with their work, and lashed the tough new masts to the brown, smooth, ample, commodious bulwarks, without weakness, without spraining; without stitching, without overstraining. These ardent, expert, crews, put their hands to the long linens [sails] without shrinking, without mistake, from *Eibil*^w to *Achtuaim*;^x and the swift-going, long, capacious, ships passed from the hand-force of the warriors and over the deep, wet, murmuring, pools of the sea; and past the winding, bending, fierce-showery points of the harbours; and over the high-torrented, ever-great mountains of the brine; and over the heavy listless walls of the great waves; and past the dark, misty-dripping hollows of the shores; and past the saucy thick-flanked, spreading white-crested currents of the streams, and over the spring-tide, contentious, furious, wet, overwhelming torrents of the cold ocean. Until the sea became rocking, like a soft, fragrant, proud-bearing plain, swelling and heaving, to the force of the anger and fury of the cold winds: the upper elements quickly perceived the anger and fury of the

^w *Eibil*. The Editor has never before met this word; but from its being placed in opposition to *Acht-uaim* [properly *Ucht-shuaim*], which means the

breast or front of the sails, it must signify the clew.

^x *Uchtuaim*, properly *Ucht-shuaim*, the breast or front hem of the sail.

միօ՞՛-լան, մեար-ուալլա՛՛, աչ ա՛՛ ԿՅԱՐ ԿՅ ԵՐՄՅԵ Ո՛՛ ԲԵՐՄՅ ԿՅԱՐ Ո՛՛
 ԲԱՐՈՒՅ Ե՛՛ ՄԱՐ-ՅԱՕԻՒՄԵ, ԱՅ՛՛ ԲՈՐՈՒՅ. ՅՈՒ Ե՛՛ՄՅԵԱԾԱՐ ՅՈ
 Կ-Ե՛՛ՅԻՄԻՅՈՒՅ Ե՛՛ Կ-Ա՛՛ՐՈՒՄԵԱՆՆԱ ԲԵՐՄՅ, ԱՅ՛՛ ԲԱՐՈՒՅ Ե՛՛ ՄԱՐՄՅԵ
 ԱՐ Ե-ԲԱՐ ԱՅ՛՛ ԱՐ Ե-ԲՈՐՈՒՄԵ. ՊԱՐՄՅ Ա՛՛Մ, Ե՛՛ՐԼԱ ԻՅՐԻ Ա՛՛ ԾԱ
 Ե՛՛ԱՆՆ ՄՒՆ, Ե՛՛ԱԾՈՆ, ՄԱՐՄ ԱՅ՛՛ ԽՈՒ-ՅԱՕՒՅ, ԱՅ Ե՛՛ՄԻՒՄԱՐՅԱՐՆ Ե՛՛ Ե՛՛ՐԼԵ
 ԱՅ՛՛ ԱՅ Ե՛՛ՍԾԱՐՄԱԾ Ո՛՛ Ե՛՛ՍԾԱԻՅ Ե՛՛ՐԵԱՆ-ԼՈՆՅ, ԱՅ՛՛ Ո՛՛ Ե՛՛ՍԱՐՄԱԾԱԻՅ
 Ե՛՛ՄԾԱՐՄՅԵ, ԱՅ՛՛ Ո՛՛ ԲՅՈՒԾԱԾԱԻՅ ԲՅԱ՛՛Մ-Ա՛՛ԾԵԼԵ. ՅՈՒ Ե՛՛ ԼԵ՛՛Ի-
 ԻՅՆՆԱ Ե՛՛ՅՈՒՅ-Ա՛՛ՐՈՒՅՈՒՅԱ՛՛՛, ՅՐԱ՛՛Մ-Բ՛՛ԼՅԱ՛՛՛, ՅՐԱ՛՛ՅԱՆԱ՛՛՛, Յ՛՛ԻՅԵ՛՛ՅՈՒՅ-
 ՄԾՈՒՅ, ՅԱՐԱ՛՛ՇՏԱ՛՛՛ Ա՛՛ ՄԱՐՄՅԵ Ծ՛՛՛ Ե՛՛-Ե՛՛Ր; ԱՅ՛՛ Կ՛՛ՐՈՒՅՅԱԾ Ո՛՛
 ՅԱՕԻՒՄԵ ԱՅ՛՛ԼԼԻՄԱՅԵ, Յ՛՛ՐՈՒՅ-ԾՈՒՅԵ ԱՐ Ա՛՛ՅԵ՛՛ԻՅ ԱՅ՛՛ ԱՐ ԻՅ՛՛ՍԾՈՒՄԻՅ
 Ա՛՛ Ա՛՛ՅԵՐՈ Օ ԻՅ՛՛ՇՏԱՐ ԿՈ Կ-Ա՛՛ՇՏԱՐ; ՅՈՒ Ե՛՛ Ե՛՛ՐՈՒՅԱՅԵ՛՛, Կ՛՛ՐԾԱ,
 ԼԵ՛՛ԾԱՐ-ԲՅԱՕԻՒՄԵ, ԼԱ՛՛Շ-Մ՛՛ՅՈՒՅԱՅԵ՛՛, ԼՈ՛՛Յ-Ե՛՛ՐՄԵ, Ե՛՛Ա՛՛ԾՈՒՅԱԾ ԱՅ՛՛
 Ե՛՛Ա՛՛-Բ՛՛ՅՈՒՅԵ Ո՛՛ Ե՛՛-ՅԱՕՒՅ ԱՅ՛՛ Ո՛՛ Ե՛՛-ՅՐԵԾԱՆ-ՇՈՆՆ ԱՐ Ո՛՛ ԼԱ՛՛Շ-Ե՛՛Ր-
 Ե՛՛ԱԻՅ; ԿՈ ՆԱՐ Բ՛՛ՅԱԻՅ Ա՛՛ Ա՛՛ՐՈՒՅԵ Ա՛՛ՐԱՆ, Ե՛՛ԼԱՐ Յ՛՛Ն Ե՛՛ՐՈՒՅՅԱԾ,
 Ո՛՛ Ե՛՛ՐՈՒՅ Կ՛՛ՐՈՒՅՅԱԾ, Ո՛՛ ԲԵԱՆՅ Կ՛՛Ն Ո՛՛-Ե՛՛ՐՄԵԱԾ, Ո՛՛ Ե՛՛ՐՄՅԵ
 Կ՛՛Ն Ե՛՛ԱՆՆԱԾ, Ո՛՛ Ե՛՛ՐՈՒՅ Կ՛՛Ն Ե՛՛ՐՈՒՅՅԱԾ, Ո՛՛ ԼԵ՛՛ԾԱ Կ՛՛Ն Մ՛՛ՅՈՒՅՅԱԾ,
 Ո՛՛ Կ՛՛ՐԵՐՈՅ Կ՛՛Ն ԼԵ՛՛ՅԱԾ, Ո՛՛ Ե՛՛ԱՆՆ Կ՛՛Ն Ե՛՛ՐՈՒՅՅԱԾ, Ո՛՛ Բ՛՛ԼԱ՛՛ Կ՛՛Ն
 Բ՛՛ՅՈՒՅ, Ո՛՛ ԲԵ՛՛Լ Կ՛՛Ն Բ՛՛ՍԾԱԾ, Ո՛՛ ԼԱՕՒՅ Կ՛՛Ն ԼԵ՛՛ՅՆԱԾ, Ո՛՛ ՕՅ Կ՛՛Ն
 Ե՛՛ՅՅՅԱԾ, Ո՛՛ ՄԱ՛՛ՇԵ Կ՛՛Ն Մ՛՛ԾՅԱԾ, Ա՛՛Շ ՄԱԾ Լ՛՛ՍՅԵ ԱՅ՛՛ ԼԱ՛՛Մ-
 Ա՛՛ՐԵԱՇՏ Ո՛՛ ԼԱՕ՛՛ՐԱՅԵ Ե՛՛ԾԱՐ ԱՅ Բ՛՛ՐԵԱՐԾԱԼ ՅՐԵԱՐ ԱՅ՛՛ ՅՐԵԱ՛՛-
 ԼԱՅԵ Ո՛՛ Կ-Ա՛՛ՐՈՒ-ՅԱՕԻՒՄԵ. Ե՛՛ՅՈՒՅ Ե՛՛ՐԱ, Ա՛՛Շ Օ Ե՛՛ՐԵԱՐԾԱՐՈ՛՛ Ա՛՛ ՅԱՕՒՅ
 Ե՛՛ ՅՈՒՅ, ԱՅ՛՛ ԲԱ՛՛ Ե-Բ՛՛ԱՐՄ Ե՛՛ՐՈՒՅ Ո՛՛ Ե՛՛ՐՈՒՅՈ՛՛ Ո՛՛ Ե՛՛ՐԱՐՄՅԵ, ԾՈ Ի՛՛ՄԵ՛՛Յ
 Ո՛՛ՐՄԵ ԿՈ Ե՛՛ՐՈՒՅ, Ե՛՛ՐՄ-Յ՛՛ՄԼԼ ԿՈ Կ-ԻՅՆԱԾ ԻՅ՛՛ԱՇՏԱՐԱ՛՛՛ Ե՛՛ Կ-Ա՛՛ՐԱ;
 ԱՅ՛՛ Ե՛՛ՍՅ ԲՅՈՒՅՅՈ՛՛ Ա՛՛ ՄԱՐՅԱՐ ԱՅ՛՛ ԾԱ ՄԵԱԾԱՐ-ՅԵԱՐԱՆ;
 ՅՈՒ ԲՅԱՐՄԵԱԾԱՐ Ո՛՛ Բ՛՛ՍԾ-ՇՈՆՆԱ ԾԱ Բ՛՛ՅԵԼ Ո՛՛ ԿՈ Ծ-Ե՛՛ՐՄԵ՛՛՛ ՄԵԱՆՆԱ
 ԻՅՆԱ ՄԱ՛՛ՇԻՅ, ԱՅ՛՛ ԲՈՒՅՈ՛՛ՐԵ ԻՅՆԱ Բ՛՛ԱՅՅԱԻՅ, ԱՅ՛՛ ԼԵ՛՛ՐԱ ԻՅՆԱ
 ԼԱՕ՛՛ԱԻՅ, ԱՅ՛՛ Ե՛՛ԱԾԲԱԾ ԻՅՆԱ Յ-Ե՛՛ՐԱԾԱԻՅ. ՅՈՒ ԲԵ՛՛ԼԱԾԱՐ Ո՛՛ՐՄԱ
 Բ՛՛Ո՛՛ Ո՛՛ՐՄ Բ՛՛Ն Կ՛՛Ն Ե՛՛ՇՏԱ՛՛՛ Կ՛՛Ն Ե՛՛ՐՄԵԱՐՅ, ԿՈ Բ՛՛ՆՅԱԾԱՐ Ե՛՛ԱՆ
 Ե՛՛ՇՏԱՐ-Մ՛՛Ն ՇԵԱՅՅԱ, ԱՅ՛՛ ԿՈ Ե՛՛ԱԾ Ո՛՛ՐՄՈ՛՛ ՅՐԵԱՅՐԱՅԵ. ԱՅ՛՛
 Ե՛՛ՐՄԵ՛՛՛ Ե՛՛ԱԾՈ՛՛ՐՆ Ե՛՛ Ե՛՛-ԱՅՅԱԻՅ Ե՛՛ՅՅԱՐՆ Ա՛՛ՐՄՒՆ, ԱՅ՛՛ ԾՈ ԲԵ՛՛ԱՐ Բ՛՛ՐԼԵ
 ԿՈ Մ՛՛ՅՈՒՇԱՐՄ ՄԱ՛՛ՐՄԵԱՐՄԾԱ Բ՛՛ՐՄ, ԱՅ՛՛ ԾՈ Ի՛՛ՐՄՈ՛՛ Բ՛՛ՅԵԱԼ Ե՛՛ՐՄԵԱՆ
 Ծ՛՛; ԱՅ՛՛ ԾՈ Ի՛՛ՐՄՈ՛՛ Ծ՛՛ ԿՈ ԲԱԾԱԾԱՐ ՄԱ՛՛ՇԵ ՊԱ՛՛ՄԱՆ Ե՛՛ Ե՛՛-Ա՛՛ՐՈ՛՛ Ե՛՛Յ՛՛ Ե՛՛
 Յ-Ե՛՛ՐՄՈ՛՛ Մ-Ե՛՛ՐԱՅԵ. ԱՅ՛՛ Ե՛՛ Ե՛՛ՐՄՈ՛՛ ԼԵ Կ-Ե՛՛ՅՅԱՆ Ա՛՛ Ե՛՛-ԱՅ՛՛ԼԼԻՄԱԾ
 Բ՛՛Ն Ե՛՛ԱԾՈ՛՛ՐՆ ,ԱՅ՛՛ ԾՈ Ե՛՛ԱՐԵԱԾԱՐ Ա՛՛ ԼԱՕ՛՛Յ Բ՛՛ՐՈ՛՛ՐԱՆ :—

sea growing and increasing. Woe, indeed, was it to have stood between those two powers, the sea and the great wind, when mutually attacking each other, and contending at the sides of strong ships and stout-built vessels, and beautiful Scuds ; so that the sea was as showery-tempestuous, growling, wet, fierce, loud, clamorous, dangerous, stages after them, whilst the excitement of the murmuring, dark-deeded wind continued on the face and on the sluices of the ocean from its bottom to its surface. And tremulous, listless, long-disjointing quick-shattering, ship-breaking was the effect of the disturbance, and treacherous the shivering of the winds and the rolling billows upon the swift barks ; for the tempest did not leave them a plank unshaken ; nor a hatch unstarted, nor a rope unsnapped, nor a nail unstrained, nor a bulwark undangered, nor a bed unshattered ; nor a lifting⁷ uncast down ; nor a mast unshivered ; nor a yard untwisted ; nor a sail untorn ; nor a warrior unhurt ; nor a soldier unterrified ; nor a noble unstunned ; excepting the ardour and sailorship of the brave men who attended so the attacks and howlings of the fierce wind. However, now, when the wind had exhausted its valour, and had not received reverence nor honor from the sea, it went forward, stupid and crest-fallen, to the uppermost regions of its residence ; and the sea was fatigued from its roaring and drunken murmurings ; and the wild billows ceased their motions ; so that spirit returned to the nobles, and strength to the hosts, and activity to the warriors ; and perception to the champions. And they sailed onwards in that order without delay or accident, until they reached the sheltered smooth harbour of Cealga,⁸ and the shore of the island of Greagraidhe. Then Eadaoin came to meet Eoghan, and bade him a sweet and affectionate welcome ; and told him the story of Erin ; that the nobles of Mumhain were in one house at Carn Buidhe at that time ; and the conversation of Eadaoin was sweet to Eoghan ; and they spoke the following poem :—

⁷ *Lifting*. “ Lifting, the higher part of the stem of a vessel, marked by the seat of the king or admiral, whence commands and orders were given to the rest of the fleet.”—Vergilius notes in *Historiam Gothrici et*

Rolfi, p. 94. Upsal. 1664.

⁸ *The harbour of Cealga*. This harbour is stated in all the other copies, except that of Maguire, to be situated on the south side of the island of Greagraighe.

Պալէ ըն և Եսածօրն սալլա՛ւ,
 չա Ծ-ԵԱ՛ ճոյ շարճան շա՛-Եսածա՛ւ,
 ճոյ յալլար և Եսա՛ծ յա յ-Եան,
 յրա յ-յոյրի և յաԵա՛ար.

Պալլս՛ ճոյ ինճոլլ Եաչարի,
 Ծօ ի-յմԵարճաօյ և յ-ալլԾ-ԼԵԱԵԱ՛ծ,
 յր յալլս՛ ճոյ Շրաճան Շրոյո,
 և Շ-Էլլոյճի ճոյ Եյոմբան ԵԵԾ-Եիոյ.

Ձր ծւրչա՛ծ յա՛ճա Ծօ յի՛շ,
 ճոյ թԵան Ծա Ծ-Եանչար և Ծ-Ելլի,
 ճչար յԵարա՛ծ Շօ Երա՛ճ յ-Եիոյ,
 Ծա յօյոյոյ ճրԾ-ԲԼա՛ճա ճր Ելլոյոյ.

Շօնարի և Շար Պալլոյա՛ծ Ծօն յօյի՛շ,
 յեյճ Պօ՛շա Լա՛նա յր Լալճօ՛ւշ,
 աԵա՛ծ և Շ-Շարն յ-ԵսլԾԵ յ-Ելլ,
 ճոյ յի՛շարա՛ծ սլԵ և յ-ճօն Ել՛շ.

Ելլոյ՛ և Ծ-Ելլի, ԾԵանա շալլա,
 Բճչա՛լԾ Ծօ Լոյ՛չա Բալլա,
 Ծօ ՇԵԾԾա և յ-ճօն Ել՛շ սլԵ,
 յի՛շարա՛ծ Պալլան յօ՛ր ՇլօյոԵ.

* *The noble Grianan.* The meaning of the word Grianan has been much discussed by modern English scholars, who have written imaginary accounts of Sun and Fire worship among the ancient Irish. The Grianan, i. e. sunny place, was too good to be devoted to any other purpose than a place of worship of the Sun. Sometimes it was the "Round Tower." The passage here, however, shews sufficiently that it was a place of resort for lovers, where the softening influence of the sun was rendered more

charming by the enchanting strains of the Tympan or Harp. The Editor has ample authority, from authentic sources, to shew that the Grianan was nothing more than a place for enjoying the light and warmth of the sun in a chamber—a balcony.—See "*Bricrenns Feast*," or a separate edifice. See *Cathreim Chongail-Chclairingnigh*. This, with a host of other words, will be amply illustrated in the forthcoming Irish Dictionary.

^b *Timpan.* The word *Timpan*, which is ordinarily understood to mean

Logh. That is well, O high-minded Eadaoin !
 Who ownest the battle-victorious bark,
 O glory of women, dost thou still survive,
 In this Island where we were once before ?

Ead. (Yes) ;—the adorned chess-board exists,
 On which we played on the noble couch:
 The pleasant Grianan^a also remains
 Where the sweet-stringed Timpan^b was heard.

It is a revival of prosperity to a king,—
 The luck which attended upon your landing
 And 'till the end of time shall live
 Two sovereign divisions of Erin.

Conaire and Macniadh of the plain,
 The sons of Mogh Lamha and Lughaidh,
 Are now at the pleasant Carn Buidhe,—
 The princes all, in one house.

Go forward and land, behave gallantly,
 Leave all your ships deserted ;
 You shall find in one house all
 The princes of great, noble Mumhain.

a Tympan or drum, is generally found in Irish MSS. to be used for the word *Cruit*, a harp. The Harp and Timpan were, however, different in ancient times. An old Irish Glossary says that the Timpan was made of the willow or sally tree and bronze. The following passage will shew what an ancient Gaelic translator of the Old Testament believed the Timpan to be. “*Na firi doibh baird leé do Mhoire ocuif in Aíobh. Ocuif oimche na mbair in Mhoire .i. Mhoire iníon Aíobh .i. firi do Mhoire iníon, ocuif í oc íoníon Cíobhíon.*”

“The men at one side of Moses and around Aaron. And the assembly of the women around Mary [Miriam] the daughter of Amram, i.e., the sister of Moses was she, and she playing a Timpan.”—*Leabhar Breac*, fol. 49, b.b. “And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances.”—*Exodus*, chap. 15, ver. 20. There can be but little doubt that the Timpan in our text is intended to mean some description of harp.

Ո՞ր մարմն ա՛տ չա՛ծ ա յ-շլալա,
 ո՞յ Բ-բայլ զճո՞ղարկե աբ զլա՛ծ,
 զո՞ չեա՛ծ, ա ղե՛լա՛տ կի՛ չո յ-աօյն,
 չա՛ծ ո՞յ Բար մա՛յ՛տ ԼԵ Կ-Եաճաօյն. Պալճե.

Ար մա՛յ՛տ ադ ղօլա՛ծ ա Ծ-Եանչայր ա Ծ-Եիր ա Եօջան, աբ Եաճաօյն, ծիր աբ դաօյ մ-Ելաճնա չար ադիւ՛շ ա Եաօյ ա Բ-բեաճմայր Երբեան, աչար աճայ՛ծ Կ-բարԿարայ՛ծ աճ Կարճեա՛ծ զօ ճրի՛ճե ադ զօմբա՛ծ ղրո, աչար Երբի՛շ ադօյր զա յ-լօղողարչեա՛ծ, աչար ԲարիճեօրԵար Կողորա ա Բ-բօրայրեաճա, աչար ա Բ-բայրեաճար, չօ դա՛ծ Բ-բաճայ՛ծ ղաճա՛ծ դա ղաճի՛շա՛ծ ղօմա՛ծ. Ար ադիրո զօ ճարի՛ծ Եօջան ա Ծ-Եիր ա յ-օլեան Եաճաօյն աչար ա ղարողարկ արև մար աօղ ղր; աչար զօ Լիշ-Եաճար ա Բ-բօրողորա ղե բարանո դա ղրող-լողող, աչար Եւշ Եաճաօյն Եօրբեա՛ծ ա ղե՛լիճե Ծ՛ա ղե՛աճար զօ դա ղե՛աճար. Եարրո Եւշա՛ծ Պաճար ղաօրմեա՛ծ, ղաճ ղի՛շ զբարճար Երբեան Ծ՛աճալար Եօջան աչար զօ ղայ՛ծ ղր: Երբի՛շ չօ Կարո-մ-Բարիճե, չօ Կարո ա Բ-բայլի՛ծ Պարողի՛շ, աչար ղարի՛ծ ծօրի՛ծ չօ Ծ-Եանչարա ա յ Երբողո զօղ զարա չօղա Բ-բայլ Ծ՛ալողարկարի՛ծ ադ ղօճար. զօ ղաճ՛տ Պաճար ղօրմե չօ Կարո մ-Բարիճե, աչար զօ Բաճար մա՛յ՛տ Պարողո ղօրմե ա յ-աօղ Եի՛շ օլա ադ ղրո; աչար ո՞յ Բ-բարի ղիճեղ ա յ-լօղա՛ծ աբի՛րճ յօ արբի՛շլլ ղա՛ծ; աչար ո՞յ շաճար զա յ-արի՛ծ դա Ծ՛ա յ-արբե; աչար ղարողո աբ ար զ՛լողողարչի՛ծ Եօջան արբե ղրո. Կօ բարչա՛յճեա՛ծ Եօջան չօ Կ-անբօրարչ ղեյր ղրո. Կաճարա զա յ-աճալար աբ Եարչճարա դրաօյ. Աչար զօ շարար ղօրմե չօ ղեղող-Եարար, չօ ղարողո Կարո մ-Բարիճե, մար ա ղաճար ադ ղի՛շարի՛ծ, աչար զօ Բի աճ Երբեաճ՛տ ԼԵ մարո, աչար ԼԵ մեաճար-ճօղար ղա մօր-ղարարչ; աչար զօ Բի աճ ղարարի՛ծ ա Լիշեան Ծ՛աճալարո դա յ-արար ղրո; աչար ո՞յ Բ-բարի բարարա Բար Լօր Լեյր, աչար ծ դա՛ծ բար, զօ Լարար չօ բարչա՛ծ բարարեա՛ծ բար. Կօ Լարար Պարողար ղաճ Լարիճեա՛ծ ղր ա չ-լօղող աճար ղար ղրո, աչար զօ Բարարի՛ծ ղե՛ալա չօ զի՛նբարա՛ծ զԵ. Աչար զօ ղարի՛ծ ադ դրաօյ ծօ Եօջան զօ ճեաճ՛տ ա Ծ-Եիր ա յ-Երբողո, աչար չօ յ-Ծարար ղի՛ւ ղար Բարիճե աչար Երբեաճա զօ Բեյ՛տ աճա ՛դա ղարճօղար, ո՞ չօ Ծ-Երբեա՛ծ Ծ՛լողողարչի՛ծ դա Բարիճեղ ղօղա մ-Բեյճօր, ՛դա Բար-Բարար. Աչար ա զարար-ղար չօ ղա՛ծ մա՛յ՛տ ԼԵ՛ծ Եօջան չօղա

Slay them not, but take their hostages,
 There is no counsel more wise than this,
 You shall receive, O prince, honor and reverence,
 And whatever is pleasing to Eadaoin.

Good are the omens which attend on your landing, O Eoghan, said Eadaoin; for nine years to this day are you absent from Erinn; and your foes have continued to spend^c your country during that time; go now and attack them; and I will confound their watches and their attendants, so that they shall not receive warning nor notice of your approach. Then Eoghan went ashore on Eadaoin's island, and his people all along with him; and they spread themselves over the lands of the fair isle; and Eadaoin brought the first of her banquet to the nobles to taste. Then Maghair Maoimheach, the son of the king of the south of Erinn, was called to speak with Eoghan, who said to him: "Go to Carn Buidhe, where the men of Mumhain are, and tell them that I have come to Erinn on this occasion, and the number of foreigners that accompany me." Maghair went forward to Carn Buidhe; and the nobles of Mumhain were all before him in one drinking house there; and he did not find them in a place where he could deliver his message, or converse with them; and they neither noticed or observed him; whereupon he returned to Eoghan. Eoghan became unappeaseably enraged at this. "I will go to speak to them," said Deargdamhsa, the Druid; and he set forward expeditiously till he came to Carn Buidhe where the princes were; and he listened to the hilarity and the mirthful conversation of the great host, and sought to be permitted to speak to the nobles, but he received no satisfactory answers; and therefore he spoke angrily and threateningly to them. Macniadh, son of Lughaidh, spoke to him in some time after, and eagerly asked news of him; and was told by the Druid that Eoghan had come ashore in Erinn; and that he charged them to have hostages and pledges ready for him, or that he would come in a furious rout to attack the court in which they would be. They answered that they would be glad to get Eoghan and his foreigners into their hands to slaughter

^c *Have continued to spend.* That is, of his country and spend them.
 had continued to draw in the revenues

allիմրաճայն ծ'բճչալ յե նա դ-օրրեաճ. Պարեաճ ծօ ծեարդա յմ-
 շեաճտ ար ան տ-իշգար, ԳՅԱՐ նա իյօճ յոջեան Շարոյն ճեատ-ճաճեալն
 յօն իւր Յ-սարրմեաճ ար ճոյոյն քօրրոջ Եօջայն; ԳՅԱՐ յծերտ ան
 Լաօրծ.

Լաճրայն յեաճ 'ր ան ճարն ճայն,
 Գ ծՅԱ ՔԼ 'ր ան մ-իւրրոյն,
 Եաճրայն քրեաշրա յաճ քաճ քան,
 ար Եօջայն տայնեաճ տաօրծ-քեանշ.

Պծեարդա յոտ Գ Պիւրրոյն ծիւր,
 ար մաճ Լայնծոճ Յօ Լան-միւր,
 ան Լիոն տանշաճար ԼԵ,
 ոճճա յօրրոճ ծօ յիծրե.

Տարայն ծեան Շօնայն ճաօրն,
 յոջեան Շարոյն, ան ճոճճա ճաօրն,
 քրրոջեաճ ապն նա իյօճ արտօյն,
 նա ծեարրտար սրրե քրոյնշօլ.

Շալմա Շօնայն նա դ-եաճ,
 իր Պալտոյնաճ մաճ Լայնծեաճ,
 ԳՅԱՐ Պայն նա ծ-տրի Յ-ճաճ,
 ԳՅԱՐ Պայն մաճ Պարրմեաճ.

Քրաճ Պիւրրաճ մաճ Ելիւր,
 յիճ նա Ի-Շարրայն ոճ քրրոյն,
 քար Յօ մ-իւրիճ իր Յօ մ-Լաճ,
 ար յաճ Յ-սարրեան յոյօն քլաճրաճ. Լաճրաճ.

Քարոյ ան ծրաօլ, Պարրոյնաճ, ծ'ԳՅալլայն Եօջայն ան յրն
 ԳՅԱՐ ոճ յոյր քարծե նա յիօջրայն սլե յօնա քլաճրայն. Ար ան-
 յրն ծօ քրրոյն Եօջայն յօնա allիմրաճայն Յօ քարոյնաճ, ԳՅԱՐ ծօ
 ճիւրրեաճար ոճմրա յօնա Յ-քրրոյն ճօրրոյն Յօ Շարն մ-Լայն,
 ոճ Յօ քլաճար սր ան տեաճ Գ քլաճար Գ յիօջրայն յրն. Յօ ^Ե
 նար Լայնրոճ աօն ծարն ծա մարն ճաճ ոճ Յօ ճիւրրաճ սլե ծօ
 Եօջայն, ԳՅԱՐ Յօ ծ-տրաճ սլե Գ Լայն յօնա Լայն, Եաճօն, Շօ-
 նայն, ԳՅԱՐ Պալտոյնաճ, ԳՅԱՐ Քլայն մաճ Քլաճրաճ յիճ օրրոյն

them. "Well, then," said the Druid, "I shall go away, and let not the daughter of Conn of the hundred battles be in your ale-house at the coming of Eoghan's anger;" and the Druid spoke this lay:

Let some one speak, in this fair Carn
 O you warriors who are in the court,
 Give an answer,—the cause is not trifling,
 To Eoghan the brilliant of noble stature.

I say unto you, O stainless Dearg,
 Said the son of Lughaidh with good intent,
 In the numbers that they come hither
 They shall not go back again.

Saraid, the wife of comely Conaire,
 The daughter of Conn of the beautiful form,
 Let her depart from among you, let her not be in the house,
 That she may not be slaughtered.

Brave is Conaire of the steeds,
 And Macnaidh the son of Lughaidh,
 And Daire of the three battles;
 And Maine the son of Duirtheach.

Fraoch Mileasach the son of Eibhear,
 The King of Spain, has arisen;
 A man of might and renown.
 A man whom chains do not depress.

The Druid, Deargdamhsa, reached back to speak to Eoghan, then, and repeated in his presence the words of all the princes. Eoghan then arose, with his foreigners; and moved forward in well ordered battallions to Carn Buidhe, until they surrounded the house in which these princes were; one of whom was not permitted to go forth until they had all submitted to Eoghan; and had placed their hands in his hand, that is, Conaire, Macnaidh, and Flann the son of Fiachra,

Պիւլիւլ. ԱՅԱՐ ԿԱՅՐԱԾ ԵՐԱՅԻՃԵ ԱՅԱՐ ԵՐԻՊԵԱԾԱ Ը'ԵՕՃԱՆ, ԱՅԱՐ ԾՈ ԵՂ Ե Ե-ԲԼԵԱԾ ԱՅԱՐ Ե Ե-ԲԱՅՐԵԱՅ ԱՐ Ե ՕՐԾԱՅԱԾ ԱՆ ՕՐԾԵ ԲՈՒ. ԱՅԱՐ ԾՈ ԵՐՆՅԵԱԾԱՐ ՅՕ ՄԵԱՆՈՒՄԱԸ ՄՈՐ-ԱՅՇԵԱՆԿԱԸ ԱՐ ՆԱ ՄԱՐԱԸ; ԱՅԱՐ ԾՈ ԵՂՈՆՈՂԻՐՅՈԸ Ե Ն-ՕՐՊԵԱԸՇԿԱՐ ԱՄ ԱՆ ԱՐԾ-ՈՂՅ, ԵԱԾՈՆ, ԱՄ ԵՕՃԱՆ; ԱՅԱՐ ԾՈ ԵԱԾԱՐ ԱՅԼԵ Օ ԱՂԵՂՈՇ ՅՕ ՈՂՅ ԱՅԱ ՈՂԱՐԱՅԱԾ. ԱՐ ԱՆՈՐԻՆ ԾՈ ՅՕՐԻ ԵՕՃԱՆ ՊԱՅԱՐ ՄԱԸ ՈՂՅ ԵՐԵՐԿՐԵ ԵՐՊԵԱՆՆ ԸՆՅԵ, ԱՅԱՐ ԱԾԱԾԱՐԵ ԲՐ: ԵՐՈՂՅ ԱՐՄ Ե ՊԻԱՅԱՐԻ, ԱՐ ԲԵ, ՅՕ Կ-ԱՐՄ Ե Ե-ԲԱՅՐ ԲԻԱԸԱ ԵԱՅԵԱԾԱ ՄԱԸ ԿԱՇԱՐԻ ՈՆՈՐ, ԱՅԱՐ ՈՐՈՐ ԾՈ ԱՐ Ծ-ԵՂԱԸՇԿԱՐՆԵ Ե Ն-ԵՐՈՐԻՆ ԾՈՆ ԸՐ ԲՕ; ԱՅԱՐ ՈՐՈՐ ԾՈ ԲՕՐ ՅՐԱԾ Ե ԿՈՆՆ ԸԵԱԾ-ԸԱԸ ԾՈ ՄԱՐԵ Ե ԱՇԱՐԻ Ե Յ-ԿԱՇ ՊԻԱՅԵ Կ-ԱՅԱ. ԱՇՇ ՅՈՇ ԱՇԱ Ե ԲՅՐ ԱՅԵ ԲԵՐՆ; ԱՅԱՐ ԱՐ Ե ԿԱՅ ԲՕՐԾՈՒՄԱԸ ԱՆՈՒ ԱՐԻ ԲԵՐՆ; ԱՅԱՐ ԵՂՇԵԱԾՐԻԾԵՐՆ ԼԻՆՆԵ ԸԱ ԾՅՕՅԱԼԵ ԲՈՒ ԱՐ ԿՈՆՆ ԾՈՆ ԾԱԼ ԲՕ. ԱՅԱՐ ԿԱՐՈՒՄՅԵԱԾ Ե ԱՆԲԲԱԼԿԱ ՅՕ ԿՅՂԸՅՈՆՆ ԾՈ ԿՈՆՆ, ԱՅԱՐ ԿԱԲՐԱԾ ԲՕՇՐԱՅԵ ԼԱՅՇԵԱՆ ՅՕ ԼԵՐՆ ԼԵՐ ԾՈՆ ԾԱԼԲԱ. ԱՅԱՐ ԱԾԱԾԱՐԵ ԱՆ ԼԱՅՈՇ:—

Ա ՊԻԱՅԱՐԻ ԵՐՈՂՅ ԵՐՈՂՅ ԾԵԱՐ,
 ՅՕ ԿՐԻՇ ԼԱՅՇԵԱՆ ՆԱ ԼԱՇՇ ԼԵԱՐ,
 ՈՂԱՅ ՈՒ ԲԻԱԸԱ, ԲՕՐԱՆ Ն-ՅԼԵ,
 ԵԱՆՆԵ ԲԱՆՆ ՈՒ ԲՕՇՐԱՅԵ.

ՊՅՐ ԱՆ Ե-ԲՕՇՐԱՅԵ ԲԻԼ ԱՆՆ,
 ԲՐԱՇՇ ՊՅԼԵԱՐԱԸ ՆԱ Ն-ՅԵԱՐ-ԼԱՆՆ,
 ԻՐ ԲԻՇԵ ԸԵԱԾ ՅՕ Ն-ԱՐՈՒՆԵ,
 ԾՈ ԲԼԱՅՅ ԱԾԾԱԼ ՆԱ Կ-ԵԱՐՐԱՆԵ.

ՊԻԼԻՐԻ ԿՐԱԱԸԱ, ՅՆՅՈՒՄ ՅԱՆ ՅԵՐ
 ԱՅԱՐ ԵԱՄԱՆ ՅԱՆ ԵՐԼԵՐ;
 ԱՆ ՈՂՅԵ ԵԱՆՐԱՅԻԾ ԾՈ ԿՈՆՆ,
 ԾԱ Ե-ԲՅՈՆՈՂԱՅԻՇ ԿԱԸ Ե ԸՈՄԼՈՆՆ.

⁴ *Fiacha Baiceadha*, king of Leinster in or Leinster.

* *It was he who gave him the* [cause of the] *nickname*. The following account of the origin of the name *Fiacha Baicidha*, or *Fiacha the lame*, is from a tract preserved in several of our old manuscripts, entitled “*Ան ԸՅՐԻ ԱՆ-*

մանն,” “the explanation of names.”

“*ԲԻԱԸԱ ԵԱՅՅԻՃԱ ՄԱԸ ԿԱՇԱՐԻ ՄԱՐԻ ԿՐԻ ԵՂԱ Ն-ԵԵԲՐԱԾ ՈՂ Կ-ԱՆՈՐՈՒՄ. ԵՂԱ ԵԱՐԼԱ ԿԱՇ ՊԻԱՅՅԻ Կ-ԱՅԱ ԵՐԻՆ ԿԻԱՇԱՐԻ ՄԱՐ ՕՍՐ ԿՈՆՆ ՄԱԸ ԲԵԼԻՄՅԵ ԲԵՇՇ-ՄԱՐԻ. ԾՈ ԸՈՄՐԱՅՅ ԲԻԱԸԱ ՄԱԸ ԿԱՇԱՐԻ ՕՍՐ ՕՂԻԼ ԵԱԾՆԱ ԾՈ ԸՆԱԸԱՅԻ ԵՈՒՄՐԱԸ ԻՐ ՈՇ ԿԱՇ. ՅՈՒՄԱՐ ՕՂԻԼ ԲԻԱԸԱ, ՅՐԻ ԵՐԵ*

the king of East Mumhain. They gave hostages and pledges to Eoghan ; and their feast and banquet were at his command that night. On the next morning they arose with high spirits and mind, and collected their assembly around Eoghan the chief king, to whom all, from vassal to king, did homage. Then Eoghan called unto him Maghar, the son of the king of the South of Erinn, and said to him : " Go from me, O Maghar, to Fiacha Baiceadhá,^d the son of Cathaoir Mor, and tell him of our coming into Erinn on this occasion ; and further tell him that it was Conn of the hundred battles that slew his father in the battle of Magh Agha ; which, however, he well knows, and it was he that gave himself the nickname^e ; and let him come with us to avenge all that upon Conn, and let him remember all his enmities towards Conn ; and let him bring all the forces of Laighin with him on this occasion." And he spoke this lay :

O Maghar, go thou to the south,
To the country of Laighin where heroes dwell,
Say unto Fiachaidh of the noble marches,
That I and my forces have come here.

Great is the force that is here,
Fraoch Mileasach of the sharp lances,
And twenty hundreds to be counted,
Of the powerful hosts of Spain.

They shall destroy Cruachain^f—no prohibited deed,
And Eamhain^g without neglect,
The sovereignty they shall wrest from Conn,
When all shall see their valour.

lujtēc a cōm, co m-baí bacac be.
Comh be no baí Fiacha Baicidha farru."
H. 3. 18. p. 568. Library T.C.D.

"Fiacha Baicidha the son of Cathaoir Mor, why so called? It is not difficult for me to tell. When the battle of Magh Agha [A.D. 122] took place between Cathaoir Mor and Conn son of Fedhlimidh Reichtmhar; Fiacha, son of Cathaoir, and Oilill of Gabhra

[near Tara.] met in the battle. Oilill wounded Fiacha, and severed the sinew of his leg, so that he continued lame, and from that circumstance he was called Fiacha Baicidha [or, the lame.]"
^f *Cruachain*. The name of the hill on which the royal palace of Connacht stood.

^g *Eamhain*, latinized Emania by modern Irish writers, was the name of

Conall^b the furious shall fall by his arm,
The noble son of accomplished Aonghas;
As you have performed deeds of valour,
Tell this in truth, O Maghar."

Maghar went forth with that message; and Eoghan called Dearg-damha the Druid unto him, and said to him: "Go from me to Breasal, the son of Briun, and to Eochaidh Cobha, the two kings of Uladh, and tell them that Feidhlimidh Reachtmhar slew their fathers, and that it was Conn himself that placed them under slavish tribute and hard service; and that he wrested Teamhair and its appurtenances from them;¹ and, for these reasons let them come to assist us against Conn." The Druid went with that message to address the men of Uladh. All Eoghan's own people gathered round him then, until nine battalions assembled there around him. The men of Laighin assembled and marched to Ath Leathan² upon the Bearbha [Barrow]. And the men of Uladh all marched to Fionn-charn-na-foraire,³ on Sliath Fuaid, to depose and

longes was called the Champion of the Carn, that is, the White Carn of watching on Sliabh Fuaid [was this.] At that Carn he was a champion guarding his own province. Because the other four provinces were leagued in war against Conor and the province of Ulster. And he, Cormac Connloingezs, was the Champion of the five provinces at this Carn. Hence Cormac was the Champion of the Carn." H. 3. 18, p. 594. MS. T.C.D.

The following passage from the *Tain Bo Cuailgne*, also, although not noticing the Carn, alludes to its existence and use: in giving an account of Cuchulainn's deeds on the day upon which he first received the arms of a knight at Emania, after which he proceeded to the border of the ancient Uladh or Ulster at the Boyne near Drogheda:—

"*Slébeir Cúchulainn fíuif in aithrib,*

íreabz bñoc for in neámar eua ol rã. Ceb leá on, ol in eam. Céin ad ináin in eihze, on Cúchulainn. Tecar eirubne co rhab ruar. Forreccar Conall Cernach an. Do Conall, bna, do rala inbezar in eoirib alla in, fobir no bñe caá laáze do úteab a laa in fleib ruar in ináabub neic do éirab co ináicetul no do eomroc in fep, eombad aneirin eonbuirca fíuif, an na ceireb neá doáim inéina ceñ maáuzub."
—*Leabhar na h-Uidhre*, fol. 78, a. b.

"Cuchulainn said to the charioteer: put pressure on the horses now. In what direction? said the charioteer. As far forward [from Emania] as the road reaches, said Cuchulainn. They came then to Sliabh Fuaid, where they met Conall Cernach. It was to Conall, now, it happened to protect the province [of Uladh] that day; for one of the champions of Uladh used to take his day in turn

Շիւրդ. Եթ շրա, ա՛տ ծ'յոթթօթթօթ քիւ Ելլեան սլե ար, շլոթթօ 'տիծ Կոթաճտալ՛ ղաթա. Ծօ հ-լոթթեաճ ծօ Շօթթ աղ ճօթթեթթը ղի աճար ծօ քաճալծ Եեաթար շօթա արթար; աճար շաթթ Կօթալ աճար Կօթաճտալ՛ ղա ճօթթալ; աճար շաթթ Զօլ ղաճ Պօթթա շօթա Դթաթալծ ծա յօթթալշիճ. Աճար ծօ հ-լոթթեաճ ծօ Պօթթ Նաաճաճ Կօթթ ծ'քաճալ ղա Եեաթթաճ շօթա արթար, աճար շօթա շաճալծ ար շեթեաճ ղե շաճ. Ար քիթ ղի ար Պօթթ Նաաճաճ, յօթաճ ծաթիճ ղիճ Ելլեան Եեաթար, աճար ծօ ծօ Լեան-րաթ ղի ար քիթաթօթ ծա ճօթթեաճ Պիթաթ, Լեաթթաճ քիթթօթ ա շ-ճօթթեաճ Շօթթաճ ծօ'ն շիթթա. Աճար ծօ շլալթեաճար ղօթթա շաթ քիթթեաճ շօ Պաճ ծա ծօթ ա ղ-ծեթթթեաթ ծեալծա; աճար շաճ-րաճ շաճ ղե Լալշիճ ա շ-շօթթեաճ քեթ ծիա ղ-քիթ; աճար շաթթաճար ղօթթա ար ղա ղաթաճ շօ Տեաթ աճ ղօթ, քիթ ա ղաթեաթ Աճ Լալթ [աթթօճ] աճար ծօ ծաճար աղ օթճե ղի ա ղ-օթթեաթ աղ աճա, աճար ծօ ղաճճաճար ար ղա ղաթաճ շօ Պիծ աճար շաթ ծիթթեալ, աճար ծօ շաճրաճ Լօթթօթ աճ Լօճ Բօ աղ օթճե ղի. Աճար շաթթաճար ար ղա ղաթաճ ա ծ-Եճար Կաթաճ Պեթթե, աճար ա Պաճ ղ-Պօթ ղի Կալշաճա աղ ծիաճ. Աճար ծօթ' ալ Լե հ-Եճալթ շաթ աղաճ աղթթի աճ Շիաճա ծօ քեաճաճ, աճար Պաճ ղ-Պօթ ծ'ար-շալթ; ղօ շօ ծ-շալ Կօթաթե աճար Պալթիաճ յօթթօթաճ քաթ, շիճ արաճ աճշիթթիճ, ծօ շօթթալ ա շ-ճեաթթաթա աճար ա շ-շաթաթաճ ծօ Շօթթ, ղօ շօ շ-շիթթեաճ շեաճթթեաճ սթ շեաթ աճար սթ ճօթթօթի շիճե շիթթե. Ծօ քիթթալ՛ Եճալ շիթթե աղ ճօթթօթի.

upon Sliabh Fuait, to protect any one who came with a poem, or to fight with a man; so that it was there he would meet them, in order that none should go to Emania without being perceived, &c."

Other copies of the *Tain* call this place աճ ղա քօթաթթե, the ford of watchings, and add that the champion who kept watch was bound to give combat to any hostile parties who approached Emania, and there can be

little doubt that the White Watch *Carn* was on the hill of old.

^m *Magh da Dhos*. The plain of the two bushes or trees.

ⁿ *Dealbhna*. Now the barony of Delvin in the County of Westmeath.

^o *Ath Luain*, i.e., the ford of the Luan, or Loin, now Athlone on the River Shannon. The name of this ford was changed from *Ath Mor*, or great ford, to *Ath Luain*, after the *Tain Bo Cuailgne*, probably about one

banish Conn. In the mean time, all the men of Erin revolted against him, excepting the men of Connacht, and Conn being informed of this revolt, abandoned Teamhair and its appurtenances; and Conall and the men of Connacht came and joined him, and Goll, the son of Morna, with his Fianns came also to him. Mogh Nuadhad was informed of Conn having left Teamhair, and its appurtenances, and its tribes, flying from the revolt; "That is true," said Mogh Nuadhad, "Teamhair is the original seat of the kings of Erin; and as he (once) followed me across the two provinces of Mumhain, I shall now follow him into the province of Connacht." They then set forward without delay to Maghda-dhos^m in the south of Dealbhna;ⁿ and having confided their own province, in their absence, to the keeping of the men of Laighin, they marched forward on the next day, to old Ath-Mor [the great ford] which is called Ath Luain^o at this day, on the East side of which ford they halted that night. On the next day they reached the Dubh,^p and passed over the Droibheal^q; and they pitched their camp at Loch Bo^r that night; and came on the next day to Tochar-Caorach-Mhebbe^s and into Magh Aoi^t mhic Allghubha an Druadh [Aoi the son of Allghubha the Druid's plain]; and Eoghan was desirous not to remain there, but to plunder Cruachain, and ravage Magh Aoi, until Conaire and Macniadh detained him by their persuasions, in maintenance of their own alliance and relationship with Conn, until he had first sent him (Conn) a message, with terms of adjustment and an even division of territory.

hundred and fifty years previous to the Battle of Magh Lena. The Donn Cuailiann, or brown bull of Cualgne in Louth, for the possession of which Meave, Queen of Connacht, made war on Ulster, and which, after a contest of ten years, she succeeded in carrying off to her own country, had no sooner arrived there than he made battle with the Finn-bheannach, or white-horned bull of Connacht, which he overthrew, and taking him on his horns, ran off towards this ford, shattering and shivering him to pieces. Wherever any part of the Finn-bhean-

nach fell, the place took the name of that part of the beast; and his luan or loin having dropped at Ath-Mor, the ford thence was called Ath Luain, or the ford of the loin.

^p *Dubh*. The black river.

^q *Droibheal*. The difficult pass.

^r *Loch Bo*. The Cows' Lake.

^s *Tochar-Carrach-mhebbe*. The Causeway of (queen) Meave's sheep.

^t *Magh Aoi*. So named from Aoi the son of Allghubha the Druid. The palace of Cruachain was situated in this plain. See *Leabhar na g-Ceart*, page 104, note 1.

Ոյ մայ՛ե՛ Կա՛ Յան [Կոմայծ] և ճարտի՛շ, ինչ յարան, ԿՅԱՐ ԿԱՐՅ-
 ԷԱՐ ԼԵԱ՛Է Ելլեանն սարքի՛ ծոց Կարնա՛ ծո Կոհոն ԿՅԱՐ ԼՅՅԵԱԾ ԵԾ
 Լայնրի՛ ան ԼԵԱ՛Է ու ճաճար՛ Եր՛ե յոմճորհան, Ե՛Ելլարն. Ծո ՅՈՐՐ-
 ԵԱԾ, յարան, ՊԵԱՐՅԾԱՐԻՆԱ Ծրա՛ջ ՅՈ Կ-ԵՕՅԱՆ, ԿՅԱՐ ԵԾՍԻՆԱԾ
 ՈՐ ԵԾ ԾԱՐՅՅՐԻՆ ՈՒ ԿՈՒՐՈՒՄՈՒ ՐԻՆ ԾՈ ԿՈՒՆ. ԱՅԱՐ ԾՈ ՅԵԾ-
 ԵԾԱՐ ԿՅ յոմ ԿՅԱԼԼԱՐՈՒ ԵՎԱՅԾ ԿՈՒՐԻՆ ԵԱԾՈՐՈՒ ՐՅՆ. յոմճար
 ԿՅԱՐՈՒ. Ծո ԿՅԱՅԾ ՐՅՆ ԿՅԱՐ ԿՈՒԱԼ ԿՅԱՐ ՅՈԼ ԵՄԱԿ ՊՅՈՐՈՒ,
 ՅՈՒ ԼԱՕՎԱՅԻ, ՅՈ ԼՅՐ-ԵՅՈՒՐԵ ԿՆ ԼԱ ՐԻՆ ԿՐ ԵՐԱԿ ԾՈՅԱՐ
 ԿՅԱՐՅԵ, ԿՅԱՐ ՐԱՐԱԾԱՐ ՐՅՈՐ ՈՒ ՐՕՐԱՅԵ ՐԻՆ, ԿՅԱՐ ԾՈ ԿՈՒՆ-
 ԿԱԾԱՐ ՈՒ Յ-ԿՈՒՄԱՅԻԷ ԿՐ ԿՆՕՎԱՅԻ ԵՎԱՅԻ ԵԾ. ԱՅԱՐ ՐԱՐԱԾԱՐ
 ՐՅՈՐ ԵՒ Կ-ԿՐՐՈՐ, ԿՅԱՐ ԵՒ Կ-ԵՄՅԵԱԿՅԱ, ԿՅԱՐ ԵՒ Յ-ԿՈՒՄԱՅԻԼԵ, Օ ԿՈ-
 ՒԱՐԵ ԿՅԱՐ Օ ՊՅԱՅՈՒՅԻՆ; ՕՐԻ ԵՄՅԱԾԱՐ ԵՎԱԿՅԱ ԵՎԱ ՅՈ Կ-ԿՐՐՈՒ
 ԵՒ ՐԱՅԵ ԿՈՒՆ ԿՅԱՐ ԿՈՒԱԼ, ԿՅԱՐ ԾՈ յոմճԵԱԾԱՐ ՐՅՅԱԼ ԿՆ Ե-ՐՕՒՅԻՅ
 ՅՈ ԾՐՈՒՄԵԱԾԵ ԾՕՅԻ, ԵԱԾՈՒ, ՈՒՅ ԵՎԱԾԱՕՐԻ ՅԱՆ ԼԵԱ՛Է Ելլեան
 Ե՛ՐՅԱՅԻ Օ ԿՈՒՆ, ՈՒՅ ԿԱ՛ ԿԱՐ ԵՒ ԿԵԱՆՈՒ. ԵԱ ՐՅԵՐՈՒ ԵԾԵԱԼ ԿՅԵ-
 ԱՐԿԱ ՐԵ Կ-ԵԱՐԻՅԻ յոմՅՈՒՐԵ ԿՅԱՐՈՒ ՐԻՆ, ԿՅԱՐ Օ ԾՈ ԿՅԱԼ ԿՈՒՆ
 ՐՅՆ ԿՆ ԿՈՒՄԱԾ ՐԻՆ ԾՈ ԿՐՈՒ ԵՒ ԿԵԱՆՈՒ ԿՅԱՐ ԾՈ ԿՅՅԱՐՈՒ ԿՐԱՆՈՒ ԵՒ
 ԿՐԱՕՐԵ Օ ԵՒ Կ-ԿՐԼԱՐՈՒ ՅՈ ԵՒ Կ-ԵՄՅՐՈՒ, յոմճԱՐ ՅՐԱ ԵԾ ԵՒ ԿՐՕ
 ԿՐԱՅԻ, յԵՐՈՒՄԵԱԿ, ԾՈ ՅԵԱՐԿԱՐ ՐԵ ԵՒ ՅԵԱԼ-ԵՎԱԾԱՅԻ; ԿՅԱՐ ԾՈ
 ՕՐԻՅԻ ՅՈ Կ-ՕԵԱՆՈՒ ԿՈՒՐԻՆ, ԿՅԱՐ ԾՈ ԿՅԱՅԾ ՐՅՆ ԿՅԱՐ ԿՈՒԱԼ ԿՅԱՐ
 ՅՈԼ ԿՅԱՐ ԵԱՅԱՆ ԾՈ յոմՅԵՅԻ ԵՒ յոմՅՈՒՐԵ, ԿՐ ՐՕԾ ՐՕ ԼԵՅԵ ԵՒ
 Յ-ԿԱՕՐՈՐ ԿՈՒՄԱՅԻԼԵ; ԿՅԱՐ ԾՈ ԵՅ ԿՅԱ ՐԱԾԱ յոմ ՐԵԱՐԾԱԼ ԵՅՅՈՒ
 ԾՈ ԵՎԱՐԿԱ ԿՐ ԵՕՅԱՆ ՅՈ ՈՒ ԿԼԵՐԱՎԱՅԻ, ՈՒՅ ՅՈ ՐԱԿԱԾ Ելլե
 ԵՎԱՅԻ ՅԱՆ ԿՈՒՐԱՐ ԾՈՒ ԵԾ ԿՐՈՒ, ԿՅԱՐ ՅՈ յոմՅԱՅՐՅՅԱ ԵՐԵ ԵԾ;
 ՕՐԻ ԾՈ յոմՅԱՅՅԵԱԾԱՐ ԱԼԿԱՅԻ ԵՐԵ, ԿՅԱՐ ԼԱՅՅՈՒՅԻ ՅՈ ԼՅՐ-ԵՅՈՒ-
 ՕՐԵ ԿՐՈՒ. ԾՈ ԼԱՅԱՐ ԿՈՒԱԼ ԿՐԱԿՆԱ ԿՆ ԿԱՆ ՐԻՆ ԿՅԱՐ ԿՐԵԱԾ
 ԵԾՍԻՆԱՐԿ: ԾՈ ԵՎԱՆՄԱՕՐԾՈՒ ԵՐԵ ՐԻՆ ԿՈՒԱՅԻ ԾՈ ՅՈՒՄԱՕՐԾ ՐԵ
 ՅԱԿ ԾՕՎԱՅԻԼ ՕՐԵ, ԵԱԾՈՒ, ԵՒ Կ-ԵՅՕՐԵ ԵՒ Կ-ԿԵԱՐԵ ԿԱՅԱ ԿՅԱՐ ԿՈՒ-
 ԼԱՐՈՒ. ԱՅԱՐ ԾՈ յոմճԱԾ ԿՆ ԼԱՕՒԾ:—

ԿՈՒՄԱՅԻԼԵ ԾՅՐՈՒ ԵՒ ԿՈՒԱՅԻԼ,
 ԿՅԱԾ ԿՐՕ-ԵՎԱԼ ԿՐԱՐՈՒ,
 յոմՅՅԱՆ յոմՅՐ-ԿԵԱՆՅ, ՐԱՅԵ ՐԱՅԻ,
 ԼԵԱ՛Է Ելլեանն ԿՐ ԿՐ Կ-ԿՐԼԱՐՈՒ.

Eoghan enquired what the division should be. Battle without an offer of terms is not good, O chief king, said they, and let the half of Erin be offered by you on this occasion to Conn, and let him leave to you the half of Erin which you have acquired by conquest. Deargdamhsa, the Druid, was then summoned before Eoghan, and told to go and propose that division to Conn; and then they continued to converse among themselves. To return to Conn: himself and Conall, and Goll, the son of Morna, and his warriors, marched in full muster that day to the brink of Tobar Tuillge^u and they received an account of those forces, and saw them occupying the hills at some distance from them, and they obtained a knowledge of their march, their history, and their objects from Conaife and Macniadh, for secret messengers came from them to Conn and to Conall, who quickly informed them of the intentions of the army, not to take less than the half of Erin from Conn, or battle for it. This was an awful stunning to the minds of the nobles of Conn's people; and Conn himself, on hearing the intelligence, bowed his head, and gnawed the tree of his spear from its heel to its mounting, and until his white teeth were checked by its hard venomous socket. He arose suddenly, then, and went with Conall and Goll, and a few of the nobles of his people, to a separate spot, into close council; and he pressed them to give some opposition to Eoghan and his foreigners, or that Erin would, without doubt, pass away from them on that occasion; and that they should all be deposed kings, for that all the men of Uladh, and the men of Laighin, fully congregated, had turned upon them. Conall of Cruachain then spoke, and said: We shall act in this difficulty in the same manner as we do in every other difficulty, namely, drive them out by the right of battle and combat; and they made this lay:

Conn. O Conall, give us thy counsel,

A great disaster has been brought upon us,
Eoghan, the slender-fingered king of Fail,^v has taken
The half of Erin out of our hands.

^u *Tobar Tuillge*, the name of a well in the village of Tulak in the barony and county of Roscommon.—See *An-*

nals of the Four Masters, p. 793, note ^m.

^v *Fail*. Erin.

Պենա աղ ոյ՛ն ծօ շոյ՛ն յա՛ն զա՛ն,
 Կոնչալն ծօ իշլա՛ն ար ծօ իշա՛ն,
 Եաճար, և շնր, յա՛ն շնր Լաշ,
 Ըստ ար յոյ՛ն ծօ Պոհո՛ն Նաճճաճ.

Քոն քրէշրոճ Սլալն յա յ-բա՛ն,
 Իր Լալշոն յա Լա՛ն-ճրեա՛ն,
 Յոնա՛ն Ե-բլլմոյն յա ի՛ն յ-շլլոն,
 Ըստ յոյ՛ն Իր շն և Շոնլլ.

Ե յ-արքա՛ն յա շոնճ շեան,
 և Պոլ և Պոնա յա մօր-Լեան,
 Յօ Ե-բլլոնարն զա՛ն Ե-արճնե,
 Բլլոնարն քրեճ ծօ շոնլլ. Շոնլլ.

Աչար ար շոնլլ ար ար յ-արճ զա՛ն աղ շոն, Եճոն, Պաշ
 յ-Պոլ ծ'բաշԳալ աչար ծ'բոննչաճ Յօ յ-աճլան արնոյննչ, աչար և
 յ-Եանքրաճաճ աչար և յ-Եճ-ճարն ծօ շոն օ յ-ԵոյնԵալալն, աչար
 և յ-Երեճաճն արնչեաճ ճա յ-Երեճան, աչար ճա յ-Եոնճոյնեաճ ;
 աչար շլարաճ ճոյն Բնր Յօ Բոյնոյնեճ Բոյն-Լալոյն, աղ Եաշոն
 Բլալն յօ Եճար, Լալն յա մօր-Բլալն Պոհո՛ն Նաճճաճ. Աչար ծօ
 շլարեճարն Բոնքա Յօ յեանճարնեճ Լալն յա մօր-Բլալն Պո-
 շո Նաճճաճ Յօ յանչճարն Յօ Կոլլ Շարն-Եար աչար ծօ ճաճարն
 Լոնքոյն աղ. Աչար յօ Եա Եարաճաճ Կոն ար և շոնլլ
 աղ շոն ծօ շոնլլ և ճ ճաճալ Լոնքարն յաճ, աչար յօ արնոն
 ճա Բեճոնաճն շոն ճաճա Երե, յօ ճաճա Երալն, ծօ Եեճարն ար
 Բոն յա ԲոնԵալն [ար Յօ յաճ արճնե յա և յ-Եարճարնոյն յաճ,
 և Ե-Բարնոն ար աղ ճոննչաճ շոն. Աչար շոնն արնոն և յ-արճալն
 ար աղ շոն ճա յալն Կոն Բնր; աչար ճոնարն Կոն աղ շոն :
 Կոնար ճաճ աղ Կոլլ արն աղոյն և ճա, ար Բն. Աճա շոն յա ճոնն
 ճոն-Եաճ, Եարն-Լարնաճ արն, ար յաճոյն. Լեոնարն աղ Ե-արն
 շոն Ե Յօ յարն ար Երալն Շոնոն, Եճոն, Կոլլ յաճ. Ար աղ-
 շոն շոն Եարնճարն Երալն ճ'ոնարննչն Շոնոն յար յա Կոն-
 ճալն յօ յարճարնարն Բոնարն, Եճոն, յա Լեյն Երեան ծօ
 ճարննչոն ծօ շոննչ ճօ. Նոյն Լալարն Կոն աղ Բոնալ 'նա աչարն ;
 աչար ճոնարն Կոնալ յար Բրեճոն ծօ ճալարն ար օլլան Եոշարն.

Conal. Do thou as thou dost to others,
 Keep thy shield upon thy shade,
 O mighty pillar give
 A battle upon the plain to Mogh Nuadhad.

Conn. The men of Uladh of the steeds have abandoned us,
 And the men of Laighin of rapid plunders,
 So that there are now for the just cause,
 But myself and you, O Conall.

Shall we wait for a powerful gathering,
 O son of Morna of the rich cloaks?
 Until the foe shall see your greatness,
 I ask what is your counsel?

The counsel upon which they decided at that time was, to abandon and evacuate Magh Aoi quickly and courageously; and to send their women and their herds into their difficult passes, and lonely deserts, for their protection and safety, and to go forth themselves, compactly and stoutly, in the small number that they were, in a line close to the great host of Mogh Nuadhad. And they moved on silently, close to Mogh Nuadhad's great army, till they reached Coill Garbhruis [Rough Wood]; and they pitched their encampment there; and Conn grumbled at the smallness of his muster when he saw them taking up their encampment; and commanded his divisions to make a fire for every two or three of them throughout the wood, [that^w they might appear the more formidable to their enemies, to see them in that order. And the greater number of their chiefs were brought to the fire at which Conn himself was, who said: How does the wood appear to you now, my men? It is all one brown sheet of red flame, said they. That name of Coill Ruadh [Brown Wood] shall cling to it for ever, said Conn's Druid. It was then that Deargdamhssa, the Druid, came to Conn with the proposals which we have already mentioned, to offer him the half of Erinn as terms. Conn spoke not a word against him; but Conall requested him to give Eoghan's chief

^w There are four leaves torn out of from No. 220, p. 155.
 the original here, but they are supplied

Կոն Կոն և Լու՛ Կոմայիլե Եւ Ելալայի սիմե, Եսոն, Կոնալ Ելար Ծոլլ, Ելար բիլ նա Կրուսճոն, Ելար մայլ Պիլի՛ Կ-Սոյ, Ելար մայի՛ Պիճե, Ելար ԵրիլճաԵայ Երեաճա, Ելար բիլ Աի՛ե, Ելար Օճճա, Ելար բիլ Կնոճճա, Ելար բիլ Կեարոն, Ելար բիլ Ծաբայի, Ելար բիլ Կհլիլիճ Ելար բիլ Կալլիլիլիլի, բիլ Արաճ, բիլ Կրեարմոն, բիլ Պհալոն, բիլ Եսճոն, բիլ Կեաճոն, Յիլ Կորեան, Լայ՛ Լայիլիճ, Կլայնա Կոմոյլ, Ելար բիլ Կոմայիլ յմ Կեարմայիճ. Ալար յո ԵսաԵար Եճայ՛ յմճայն և Յ-Կոյնե Կոմայիլե սմ նա Կոնճայ՛ բիլ, Ելար Եո ԳարաԵար Եր Լիլ՛ Երեարմ Եո Լիլճեան սաճա Եո Եճճայն և յ-Եճճար և Ելլիլարիճ Ես Գճճայլ, Ելար Յո յ-Երեճիճիլ Եճ Եո Եսճայ՛ բիլ, մար Եո Գիլիլիլիլիլի և Ելլիլարիճ Ե. Ալար յո Կոմայիլիճեաճ Եճ Երիլիլիլիլիլի Եո յոյնիլիլիլիլիլի Երե. Եո ԳեաԵարմ և

^x *Odhbha*. The identity of this place is not clearly ascertained. It was the hill of sepulture of Odhbha, the wife of Eremon the Milesian Chief, and was situated near Navan in Meath. See *Annals of the Four Masters*, page 30, note ^o; and p. 544, note ^x.

^y *Cnodhbha*, now Knowth, near Slane in the County of Meath, where there is an ancient sepulchral mound of large dimensions.

^z *Cearna*. Cearna was the name of a hill in the County of Meath, and, according to the *Dinnseanchus*, was a place of noble sepulture both in Pagan and Christian times. It lay in a straight line between Slane in Meath, and Lusk in the County of Dublin. The name is now, probably, preserved in the townlands of Carnes East and West, parish of Duleek, barony of Upper Duleek, County of Meath.

^a *Gabhra*. This was the scene of the celebrated Battle of Gabhra, in which Oscar, the son of Oisín and grandson of Finn Mac Cumhal, the Fingal of

Mac Pherson, was slain. It was situated near the hill of Skreen, and Tara in the County of Meath. See *Annals of the Four Masters*, page 120, note ^b.

^b *Cleiteach*. This was the name of one of the royal palaces of the kings of Tara, and was situated on the north side of the river Boyne, near the bridge of Slane, and in the immediate vicinity of Brugh-na-Boinne, on an eminence called Ucht Cleitegh, or the eminence of Cleitech. It was here Cormac mac Art died. It is said in the *Dinnseanchus* to have derived its name from Cleitech, a Tuath de Danaan Druid, who built the first house there and was buried in the eminence. See *Death of Muirchertach Mac Earca*, monarch of Ireland. H. 2. 16. T.C.D.

^c *Tailltin*, now Teltown in the county of Meath. It was an ancient artificial hill raised over an ancient queen of the Firbolgs whose name was Tailite. See *Annals of the Four Masters*, p. 22, note ^a.

^d *Aradh*. This should be, the men

poet an answer. Conn summoned his counsellors about him to speak to him, namely, Conall, and Goll, and the men of Cruachain, and the heroes of Magh Aoi, and the nobles of Midhe, and the Farmers of Breagh, and the men of Aithe (or Aiche) and the men of Odhbha,^x and the men of Cnodhbha,^y and the men of Cearna,^z and the men of Gabhra,^a and the men of Cleiteach,^b and the men of Tailltin,^c and the men of Aradh,^d and the men of Freamhainn,^e and the men of Malainn,^f the men of Beathra,^g the men of Teabhtha, [Teffia] the men of Tortan,^h the champions of Luibneach,ⁱ the Clanna Tomair,^j and the men of the Comar of Teamhair^k [or Tara]. And they were a very long time in the special council upon these terms; and they decided on letting the half of Erin pass from them to Eoghan, in the hope that his foreigners would leave him, and that they would then rise against him. Both parties then

of Ard, that is, of Ard-Ciannachta, from which the barony of Ferard in the present County of Louth is named. This district, at a period three generations after the battle of Magh Leana, received the name of Ard Ciannachta from some of the descendants of Cian, the son of Oilioll Olium having settled there after the battle of Crionna.

^e *Freamhainn*, now Fremin, a lofty hill over the western shore of Loch Uair (Lough Owel) in the county of Westmeath. It was anciently a royal residence of the kings of Tara. *Annals of the Four Masters*, page 89, note v.

^f *Malann*, genitive of maladh, the brow of a hill or cliff. Not known.

^g *Bethra*. The ancient name of a territory in Westmeath, now known as Delvin, and so called from Lughaidh Delbaeth, a famous druid of the Dalcaessian race, who settled there, and who was the ancestor of the Mac Coghlan's of Dublin. See *Annals of the Four Masters*, p. 436, note z.

^h *Tortan*.—Magh Tortan and Uibh Tortain were the names of an ancient territory and tribe in Meath, near Adbraccan. The Bile Tortan, or ancient Tree of Tortan, stood in this plain, and was blown down in the reign of the sons of Aedh Slaine, about the middle of the seventh century. This tree was one of the three wonderful trees of Erin, and had stood from the time of the Milesian conquest, more than a thousand years.—*Leabhar na g-Ceart*, p. 151, note b; and *Dinnseanchus*.

ⁱ *Luibneach*. The situation of this place is not known. See *Leabhar na g-Ceart*, p. 10, note w.

^j *Clanna Tomair*. These would be Danes, but we have no account of their settlement in Meath so early as this. See *Leabhar na g-Ceart*, Introduction, p. 37.

^k *Comar of Teamhair*. That is, the meeting of the waters at Tara. This must have been the meeting of the Blackwater and the Boyne to the north

բոլոր ճօրն ար Եոնալ, Եսոն ծ Ատի Ելիւտ Պեւրիւտիւ Զօ Կ-Ատ Ելիւտ Գլիւ-Լիւտ. [Ա ծ'աօրէալ, Եօձան մօր բլլ.] ԱՅար ու Եսար աՅ Եանձալ Կա Եօմրոնա ան օլծե բլլ Եատրա; ԱՅար Եօ Ել Եալա անԵալ ար Կա Եաճալ բլլ Եօմրա Ե Ելե ան օլծե բլլ Ելլ. Եոնա ձալլ ան յօմրոնա Երոմ Կա Կ-Եսոն Ելլ Եօ Ել Եատրո. ԱՅար Եօ Երլլ Եսար Ելլ ար Ելլ Զօ մօճ ար Կա մարաճ; ԱՅար Եօ Եանձալ Ե Զ-Եօմրոնա ԱՅար Ե Զ-Եօմրաճ Զօ Եօմր-Եան. [ԱՅար ու Եօձրաճ Եսճ Եօմրոնա Ելլ Ելլոնալ Ե օ'ն Ատ Ելիւտ Զօ Ելե, ԱՅար Երլլ Երաճ Ե Երոմ.] ԱՅար մար Եօ մարլ Եօ Ե Զ-Եաճ Եօ Եօմրաճ, Եօ յօմրօլ Եօձան Զօ Կա բլաւ ԱՅար Զօ Կա Ամրալ ճ Եսմ Կա Պարա. ԱՅար Եսճ Բլլոն մաճ Երալլ Զօ Կ-Եօձան ԱՅար Ե Ե Զ-Եան Ե Կաօլ մ-Ելաճան, ճլլ Եր Ե մ-Ելաճան յօնարաճ Եօձան Եօ մաճ Բլլոն, Երալ Եօմրաճ ան բլլ Ե—

of Tara.

¹ *Ath Cliath Mearaidhe*. That is, the ford of hurdles of Meadhraidhe, now Clarin Bridge, County of Galway. *Annals of the Four Masters*, p. 2009, note ⁿ.

^m This passage is from No. 126, p. 245. R.I.A.

ⁿ *Eisgir Riada*. This is a continuous line of gravel hills, extending from Dublin to Clarin bridge in the county of Galway. See *Annals of the Four Masters*, page 104, note ^r.

The word *Eisgir*, or *Eiscir*, is not properly explained in any of our Irish Lexicons: The Rev. Doctor O'Brien has "*Eisgir* and *Eiscir*, a ridge of high mountains." Edward O'Reilly has "*Eiscir*, a ridge of mountains." The following extracts will shew that the explanations given above are inaccurate, and that the word *Eiscir* meant either a natural or supernatural elevation of

land of moderate elevation, either as a bar or ford in a river, or as a causeway over bogs, swamps, &c., and it is in the latter sense it is to be taken in our text.

"Լսլո Բաճրալ Եսմ Կլ Երլլ Եոնաճ, բօր բար Ես Են, Եար բարալո. Եսր Եր Եր Եօ բար Բաճրալ Եր Երալլ Ե. Եոնաճ Եր Եալալ բար Եօ Բաճրալ Եր Եր Եճ. Եսր Եաճաճ Եր Եօլալ Եօր Եր Երլլ Եր; Ե Եօ Եօլո բլլ Եօր Եօ Եօմրալ."—*Tripartite Life of St. Patrick*.

"Patrick went then into the country of Connacht, over Snamh da En across the Shannon. It was there Patrick discovered the bar, viz. the land was elevated up under Patrick in the ford. And the guides still find that *Eiscir*; and Patrick reached the bank immediately."

The following is from a very ancient etymological and explanatory Glossary in the Library of Trinity College,

held a council as to how Erinn should be divided. I know its proper division, said Conall, namely, from Ath Cliath Meadhraidhe¹ to Ath Cliath Duibhlinne [Dublin]. Eoghan Mor consented to this; and they spent the night confirming that division between them; and those battalions were dreadfully afraid of each other that night; so that Glaise an Iomomhan is the name of the little river which lay between them. In the morning they arose and ratified their mutual division and their mutual peace firmly. [And they^m raised a mound of division on either side, from one Ath Cliath to the other, and Eisgir Riada^a is its name]. And when they had ordered their battalions Eoghan returned with his forces and his foreigners into Mumhain. And Finn mac Cumhaill was brought to Eoghan, and he was then in the ninth year of his age, and a royal champion at that time, for it was in the year of Eoghan's banishment Finn was born, as the poet says:

Dublin: Class H. 2. 16.—

“Cṡṡṡṡ .i. Cṡṡ oc Cṡṡc, an ṡṡ bṡ anṡ cen ṡan occa. No Cṡṡṡṡ .i. ṡṡ ṡṡṡṡ lam acṡ ṡṡ Dṡa do ṡṡṡne ṡṡ cṡcṡaṡ ṡṡ. Cṡṡṡ (ṡṡṡ) ṡṡṡc, maṡṡṡ ṡṡcṡṡṡṡc-ṡṡṡṡṡṡ.

“Eiscir, i.e. Cir (a hill) at (or with) Eisc (a slope or trench) because there is no high place without a slope at [or with] it. Or Eiscir, i.e., it is not the works of hands, but it was God that made that elevation. Ciris (ṡṡṡ) Greek, manus interpretatur.”

In this case Eis, or es, is equivalent to the negative *non*.

Here we have the obvious meaning, and supposed derivation of the word Eiscir, but the additional word Riada requires some notice. It has been believed that Eiscir Riada meant the Eiscir of the Riagha, or execution mounds mentioned in our text, as being situated in Magh Lena, and which were on it or close to it. But if this were the meaning the sign of

the genitive plural should come between the two words and they should be written Eiscir na Riagh, as Ard na Riagh in the county Sligo. But this place is never written Eiscir Riagha, but invariably Eiscir Riada, and Riad does not mean execution or scourging. Riada or Riata always signifies riding on horseback or in a chariot. Cṡṡṡṡ cṡṡṡṡ ṡṡṡṡ always means a chariot with four horses. This Eiscir, then, which by way of distinction was anciently called Slighe Mor, or the Great Road or High Way, had the addition of Riada made to it because of its adaptation to and adoption as a riding or chariot-driving way from the West of Erinn to Tara and the eastern coast, and is said, in the Dinnseanchus to have been first discovered, or used as a roadway, by Nar the son of Aengus of Umhall, in Mayo, on the birth night of Conn of the Hundred Battles, and over which he travelled to Tara to honor that auspicious event.

Ար անն ծօ րուզաճ Բրոո,
 Եղաճայո յօղնարժԵԱ Եօջան,
 Ե Յ-ճեանն Ե դաօլ յ-Եղաճան յ-Եղ,
 ծօ Եղ ան րուՅ 'նա րուՅ ֆէրոոյժ.

Աջար էւչ Եօջան րուՅ ՖիւրոոյՅեաճԵ Ե ԵլժԵ ֆէրո [Ծ' Երրոոո]
 ծօ ան նա ֆըրնալԵանն ծօ Ֆրաճալժ ԵալճեաԾա յաճ Կաճաօրոո ոճօրո
 ֆարո.

Մօ Եղ Երրո ան ան յօրոոո րոո աճա րե րե ճուՅ յ-Եղաճան ծճ, յար
 յօղնարժԵար. ՅըրաԵ յ րո ան րէրրեաճ յօրոոո էւչաճ ֆօր Երրոոո,
 եաճօո, յօրոոո ճօրոոո Կեարոոոն; աջար յօրոոո ճօրոոո ԱղլԵ; աջար
 յօրոոո Կեարոոոն Բրոո աջար ՏհօԾարոոԵ; աջար յօրոոո ճօրոոո
 Աջօրոն Աճօրո; աջար յօրոոո նա Յ-ճօրոյեաճաճ; աջար ան յօրոոո րօօ
 Եօջանն ոճօրո աջար Կիւրոոո ճեաճ-ճաճալՅ. Մօ րոոալո Եօջան
 ալՅ ֆէրո անոորո ՅըրաԵ Ե ո-ճօլՅ ալլնարաճ ծա ֆաՅԾալ էւչ ան
 Կոոո ան ճօրոոոոոո ծօ ֆաօրաճ ծօ; 'աջար էւչ ծա Երէճլ Ծա
 յ-Եղժժ ճօրոճԵ Ե Յ-ճօրոֆալժԵար րե Կոոո, նաճ ԵղլՅրեաճ Ե ալլնար
 ալՅ սաճա. Աջար յօ ճալժեաճար աճալժ ծա ո-ալոորոո Ե Յ-ճօրոֆ
 ՆալժԵար աղալ արԵարԵ ան ֆրլԵ :—

ԿօլՅ Եղաճնա ծճ Ե ծօրո րե,
 Եօջան յր Կոոո Ե Յ-ճօրոոոն,
 Յըր էւլԵ Եօջանն Եր Եր ֆարո,
 ան Եճօրան ֆա ՅԵար ՅարՅեաճ.

Եոոճօրա նա ո-ալլնարաճ էարոո րե ո-Եօջան. րօ Յաճ սոոնալլԵ
 ոճօրո յաճ, աջար ծօ Եղ Եղ Եղ սրժֆրալլ Յօ ո-Կարրալո ան Եր ծ
 Եօջան. Աջար Եաօլ Եօջան աՅ յարոնալժ աճԾար աճճըրո Ե ճօրոօրալժ
 ան Կոոո. Ար յր նալո ծօ ճալժ Աճօլ Նաաճաճ ան ոճօր-ճալրԵ
 Ե ԵլժԵ ֆէրո Ծ'Երրոոո, ոո Յօ րալոո Կօ ո-Աճ Կղաճ Մըր-Լրոոն.
 Աջար ծօ ճալժ ծօ ֆեաճճաճ ֆըրոո նա ԵղլՅ, աջար Եա յօ ծօ յալՅալժ
 էարոո ան ճալժ Կիւրոոո ծօն ճաոո ոա ան Ե Երժօրօոն. Աջար յօ
 Յաճ էղժժ աճԾալ- ոճօր Եօջան սրոո րոո, աջար աճճալրԵ ոաճ ֆարրաճ
 ան ան Յ-ճօրոոոոոո ծօ րոոնեաճ յօրոն րո, աճԵ յոոնա Ե-ֆաՅաճ
 ճօրոոոոոո եաճ, աջար արոո, աջար ԵրԵաճ, աջար էրԵճըրԵա յարո
 աջար ոոո ճաօրԵ. Աջար ծօ ճըրո րեաճԵա ծօ յարոնալժ ոա ճօրո-

It was the time that Finn was born,
 The year of Eoghan's banishment ;
 At the end of his ninth prosperous year,
 The king was a royal champion.

And Eoghan bestowed upon him the royal championship of his own half of Erin at the request of Fiachaidh Baiceadha the son of Cathaoir Mor.

Erinn remained thus divided between them during the term of fifteen years, as it is told; and that was the sixth division that had been made of Erin, viz, the division of the sons of Cearmna, and the division of the sons of Mileadh; and the division of Cearmna Finn and Sobhairce; and the division of the children of Iugoine Mor; and the quinquepartite division, and the division by Eoghan Mor and Conn of the hundred battles. Eoghan thought within himself then that it was the hopes of the foreigners leaving him that induced Conn to yield him the co-division; and he pledged his word that if he were for ever in the co-sovereignty with Conn he would not let his foreigners depart. And they spent part of their time in the co-sovereignty, or as the poet has said :

Fifteen years I do say,
 Were Eoghan and Conn in co-reign,
 Until Eoghan fell, who refused no man,
 The lion of sharp valour.

As regards the foreigners who came over with Eoghan, they were seized with great impatience, and were desirous to return to Spain, and Eoghan sought a cause for breaking his truce with Conn. It was at this time that Mogh Nuadhad went upon the great circuit of his own half of Erin, until he reached Ath Cliath Duibhlinne;° and having gone there to see the port of the ships; he found that more vessels came to Conn's part of the harbour than to his. Eoghan was consequently stung with great envy; and he said that he would not abide by the co-division that had been already made, unless he got an equal division of the horses and arms, and armour; and of the profits of the

° *Duibhlinn*, Dublin.

sea and great tides; and he sent a message demanding this co-division from Conn. Conn answered that he never would place arms nor clothes, nor armour under the same rule of division as territory; and Eoghau on hearing this threw up his truce without delay, turned back to Mumhain again, and told his foreigners how he had received cause of quarrel from Conn: and Fraoch and his warriors were well pleased to hear that speech. Then were the nobles of Mumhain assembled by Mogh Nuadhad, and the warriors of Laighin, and the twenty hundred battle armed Spaniards that Fraoch Mileasach the son of the King of Spain had; so that he had nine battalions on the one spot, viz. at Dun Cobhthaigh, now called Brughrigh.^p And he marched forward, to pass over the division boundary upon Conn, and to contend for all Erin for himself. On that night they came to Magh Min, and halted and encamped there; and they set the front of every one of their tents against Conn's half; [and they went from that the next day to Rath Truaghain of Trean-Mhagh; and remained that night there; and they went from that to Brigh-da-Teimhair in Eile^q;] and they reached from that to Brigh-da-Shean-Mhagh^r; and thence to Druim Turrgair, in the east of Coill na g-Crann^s; whence they beheld the heathy plain which lay in front of them: What is the name of that plain? said Eoghau. That, said they, is Magh Leana. At which side of it does the boundary of our division with Conn pass? said he. At this side here, now, said they. If so, replied Eoghau, let us pass over it to the north side, and encamp in Conn's half, to intrude, in violation of the right of division upon them. It was then that the firm adventurers Eoghau Taidhleach marched eagerly, bravely, and valiantly forward to the centre of the hill of the extensive noble Magh Leana, with all good omens, a willing army, and a prosperous march. For it is certain that the calculations of the moon and of nature said that it was a lucky conjuncture with a seventh,^t and that it counted a foot in advance towards an eighth;

called Kilmore [Coill mhor] or Great Wood, and is situated in the parish of Killoughy, barony of Ballyboy and King's County. See *Annals of the Four Masters*, p. 173, note p.

^t *A lucky conjuncture with a seventh.* This is the most precise reference to the cross, or prohibited days of the year that the Editor has ever met; and it clearly enough points out the

երօյճ Գրիմե յե Կ-օճում, ԳՅԻ ԶԻ ԲՈ ԵՐԵՐԻ [ճիլճԻ ԵՃՅ յե] ԿՈՆՁ, ԳՅԻ յե ճօրմեբբի ԵԸ, ԿԻՊԵՃ ԵԵԻԵ ԲՈՐ ՆԱԻՄԻԸ ԵՆ ԵՆ ԲԻՆ. ԱՅՏ ԵՃՈ ՆԻ ճԵՊՈ, ԵՃ ԿԵԼԵՃ ԲԻՐ ԵՐՈ Ե-ԲԱԻԸ ԵՆ ԲԻՆ; ԳՅԻ ԵՃ ԲՈՒՅՃ ԲՈՒՅՃ ԵՐ Ե ԲԵՊ-ԲԵՐԱԻԸ; ԳՅԻ ԵՃ ԿԻՒ-ԱԻԵԱՐԵԱԻ ԿՈՆՁ ԵՐ Ե Զ-ճԵՃԲՁԵԻԸ; ԳՅԻ ԵՃ յեՊԵՐԱԻՅԵԱՐԵԱԻ ԵՃԵՐ Ե Ե-ԱԻՅԵՊԵԱ; ԳՅԻ ԵՃ յեՊԵՐԱԻՅԵՃԵՐԱԻ ԲԵՐԱՅ ԳՅԻ ԲԻՐ-ԵՐՈՄԱՐ յԵ ԲԼՁԵ; ԳՅԻ ԵՃ ԵՐՊԵՐՊԱԻԸ ԲՁՏ յԵ յԻՅՐԱԻԸ ԵՃ յԵՃԵՐ ԲԻՆ. ԶԻ ԲՈ ԵՐԵՐԻ յե ԵՐՈՄԱՐՅԱԻՆ ԵՃ յԵ ԲԼՁԵԻԸ, ԵՃ ԵՐՊԱՐ ԲԻՅ, ԳՅԻ ԶԻ ԵՃ յԵՊՈՄՁԵ ԵՐԱՅ ԵՐՅՅԵԼՁԵ ԵՃ յԵ ԵՃՅ-ԲԵՐԱԻԸ; ԳՅԻ ԶԻ ԵՃՍԵՐՁԵ ԵՐԱՄԱՐՊԵ ԵՃ յԵ ԿԻՐՁԵԻԸ, ԵՃՊՊ ԳՅԻ ԵՐՅՅԻՆ յԵ ԵՐՅՅԱ ԲԻՆ, ԵՃ ԵՐԵՐԻ ԵՐ Ե-ԵԱԻ ԳՅԻ ԵՐ Ե-ՁԵԻԸ օՐՊԱ. ԱՅԻ ԵՃ ԶՁԵՃ ԼՈՅՅՐՈՒ ԼՈՅՅԱՐԵ, ԼԵՁԵՊ-ԵՐՊՊԵՁԵ, ԼՁՕ-ԻՈՄԵՃ, ԳՅ յԵ ԼԵՁԵՐ-ԵՐԻԸ; ԳՅԻ ԲՈՒՅՃ ԲԵՁԵ-ԼԻՈՄՊԱՐ ԳՅ յԵ ԲՕՁԵԻԸ, ԵՐ ԼԱՐ Պիլճե ԼԵՐԱՐ-ԵՒԼՁԱԻ ԼԵՊՈՒ. ԱՅԻ ԲՈ ԵՃՅՁԵ ԼԵՃ ԲՁԵՐԼ ԵՐԵՃ, ԲՁԵՁԵՁԵ ԵՆ ԳՐՁ-ԲԻՅ ԵՐ ԵՐՕՕ ԵՃՍԵՐԵԻԸ; ԳՅԻ ԵՃ Ե-ԵՐԵՐԱՅԵՃ ԵՐԱՐՈՒ ԲԼՅ ԲԵՁՕՁԵ, ԲՕՅՊԱ-ՄՁԵ, ԲՕ յԵ ԲԵՁԵԻԸ; ԳՅԻ ԵՃ ԵՐԻՊԵ ԲՕԼԵ, ԲՕԼՈՄԱԻՅ ԲՕ ԲԵՐՅՁԱ-ՊԱԻԸ; ԳՅԻ ԵՃ ԵՃՅՁԵ ԼԵՃ ԲԵՐՆ ԲՕՅՅԵ ԶՁԵ ԲՕ ԵԼԵՁԵ, ԳՅԻ ԲԼԵՐՈՄԱԻՆ ԶՁԵ ԲԼԵ-ՁԱՕԼԱԻՅ, ԳՅԻ ԵՐՊԵ ԶՁԵ յՕՐՊ-ԲԵՁԵՃ, ԳՅԻ ԵՐՅՅՅԱԻՆ ԶՁԵ ԵՃՅ-ԲԵՐՅՅԱ; ԳՅԻ ԵՃ ԵՐՅՁԵՐ ԵՐՊԵՁԵ ԵՐՈՄԱ, ԵՐԼԼ-

month of the year in which this expedition of the Munstermen was undertaken, since there is no month in the year that has the seventh, eighth and fifteenth as cross or unlucky days but May. It is to be inferred from the text then that Eoghan, under the advice of his diviners, had set out on his march on the seventh, continued it on the eighth, and probably worked at his encampment on the fifteenth; and this was the cause of the disastrous results of the expedition. The Cross days of the year were:—

January, 1, 2, 4, 5, 15, 17, 19.
February, 10, 18.

March, 2, ..., 9.

April, 5, 7.

May, 7, 8, 15.

June, 4, 15.

July, 10, 20.

August, 19, 20.

September, 6, 7.

October, (one day)

November, 5, 19.

December 7, 8 (?).

This list is found in Irish in an old Irish Medical Manuscript, No. 65 of the Hodges and Smith Collection, in the Royal Irish Academy. It is an unpaginated paper book of the close of the sixteenth or beginning of the

and that it was a strong fifteenth towards happiness and strength, for him, to have decided on gaining power over his foes, at that particular time. But one thing is certain now ; knowledge was concealed from their prophets, on this occasion, and delusive omens were presented to their diviners ; and fortune had hardened their senses ; and pride deceived their understandings ; and anger and inordinate ambition intoxicated their chiefs ; and fury precipitated the kings upon this impetuous march. So that the march was a threefold affliction to the hosts ; and a ninefold bloody damaging to the good men ; and that it was a powerful foreboding to the champions, that the arrogance and stern calmness of that march would fall upon them at the proper hour and time. A well ordered, wide extending, many warriored encampment was taken up by those tall troops ; and a resting place of many streets by the hosts, in the centre of the long-hilled Magh Leana. The lofty, many coloured pavilion of the chief king was raised by them upon a smooth hill, and they ordered out an impetuous party of workmen to the woods ; and ready dexterous companies to the sedgy marshes ; these parties selected the choicest of poles, and the smoothest of wattles ; and the finest of large trees ; and abundance of all the best sedge ; and they brought heavy, accumulated burthens of trees, and materials, of poles

seventeenth century, with the name of Terrence Cassidy, in a good English hand, under the date of 1733, written in several places in the margin.

It would be quite out of place here to go into the origin or antiquity in Ireland of these superstitions. We find the privileges and prohibitions of the monarch and provincial kings of ancient Ireland amply set forth in *Leabhar na g-Ceart* [Book of Rights], and for some of these there is some glimpse of an origin to be found in the account of the accession of Conaire Mor to the monarchy shortly before the birth of Christ, preserved in the ancient vellum manuscript H. 2. 16, in the

Library of T.C.D.

The following note, found, as it stands, in English, on the lower margin of a page of the above Medical Manuscript near the end, and following the above note, will give a true notion of the origin of those cross, unlucky, or prohibited days :—

“ The prohibited Mondays in the year—The first Monday in April on which day Cain was born, and his brother slain. The second Monday in August on which day Sodom and Gomorrha wear destroyed. The thirteenth [the third Monday of?] December, on which day Judas was born that betrayed Christ.”

մեա՛ս, ըօ քե՛սայ՛ն ա՛յար ըօ ձ՛ծարայ՛ն, ըօ շլեյ՛րն ա՛յար ըօ շօլ-
 քիօ՛ծարայ՛ն, ըօ ծիօն ա՛յար ըօ ծեա՛շ-քեյր՛ն, չօ հ-ալ ը-աօնեաճա՛ն ը-աօն
 եայլե. Ա՛յար ըօ քայ՛եաճ լեօ՛ւ ա ղ՛չաճլայն արձա, քօօօրայ՛ծե; ա՛յար
 ա ծ-ւլճ՛ե տայլե տրեաճար-ծայն-չոն; ա՛յար ա ե-քօլրոչոնեաճա՛ն ալլե,
 եարարե՛ս; ա՛յար ա մ-երօճա քրեա՛ն-ալլե, քօլար-ճլանա, քայլեաղո՛ւս.
 Ա՛յար ըօ հ-օրձայճօ՛ւ ձա անոյրն, քրայ՛ծե ա՛յար քրաօրն-քիլճե,
 քաօրն ա՛յար քօ՛ծ քրաճայն, չօ քօ ծիքեա՛ն, ըձ քիօճայ՛ն ա՛յար ըձ քօ
 ծաօրոյն. Յըն շարքօ՛ւ ա քրեաճա՛ն քրեաճայ՛ն, ա՛յար ա Յ-սա-
 սրոն ար ա Յ-սօլեաճայ՛ն; ա՛յար ա կրքեաճա՛ն ար ա կեաճար-եալճայն-
 չի՛ն; ա՛յար կար-արոն չա՛ն կաօլճ ար ա կեաճայ՛ն, ա՛յար ըօ հ-օրձայճեաճ
 ձա ար հ-ալե քրն, ա մարն ա՛յար ա քարչայ՛ն, ա Յ-սօլն ա՛յար ա
 Յ քեաղայճեաճ;՝ ա ե քեյ՛նե ա՛յար ա ե-քրաճարայր, ա ե-քարա
 ա՛յար ա ե-քրաճա՛ն, ա Յ-սիլն ա՛յար ա Յ-սօձայլ-ւլճե;՝ ա՛յար քաճա-
 ըար ար ան օլճե քրն չօ քօլար տրա՛ն էրոչե ըօ կօ ար նա քարաճ.

Ար անոյրն ըօ էրոչեաճար քիօճարայ՛ն քեարա Պայրքոնե, ա՛յար
 քրաճա՛ն քալա, սօլրքեաղոնա Շիա՛ն, ա՛յար քիօլճ քօրքարաճա՛ն Շի-
 օճոն, ա՛յար ծիճ-քիօճարայ՛ն նա հ-Յարքայն;՝ ա՛յար քանչաճար չօ
 քօձալլ տրեան, շարոչճե՛ն ա ծ-ւլճեարոն, ծ'էրքեաճ քե երքաճարայ՛ն
 քօլրքօնաճա՛ն, քիլրքեաճա՛ն ա ե-քրաճա՛ն. Ա՛յար ըօ ճարքաճ չօ քեյ՛ն-
 եաճ, քրաճայն, աճա՛ն աճալլոն, ա՛յար արեաճ քօ քայ՛ծրօձ: Ար
 կար-քաճա կրքե, ա Եօճայն, աճա՛ն քեաղար Եեարքա՛ն աճ Եաճալ
 Եեաճարայն, ա՛յար օրձայճաճ Սլաճ ար Երոյն, ա՛յար քրք քօձա՛ն աճ
 քեյ՛նն Եեաճարայն, ա՛յար օրձայն ծ շա՛ն ըօ Շիաճօլրն քօն ա՛յար
 չաճ սօլքեաճ չօ քօլճեօրն աճ Շօն;՝ ա՛յար Շօնալլ քաճ Պօնչարա
 քեյրք աճ օրձայճաճ քաօլրն ար Պիլրքեաճայ՛ն;՝ ա՛յար քօրքարն աճ
 քրաճայ՛ն Տրօնա քօր Տիլրն;՝ ա՛յար կայճարն աճ քայրքօլ չօ Եեար-
 քայ՛ն, ա՛յար քարքարալ աճ երքաճայ՛ն քօր եաճա՛ն, ա՛յար քաօլրն Պիճե
 քօր Պայրքեան աճար ըէրքեարք Երքեան աճ քօճարն չօ քեարն

^u *Mairtime of Munster*. The Mair-
 tine were a tribe of the Firbolgs,
 located chiefly in the County of Tip-
 perary around Emly; but there were
 some of them in Thomond, and others
 in Offaley, &c. It is stated in the

Book of Lismore, folio 172. b. a, that
 Emly [Imliuch Ibhair] was the centre
 of Mairtime.

^v *Cliach*.—A territory lying around
 Cnoc Aine (Knockany) in the County
 of Limerick.

and wattles, of thatch and good sedge to the one appointed place; and they erected their lofty sheltering sheds; and their fine compact dwelling houses; their beautiful, well-littered buildings; their beautiful purely-lighted, distinguished lines of courts. Then they ordered streets and cross ways, paths and marching roads, full and straight for their kings, and for their great men; and they placed their spears in ranges, and their combat-arms upon their posts, and their armour upon their long racks; and the hand weapon of each hero upon his bed. They afterwards ordered, their enclosures and markets; their regulations and their commerce; their superintendence and their preparations; their feasts and their cookings; their music and their sleeping places.

They rested that night till the bright hour of rising of the following day; then arose the active kings of the Martine;^u and the valiant powerful champions of Cliach^v; and the contentious host of Cliodhna^w; and the young princes of Spain; and they came to the strong, firm pavilion of their lord, to hear the wise truthful words of their Sovereign. They began cautiously and reservedly to address him and said: "We think it long enough, O Eoghan, that Tuathal Teachtmhar has the sovereignty of Teamhair [Tara]; and the men of Uladh [Ulster] have the ordering of Erinn; and that Feidhlim Reachtmhar has the Island of Fodhla^x; and Cathaoir Mor has honour from every one; and that Conn has all the provinces in general; and that Conall the son of Aenghus Feirt orders his stewards upon the men of Mumhain [Munster]; and the harassings of the hosts of the Sionainn [Shannon] upon the Siuir; and the men of Laighin [Leinster] journeying to Teamhair [Tara]; and the men of Breagha [Bregia] insulting Bladhma^y; and the stewards of Midhe [Meath] on Maistean^z; and the south of Erinn doing stern service to its north. It

^u *Cliodhna*. The hosts of Cliodhna were the men of (the County of) Cork.

^v *Fodhla*, one of the ancient names for Erinn, derived from a queen of the Tuath de Danann race.

^w *Bladhma*, or as it is more commonly called Sliabh Bladhma, now Slieve Bloom in the King's County, forming the uttermost southern bound-

dary of the country of the Ui Neill, or Hy Niall: so that when the men of Breagh, or Meath, were insulting Bladhma, they were aggressively crossing the border into Leth Mogha, or Mogh Nuadhat's Half.

^x *Maistean*. The celebrated Mullach Maistean in the County of Kildare.

Եւ տարչեար: Յարձ արե ըն ար մէջ՝ Լոնն Երիւ Ե՛բայրըն
 թէ ար Ե-ար Ե՛շար թէ ար Ե-օրննձձձ թէն թարձ, Ե՛շար Լմլիձ
 Եւ ձԶ Ե՛շ ար Ե-ալլիմրեայիձ, Ե՛շար Ե՛յօր մօձ ար Պիօծարն Ե՛շար
 օրննձձ Ե՛ծձրն ար Եւմարն, Օ յարլա Ե՛շարն թէն թարձ թար
 Եարձիլ Եւմարձ թէ ար Ե-Եւաձայիձ, Ե՛շար Լաօ՛-Ե՛շալլիմ Լլաձ ար
 արաձաձԵ, ար Եւր Եւրն Եւ Ե՛օրն Ե՛շար Եւոնալլ Եւ Ե՛աձթայիձ,
 Ե՛շար Լլաձ Եւ Ե-ալլ,

Օ Եւ Եւալալձ Ե՛ծձրն մեաձարն Եւրնարմա Ե՛շա Եւաձայիձ, Ե՛շար
 մեաձարն ԼօնարչէԵաձ Ե՛շա արլիձ Ե՛շար Երիչէ Երմեաձ Ե՛շ Ե Ե-ալ-
 լիմրեայիձ, Եւ Եւար Երն: Փօ Եւար Ե՛շարն Երն, Եար Երլօրն,
 Երլ ԵւարլԵ մարմեաձ մօր-Եւրմն ար Եր մաձ թա, Լօնար Զօ
 թայիլ Բրաօ՛ Պիլարձ մաձ Երիլն Ե՛շ Բօրնան Եւ Ե-բայլէլիձ ար
 Բրեաձայիձ Բիօձարա Բերձլիմ Բեաձձարն. Լօնար Զօ Ե-Եարձ Ե
 Երբիլ ար Եւրլլիչէ, Ե՛շար Ե Ե՛յօր ար Երմաձարն, Ե՛շար Եւմարն
 ար Ե Եւրարն, Ե՛շար ԵարլլԵրն ար Ե Ե՛յօձլաձ, Ե՛շար Ե՛յօր Լեյլէ
 Եւրն ար Զաձ Եւարն ար Ե Եւրլօրն, Լօնար Զօ մաձ ԵձԵար
 մեարմար Եւ Եար մայլիլի Եեյլ Ե՛շ մարն Եւ մարայիձ Ե՛շար Զաձ
 մօր-Երեաձ Երլ Ե Ե-Երլն Եւ Եր. Պր Երն ըն Ե-օրննձձ
 ԵԵ Բան Երլ ԵւրնԵ Եարնա Եձ Ե՛ծձբայլ, Ե՛շար Երլ մարն արձա օր-
 եաձար Ե՛օրննձձ, Ե՛շար Երլ Եարաձա Եւմարնչն Եւ Ե՛օրննձձ.
 Փօ Եւաձ Ե՛շար Եւ Եւրարնեաձ, Եւ Եարչարչէաձ Ե՛շար Եւ Եարնչ-
 նեաձ, Եւ թարլաձ Ե՛շար Եւ թայեաձ; Եւ Եւմաձ Ե՛շար Եւ Եար-
 Եարչէաձ, Եւ ընաձեաձ, Ե՛շար Եւ ըլարնարչէաձ; Եւ ԵւաձԵաձ
 Ե՛շար Եւ Եարնչն լաձրբն ԵԵարն, Զար Եւ Ե՛օրննձձ թար թէ թարն-
 յիձ, Ե՛շար Զար Եւ Եւալաձ թաձ թէ Ե-արմեաձայիձ թա Երլ թար-
 ԵձԵ Երնմեաձ թարնեարմա ըն, Ե՛շար Եւ Եւ ըլարաձ ԵրլԵ թէ
 Երեաձայիձ Ե Ե-բայրըն ար Եր օրննձձ ըն Եւ Ե-Ե՛ծձբայլ Ե՛շ թա
 Երեար-թարայիձ ար Լար Պիլիզէ Լեռնա.

^a *And this tribute of slavery on Mudh-dorn*, i.e., upon Ulster, represented here by the territory of Mourne.

^b *Buaille* here means a palisade for defence.

^c *Dun, Mur, Cathair*. A Dun, pronounced Doon, is an elevated circular

enclosing wall or bank within which a dwelling-house was erected. A Dun required to be surrounded by a wet fosse or trench, to distinguish it from the Rath which had not a trench. Mur means simply a circular wall, bank, or mound of earth; but it does

is therefore that we think it time to see Eire at our own convenience and at our ordering henceforth, and the borders of Elga [Ireland] in the possession of our foreigners; and the tribute of servitude upon Modharn^a; and Eoghan's ordering upon Eamhain [Emania]; since we have ourselves, at length, a man to lead us to Teamhair [Tara] with our tribes; and a champion fit by valour to accost Uladh [Ulster]; and to put Conn off his rights; and Conall off his concerts, and the men of Uladh off their haughtiness."

When Eoghan perceived the desire of his troops for contest; and the desire of his nobles for attack; and the ready uprising of his foreigners, he said to them: "There shall be made by us now three high-mounded deep-trenched Buailles^b upon this plain, so that Fraoch Mileasach, the son of Eibhear, shall be making harassing incursions from their greens upon the furious tribes of Feidhlim Reachtmhar: so that his power will be upon Tuillsgé; and his tribute upon Cruachain; and Teamhair upon his border; and Tailten in his gift; and the tribute of Conn's half, from all sides at his disposal. So that it may be a cause of elation to your nobles to be exulting from their mounds, [the Buailles] and to all the other great families of Erinn hereafter." Three strong Duns^c were ordered by them to be raised, and three lofty Murs of assemblage; and three firm Cathairs to be prepared. These Duns were dug, marked out, defined, and fastened; and ruled, cleared, formed, adjusted, clipped, planed, shaped, and made firm by them; so that these three poisonous, inimical boils were a maintenance of strength against enemies, and a separation of prosperity from hostile tribes; and it was a wresting of patrimony from families to see them in process of being raised in that manner by the brave men in the centre of Magh Leana.

not imply a dwelling, excepting for the dead, as Mur Tea, that is, Tea's Mur, now Temur or Tara. It sometimes meant a mound only, as in the present instance. Cathair is another name for Dun or Rath when built of stones—as Cathair Mor, a beautiful stone Rath near Corofin in the County of Clare; and Cathair Crochain, near

Loop Head in the same county; Cathair-Conrai, near Tralee in Kerry; Cathair-dun-Iascaigh, now Cahir, county of Tipperary, &c. Lios was another name for the Dun, but that it often contained within it more than one dwelling house. Here, however, the writer applies the three names to the same erections.

Շյօժ տրա օճէ, ծ ծօ ճալայ՝ Եօճայժ Պայրճարչ մաճ Պայր-
 Էաճայճ միճ Պայլ, Էաճօն, արժ-միճ Սլաճ, Էն Էրիճէ բլոն, Էա շայժ
 Էճար Էա Էայժ Էլիբ նա Էրի Էարճա Էառնա բլոն, Էճար նա Էրի Էճրա
 Էօրբլրլ, Էճար նա Էրի Էօռնա ճլլԷառնա բլոն ծօ ճօռչմայլ Էր Էայրբլճ
 Շիւրրոն Էօռնա ճօլառնայլ : Օրբ ծօ բլծրլ բլծրլոն ճօ մաճ բլլճԷառն
 բլ Էալա, Էճար ճօ մաճ Էլրլոն Է ճ-Էրլօր Էճար Է ճ-Էրլոն ծօ Շօռոն
 նա Էրի ճնառն-Էլլբլ, ճօրմնլրմնԷաճա բլոն բլ Է ճնԷար. Յօռնար ճօ
 բճարլոնի բլր Էրի Էաճա ԷրԷաճ, Էճար Էրի մայրնԷ Պլոն, Էճար
 նա Էրի Է-Էրլոնճլճօն ՕրբԷաճար ԷրբԷառն, Էաճօն, մօր-ճալ Սլր-
 ոլճ, ճօրծնճաճ, Էճար Պօռնաճ ԷայլլԷառն ծօ ճաճալլ, Էճար բլր նա
 Էառնայճ ծօ ճօճալլ. Պճար ծօ բլոնԷաճ Էրլրոն ճօ Էան-սլրառն,
 Էրրոն բլոն, Էրոնօլ մայրնԷաճ մօր-Էլրլոն ճա մայլոն, Էճար ճանճաճար
 բլոնրա Էր բլաճ Էճար Էր բլիճէ նա Էառնայճ. Մօ Է-սլրաճ Էճար
 ծօ Է-արիճԷաճ, ծօ Էօռնաճ Էճար ծօ ԷայլոնիճԷաճ ; ծօ ԷրԷաճաճ Էճար
 ծօ ճօրլօրիճԷաճ Էճ, Էրրբլրոն, Էրլօճ ԷրԷաճա Էճար ՊլիճԷ, ճօ Է
 մԷաճօն, Էճար մաճ մօր Էառնայճ ճօ Է մայրայլ Էաճօն ; ճօր Էաճ
 մօճար ծօրճա ծօլճլր-Էաճառն Էաճաճ-մօր ծ Էառնայճ ճօ Էրլոն,
 Էճար ծ Շարայճ ճօ ճօրմն-Յրնլոն, Էճար ծ Էիճէ ճօ բլիճ-Էօրոն : ճօ
 բայլ ճրլօճ ԷրբԷաճ նա ճօրար ԷրԷաճ Էճար նա ճօլոն Էարճա,
 Էճար նա բրԷաճայլ բլոնճա ծօ նա բլոնիճլոն բլոն. Պր Էրրոն բլոն
 ճալայճ Շօռոն Էրմնլրիճէ նա ճ-ճօլիճԷաճաճ նա Էճար, Էճար նա
 բլրԷաճա Էճ Էայլ ծա Էառն-ճլօճար, Էճար նա բալճառնար բօճար-
 ճրօռնա Էճ բլիճ Էճար Էճ բօրբայրճ յր նա բարայլ. Պճճ ճօրոն ոլ,
 ճԷառն, Էա ԷառնայրԷաճճ յօր Էա ճօրոն ծօն արժ-միճ Է ճԷար-
 ճար յօ Է յօռնաճալ մայր Էրրոն, Էճար Էա Է-յօրմնայլ ճրլօն-

^d *Three permanent Bearts.* A beart is a bundle or truss of hay, straw, &c. or twenty sheaves of corn; and calling the three fortifications by this name means, figuratively, that Munster was to reap and eat the corn of Ulster, by raising tribute from it.

^e *The columns of Tara.* Who the columns or special supporters of Tara were at this remote period, it is now

perhaps impossible to ascertain, but the columns of Teamhair, as given in Seann Mor O'Dubhagan's topographical poem, were O' h-Airt, now the Harts of the County of Sligo; O'Riagain, now the O'Regans, O'Ceallaigh, or O'Kelly's of Bregia; and O'Congallaigh, now, probably, O'Conolly, but not distinguishable from other families of the same name but of a different

In the mean time, now, when Eochaidh Muindearg, the son of Muir-eadhach Mal, i. e., the chief king of Ulster heard of this rising, he was joyous and glad at these three reaped trusses^d, and three tears of sorrow, and three deluge-waves having been erected on the threshold of Conn and his Columns^e: for he knew that it was a vengeful creditor, and that it was a fire in his girdle, and in his heart, to Conn, to have these three poisonous bone-cancers at his skin; because they would cut off from him the three attributes of Breagh [Bregia]; and the three cherished objects of Meath; and the three discriminating assemblies of Erin; viz., the right to order the great convocation of Uisneach;^f and to arrange the Fair of Taillten; and to prepare the Feast of Tara. There was quickly made by him, then, a hearty and entire assembling of his nobles; and they came forward upon the path and upon the road of Tara; and they burned and ravaged; they stripped and razed; they plundered and scorched the territories of Breagh and Midhe to their centres, and the plain of Tara as far as its own walls; so that from Tara to the sea, and from Caraigh to fair Grein^g [or, Grian]; and from the Righe^h to the kingly Boinn,ⁱ the country was one broad, dark, fiery, immense-smoking forest: until the country of Bregia became a centre of plunder, and a high-road of pillage, and streets of prowlers from these besiegers. It was then that Conn heard of the revolt of the provincials against him; and of the alliance of the tribes for his perpetual banishment; and of the loud-vented, commingling, swelling animosity of the warriors. But, one thing, now; it was the same as steering between two fires for the Chief Monarch, to ward off, or shun the danger at that time; and like unto the sailing of a decayed, narrow, low ship between two powerful, fu-

race. The author of this poem died A.D. 1372.

^f *Uisneack*. Now Usny Hill, in the parish of Killare, barony of Rathconrath, County of Westmeath. See *Leabhar na g-Ceart*, p. 6, note ^e.

^g *From Caraidh to Grein*. These were the names of the northern and southern extremities of Hy-Many in

Galway; in Meath they are not known to the Editor.

^h *From the Righe to the Boinn*, i. e., from the river Rye, which now divides the counties of Kildare and Meath, and falls into the Liffey at Leixlip, to the Boyne.

ⁱ *Boinn*, i. e., the river Boyne. See *Leabhar na g-Ceart*, p. 9, note ^r.

լսիցե, ճառլ-լրև լծր ճա շարի Բրոջաճա Բրուճարա Բրոջ-Արճե
 [Եանդ-Յարճա] և Լաճարեաճ լծր Եճան տեան, Եարճեաճ,
 Եարճեաճ, Եարճեոճ; Կճար լճիճ ճաճճարա, Կրճա, Կրճեանճ
 Աճ, սո ադ Կրճ-րիճ Բսճ ճարի. Դո արիճ Կոն ճան Բարեաճ,
 Կր ճի, Կճար ճո Բճարի Կրճ Եաճճա Բա Էրոմ-Կարիճի, Կճար
 ճոճեաճ Կոնճաճ Բա Էրեաճի; Կճար ճարի Կոն ճո Էարար-
 ճար Եարիճ ճո ճա Եարճար, ոճ ճո ճարի Կոն ճո Կրեաճ
 Կճար ճո Բրուճ Կոն. Աճար ճո Էարի ճո Կաճ ոճ, ճր սր Կրճ
 ճա ճ-Կեաճ, Կճար ճարճար Եաճ Եարիճ Կճար ճան Բար-
 ճիճ Կաճճար ճա Կճալլարի Կր ճի, Կճար ճո ճարճար և
 Կ-Էրեան Կճար և Կ-Կրճար ճո. Կոնճա Կարի, ճո ճար
 Կճար ճո Կրիճարիճ ճա, Կճար ճո ճա Կճ Կրեաճ ճա
 Բարճարիճ Կաճճար ճո Կր-ճոճա Կճար ճո Բարեաճար, Կճար
 ճոն Կր ճո Կ-Կր ճի Կր :

Ա ճան Բարճարիճ Կաճճարի,
 ճո Էրեաճ Կարճար Եաճճարի,
 ճո Էրարի Եճան ճան Կճ,
 ճո Աճ Կրճ ճոճեաճ Կոնճաճ.

Յիճ Բաճա ճան և Ե-Եարիճ,
 ոճա Կրճեան ճարճարի,
 ճո ճո Կ-Կրեաճ ճան,
 Կար-Եաճ Էրեան Կճ Եճան.

Յո Ե-Բարի ճոճար ճարճարի,
 ճո ճա Կրճա Կր ճո Կար-Եարի,
 ճո ճ-ճոճար ճան Կան և ճ-Կան,
 ճո Կրճ ոճա ճոճարճար.

Աճաճ ճոնճար Կր ճո ճար,
 ճա ճոնճարճաճ և Կ-Էարճար;
 Բարի ճոճար ճո ճոնճար ճո,
 Էարի և ճան Բարճարիճ.

¹ *Teabhtha*. The ancient name of a district in Westmeath, which was called *Teffia* by more modern writers. See *Leabhar na g-Ceart*, p. 11, note ².

rious, overwhelming rough-crested billows, was his sailing between the stout, adventurous, impetuous Eoghan Taighleach, and the heroic, noble, unassailable hosts of Ulster, around their own king. Conn then arose without delay, and left the country of Teabhthaj to powerful enemies, and the province of Connacht to plunderers, and went forth to protect Tara, and its wealth, until he reached the land of Bregia, and the brink of the Boinn; and he went to Rath Mor^k on the border of Crich na g-Ceadach, and the tribes of Tara, and the children of Feidhlimidh Reachtmhar came to address him there, and they related their distress and oppression. As regards Conn, he excited and encouraged them; and began to stimulate the sons of Feidhlimidh Reachtmhar with great earnestness and fervour; and spoke this little lay on the occasion:—

O sons of Feidhlimidh Reachtmhar,
Of the race of Tuathal Teachtmhar,
Eoghan has won, without doubt,
The province of Connacht, from Ath-Cliath [southwards^l.]

Though long I am in Tara,
I have never felt in good spirits,
Since the day on which I first was told
That Eoghan owned the full half of Erin.

Until we have led a numerous host,
Against the powerful son of Mogh Neid,
Until we have fought hand to hand,
Never shall we be at peace.

Tho' few were the ships of the valiant king,
When on his banishment to Spain;
He by his exile obtained a very great army
Against you, O sons of Feidhlimidh.

^k *Rath Mor* or *Great Rath*. This Rath is not known to the Editor, but Crich na g-Ceadach was the ancient name of a territory in the north-east part of the present King's County. See *Leabhar na g-Ceart*, p. 200, note ⁿ, and *Annals of the Four Masters*, p.

1019, note ^l.

^l At the time spoken of here the present County of Clare was accounted part of Connacht, but it was wrested from the Firbolgs by Lughaidh Meann, ancestor of the Dalcassians, and the fifth in descent from Eoghan Mor.

Աճտ աճա ոյ, քսան, ձո շլուար Կոյո շոնա ձօրմէյօնճօլ աոո բրո
 Կ ո-յարմճօրաճտ Ալաձ, ԿՅար ձօ ձօոոնձաձար բլճօյ Ալաձ աճա աոո
 բրո ԿՅար յաձ շօ Կ-արթրեաճ, քաձալաճ; ԿՅար ձաոոոնա ԿւձբալԿե Կ
 քրթօրլաճ ոնա ԿրաօրԿե ԿուալԿե շօ մալԿմեաճ մաձձամալ, ԿՅար շօ
 մեաոոոնաճ մճօր-քաձալաճ, ԿՅար շօ քալլմեաճ քարթօլլաճ. ԱՅար
 ձօ ձալալճ Կոոո շարքա ոնա ո-Կրաձ ԿՅար ոնա ո-Կձ-ձալոոքե, ԿՅար
 յաճաճ ոնա ո-արոոեար ԿՅար ոնա ո-արԿրաոո; բարթաո ոնա Յ-քրաձ
 ԿՅար ոնա Յ-քաճ-ոնլԿձ ԿՅ քօոմմաօլԿեամ ոնա Կ-բալաճտ ԿՅար ոնա
 Կ-բօլլ-Կեյմեաոո, ձօ բրոոեաձար բլճօյ արոարձ Ալաձ ար ձրձԿալԿ
 ԿՅար ար ձեաճրալԿ, ԿՅար ար աալրլԿ ԿՅար ար բօձաօլոյլԿ, ԿՅար
 ար յրլԿ, ԿՅար ար արձ-ԿալլԿլԿ; ԿՅար քրթօճ Պիձե ալլե Կ մճր
 շլՅեո, ոնա ԼարմաճալԿ Լեաճոն, ԼեաԿար-ձլաճա Լաճ-արԿԿլլե, ԿՅար
 ոնա ձաաաճալԿ բմիձ-Լեաճոն, բալ-յրլլե, բմիձ-ԼաալԿեաձ. ԱՅար
 յար Կ-բալքրո ոնա ո-արձ-քաճտ բրո ձօ Կոոո, Կբրո բեյո բեյո
 ձեայո ձօբրալԿ, քեյո-ձլօճրաճ, ար աո Յ-քօոմալլլե բրո Կ ո-Կալ ոո
 շօ բալոյք Լօոշքօրք եարմալ Ալաձ. ԱՅար բլլեաձ բլլ ձա ձ-քաՅ
 ոյՅ Ալաձ ձալրո, արեաձ ձօ ձօոոնարք Կ ո-աճօքալ ձօ ձա յօոո-
 բալՅեաձ, մեյոքեաձա արձա, յօձաճաճա աո ոյՅ, ԿՅար բՅաճ ձօրմ-
 եարք ձօրՅարաճ Կոյոոն ԿՅա քօոմալլաօլԿեաձ ոնա ձեարք ԿՅարձ;
 ԿՅար քաճ քրոո քեաձրաձաճ քրաձ յօոնա ձօրմեաոոմալո, ԿՅար
 ձօրոք Լօո-ձլաճ Լարմալոն ԼալՅեաո ձր ոնա Լաճ-բարալԿ;
 ԿՅար բլլօձԿաձ, բլեամալո, բլաճ-ձաօլալճ, ձլօճարոն ձալՅեարձա,
 քա ոնա բլեաճար բրո.¹ Յար Կօ ուրոեաձա Լօոնա Լաճ-ձալօոնա,
 Լար-ձալքե, ոնա քեաձա քեարամալա, բօլա, բօրոնեաճա բրո,
 ԿՅար Կալձօք երքե, քօրքՅեարա, էրոեարոնաճ, քալՅեաճա.
 քալՅեարմաճա, բօ ոնա քա-
 արմալԿ բրո; ԿՅար ոյՅ քեոո, էրոո-քրօձալքձեաճ, էրոո-Յոյօնաճ
 ԿՅա ձ-քեոոնաձ, ոո շօ բանՅաձար բօն բեյո բրո ձօ քօճալոն
 Ալաձ շօ ոնա յալԿե աճտ քեարք-քեաձ ոնա ո-արոո ԿՅար ոնա
 ո-արձար Եաօրոնա Լեաճ ար Լեաճ. Ար աոո բրո ձօ Կ-ձրձալՅեաձ
 ԿՅ ոյՅ Ալաձ ոնա ո-ԿՅարձ քո, քաճ բարոքաճ, բօլքեարոնաճ ձա
 բօՅ, ԿՅար Լաոո բլեաճաճ, բարթաո-Կեաճ ձա
 բօլՅոն; ԿՅար բլաաճ ձլօճրա, ձլօքօրմեաճ, ոնա ո-
 Կրձօն ձօբրալԿ, ձաճ-Լլօոնար ոնա օոնա Կալ ոնա Կեաճ-
 րաճալլ

¹ Clann Rudhraidhe. The ancient g-Ceart, p. 36, note °.

families of Ulster. See Leabhar na

° Craebh Ruadh, the name of a ce-

But there is one thing, now: Conn, with his host marched in pursuit of the men of Ulster; and they saw the hosts of Ulster there on their spoilful progress; and they saw the Clann Rudhraighe^m from the borders of the Craobh Ruadh^a full of exultation and of honour; of spirit and of spoils, accumulating and progressing. And when Conn heard the roaring of the captives, and of the herds of cows; and the shrieks of the maidens and of the feeble, the uproar of the champions and warriors exulting over their cooking, and over the flesh cutting which the slaughtering hosts of Ulster made upon the cattle and beasts; and upon the highest, and the middling, and lowest of the people; and upon the noble towns; and the country of Meath, all, in dreadful distress, in one wide, long, thick, rapid, awful, sheet of flame; and in pyramids of wide-gloomy, low-flamed, smouldering ashes. When Conn had seen these high deeds, he made a direct, protective, eager-stepping rush, out of that council in which he was, until he reached the disobedient camp of the men of Ulster. And at a glance of his eye that the king of Ulster threw past himself, he saw quite close, coming towards him, the lofty many-coloured banners of the monarch, and Conn's strong victorious shield almost thrust into his face; followed by a stooped, steady, battalion; and a thick, bare, threatening grove of spears over warriors; and a smooth slender-wattled, grouping and flaming forest [of handles] sustaining those spears: and those manly proud, prosperous forests were in bare, ready bundles to be hurled. Under these battle weapons were active, quick-moving, headlong, shining, brilliant troops, and a powerful, munificent, valiant king encouraging them, until they came in that order so near the men of Ulster that there was but the exact length of the arms, and casts, of space between them on either side. Then there was ordered by the king of Ulster against those, a sanguine, headlong battalion to turn them, and a spear-armed, noiseless band to salute them; and an ardent, most powerful host, in a stern, numerous phalanx, without fear of death or shortness of life upon them. Those two eager, sharp-edged ranks

lebrated building at ancient Emhain Mhacha, or Emania, from which the Ulster champions received the distinc-

tion of Curaidhe na Craeibh Ruaidh, or the Heroes of the Red Branch. This was an hospital for wounded warriors.

sprang at each other ; and they singled out princes to be struck down, and nobles to be destroyed, and brave men to be prostrated. So that the warriors and troops were turned into a close, flat, low, conspicuously mangled stage [prostrated] by their mutual achievements. When the maintaining hound of his people, and the chief sustainer of all territories ; and the royal, consummate wisdom of the sovereignty ; and the unerring, calm, safety-rudder of the provincials ; and the stout, liberal quick-journeying keeper of Tara, i.e., the brave, victorious Conn of the hundred battles, saw that, he started up suddenly, and wreaked his fury, and his vengeance, in return for their own disobedience, upon the men of Ulster : for he thought it worth his while to visit their crimes upon them, and therefore rushed with anger into the conflict ; and stooped his head to his spear in the battle ; until the ranks of his foes were laid in maimed, mangled ridges by his valiant attack. When this was observed by Conn's fifty foster brothers—strong unflinching champions who were never routed or subdued in battle ; and upon whom a retreat was never followed up : for, they were the band of good men who never would abandon or expose their lord in difficulty, danger, or distress ; who were Corc and Connla, and Ceidgin of Cruachain, the sons of Cotiall son of Aenghus Feirt, king of Connacht—the foster-father of Conn of the hundred battles—and Eochaidh of the one eye [i.e., the son of the king of the men of Fortreann in Scotland] and Eochaidh the white-kneed ; and Fiachaidh the white-handed, the two sons of Criomhthann of the yellow hair ; and Gaireach the daughter of Criomall was their mother ; two companions of Conn of the hundred battles from the day upon which he descended upon the surface of the earth until that moment ; and Eochaidh the fair, and Fiachaidh Suighdhe, the two sons of Feidhlimidh Reachtmar, and brothers of Conn, attended by their high-spirited followers ; Maine and Dairbre the two sons of the stout king of Teffia ; Foidgin and Tiobraide ; Oilill, and Asal the great, the son of the champion, the captain of the king of Erin's household ; and Ros, the son of Iomchaidh the red-armed king of Ulster ; and they made a furious, wide-spread, extensive onset, on seeing the anger of the sovereign. When the king of Ulster saw the rush of the sovereign upon him, and his vengeful wounds upon his nobles, he made a hearty, proud rush to turn Conn back from his war-

Եւ զճալ ար նա հ-արմ-նիօջայն քն, շար ղչարեւածար ան ծա շրաօրքն
 շա՛տա յր նա շրարայն, [շար եո հ-արմաննա յնա յեանշայն նա յսած-
 շրաօրքն, աշար] շար եո քրոնեօջա րօւլա, ղիօր-ւիւնչա, ղիօբ-ճարչա,
 ղիւտ-քիւլեաճա, ղար-ճիօճա նա ղար-շօնա. Աշար յի յիւտ յաճայն
 աճէ յօմլաօրն ան ծա ալայն ղիւն եո շաճարտ եա ղաօրլե, ան սար շան-
 շաճար եա շեւ ղաօճ եո ղարլիւն ա ղիւրքիւրե 'ար ա ղ-եւալայն 'րան
 ղօր-լաճար ղիւն; աշար եո շաճաճար աշ ղիւլեւաճ աշար աշ ղո շոլլաճ
 արօրլե, շար եո ղիւրքե ղեաճնա, ղաօրմ-շիւնչա [րօլա] նա ղարլեաճա
 սրքա; աշար շար եո շոլլա շրիւն-քիւր եա ղ-սիւլլեւաճայն աշար եա
 ղ-եւիւրեանայն. Աշար յիօր եո ղօր ղար նա շրիւն-քարայն ա եիւճ
 շաօբ ղիւր նա հ-ալաճայն ղիւն, շան ա շ-սիւլչ աշար ա շ-սլօրմե եո
 շօմճարլեան ղե շիւրլե, ղո շօ շ-տօրեւաճար յնա շ-տօրաճայն շի-
 տօրեւա, շեւ-ղարեւա ա ե-քիւճարլե ա շ-տիւլաճ աշար ա շ-ւիճքրնաճ.
 Ար ան ղիւն շանիւ ղիւն Շիւրեան ղիւրմե ճ'իւրքարլեւաճ ղիւն Ալաճ յր
 ան յօրնչայն ղիւն, աշար տշարտար տւլչաճ շօ շիւրքարնաճ ան ճ'ն
 ղանաօր ղօրն ղեաճարն եո ես յնա ղարմ, շար եան ա շ-տօրեւաճ
 ղօրն ղեւաճարնչա նա ղօրն-րշիւլե, յօնար շար եո տօրեւա շրիւլլե,
 շրիւն-եւիւրքե, շրար-եւիւրքե, ան տօր-րշիւլաճ ճ'ն շօնքարեան ղիւն;
 շար եո ճօրք ճիօճարլեաճ, ճօմիւր-ճիօրմեւա, ճօլիւլչիւր, ճարչ-սիւ-
 ճար ան ղեաճար-լալչիւր եւ ղար ղաօճ-նիւլեւաճ; շօ ղ-ճեւաճայն ան
 շ-րեւաճ շան շ-րեւաճնա ա շ-սլիւլե օրշիւլլե աշար ա ղ-օճար օրլալչե
 ճաճա շրե նա ղօրմնա ղար ղեաճար. Աշար յի յիւտ նար եար
 ղարնչ ան ղօրն-քիւլիջե տար ա հ-ար ար ա հ-արլե քն, ան սար եո ղարլե-
 շաճար եա ղաօրմար սրնաճ եո ղիւտ շիւ-ճօրմեւաճ Շիւրքն, ղեւաճ
 շաճա ղիւլե ճա ղիւնչաճ յր ան ղօրն-նիւլչ; շօ ղաճաճար յնա շ-տօրար-
 եւաճայն շիւլ շրե նա ճօրք, ղար եիւ սիւլլարչա շիւլ ճիւլալչ.
 Աճէ շեւնա, յի ղանչար ա ղար քիւլիւնչաճ նա ղօրնեւարնչաճ ղար
 ճ'ն ան շարն տւլ ղիւն Շիւրեան ղար. Աշար ղօ ճիւլեանքաճ ղիւն
 Ալաճ շան ղարնաճ շան քիւրեւաճ ան ղիւն, աշար եո շիւլքեւաճ ա սարլե
 աշար ա արմ-նարլե յօնա սիւլեւաճալլ, շօ ղաճ եւաճայն ղեւաճ ղե
 ղիւլալ, նա ղե ղաճար, նա ղե ղեճարն, ար աճէ ա շ-տիւրքն սիւլե շիւ-
 ճալլ ա շ-ւիճքարնա. Ար ան ղիւն եո շիւլեւաճ Շօն ա շիւր
 ղաճա ղիւրմե ար ա ղիւն-քօրալայն, շար քաճայն շաճ եո աշա եւարլե,
 աշար շաճ եւարլե աշա եոճար, աշար շաճ եան աշա եւարլե-ճիւր;
 աշար շանիւ ղիւր ղիւրմե ղօ շար շար շիւլչալլ ղարլ Շարնաճ ան
 տօճէ ղիւն. Աշար շանչաճար շիւլչե ղիւրն ա շարն եւարլեաճ եո

riors and champions. Those two chief kings sought neither protection nor escape from each other, until they plunged their two battle-spears into each other's bodies, so that the brown handles were shattered to pieces; and the great wounds were like proud, thick-edged, red-streaming, fervent, blood-flowing windows; and they had time only to interchange the two wounds with each other, when two hundred champions of the best of their people came between them, on that great (battle) ground; and they began to cut and pierce each other, until the ground around them was covered with broad, coagulated pools of blood; and until brave men were pierced through from their mutual blows and strokes. The brave men were not content with these wounds, without wearing their colgs^o and their swords upon each other; until they fell in mangled, lifeless litters in the presence of their chiefs and lords; then the king of Erinn went forth to seek the king of Ulster in the battle; and he gave him a thrust of the great broad spear that he had in his hand; but it struck in the large centre boss of the great shield; so that the heavy shield was left a pierced, broken, crushed heap from that thrust; and the red-passage of the broad lance left an awfully wide, deep-mangled, incurable doorway, through the brave champion; and the spear passed unerringly into the pit of his arm, into the gaping wound of his death, and out through his back. He had not succeeded in drawing the great spear out after that, before each of twice nine champions of Conn's rear body-guard thrust a spear, to slay him, into the great king; so that they were as a paling of death through his body; the same as hazel rods through a fringe; but he needed not bleeding or reddening, after the one wound which the king of Erinn had inflicted upon him. They then beheaded the king of Ulster without tarrying or delaying; and his nobles and best men fell around him, so that not one escaped, by retreat, or by exertion, or by chance, but fell, all around their lord. Then Conn finished his royal progress by visiting his royal towns; and he left every cow in its cow keep, and every captive on his path (homewards), and every woman with her own family; and went forward himself on that night and consumed the remainder of the Feast of Tara. And then came unto him powerful friends of the Tuatha-de-Da-

^o *Colg* is one of the ancient Irish names for a sword. See *Forus Focul*.

Տւաւթիւք Եւ Դանան, Եսոն, Աոծ և ՚իջ Դաւիլլա; Գար Աոծ
Եսալի; Գար Շրիոմէտոյ Կալլայոյ; Գար Դեարշ և ՚իջ Դեյրշ;
Գար ադ Երաօյ Մեաճև և Կլլիկոյ; Գար Երաօճև և Կարո Կիւր;
Գար Աոնգար ադ Երօջա; Գար Տեարճև Աւա Տիլլի; Գար Պաօն-
Երոյ Մաօլմեաճ Յոն իմալթ; Գար Յոճ Յաօլթ Յլադ Ալլե;
Գար Աօլթե իոնջեադ Յոճ Յաօլթ. Ագար ԵլզաԵար Լեճ Լօրա Լեյլլի
ճա Լեարիւթիւք,¹ Գար սրճօրշ ԿաԵարթա Կրեաճ Եւ Յ-ճեարճիւք,
Գար Լիթե յե ճա ղ-ԱԵաճիւք; յոնար Յար Եւ Կալմա Կօրք-՚Լեարիայ
Կօն Յոն ԿրաԵաճիւք սմ իրաճ էրիջե յօ Լճ Ար ղա իմարաճ, իար Եւ
ԵլթՅար Եար էր ճա ղօ ճօնարշ, ղօ յօնար. Ագար ԵանգաԵար Ար
և Ե-Ալթե ՚իլ և Երի Լեարիայ ՚րալթեարա ՚իթե Եւ Ագալլայմ, Եսոն
Աւ, Գար Լան, Գար Լեան, Երի Ե-իոնջեադ Երաճիւք և Երեար-
լաճիւք Երեճա; Գար Եւ ճաԵարաճ Ագա ճայլմ Գար Ագա ճրեարաճ
ճ'յոնրարիջե Պիւղէ Լեռնա; Յօ ղ-Եճիւք Եւ ղօ ար:—

¹ *Aedh of Sith Dabhilla.* Of this mythical personage we know nothing, but Sith Dabhilla must be Cnoc Dabhilla, now the Abill Rocks on the coast of Dublin County, between Rush and Holme Patrick. These rocks are called Cnoc Dabill on an old map in the library of Trinity College, Dublin. When Boan the wife of Nechtan of Sidh Nechtan, [Nechtans Hill] in which the River Boyne rises, dishonored the sacred well which stood within her court, its waters overflowed, and she fled from them towards the sea. But the water followed until it overtook and drowned her, and from her the river took its name of Boan, or Boinn, now anglicized Boyne. The lady Boan was followed all through by her lap-dog which was named Dabhilla, and which, like its mistress, was overwhelmed by the flood, and carried out of the Boyne's

mouth and as far as these rocks, on the coast of Bregia, which from it are called Cnoc Dabhilla (Dabhilla's Hill.) See *Dinnseanchus.*

² *Aedh of Eclair.* This Aedh was one of the Tuatha de Danann, residing on the top of Eclair, or Beinn Eclair, now the hill of Howth near Dublin. His daughter Eadaoin was wife to Oscar the son of the warrior-poet Oisín. She died of grief at seeing her husband badly wounded after a battle, and was buried on the north side of the hill of Howth, probably in the ruined Cyclopean grave which still remains there.

³ *Derg of Sith Deirg.* There were many places in ancient Erin called Sidh Deirg, or hill or fairy mansion of Derg, but which of them is spoken of here it would be difficult to decide. It is probable, however, that it was

nann, viz., Aedh of Sith Dabhiolla^p; and Aedh of Eadar^q; and Criomhthann of Callainn; and Dearth of Sith Deirg^r; and the tricky Druid of Cuilleann^s; and Craobhach of Carn Chuip^t; and Aenghus of the Brugh^u; and Seafnach of Ath Sighir^v; and Maondorn^w the boastful with his sons; and Gaoth Gaoithe of Glan-Aill; and Aoife^x the daughter of Gaoth Gaoithe. They brought with them curing plants for their lacerations, and an assuaging salve for their cuts and wounds; and healing herbs for their sores: so that Conn and his champions were made brave, and smooth-bodied, at rising time on the following day, as if they were only after a banquet, or a fair, or a hurling match. After that there came to converse with him his three distinguished fairy favorites (mistresses), At, and Lan, and Lean; the three daughters of Truaghan from the brave lands of Treogha^y; and they began to call and to urge him towards Magh Leana; and they said on the occasion:—

the Sidh or hill of Cleitech, on the brink of the Boyne, near Slane, already mentioned, and which about the time of the battle of Magh Lena was the residence of Derg Dianscothach, the father of Bla, who was the mother of the poet Oisín.

^p *Cuilleann of Sidh Cuillinn.* Sidh Cuillinn was the fairy mansion of the mountain Sliabh Cuillinn, now Slieve Gullen in the County of Armagh. This hill or mountain received its name from Cuillenn Cairpthech, or the Charioteer, son of the king of Britain, who was killed there by Congal Claringnech, who was monarch of Erin Anno Mundi 5031; but as the arch necromancer and astrologer Manannan mac Lir had a mansion in it in ancient times, I believe he was the tricky Druid spoken of here.

^q *Craebhach of Carn Cuip.* Not known.

^r *Aenghus of Brugh.* This Aenghus was the son of the lady Boan and of the Daghdá Mor, king of the Tuatha de Danann, who resided at Brugh na Boinne, or the palace of the Boyne, near Slane. Aenghus succeeded his father as lord of the Brugh, and is deeply mixed up with the amatory fairy lore of ancient Erin.

^s *Seafnach of Ath Sighir.* This man's name implies that he was a musician.

^t *Maondoin Maoidineach.* Not known.

^u *Gaoth Gaoithe and Aife his daughter.* Not known.

^v *At, Lan, and Lean, from the lands of Treogha.* The editor knows nothing about these women or their land, but that there was a tribe of the Firbolgs in Westmeath, which were called Tuath Mic Treogha, i.e., the Tribe of the Son of Treogha.—M'Firbis's *Pedigrees*, p. 52., R.I.A.

Annam leat luide me η dijē,
 a Chuiyη muize ηa d-trij rāt;
 do beanað dijot, fāt no fear,
 aη leat ro ēear Šaoiðeal žnač.

Do roiyneað leat Eijne fjal,
 o [riyη] lēime Choyη ηa ž-cuanη,
 ð Ač Cliač Meaðriaide m-biyη,
 žur aη iyη až Éadaijr uar.

Do éiyηijod curiað Chliú Mairl,
 ηa fijr ar aη Muiðaiyη mðijr,
 žo ž-claoidrijðijr calmāyη truiyη,
 žo mað ojl ar leat Chuiyη éðijr.

Eijijž ð éačað ηa d-tuač,
 a ua Tuáčajl éaðriaijr cač,
 roijčij žo Māž Léana laijη,
 oija [ž-comāijle] baijð žo brijč.

Do mairðaiyη mac Mairl žo m-buaijð,
 ažar a fluaž ar aoy leijijž,

* *The Plain of the three Rathes.* This was Bregia, or the plain in which Tara stood. Tara got the name of the Hill of the Three (Tulach an trir) from the Tri Finneamhna, i.e., the three fair youths of Emhain, or Emania, who were the three sons of Eochaidh Feidlech, monarch of Erin, and the joint father of Lugaidh Sriabh n-Dearg, who was father of Crimthann Nia Nar, monarch of Erin, in the ninth year of whose reign Jesus Christ was born. The "Three Rathes" of the Plain were their residences at Teamhair. See *Battle of Cumar*. Other tracts give the name a higher antiquity.

* *Leim Chon,* or Leim Chonchulainn, i.e., Cuchulann's Leap, now

Loop (Leap) Head at the south-western extremity of the County of Clare.

The following is the *received* account of the origin of this name:—Cuchulann was the most distinguished of the "Heroes of the Red Branch." He had a favorite Leannan or mistress whom he wished to abandon, but she watched him so closely that he at last determined to run away from her. He ran from Emania to this headland, closely followed by the lady; but when he came to the head-land, he found that the extreme point was separated from the main land by a fearful chasm or cleft some thirty yards wide, whereupon he made a desperate spring and landed safely on the island. The lady sprang

O Conn of the plain of the three Rath^a,
 Thou wert not wont to sink under misfortune ;
 There has been wrested from thee—a fact well known—
 This southern half of the land of the Gaoidhil.

By thee has been divided hospitable Erinn,
 From the point of Leim Con^a of the bays ;
 From the pleasant Ath Cliath Mearaidhe,
 Unto the sea at Cold Eadair.^b

The champions of Cliu Mail^c decided—
 The men out of great Munster —
 That they would upturn the ponderous earth,
 That it might be a reproach to Conn's rightful half.

Go forth from conciliating the tribes,
 O grandson of Tuathal—relief of thy people—
 Speed to the ample Magh Leana,
 If you wish to preserve our friendship for ever.

Thou didst slay the son of Mal^d victoriously,
 And his army upon the same slope,

after him, and landed also in safety. Cuchulann had not time to turn round before he saw his pursuer by his side, and then making another spring backwards, he landed on the main land again. The favorite, imitating his action, sprang backwards too, but reached the land at a level a little lower than the surface, where her back came against a projecting rock or flag, and she fell to the bottom never to rise again. The cleft, then, between the main land and the island is properly the Leap. The fatal stone against which the lady's back struck, remains in the same position still, a few inches below the level of the surface of the land, and a turn or whirl on it, on one heel, with the frightful gulf below, has been from time immemorial a test of firmness of

heart and steadiness of head, with the inhabitants of the district as well as with strangers who visit it. This stone is still well known to the inhabitants of the district, the native place of the Editor of this tract, as *Leac na Leannain*, or the Favorite's Flag.

^b *Eadair* or *Beinn Eadair*, the hill of Howth.

^c *Clu Mail*. A district in the barony of Coshlea and county of Limerick, and situated between the hill of Knockany and Sliabh Riach. See *Annals of the Four Masters*, p. 1648, note 1.

^d *The son of Mal*, killed by Conn, was Eochaidh Muinderg king of Ulster, already mentioned ; and the son of Iomchadh, whom he put in Eochaid's place, was Ross, who attends him on the present occasion.

Ծօ յիօճար մա՛ Եոմճաճա ան,
 Եար էր ան ան յիօր ճա՛ թարճ.

Ու հ-ըրճեաճ սալԵ Եօճան օլլ,
 ան Լեման Լոն, ԵսարԵ ու [ճեան],
 Յօ յայ՛ ար Պիլճ Լեանա ԼեաԵ,
 Կճար Յօ Ե-բաճԵայ՛ Ե ԹեարԵ ան. Զ.

Ձր ան ըն ճարԵ Կոն յօրԵ Եար ըլճէ՛Ե Թե՛-Թե՛Ե՛Ե, Կճար Եար մա՛ճԵ մօր անԵ ու Յօ յարԵ Ձ՛ ԼաճԵր ան օլճե ըն ; Կճար Ծօ ճաճա Թօրաճ Կճար ԼոնճօրԵ Լար ան.՝ Եա Լիճ Լօճմօր, Կճար Եա ճեան ճօրԵԵ, Կճար Եա Ծօր Ծիօր, Կճար Եա Թալճ ԹիԵանա ան Ել Ես ան, օր Եա յաճար յաԵարճա Ե յեմ, Կճար Եա Թոմաճաճ ԵրԵ Ե Եար, Կճար Թա Կօրճաճ Ե ճօրԵրճե, Կճար Թա Լան Եալան Ծա Եար Կճար Ծա Երեճան, Կճար Եա ԹաօրԵ մար Կճար Եր Եե Ե ԵօրճեճԵ, օր Ծօ Թալճճեճար Եր Եոնա ԹօրԵարճաճա ու Բօճա Յօ Թաճաճ Թր-Ծեմի Եր ան Ե-ԹալԵ ըն, Եճօր, Եոն օճալ, օրԵաճաճ, Թար-Լեճար, արԾ-Երեճարճ, սլլլոն-Եաճ Եոճ, Կճ Թրեճա ԵարԵ յալճե, յիճ-ճարԵ, յալճ-ԾեմԵ, յեմար-Եիճ Բաճարճե,՝ Կճար Եոն ԿօրԵճ, ԿրԵլ-Եաճ, ճաճ-անԵալ, ճաճար-ճեալ Կլիօնա, Կճ Թրեճա Ծօր Ծա Եոն արԾ-Եանճաճա, Եար-Լաճար օլԵ, Լե Թալճաճաճ ու Թաճա Ծա Ե-ԹօրԵճօր. Ձճար ան օլճե ու ճեանար Կոն, Կր ԵրԵ ու ճեարճօր ԵարԵ ԿօրԵճ ԵրԵ Եալան Ե ԵրԵր, Եճօր ԵլԵ ԿօրԵան, Կճար Եճ

* *The wave of Inbher.* This was the Tonn Tuaighe, or wave of Inbher Tuaighe, at the mouth of the river Bann in Ulster. It is stated in the Book of Lecan, fol. 298, b. b., that the territory of Oirghiall, now Oriell, extended from Tara to Tonn Tuaighe, and it is well known that the river Bann was the northern boundary of that ancient territory. The wave and river derive their names from a young princess named Tuagh, who was under

the guardianship of Conaire the monarch of Erin, but who was stolen whilst in an enchanted sleep by an emissary of the celebrated Tuath de Danan navigator, Manannan Mac Lir. His faithful agent carried her, in her sleep, to the mouth of the Bann, which was at that time called Inbher n-Glais, and laid her down on the beach till he could procure a boat to carry her over the sea; but in his absence a great wave rolled in and bore

Thou didst enthrone the noble son of Iomchaidh,
After the slaughter he felt no anger.

Let not Eoghan the Great escape from thee,
Seek out this furious lion,
That he may meet thee upon Magh Leana,
And there find his grave.

Then Conn having marched forward through unobstructed ways, and over great and beautiful plains, reached Ath Luachra that night; and took rest and encampment there. He who was there was a precious stone, and a transparent gem, and a sheltering tree, and the cluster of vines: for his march was the rush of a spring tide; and his journey was the evacuation of a country; and his uprising was victorious; and the earth was full of his renown and of his greatness; and both sea and land were joyous of his expeditions; and the monarch was visibly and certainly greeted by the three swelling billows of Fodhla, namely, the whispering, moaning, cold, long, high, playful, thick-angled wave of Inbher,^e in response to the red, royal, rough, impetuous, swelling, thick wave of Rudhraidhe^f; and to the curling, thick-layered, awfully-high-walled, white-foaming wave of Clidhna,^g responding to the other two garrulous, cataract-roaring waves, in hailing the monarch to their relief. And it was on the night on which Conn was born, that the following great fruit trees sprang from the earth in Erin, viz., Bile Tortan,^h

her off, so that she was drowned; and the wave of that shore has since retained the name of Tonn Tuaisge. Should this and the other waves mentioned here, roar loudly at the time of inaugurating a monarch, or at any other extraordinary occurrence, it was deemed an omen of good luck. See *Dinseanchus*.

^f *The wave of Rudhraidhe*. This was the Tonn Rudhraidhe, which drowned Rudhraidhe, the ancestor of the Clanna Rudhraidhe of Ulster.

This wave was in Traigh Rudhraidhe, now the Bay of Dundrum in the county of Down.

^g *The wave of Clidhna*. This was the Tonn Clidhna which drowned the lady Clidhna Cennfhinn, or of the fair hair. It is believed to be in the bay of Cloghnakilty in the county of Cork. See *Dinseanchus*.

^h *Bile Tortan, Eo Rossa, Craebh Mughna, Craebh Daithi, and Bile Uisnigh*, were five ancient trees which sprung up in Erin in the reign of

and Eo Rosa; Craobh Mughna, and Craobh Daithe. It was in the same night that these three green-bordered lakes of perpetual beauty burst over Banbha [Erinn], namely, Loch Riach¹ in Connacht; and Loch Lein² upon Luachair; and the delightful Loch Eathach³ in Ulster. On the same night, three teeming rivers burst over Fodhla [Erinn], namely, the Siuir, the Eoir (Nore), and the Bearbha (Barrow), as was sung by the salmon of knowledge,⁴ the possessor of all intelligence; and the jewel manifestly rich in all history and in all truth, namely, Finntan⁵ the the prophetic, truly-acute and truly-intelligent:—

The night on which Conn was born,
He was welcomed by great Erinn;
In it also sprang up
Bile Tortan, Eo Rosa,
(Their homage to the night was no indignity,
Craobh Mughna and Craobh Daithi.

Uisnigh was ash, and stood on the hill of Uisneach in the county of Westmeath. MS. H. 2. 16. T.C.D.

¹ *Loch Riach*, now Loughreagh, in the County of Galway.

² *Loch Lein*, now the Lake of Kilarney.

³ *Loch Eathach*, now Lough Neagh.

⁴ *The salmon of knowledge*. "If I had eaten the salmon of knowledge," is a phrase often used by the Irish poets of the middle ages, when they wish to confess themselves unable to do justice to their poetical theme. The origin of this salmon is shortly this.—There was a certain sacred fountain—a Helicon—under the waters of the Shannon, in the charge of a certain just man named Conla. This fountain was the source of all literary and poetic knowledge. A certain poet, named Crimall, planted around it nine hazle trees, the foliage and fruits of which

burst forth and became mature in one day; the ripe crimson nuts dropt from the trees into this fountain, and were cast up into the Shannon. The salmon of the river came and eat them, and then became the salmon of knowledge. Whoever had the good fortune to catch and eat one of these salmon was immediately endowed with all poetical knowledge. See *Dinnseanchus* of Sinainn.

⁵ *Fintan*, who is called here the salmon of knowledge, was the son of Bochra, who was the brother of Noah. He was one of those whom Noah refused to admit into the ark, and who with Ceesar, Noah's niece, and fifty other women, and two more men, came into Erinn a short time before the deluge. Fintan was spared by the deluge, and passed through various transmigrations down to the time of St. Colum Cille, and Dermait the

An oĩdce no zeanair Conn,
 ba faoilid nĩr Eĩne oll ;
 ĩnhte no rġaol, nēim zo maē,
 Loē Rġaē, Loē Léin, Loē ĩ-Ċaēaē.

An oĩdce no zeanair Conn,
 ba faoilid nĩr Eĩne oll,
 ĩnhte no ĩuiġeadar ġan faħaē,
 Sġĩr, ĩr Ċōĩr, ĩr Beairēa.

Aġar ō do fáilteġ calaĩn ĩe na ēuaĩrĩm-ġĩoĩn maĩr ġĩn, aġar
 ĩuĩr aġa ĩaolĩdeain, cĩē ĩaē buē ĩomġoĩn ĩe rġaē, aġar ĩaē
 buē urēar ġā all, aġar ĩaē buē aĩrdĩnear ar aĩġēan, aġar ĩaē
 buē baĩraĩaĩl ar bĩaē dō ēēadaĩb ĩō do ēũraēdaĩb cōĩnēĩrġe ĩa
 ēean, ō ēā oĩdce luaĩn a beĩrte a d-Ċeaĩrĩaĩġ, ġur an maĩrte
 a b-ġĩēē baōġal a ħaĩr a ĩ-Ċũaĩm Ċũĩrēĩme, aĩaĩl ĩrbeairē
 Seanchān ġean-ġĩle :—

[Aēaĩġ luaĩn ĩuġaē an ĩĩġ,
 maĩl Mĩēe maē Ģeĩēlĩmĩē ;
 dĩa maĩrte ar ĩ-ēĩrġe ġĩēĩne,
 Ģuaĩr baĩr a ġ-ēnōē Ċũĩrēĩme.

Aġar do ēaĩē Conn a urĩaĩn d'Ċĩrĩn eatorĩa maĩr ġĩn, ġan
 ġĩōē, ġan ġoĩraĩn, ĩe tēōĩa ĩ-bĩħaēan ar ēaōġaē, aĩaĩl ĩrbeairē
 an ġĩle.]

Conn ēēad-ēaēaē ĩa ĩĩġ,
 ēaōġa ġoĩr a ħĩē,
 ġan ġōġaĩl ġan ġoĩlorġaē,
 ġan ġũĩn dũĩne bĩ.

Ar an ġĩn ħaĩnē Conn ĩoĩĩe ar ġōē ġēaġēa ġāēa ar a
 ħ-aĩēē, aġar ħaĩġadaĩr ēũĩġe a ēĩēōĩn aġar a ēaōĩrĩē, aġar a

son of Fergus, monarch of Erinn
 at the close of the sixth century ;
 to whom and to the men of Erinn
 assembled at Tara, he gave the history

of Erinn down to that time. He died
 shortly after, and was buried in the
 mountain of Tul Tuinne near Loch
 Derg in the county of Tipperary.

The night on which Conn was born,
 He was welcomed by great Erinn;
 On it burst forth in prosperous course
 Loch Riach, Loch Lein, Loch Eathach.

The night on which Conn was born,
 He was welcomed by great Erinn,
 On it burst forth without delay,
 Siuir, Eoir, and Bearbha.

Since the earth welcomed him in that way, and as the sea boasted of him, why should not it be a fight with a shadow, or a cast (of a spear) against a cliff; or an eye measurement of the ocean; or an idea of eternity, for warriors or for champions to rise up against him, from the Monday night of his birth at Teamhair until the Tuesday upon which an opportunity was found to kill him at Druim Tuirleime^a, as Seanchan the old poet says:—

[Upon a Monday night the king was born,
 The hero of Midhe, son of Feidhlimidh;
 Upon Tuesday at the rising of the sun,
 He received death on Druim Tuirleime.

And Conn spent his share of Erinn between the earth and the sea in that manner, without devastations, without ravages, during the term of three years and fifty; as the poet said :^o—

Conn of the hundred battles was king
 During fifty and three years),
 Without devastation, without conflagration,
 Without slaying a living person.

Then Conn went forth to a retired place to examine into his cause; and there came to him his brave men and leaders, his battle-generals, his

^a *Druim Tuirleime*, (or the alighting hill) where Conn was killed, was situated somewhere contiguous to Ros na Righ on the south side of the Boyne, about two miles below the town of

Slane. See *Cathreim Dathi* in the Editors's possession. There is another place of this name in the county of Westmeath.

^o From No. 220, p. 174. R.I.A.

շալլառեաճա զաճա ; ա յիւյ՛, աչար ա յիւր-ուարլե, աչար ա յիւլեճա ;
 աչար շալլառ Շոնալ յաճ Ձոնշարա Քերիւ շալլառ. Ձաչար ծո շաճար-
 ծարի աչա շալլառեաճ ծոյ՛ շաճ Քի՛ճ աչար շաճ Քոյրա՛ն, շաճ աչ
 աչար շաճ աչար, աչար շաճ յոյարալլա՛ ծո Քարաճ 'նա շեառի ծո'ն
 շոյիւրիւր Քիւ. Ո՞ Քարաչարի Շոնալ է աչար աղեճ յո յալ՛ծ :
 Քեառի շաճ յի՛ ալ ծիւ ծո ծեաչ-ծիւրե, ա շիւր-իւլ, ծար շիւրիոյ,
 օրի ալ օր Քիւ աչալ յա լե՛րա ծաճա յիւլ, եճոն, շիւ ծո լա՛ճ,
 աչար շաճ ծո լո՛ճ, աչար շոնա՛ շոլլարի ալ ծո շարաճալ ծո'՛
 շոյիւրիւր ծոն շար Քա. Ո՞ Քարաչարի Շոնա է աչար աղեճ յո
 յալ՛ծ իւր. Ալ եաչալ իյոմ-Քա, ալ Քե, Շոնալի լեառի յա Շարի-
 յաճ ծո շարիւր յե յա յարիւրի՛ ա յ-արիւրեճ, աչար Քիւլ շարիւրե-
 յաճ Շոնա՛ճ ծո շարիւրեճ, շալլա ա յ-արիւրալ ծ'արիւրի յո ծ'եաճալ
 յա յ-աչալ՛ ; յ՞ յո ծար, յ՞ յո ծաոլլաճ, յո յ'յոյրո՛ճ, յո
 յ'յոյրարիւր Քիւ ; յի՛ յաճ ծարիւրեճ ալ յո յա յա ալ յո յաօլ-
 եառաճ շարիւր յոյո ; աչար աղեճ ալ շոյի՛ ծարի ծո ծեառի,
 ալ յի՛ ծար շարիւր շալլառ, եճոն, ծար, աչար յեարալ՛ յ'իւրիւր
 աչար յ'աչ՛ ա յ-աօլլա՛ճ, աչար շարի ալ ալիւր Քալլառա՛ աչար
 յո շոյիւրիւր ալ յո շոյիւր, օրի յաճ ծիւր ալ շաչ արիւ յա
 յոյաճալ. Ո՞ Քարաչարի Շոնալ է աչար աղեճ յո յալ՛ծ : Նա
 շաճ, ա շիւր-իւլ, ծար շիւրիւր, շար յե շարիւր, յ՞ շարիւր յե
 շաճ, յ՞ յալիւր յե յ-յոյրարեճ ; աճ Քոյրա՛ճ յե Քիւլ, աչար
 Քարաճ յե Քոյրա, աչար Քեաճա՛ յե Քարալլա՛, աչար շիւրեաճ
 յե յ-եառալլա՛, աչար լաօլ յե լաչար, աչար շարի լե շոյաճ, աչար
 շարիւր լե շա՛ ; ծիւր ալ յա իւր յա յեյ՛ճ ալ ծիւր ծո ծեաչ-ծիւրե
 ծո ծեառի, ալ Քե. Քիւլ ծո շարիւր-ը շոնալի լեառի յա
 Շարիւրա՛ ծո'՛ շոյիւրիւր շո յ-ծիւրալ ծո'ն ծալ-Քա. Օրի ալ յա իւր
 շարիւրեճ լեառա, շարիւրեճա Շարիւր Շարիւրիւր ; աչար ալլա-
 յեճա Քարիւր-իւրեճա Քարիւրիւր Քարիւրիւր ; աչար շարիւր
 շարիւր շարիւրա Շարիւր շար-շարիւր ; աչար Քոյր, ծո շարիւր
 Քիւլ շարիւր շարիւրա՛, շարիւրա՛ Շարիւրա՛, [ծո'՛ շոյիւրիւր] շո
 յ-ծիւրալ ծոն ծալ-Քա ; ծիւր ծոյ՛ շաճ յեճ ալ իւր յա յ-աօլլա-ը ծա
 յ-արիւրիւր, ալ շարիւր ալ ծար-ը յա ; աչար շաճ յեճ ալ ծիւր յա
 յ-աօլլա-ը ծա յ-արիւրիւր, ալ ծալաճա ծար-ը ալ յա ; աչար շաճ
 յեճ ալ շոյիւրիւր ծար ծա շարիւրալ, ալ շոնալաճա ծար-ը յա ;

nobles, his great people, and his warriors; Conall, the son of Aonghus Feirt, also came to him. He then shewed them all the devastation, and ravages, the contests, the virulence and the injustice that had been worked against him by that revolt. Conall answered and said: O chief king, do you perform all that becomes a brave man, for you possess the three attributes of a king, namely, to consolidate a country, to gain a battle, and to have the fortune of triumph upon your champions, by your uprising this turn. Conn answered and said, I fear the fall of the stout Columns of Teamhair unrevengeed by their enemies; and the mangling of the generous hosts of Connacht, without a balance of nobles or of great men of their opponents; or my own death, or danger, or my defeat, or my banishment, what was not ever done to me in my strength or my youth; and what I have a right to do is that which is the purchase of fame, namely, to die, and my deeds and my fame shall live together; and let me die confronting my antagonist, since neither disgrace or desertion is a protection from death. Conall answered him and said: Take not, O chief king, tremor, or shivering, or fear at danger; nor terror at inequality, but maintain firmness against anger, and preparation against a challenge, and acuteness against questionings; and attention to discussion; and silence against argument; and hardiness against war; and valour against battle; for such becomes a good man. It is certain you shall have the stout Columns of Tara to defend you with all their might on this occasion: for they are the brave sustaining posts of Tuathal Teachtmhar; and the gallant bearing pillars of Feidhlimidgh Reachtmhar; and the hardy protective props of Conn of the hundred battles. Further, you shall have the generous, protective hosts of Connacht with all their might on this occasion: for it is certain that every one of their nobles who is your senior, is a tutor^p to you; and every one who is younger than your age, of their children, are all foster-children to you; and all are their champions who are of the same age with you; are all your fellow companions: and therefore it is that those men cannot but

^p *Is a tutor to you.* Conn having been educated at Cruachain by the king Conall, it followed, by the ancient custom of fosterage, that all the lead-

ing chiefs and champions attached to the court were his tutors in the science of arms.

ԿՅԱՐ ԿՐԵ ԿՆ ՆԱՇ Ե-ՔԵԱԺԻԾ ՆԱ ՔՐԻ ՆԾ ՅԱՆ ԾՈ ԾԻՈՆ-ՔԱ ՅՈ Ն-ԾԻՇԵԱԼԼ
 ԾՈ՛Ն ԾՆԼ-ՔԱ՛: ՕՐԻ ԾՈՂ ՆԻ ԵԱ ՔԱՐԻՍ ԻՐ ՆԱ ՔԱՐԻ-ՔԵԱՐԻՅԻ Ե ԵԻՇ ԿՅ
 ԵՐՏԵԱՇՇ ՔԵ ԵՐԿԵՐԻՅԻ ՔԱՐ ԸՄԱՐԻԵԱՇՇԱ, ՔՐԱՕՇ-ՆԻԱՏԱ [ՇԼԱՅՆԵ
 ԵՐԻՅԻ] ՔՐԻՆԱ ԿՅԱ Ն-ԾԻՇՈՒՐ, ԿՅԱՐ ԿՅԱ Ն-ԾԻՇՈՒՅՅԱԾ Օ Ա Մ-ԵԱՅԼԵՅԻ
 ԵՆԱԾ, ԿՅԱՐ Օ Ա Ն-ԱՐԱՔԱՅԻ ԾԻՔԵ, ԿՅԱՐ Օ Ա Ն-ԻԱՇԱՅԻ ԵՇԱՐԾԱ,
 ՄՍՆԱ ԵԻՇ ԾՈ ԾԻՈՆ-ՔԱ, ԿՅԱՐ ԾՈ ԾՆՇՇԱՐ ԿՅԱ Ն-ԾԻԵԱՆ; ԿՅԱՐ ԾՈ
 ՔԱՐԻՔԵ, ԿՅԱՐ ԾՈ ՔԱՐԻ-ՇԼԱՆԾԱՇՇ ԿՅԱ ՔԱՐԻԱԾ; ԾՈ ԸՐԱՐ ԿՅԱՐ ԾՈ
 ՇԱՇԱ ԿՅԱ Յ-ՇՈՆՅԵԱՅԻ; ԾՈ ԵԱՅԻ, ԿՅԱՐ ԾՈ ԵՐԵԱՇԱ ԿՅԱ Մ-ԵԱՆ-
 ՄՅԱԾ. ՅՐԻԱԾ ԿՐԵ ՔՆ ԾՈ ՔԱՅԵԱԾԱՐ ՆԱ ՔՆՆՐՐԻ ԿՅԱՅՆԵ Օ ՇԵՆ
 ՄԱՅԻ, Ա ԼԱՄԱՅԻ ՇՐՆԱՄԱՇԱՇԱ, ԱՐ Յ-ՇԱՐԻԱԾ, ԿՅԱՐ ԱՐ Յ-ՇՈՄԾՆՇՇԱՐԱ,
 ԾՈ ՇԱՐՄՆԱ-ՔԱ ՅՈ Ն-ԾԻՇԵԱԼԼ ԾՈՆ ԾՆԼ-ՔԱ. ՕՐԻ ՆՅՐԻ ԼԵՅԻՐ ԻՔԵԱԼ Ա
 Ն-ԵՈՆԱԾ ԱՆ ՄԱՔԱՅԻ, ՆԱ ՄԱՔԱԼ Ա Ն-ԵՈՆԱԾ ԱՆ ԻՐԻԼ; ԿՅԱՐ ՆԻ ԾԵԱՐՆԱՐ
 ԾԱՐԻ-ԵՐԵՅԵԱՄՆԱՐ ՔԼԱՇԱ, ՆՈ ԵԱՄ ԾՈ ՇԱՅԵԱՄ ՔԵ ՇՈՐԻ; ԱՇՇ ՅԱՇ
 ԱՐՆ Ա Յ-ՇԵԱՆՆ Ա ԾԻՔԵ ԿՅԱՐ Ա ԾՆՇՇԱՐԱ ՔԵՆ, Օ ՇՅԱՐ ԵՄՇՈԼԼԱԾ
 ՔԼԱՇԱ ՔՐ ԵՐԻՐՄՆ [ՅՈ ՏԵԱՇՇ ԵՐՅԱՆ ՄԻՇ ՊՅՅԱ ՆԵՅԻ Ծ՛ՐԱԾԱՇ
 ԵՐԵԱՆՆ ԱՐ ԱՐ ԼԱՄԱՅԻ; ԿՅԱՐ ԱՐ ԾԵՄՆՆ ԼԵԱՄ-ՔԱ, ԱՐ ՇՈՆԱԼ, ՆԱՇ
 ԱՅԼԵԱՅԱՆ Ա ԼԱՄ ԼԵՄԻԵ ԵՐԻՔԵ Ա ԼԱՄ ԵՐՅԱՆ; ԿՅԱՐ Օ] ԱՇԱ ԵՐԻՔԵ
 ԱԾ Կ-ՕՐԼԱՄԻ-ՔԵ, ՄԱՐ ԾՈ ԵՄԻ ԿՅ ԱԾ ՔՆՆՐԵԱՐԻՅԻ ՈՄՈՄԱԾ, Օ ՔԵ
 ՇԱՇԱՐԻ ՄՈՐԻ ՅԱՆ ՇՄՐՅՅՅԱԾ, ՆԻ Ե-ՔԱՅԵՇԵԱՐ ՅԱՆ ՇՈՆՅԱՐ ԸԱՇԱ
 ՄԱՆԵ ԾՈ՛Ն ՇՐԻ-ՔԱ Ի; ԱՇՇ ՄՍՆԱ ԵՐԻՄԾ ԾԻՇ ԾԱՐԻՔԵ, ԱՐ ԱՐ Ե-ՔԱՅԱՅԻ
 Ծ՛ԱՐ ՆԱՄԻԾԻԵ Ա Ն-ԱՐՅԱՅԻ; ՆՈ ՄԱՐԻԵԱՄ ԾՈ ՄԱՐԻՇԱ-ՔԱ ԾՈ ՇՐԱԾ-
 ԱՅԻ ՅԱՆ ՇՈՅԻԼԼ. [ԿՅԱՐ ՆԱ ՔԵԱՇԱՆ ԱՆ ԿԱՇ;] ՕՐԻ ԱՇԱ ՇԼԱՐ
 ՏԵԱՆՆ, ՏԱՆՄՅՅՇԵ, ՏՐՈՄ-ՔՈՐԻԵԱՇ ՆԱ ՏԱՄԱՆ ՔԱ՛Ր Ծ-ՏՐՈՅՇԵՅԻ
 ԱՆՅՐ; ԿՅԱՐ ՔԱՐԻՇԵ, ՔԱՐԻ, ՔԼԻՇ, ՔՅՐԻ-ՔՈԼԱՐՏԱ ՆԱ ՔՐՈՄԱՄԱՅՆՏԵ
 ՔՐԱՅՆՆ ԱՆՄԱՐ; ԿՅԱՐ ԵՐԻՄ ԵՐԿԱՇԱՐ ՔՐԻՐ, ՆՈ ՅՈ ՔԼԱՅԻՇ ԱՆ
 ՇԼԱՐ ՔՈՇԱՐԵՅՅՅՅՅ, ՔՐԵԱՇ-ԱԼԱՅՆՆ, ՔՈԼՒՐ-ՏԵԱՆՆ, ՔՅՐ ՔՆՆՆ, ՆՈ, ՆՈ
 ՅՈ Ծ-ՏԱՅԻՇ ԱՆ ՇԻԱՇ-ԵՐԻԱՇ ՇՈՐՇԵԱՆՆ, ՇՐԻՐ-ՆԵԱԼԼԱՇ, ՇՈՇ-ՄԱՐԻ-
 ՆԵԱՇ, ՇՈՄՔՈԼՒՐԾԱ, ՕՐԱՅՆՆ ԱՆՄԱՐ, ՆԱՇ ԵԵԱՐԱՅԻՇ ՆԵԱՇ ԾԻՆՆ ԵԱԾ
 ԱՆ ՕՐԾԼԱՅՅ ԾԱՐ ԱՐ ԻՐ ԻՆ ԵՐՅԱՅԻ. ՅՐԻ ԱԾ ԱՄԼԱՅԻ ԾՈ ՔԱՕՇ ՅԱՇ
 ՆԵԱՇ ԿՅԱՅՆՆ, ԿՅԱՐ Ա ՇՈՄԼԱՆՆ ՆԱ ՇՈՄԱՐԻ ԾՈ՛Շ ՇՐՆԱՄ-ՔԱ ՅՈ
 Ն-ԾԻՇԵԱԼԼ ԾՈ՛Ն ԾՆԼ-ՔԱ. ԼԵՅՅ ԱՐ Ա ՇՈՆԱՅԻԼԼ, ԱՐ ՇՈՆՆ, ԱՐ ՄԵԱԾԱՐԻ
 ՔՐԻ ՔԵ ՔՅՐԵՅՅԵԱՆ ՆԱ ՔՈՇԱՅԻ ՔՆ; ԿՅԱՐ ԱՐ ՏԱՅՐԱ ՔԵ ԾՈՐԵ, ՆՈ ՔԵ
 ԵԱՕՇ-ՇՆՄԻԾ ՆԱ ԵՐԿԱՇՐԱ ՔՆ; ՕՐԻ ԱՐ ԵԱՅԱԼ ԼԵԱՄ-ՔԱ, Ա ՕՐԾ ԵՐՆ-
 ՄԱՅՆ, ԵԱՐ ԵՐՐՈՆ, ՅՐԵԱՐԱ ՅԱՐԵ-ԼՈՆՆԱ ՅԱԼ Ծ՛ԱՐ Ն-ՅԱՆ; ԿՅԱՐ

defend you with all their might on this occasion. For it is certain that it would not be pleasant to those noble men to listen to the cold-hearted, furious, words of threatening of the sons of Heber, to drive and extirpate them from their native homes, and their rightful dwellings, and from their father-lands, if your shelter and your hereditary power did not protect them; and if your nobleness and your free descent did not liberate them; if your hardiness and your battles did not sustain them; if your friendship and your judgments did not preserve them; and it was for this reason our ancestors left us in command from a remote time, in the conservative hands of our friends and co-relatives, to protect you with all our might, on this occasion: for, you never allowed the low into the place of the high, nor the high into the place of the low; and you have not pronounced a king's tyrannical judgment, nor turned wrong into right; but kept every one in his own native rights, since first you made a monarch's circuit of Erin [till the coming of Eoghan the son of Mogh Neid to wrest Erin out of our hands, and it is certain to me, said Conall, that Erin in Eoghan's hands is not a play-thing in the hands of a child.⁹] And since Erin is in your hands, as it was in those of your ancestors before you, from the time of Cathair Mor, without shifting; it shall not be wrested [from you] on this occasion without the clangor of battle from us; unless it is obtained by the un-avenged destruction of our people, or the triumph of your death without rescue by some champions. Avoid not the battle; for, the stiff firm, ponderous earth is beneath our feet; and the cold, wet, full-blazing canopy of the firmament is above us; and I pledge my word, that until the fixed, thick, beautifully diversified, firm surface [of the earth] swallows us down; or until the misty universal, cloud-hilled, showery, full-bright mantle falls upon us, that not one of us shall give the space of an inch of way backwards in the battle. So that the manner in which every one of us shall die will be, with his antagonist opposite him, aiding you with all his might, on this occasion. Have done, O Conall, said Conn; these words are the ravings of a man in great danger; and this language is the argument of a clown, or a silly culprit; for I fear, O beloved foster-father, our being slain by

⁹ No. 1, p. 56, R.I.A.

the fierce valour of the foreigners ; and our being massacred by barbarous furious hosts of enemies. For, it is a forfeiture of his attributes for a king to be left alone ; and a small army is the door of death ; and a paucity of followers is a sign of weakness ; and all these attach to me ; on which account I wish to send messengers with terms of great advantage to Mogh Nuadhad. What are those terms ? said Conall and all the assembly. The three provinces of Erin which he now has, to be his without contention ; and the fourth province from me, along with these, to be given to him, although it be the sword supporting territory of my battalions, namely, the province of Uladh ; and as security I will give him the sun and moon, dew and air, sea and great land, not to commit trespass or conflagration, or persecution, or injustice upon him ; and let him leave me the province of Connacht unshared ; and the territory of Teffia ; and Tara with its profits ; for by those I was fed since my birth. These are great terms said Conall. Though they be great, replied Conn, I grant them to Eoghan since I have not numbers enough of warriors and champions to oppose to him. Who goes with these terms, said Conall. Conn replied : Eochaidh of the white knees, and Fiacha of the white hands, the two sons of Criomhthann of the yellow hair, king of Aichill^a and Umhall.^a It would be more proper that poets should offer them, said the nobles. We shall not send poets, said Conn, in order that the foreigners and the men of Erin shall not say that it is at our solicitation they have accepted this division of Erin from us. Then the messengers, charged with submission, friendship, and reverence, reached Eoghan Taidhleach ; and were admitted into the strong, firm pavilion of the brave king. There they were listened to silently and attentively ; they told their errand sensibly and collectedly, and acutely and gradually ; and every arrangement and every counsel that they were sent with, to the high king. The king answered them quickly, loudly, proudly, and said : indeed it would be to me as pleasure without steeds, ale without cups, happiness without music, sovereignty without submission, hiring out without pay, and a loan without return, that I should be without

^a *Umhall*.—The territory of the family of Mayo. See *Leabhar na g-Ceart*, p. 56, note ^b.
of O'Maille, or O'Maley, in the county

յլեազան օրեաճար Ելլեանն սո՛ քեզմար, բաճո, Եանարն չօ
 րա մալի՛ն, ազար չօ րա մարալն, ա՛յ մօ մօր-դարմոյն; ազար ո՞յ
 քնիշեան-րա ա՞ն ծարսն ին՝ ծոմ ծոմա՛ն չան ճարեան; ո՞ն ա՞ն սրբարսն
 ըրն ծոմ օրեաճար չան լաճան; ազար ո՞յ քնիշեան-րա ա՞ն օլ ըրն
 ար մօ քնե ար մօ իր; ծրն ո՞յ չեան րա ծոմաճա ըրն ծոմ ճար րօ.
 Արեան ծօ ճալարարն-նե, ծար րա շեան, Լե՛ ար չ-արարն, ազար
 Լե՛ ար չ-ծոմաճա, Ծոմն, ղա՛ն ծեազար րօյնն ար ըն, ո՞ն ճա՛
 ար ծոմարն, ո՞ն իրն ար մօր-նիրն. Ըրա ըրն քնն, ա՛ ծա,
 ծար Եօջան. Եօճարն շնիւն-չեան, ազար Բարան լարն-չեան, ծար
 լաճ-րան, բաճո, ծա՛ն ճար Կրօնարանն ճալ-արն; ազար Չարեան
 իշեան Կրօնարանն ար մաճարն. Ան ծան չեան ին՝ հ-օրեաճար
 ծարն-րա ըրն, ծար Եօջան. Ոյ՛ ծա հ-եան, լօրն, ա՛ ճարն-նի՛ն, ծար
 լաճ-րան; օրն ծա ծոմարն քնիշեանարն ծօ Կոմն օրեաճար Ելլեանն
 ծօ քնիշարն ար ծա ճարն ծոմն ծարն; օրն ծօ չիւն ղա՛ն ղարն
 իրարն, ազար ծա՛ն ազար ծարն, Ելլե՛ ար չ-րօն; օրն ար է ծար-
 արն ար քարն ծա ճարեանն ազար ծա ծոմարն է; ազար ար ծարեան
 ծարն, ար ըրն, ծօ իրն ար ղարն ար Կոմն, չի՛ն ծօ ճարն
 ծոմարն սարն ղա՛ն լիշեան Բարն Բարանն ծ'Ելլարն ծարն.՝ Ան

'*Baile Biataigh*, i.e., the town or lands of a farmer who was bound to supply refectations to his chief or landlord at certain seasons of the year. *Baile* means a town or residence; *Biadh*, food, and *Biatach*, literally a victualler, or provider of food.

The following ancient poem on the

- 1 Ը Լի ըրն ղա՛ն ա ղ-Ելլարն ճարն,
 ղա Լի լե՛ն-ըրն չօ ղ-արն,
 ղա Լի ծարն, ծոմա՛ն ղ-չիւն,
 ղա Լի ծօրն ծարն չա՛ն ծարն.
- 2 Ը Լի ծարն ըրն ըրն ղա՛ն ծօն,
 ը Ելլարն չօ ղ-լարն ըն;
 ա ծարն ըրն, ղա՛ն ծօ ղ-արն,
 չարն չա՛ն ղա՛նն ա ծօնարն.
- 3 Ոյ հ-արն մօ չարն ղարն քնն,
 ար Բարն, ա՞ն քնն չօ ծարն,
 ար ղա՛ն ար ղա՛նն մօ ըրն,
 ա ղ-արն, ա ղ-Ելլարն.

sub-divisional names of territories, and now, I believe, for the first time published, will shew the quantity of land in a *Baile Biataigh*. Its authorship, it will be seen, is ascribed, but improperly, to the *Finntan* already mentioned, at page 97, note ^m.

- 1 How many thirties [cantreds] in noble
 Erin,
 How many half-thirties to accord,
 How many townlands in linked array,
 How many [cows] doth each townland
 sustain.
- 2 How many townlands and thirty hundreds
 In Erin the abundant in wealth;
 I say unto thee—an assertion with sense—
 I defy all the learned to compute it.
- 3 Do not say that you defy me,
 Said Finntan, the man of sense,
 I am the most learned that has been
 In Scotland or in Erin!

the centre of the assemblages of Erin, that is, Tara with its plains and its mounds, to be in the hands of my great enemies; and I shall not leave that morsel of my happiness uneaten; nor that fragment of my dignity unattached; nor shall I bequeath that disgrace to my family; for I shall not now accept these terms. We have heard, said the messengers, from our friends and from our companion Conn; that an attack over an offer of peace is not lawful, nor battle over an offer of terms; nor anger over deep submission. Who are you, yourselves, O youths? said Eoghan. They replied that they were Eochaidh of the white knees, and Fiachaidh of the white hands, the two sons of Criomhthann of the yellow hair; and that Gaireach, the daughter of Criomhall, was their mother. Are ye a pledge for supremacy for me? said Eoghan. Truly, not, O high king, said they: for, it would be a repudiation of the sovereignty for Conn to abandon the supremacy of Erin to save the lives of any two; for, a good son will get a family; and he has, and shall have, Erin; for, he is the best surety for spending and defending it: and we pledge our words, as far as we know Conn, that although he has offered terms, he will not concede one Baile Biaitagh* of Erin to you; but that he is desirous that you

4 Deic m-baile 'ra tairca céb,
An fíct baile, ní bréig,
Zib beiz le a n-annm linn,
Cric adbul a b-fairinnze.

5 Baile donnmar tu céb bó.
Le caeb da feirinnz déz ní zó,
ceirne h-annmce ann dóib de,
Zan boin do buain me céile.

6 Áirinnm-ní oic tairca déz
I crích Ánne na mór céb,
deic tairca fíct eile,
a crích Connacht cúl-buirde.

7 Áirinnm-ní cúic tairca déz,
An fíct tairca, ní bréig,
a beirinnm líb naob co n-zal,
ata a n-oll-cóizeb Ulaob

8 Áen tairca déz I laiznib,
ocur fíce co raibéin,
ó nber Duiblinne a le,
zo bealac na bóirinne.

* *Ploughland*.—A ploughland was as much land as a six-horse plough could plough in the year.

† *Inbher Duibhlinne*.—This is an ancient name for the mouth of the River Liffey: Dublin is a corruption of Dubhlinn, the nominate form of the name, of which Duibhlinne is the genitive.

4 Ten townlands in each thirty-hundreds,
And twenty townlands, it is no falsehood;
Tho' small their number to us appears,
Their extent forms a noble country.

5 A townland sustains three hundred cows,
With twelve plough-lands,* it is no lie;
Four full herds may therein roam,
With no cow of either touching the other.

6 I enumerate eighteen thirties,
In the country of Meath of ample wealth,
And one score and ten thirties more,
In the land of the yellow-haired men of
Connacht.

7 I enumerate fifteen thirties,
And twenty thirties, without falsehood;
This I say to you—a saying bold—
In the great province of Ulster.

8 Eleven thirties in Leinster,
And twenty, of teeming wealth,
From Inbher Duibhlinne† hither,
Unto the Road of the Boroimhe.

չարս բսծ ալ լէր ծո ծսլ-րա տար ծօրս աչար տար ծօրաթծ. Ծո քար-
չալչեաճ Եճօչաղ սրաք րրո, աչար ա ծսծարաք յե ծրարոչ ծա յարոչո-
տր: չաճեար յա տեաճա սծ կծ, ար րե. Աճ լծր, ար յա հ-սարքե,
ոյ քալչեալլ քեաչճա քալրոչոք կրոք ա չ-ճոչոչոնալ յե ճրոքեաճ. -
Լեալչծ ար, քար Եճօչաղ, ոյ լեար-րա ծո քարսծաօրք ա ք-քեթոմ լա
քրոչոքա քճոչարոյ լծր քարաթծ; ոճ լա ճարոքե ճրաղ լծր ճրաճ-
աթծ; աճ լե յա չ-ճարաթծ աչար լե յա չ-ճօրոքալա քեթո, եաճո, լե
ճոչոք ճեաճ-ճաճաճ; աչար չաճար չօ ծաօր, ծոճարոճ լաճ, աչար
քեթոթ կծ լաճ չօ յալլաճ յա տսլճա յարոչ-ոճօրք, յաճարճալչ րրո
ճար, աչար յաճճեար արո լաճ. Աչար ծօ յալչեաճ արոլաթծ; չրաճ
սաճա արոչոչոչճեար յա քալչա ար Պալէ Լեանա քեթ. Ար արո ծօ
ճալալչ ճոչոք ա ծա ճօրոքալա ծօ ճրօճաճ, ար տո յսծ ճօրոքօրճա
լա աչար օրճե, չօ յար քօ հ-ար ծօ լաօճաթծ լսարալրեաճ յե լա-
ճօրճաճ; աչար ծօ չաճարճարոյ աչա չ-ճարեաճ, ծօ ճրեաճար, աչար
ծօ ճրոչոթծ, աչար ծօ օրոքաճար; յար ծօ քեթ քեղ ոք քաօ-րոչքեղ
[աչ ճարեաճ ա ճեաճ յոք;] չր քօ հ-սրքաճաճ, յարոչօրոքաճ, ծսծաճ,
քեար-ճարոչքեաճ ար ծեաչ-րալչ ծօ'ո ծեար-չսծա րրո. ճօրոչ ճրոչ
ծօ ճարեաճ, ար ճոլալ, ճր քօ չեաճար-քե քրեթր յաճ աճ քրեղ; աչար
ճօճօչալ չօ ծեաչ-րեարոչոքաճ ա չ-ճեար ճօրոչոթ, ծօ ճարքե.
Ծօ ծեարա ճր ար ճոչոք; աչար յօ քրաճար յր, ար րե, ծա յաճ
եաճ ծեարաճ Եճօչաղ յօր, յօ ծա ճօրոքալա ծօ չաճալ, աչար ա
լեալչքեղ քեճ լեար ա հ-ճրոչոք, յաճ ծ-ճրքարոչոք արոյ աճալչ ա
ո-ճրոչոք ար չ-ճեթ ծօ քաճ-րոչ յա քեաճար յոչոք; աչար ար քր-

9 Ծեթ քրաճա 'րոչ Պսծարո,
օճր քրալ քրոք քր քսծարծ;
րր յո ծա ճօրքե չօ քրո,
րր յո Պսծարո յօր, քարքրոչ.

10 Արոչոք-րր քեթր քրաճա ճեծ,
օճր յար քրոք յօճա քրեչ,
չաղ եարճար ար քրաճա ծե,
քօ քալքե յօ ծօ լեճ քալքե.

11 Բիճ քալքե քօր րր ճսլ ճեծ
րր ճսլ յալքե յօճա քրեչ,
օ ծօ քարքեար յո ա յարո,
ար կր քալքե 'րա ա ո-ճրոչոք.

9 Ten thirties in Munster,
And three score in full accordance;
In the two proud provinces,
In the great extensive Munster.

10 I enumerate four thirty hundreds,
And nine scores, it is no falsehood,
Without the deficiency to any thirty of
them,
Of one townland or half a townland.

11 Twenty townlands too, and five hundred,
And five thousand, it is no falsehood;
Since I have taken to divide them,
Is the number of townlands in Erin.

should trample upon adjustment and terms. Eoghan became angered at this, and said to a party of his people: Let those messengers be seized by you. Not so, said the nobles, it is not a sentence founded on the examination of truth by us, to detain them to be sacrificed. Cease, said Eoghan, they would not give their service to me on the day when the service of men is known; or in the day of casting spears among men; but to their friend and their own companion, Conn of the hundred battles; seize them, therefore, firmly and tightly, and bring them to the top of yonder long-ranged, far-seeing hill, and let them there be executed; and this was done; and it is from them the Riagha^u on Magh Leana are named. It was at the hour when day and night were equally dark, that Conn heard that his companions were hanged; which was not a time fit for warriors to march because of the excessive gloom; and he began to lament them by wails, and by cries, and by moans, like a woman, or a silly girl, lamenting her first son; and the good king became fretful, distressed, melancholy, tears-lamenting, from that tearful sorrow. Cease for us your lamentation, said Conall, for you shall obtain the victory, if you be brave; and avenge your friends with a good spirit, by right of sword. I shall do that, said Conn, and I pledge my word, that if Eoghan had seized my two companions, and allowed them to depart alive with me out of Erinn, I would not have come back, for even one night, into Erinn, while he survived there; and I also vow that should he proffer

- 12 Da fíct acra fo trí,
 As ríu feartaigh na feirtí,
 feartaigh trí feirtíeá mar ríu,
 ceartaíad baile bartaí.
 13 Ar ba feirtíeá déz nolaí,
 an baile bartaíeá aínaí;
 ar mé Finntan an fear co n-zaí,
 an dectad zlíu ó ádaí.
 14 Sencaí Éirenn do mbair,
 mar acá do néir zác leabair,
 zís Finntan ríu-eólaí co ríu,
 ir ve feartaíeáeair ca líu.

There is a fine copy of this ancient and valuable poem in the possession of the Editor, and a less accurate copy in H. 3. 18. T.C.D.

^u *Riagha*.—From Riaghadh, execu-

- 12 Two score acres three times,
 Is the land of the plough-land;
 The land of three ploughlands, therefore,
 Is the quarter of a *Baile Bartaigh*.
 13 To twelve plough-lands in full,
 The *Baile Bartaigh* alone is equal;
 As I am Finntan, a man of sense,
 The tenth generation from Adam.
 14 The history of Erinn in memory,
 As it is in all the books,
 Finntan the truly intelligent hath,—
 Of him is asked how many.

tion, as much as to say, Execution Hills. This was believed by some people to be the same as the word Riada in the name Eiscir Riada; but see p. 68, note ¹.

ա՛տար ոյլե ծամ եօ՛ր,՝ ար թե՛, ծա լեյլեաճ-րաղ Երբ սլե սաճա, Յօ
 քաճարանայ Յալե Երալիչ, յաճ շեաճարու-րե րի յօ Յօ յ-ճիօճ-
 լայի յօ ճօմալքաճա բար, ա լօր քաճա աճար ա Յ-ճիօր ճօլօճի,՝
 աճար ճօմլայի; աճար աճ Կարան ծամ աղ շօրիչ լե ար ճարբար
 յաճ, աճար ա ճաբար աղ լաօճ ճի:—

Կարան [ա.] Եօճար Յօ յ-աօլի,
 ճօրքաճ քօլա ար ճարի ճօ ճօլի,
 Յաղ ա ելիչ լե աճ թե՛ աճ յարբ,
 ա յիչ Կարանայի ճալ-Կարբե.

Ա Բիաճար յիչ Կարանայի ճար,
 ա ի-լաճ Արբե յալ-ճար;
 ճօ լօրիչ յօ ճարբե Յաղ ճար,
 ճօ ճարան քօ ճար ճար-ճար.

Կար ճար յ-արիչե, բօղի Կար ճ-ճալ,
 քօլլիք ճարիչե, ճարիք ճար,
 ճարի Կար ճար ա ճ-քաճ ճար.
 յիչ Կար-ճալ լե ի-արիչի.

Կար ճար յ ճար ճարիչի ճար,
 ճար ճարիչ, ճար ճարիչ, յ ճար ճարիչ;
 յօճա ճ-Կար ճար ար ճ-ճալ,
 յօ ճօ յ-Կարիչ ճար ճարիչ.

Երիչ ա Կարիչ Կարիչ,
 ճար ճօ ճարիչ ճարիչի ճարիչ,
 յօ ճօ ճարիչ Կարիչ, իչ յ-ճալ.
 ճօ յ-Կարիչ ճարիչ Կարիչ. Կարիչ.

Ար ճի րի ճօ Երիչ Կար ճօ ճարիչի ա ճար-Կարիչ
 քաճա, աճար ճարիչի յաղ ա ճար-ճարիչ, աճար յաղ ա ճար-ճար;
 Կար, ա ճար-Կարիչ, ճար-Կարիչ, ճարիչ, ճարիչ, ճարիչ, ճարիչ,
 յօ ճօ ճարիչ, ճարիչ, ճարիչ, ճարիչ, ճարիչ, ճարիչ, ճարիչ.
 Կար ճարիչի յարի ճարիչի, ճարիչի, ճօ ճարիչի ճարիչի
 Կար ճարիչի, ճարիչի, ճարիչի, ճարիչի, ճարիչի, ճարիչի,
 ճօ ճարիչի աճար ճօ ճարիչի, աճար ճօ ճարիչի ճարիչի

me to concede to me the whole of Erin, to the one-fourth of a Baile Biataigh, I would not accept it, until I have avenged my companions by trial of battle and by right of sword and combat; sorrowful to me is the errand upon which I sent them; and he delivered this poem there:—

Alas! O Eochaidh the talented,
The trickling of blood on the skin of thy side,
That thy champion life was not prolonged,
O son of Criomhthann of the yellow hair.

O Fiachaidh son of comely Criomhthann,
From the land of green-bordered Aidhne,
Thy corpse covered with crimson gore
Has scalded my heart without guile.

Ruddy were your faces, fair were your necks,
Brightest of features, darkest of secrets,^v
Rough was your shooting in fair battle;
Smooth was your intercourse with maidens.

By the heavens and by the firm earth,
By the moon, by the wind, by the sun,
I shall not yield one foot backwards,
Until I have turned our foes.

Arise O Conall of Cruachain,
Uplift your terrible crimson shield,
Go to Magh Leana, a glorious act,
'Till you perform a deed that shall give sorrow.

Then Conn arose and put upon his fair skin and beautiful body his battle and combat suit, namely, his dark-grey, flowing, long, wide, skin-shirt, with its three beautiful, varied, well-coloured, wheels [brooches] of gold in it. He put on his well-fitting coat of distinction, made of the wonderful cloth of the flock-abounding, beautiful-mansioned Land of Promise, bound with girdles and buttons, and with embroidered borders of red gold; so that it fitted to every part which could be touched by

^v *Darkest of secrets*, i.e., keeping secrets in perfect darkness from all the State and Royal confidential men.

Եարչ-օրն; յոնար չա՛ն թօլար Եւ յ-լոյնքն յոն ճաօլ, ճրաւծ-
 րնաճարԵ, չօ յ-ճաԵաճ Եճ օ քօրաճ-մոլլաճ Ե ճոն չօ Ե ճօլքա.
 Բօ ճաԵարճարն սոմԵ ճարնր րոն Եսուլճ Ե յԵաճճարն, ԵնրԵաճ ճրօմ,
 ճրԵաԵար-ճարնչԵան, ճրԵան-ճարնԵաճ, չօ յա ճԵանԵաճ ճօրնճարն-
 չԵան, ճօն ճրնԵալ ճԵաճնա. Բօ ճաԵ Ե ճօր-ճրԵաճ ճօրնԵաճճրօմ
 [ճօրնճարնչԵան] ճօ րնարճԵ րնոն-ճաօլ [ճրօնԵարնԵ] քօ Ե ճօրարն,
 ճօլճ Եա մարԵ յԵ մօրն-լոնԵաճճ, Եճար Եա ճօն Եր Եարնչաճ, Եճար
 Եա քօրնչաճ յԵ քօր-ճօնչմարն.՝ Բօ ճաԵարճարն Ե ճա Եաճարն
 Եաճարճաճա սոն Ե Եաճարն, Եճար ճաճ րնԵաճճա յԵ քօր-Եաճճարն
 օրնա-քան; Եճար Եալճ ճօրճարն Ե յԵ ճօրնարն օրնա; Եճար յԵ
 ճաԵարճաօլ սրճսրն յօրնարն Ե Եճ յա Ե յ-օրճԵ ԵրքԵ. Բօ ճաԵար-
 ճարն Ե յարնԵ, քօճարն-ճրնչ, քօր-Եաճճրօմ սոն Ե յարնԵալ, Եճար
 Ե յոնոն Երն-րնչ սոն Ե ճԵան; յօն Ե յաԵաճար ճաօճա ճԵան ճարն-
 նօճարն, ճօ ճօճարն ԵրնԵ, յօնչարճաճա յա Ե-ԵրնԵա օրնԵարնչ, Եր
 յա ճ-ճԵանչալ չօ ճԵարնարն, ճօ ԵրնչԵաճ Եալոն Եօնճաճա,
 Եճար ճօ օր Եարնչ Եաճճ-ճաճա, Եճար ճօ Եաճարն Եճճմօրնա. Բօ
 ճաԵարճարն Ե ճօրԵան չօրն, ճԵար-քօԵԵրնաճ, ճլան-ճօրնԵաճճաճ,
 յօնա ճօրնԵ. Բօ ճաԵարճարն Ե քճարճ, օրճարնԵա, յօլԵաճճաճ, յօն-
 ճարճաճ, ճօրնԵարնարն, ճօԵրնաճճաճ, ճաօրն-ԵալԵաճճաճ, Եր քօԵարնչ-
 Երնչ Ե ճրօմա. Բօ ճաԵ ճարնչԵ Եր Ե Ե-ԵրճԵ Ե ճա ճրաօրնչ,
 ճԵան-րԵանրնա, ճրն-ճարնրնչԵ, ճաճա, չօ յա մարնԵաճճարն օրն
 սոն Ե մ-Երնարնչօրն.՝ Եր Երն րոն ճօ քարնարնչ ճօն ճօ ճաճ: Եր
 ճ-ճարնրնչ ճօ ճաճ Եօն Եճարն-քն Ե ճԵար Եճար Ե ճրօրճԵ, ճօ ճԵան-
 ճալ ճա ճրԵր-ճրԵաճ ճաճա Եճար ճօրնարն; յճ Եր քարնԵաճ Երն
 յ-օրնչ, յճ Եր ճօրնաօրնաճճաճ Երն ճ-ճարնչ յր Եր ճ-ճօրնԵրնչԵ-քԵ.
 ԵրԵաճ, յօրնրն, Ե Երն-րնչ, Եար յաճ-քան, օրն ճաճ Եաճ ԵԵար-
 Երն-քն ճօ ԵարնԵ, Եսճ քրԵան Եր յ-լոնԵարնԵ, Եճար Եր յ-սրնաճար
 Երն; Եճար Եա ճնրնաճ ճարնչԵան, ճօճօճլարնչԵ Եր Եարնաճճարն Եաճ-
 Եճճարն քն; չօ յաճ յաճարն յԵ քնրն, յճ քրնրն, յճ ճօրնարն; Եճար
 Եսճ ճօճօճնչաճ քրն յօրն ճօրնարնաճճարն ճօ քրօմ-ճրճ-քԵ Եաճարն ճօ՛ն
 ճալ-քա; օրն յԵ քնրնչԵարն ճօ Եաճճ-քա յօնար Եաճարն ճար Եարն-
 Եարն ճրն ճԵր ճ-ճԵաճ ճար մարնչ Եճ մօրն-քրնԵալլ. Եր րոն ճօ
 ճլարն ճօն քօրնԵ չօ յաճ, չօ յԵրն, Եճար չօ յ-ճրնարն; չօ Ե-քնճ, չօ
 Ե-քրնչ Եճար չօ Ե-քօրնարն; չօ յԵաճճ, չօ Եճար չօ յօ

the sharp point of a hard needle, from the top of his head to the calves of his legs. Outside this he put on a heavy, firm, strong-ringed coat of mail, with its firm head-piece of the same kind. He put his light, strong, leg-armour, made of fine-spun thread of Finndruine^w upon his legs; giving a dignity to his noble carriage, and being a protection against cutting, and a support in resistance. He put his two lacerating gloves upon his hands, having the colour of snow freely to be seen upon them, and possessing the attribute of victory in the field of battle, and that no erring cast should be thrown from them, by day or by night. He put upon his neck his easy, thick, noble, light collar; and upon his head his diadem of a chief-king, in which were fifty carbuncle gems of the beautiful, rare stones of eastern India, artistically set with beautiful bright silver, and with well-coloured gold, and with other precious stones. He placed his blue, sharp-edged, rich-hilted sword at his convenience; and his strong, triumphant, wonderful, firm, embossed, shield of beautiful devices, upon the convex slope of his back. He grasped his two thick-headed, wide-socketted battle-spears, with their rings of gold upon their necks. Conn then asked them all: has every one of you finished the lacing of himself to his body-armour of battle and of combat; or, are your champions all consenting to the uprising. Yes, indeed, O high king, said they; for wherever you play your Baire,^x there shall our leading and our security be; and we shall be a firm impregnable fortress in the gaps of narrow roads, so that nothing shall pass under us, through us nor past us; your destruction among us on this occasion would be like the destruction of a prince among princes; for you shall not find your grave in our presence without the destruction of three times ten hundred of our best men around you. Then Conn went forward with luck, with speed, with success, with fury, with anger, with irresistibility; with order, with discipline, with mighty strength;

^w *Finndruine*. This was a kind of fine bronze used chiefly in ornamental works by the artists of ancient Erin.

^x *Play your Baire*. Baire is the name that the people of Erin had in

ancient times, and have still, even in Dublin, for the game of Ball and Hurleys; and is applied figuratively to any contest, combat or battle.

Երկն՝ ; յօ լաւջե, յօ լաւար, աչար յօ լեւեամլա՛ճ՛ ; յօ ղեարե, յօ
 ղեյմ, աչար յօ ղայմեամլաճ՛ ; յօ ղ-Եւայծ, յօ ղ-Եայծ, աչար յօ
 ղ-Եւան-ճօրչար. Օրր ճօ Եւայծ ղաւար ղեյծ, ղօ ղայրեաճ ղաճարե
 աղ ղեյմ ղրն ; աչար Եա ղրեաճար ղրեաճ ճեյմե, ճաճ-ղայրեյջե, ճօ-
 ղայն-լօրրչճե, աղ յօղրայջե ղաչաճար ղա ղճօյն ղօ յօ ճ-ղաղչաճար
 յօ ղօրաճ Փիոմա Փայմ, ղրր ա ղայճեար Փրնյմ Տեւաչաճ աղ
 Պիաչ Լեանա ; աղ յօղար ղեւաչաճար ղաճա Շիւրր ղրաղղայծ ա
 ղեաչա, աչար յօղար ղեյջեաճար ա ճ-ղրայմե օրրա ղե ճեանայմ ա
 յ-ճօղայրլե. Շրա աղ ա Ե-բլլ Քրօղ ղաճ Շնյալլ, աղ Շօղ.
 Տօղա Եար աղ ղաօր-մլեաճ. Տօ ճար, աղ ղրճե ղեաճ ղաճ-արմաճ
 ա ղաօր, ճօ ղեարարչար Պեամրաճ յօ ղա ղարչար, աղ Շօղ ;
 աչար ղաճ աղ Եօճ-բա ճօ շեաճա ղաճ ա ճ-ղարչեաճա ճա ճ-ղարԵա ;
 աչար ղաղ աղ Եօճ-բա, աճայճ շեյլլ աչար երճեաճա Շրեաղղ ա
 ճ-Տեամրայչ, աչար ղայճ ղեյմ ճօ ղալճեաղ աչար ճօ ղաճ ղղղե, ղօ
 յօ ճ-ղի ղիմճեալլաճ ղլաճա ղօր Քօճա, աչար ղօ յօ Ե-բօղղեբլլեյծ
 ղա Ե-օղղրօղա աճա աղ աղ ղ-ճեյր. Աղ աղ ղրն ա ճաճարե աղ ղլեաճ
 ղօր-մեաղղաճ, աչար աղ ղ-աղղրլճ սրաղղաղա օղղաճաճ, եաճօղ
 Յօղ ղլեաճա ղաճ Պօղղա : աղ ղօղղաօղղեայմ ղաճա ղե Եար յ-ճ-
 ղաճայծ, ղօ աղ Երեյրեաղ Երաճա ղե Եար ղ-ճեաչ-ճաօղղեյծ, աղ ղօ
 յօղալաճ օղճե ճօ ճեանայմ. Աղ ե ղրն աղ աղ ղղղե ճօղ Շնյա ճ
 ղաճ ճ-ղարլա ղօղղղղղ ղեաճ ղօ ղարաճ, ղօ ղաճմլեաճ ղե Ե-Շօչար
 ղրղղ, Եար Շօղ. Տաչար ղեյմ ղօղղ' Երեյրլե, աղ Յօղ, աղ ղա ճօ
 շաճար աղղղ շարչլճ ղաօլճ աղ ղայմ, ղաճ ճղղղղղղղղղ աղ ղօ յօղ-
 ալաճ օղճե յօ Երաճ ; աչար ղաճօ օղլե ղօր, ղլ Ե-բլլ ղօ ղօրչ
 յօ ղղղղղղղղղղ, ղաճարեաճ աղ ճեաղղ, յօղղար ղաճ ղօղղղղ ղեաղ
 ղօղղղղ աղ ղաօր ճօ Երեճ աչար. Յլճեաճ, աղ, աղ ղե, աղ ղօղղղաճ
 աղ ղօ աչար աղ ղայրեյջե, ճա ղայրլեյծ ղրն աղղ Եար ղ-աչարճ-բե,
 ճղղեաճաճ ղա ղրաղ ղօ ճա Եար ղաճրալճ ե. Շօչար ղայճեաճ ղրն
 Եար Շօղ. Պարեաճ ղեյջեար ճայմ-բա ե, աղ Յօղ. Շարճ աչար
 ճղղեաճար ճղղ, աղ Շօղ, ղեաճճ ղեյճ Տղղղղ յօ ղա ղլաւաչարԵ.
 Տղղղ ղրն, աղ ղրղ ղեյճ ճօրչարեաճա Շղղղղղ, եաճօղ, Շօրճ,
 աչար Շղղղա, աչար Շեյրճղ Շղղղաճա. Շարճ աչար ճղղեաճար
 ճղղ, աղ Շօղ, Քրաճ Պլեարաճ ղաճ Շղղղ, եաճօղ ղաճ աղղ-
 ղլճ ղա Ե-Շարբարղե, շօղ ղա ղրճլճ ղեաճ ղաճ-արմաճ, ղեաճ աղղղ ճօ

with crushing, routing, and driving (force); with strength, with venom, and with enmity; with victory, with ardour, and with permanent triumph. For, that career was an unobstructed, willing spring-tide course. Like the rapidity of an impetuous, devouring, deep-scorching fire, was the rush which the hosts made until they reached the summit of Drom Damh,[†] which is now called Druim Stuaghadh, in Magh Leana, where Conn's battalions bent the handles of their spears, and leaned their weight upon them while holding their council. Where is Fionn the son of Cumhall? said Conn. Here, said the noble hero. Go, said Conn, the twenty hundred battle-armed men that you are, to protect Tara with its appurtenances; and if I live you shall receive out of their profits the price of preserving them; and if I do not survive, the pledges and hostages of Erin are in Teamhair, and spend there your glory and your prosperity, until the rule of a monarch comes upon Fodhla, and until relieved by the young princes who survive us. It was then the high-minded hero, and the competent renowned chief, Goll the son of Morna, said: is it an exultation of [victory in] battle to your champions; or is it a world-end shout [of triumph] to your nobles, to perpetrate a nocturnal assault or slaughter? That, said Conn, is what we wish this turn, since we happen not to be equal in numbers of men or champions, or warriors, to Eoghan. I made a vow, said Goll, on the day when I first took the arms of valour of a champion in my hand, that I would never commit a nocturnal slaughter or assault: moreover, my eye is not sharp of vision,^{*} so that I require to have the light of the day. However, now, said he, the greatest and the most numerous sustained assault upon you, that shall I ward off your warriors. That is Eoghan Taidhleach, said Conn. Well then, let him be left to me, said Goll. Which of you, said Conn, will ward off from me the seven sons of Sigir, with their host. We are they, said the three victorious sons of Conall, namely, Corc, and Connla, and Ceidghin of Cruachain. Which of you, said Conn, will ward off me Fraoch Mileasach the son of Eibhear, that is, the son of the high king of Spain, with his twenty hundred battle armed troops, indepen-

[†] *Drom Damh*, alias *Druim Stua*.
gach. Not known to the Editor.

^{*} *My eye is not sharp of vision*. See Preface, p. vi.

dent of all others? I am he, said Eochaidh of the one eye, namely, the son of the king of the men of Fortreann. Which of you, said he, will ward off me the seven sharp shooting sons of Doghar, with their followers? We are they, said the two illustrious sons of Feidhlimidh Reachtmhar, namely, Eochaidh Finn and Fiachaidh Suighde, with their noble sons. Which of you will ward off me the ten hundred brave, cold-hearted warriors of Asia who are with Eoghan; for they have pledged themselves to him that neither disparity nor depression, nor insult shall reach their lord past them? We are they, said the three times ten impetuous, proud, haughty, arrogant sons of Morna; for, since our brother has undertaken to fight Eoghan, what of us that we should not ward off his household. Which of you will ward off me the four hundred brave, strong champions of the warriors of Lochland who are with Eoghan, for they have undertaken that no excess of warriors, nor of brave strokes shall reach their lord beyond them? We are they, said Feidhlimidh Reachtmhar's three noble valorous sons, Breasal, Sorad, and Mogh Corb. Which of you will ward off me Red Nuadha the son of Dairinè, the noble foster-father of Eoghan? I am he, said Rosa, the son of Iomchaidh, namely, the red-armed king of Ulster. Which of you will ward off me Flann the son of Fiachra, Eoghan's grandfather, namely, the affectionate father of his mother? I am he, said Asal the great, the son of the champion, chief of the household to the king of Erinn. What do you assign to me and to Conall [to do], said Conn. Have done, O high king, said they, it is not dignified to put service upon kings, for to high kings belongs only to exult in [the] great deeds [of their men]; and it was in this mode that every one of the warriors selected his work and his service, should they come to the fight on the following morning. Thus far the history of Conn. Eoghan's history is now brought forward. He went upon a beautiful commanding spot, and the best of his people having come to him, he said to them: do you not know, now, that your ancestors were not allowed their proper time or term of the sovereignty of Erinn, in accordance with the settlement^a under which the two sons of Milidh of

^a *The settlement, &c.* This is a mistake of the original writer of this tract, or of some subsequent transcriber. See Preface, p. iii.

աչար Ելլեանօն; աչար նար ծանած շարք ո՞ շոնիօրն ճնրոյն
 — Եւ, ա՛տ ա իրէ՛տ ալոյն ա թատարայն թե՛տա, աչար ա ի-ճծարայն
 ալլե Օ ար յ-ճարմոջայն. Աչար յի օլք բօր, եւծոյն, ճա ծ-տրան
 ար լեյ՛տ բէյն ճ'Ելլոյն յոնար յ-ճայծ, տրե՛ թատ աչար տրե՛ թոր-
 նիօրճար; աչար ճա ճարմած թր, ճո ի՛թարն ճնրոյն տրի ճա՛տ
 եւճարմե՛տ յոնար յ-ճայծ, 'նա տեւարճ յիօրնոյն Պիւրտիւն,

աչար շոնարմե ճեւլճա՛ Շոնարմե; աչար թլած ար յ-ճաճայլ ա
 յ-ճլլ, աչար ա ի-թեւոյն, աչար ա ի-թօճոյն ճո Շոն յոնար
 — ճ-շարք աչայծ.՝ Յարմ ալմե թր տւարա Եարթարմիճ աչար
 ալլարմայլ ճ'յոնարմե Ելլեան, ճր.լած նա տրեյլքե թրոյն, մար ճո
 թրոյն Պիւրտիւն ար թե՛տա, թե թարարայն Տայծե; աչար մար ճո
 ճիօճարն Շոնարմե ար ճ-ճարմեար, լե իրաճարմե թօճարմեճա,
 թարճա Տարմե. Յարմ ալմե թր ճո իեյլեան ճար-թա ալ տա ճո
 թեւ-թած Լեւ Պոճա, յ'անար աչար մ'յոյն, ար ճա յիլոյն Շիլոյն
 ճեւծ-ճալճ, յոնարմայլ ալլարմե ճո ճաճարմե լեւոյն ճո ճարճեան
 աչար ճո ճոնարմե Ելլեան ճո Լեւ Պոճա, աչար ճո Պիւրտիւն-
 ճարմե; ճո եւլա ճո յ-ճոնարմե Շոն իրաճայլ յար ի-ճարմեար ճիօն;
 աչար ճո ճ-ճարմեար թա ճար-ճիօր, աչար ճ'յոնարմե յած; աչար
 ճրեւծ ճո ի'այլ ճար-թա, ճար ճոճար ո՞ ճար-ճիօր ճո թաճայլ օրմա
 ճոյն ճար-թա, ա՛տ յոնած թլաճ ճա թլած, աչար ճեւծ ճա ճ-ճարմեար;
 ճո յա՛ իրաճ ճիօճար, ո՞ ճար-ճիօր ար մո թրոյն ճո ճրեւծ օլք տար
 մո թր; ա՛տ թարք ճո իեյլ աչարմ ճար յարմարմ մած թաճար
 ար թարմ ճոյն ճար թո. Արի թր ալ թրոյն ա ճարմ թարճ, իար յած-թար.
 Արի, ճեւոյն, իար Եճար, աչար ճոնարմե-թե ճո թարմա ալ թարմեար
 ճա իար ի-թոնարմ. ճո ճեւոյն ճեւոյն, ա ճարմ-թիճ իար յած-թար,
 օրմ ճոճ թիլքեյլեար թրոյն ալ իար թոճայն յոնար ի-թարմայլ, ո՞
 թիլքեյլեար թոնա օրմեճար աչ ար յ-ճարմ-թոջայն ճո'ն թարմար թա.
 Ար ալ թր թարմ Եճար յարմե արի ճ'յոնարմեճա ա թարմլլ,
 աչար յի ճար թարմ ալ տա ճո ճոնարմե նա տրի իածա, իածա,
 իարմ-ճեւածա, իլ-թարմաճա յոնա աչայծ, աչար նա տրի արմաճա
 թարմե, թարմ-ճարմեճա, թարմ-ճարմա; աչար նա տրի ճոճարմ
 թեւ-ճոնարմ, թարմ-ճարմա; աչար նա տրի ճարմե ճարմ-արմարմ,
 ճարմ-թոնարմա, ճարմ-թարմե; աչար տրի յարմա իա՛-ճարմ,

Spain forcibly contended for it, namely, Eibhear and Eireamhon; and that we have not been allowed a just or equal share of it (the sovereignty); but that it has been wrested from us by angry incursions and from motives of ambition by our high monarchs. Moreover, two-thirds of our own half of Erinn being against us, through hatred and deep malignity; and in proof of that, it were better for us to have three regular battalions opposed to us than the malicious instructions of Macniadh and the treacherous counsels of Conaire, now that they have given their hostages, their service, and their fealty to Conn in direct opposition to us. For this reason I have brought Spaniards and foreigners into Erinn, as they are men that will not desert us, as Macniadh has abandoned us for Sathbhs' smiles, and as Conaire has cast away our alliance for Saraid's good-natured pleasant conversation. In consequence of which I was forced, when Leath Mogha had bartered my life and my inheritance for the two daughters of Conn of the hundred battles, to bring over with me a large force of foreigners to be quartered upon and to contend for Erinn for Leath Mogha, and for the men of Mumhain, fearing that Conn would reduce them to the condition of hereditary farmers; and place them under slavish rent and dire servitude; and it is my intention not to leave oppression or slavish rent upon them, by this expedition; but that numerous hosts traverse, and warriors consume it, so that there shall not be hereditary claim or slavish rent upon my clan by any other clan, after me; but to have unopposed power, if our career be prosperous on this occasion. That is the truth, O high king, said they. It is, indeed, said Eoghan, and do ye bravely contend for the sovereignty by your service. Truly, we shall, O high king, said they; for it is certain that we shall all be stretched upon the sods, or a sovereign inheritance will be left to our high kings by this expedition. Then Eoghan went forward again to his pavilion; and he had not gone far when he saw three saucy, impudent, venomous-tongued witches coming against him; and three repulsive, wild-croaking, coarse-haired sprites, and three blue-bearded, hideous goblins^b; and three frightful-faced, long-whiskered grey-dismal women

^b *Blue-bearded goblins.* This is the Editor has met with in Gaedhilic first mention of such goblins the writings.

Լեօն-երօմա, Լեօն-րչօլտէ բորրա; Էջար էրի մայլէ քրօօժա,
 բորր-չարեա շոն Երեմի շոն Եւլիչաձ ար քարաօլծ շաժա
 Երեյժե օժար-Եսիժե, Էջ էլտրոմ ար Է յ-շլեօն-քիլիժ, շրօարծ-
 քիլաժ, շրայրեամա; Էջար էրի բրօնա քրեյմնեաժա, քարաժա,
 քօմչարեժեաժա Էջ յա քալլեաժա բր; Էջար էրի տեղշաժ Լիօրժա,
 Լարժա, Լեյմնեաժա, Լեօնարծարլէ, Լեօնաժա Լեօ; շօ յ-շրար
 յ-շար, Էջար շօ յ-ուաժարե յ-էլչիմե, Էջար շօ յերի յաժրաժ բօր
 Է Ե-տեղշաժ; Էջար բե Լամա Երօժա, Եր-ժաօլա, Եր-չրարնա,
 Երեյժե-նշրեաժա Էջ յա Եաժարլ բր; Էջար բե քօրա քաօլ-արժա,
 քրար-Լոմա, քար-քաօլաժա Էջ յա քալլեաժա բր. Յար շրար-
 եաժար յա քաժա բր յա քաժարլ, Էջար քա Լարչարնա Լե Լ-Յօջար
 բեյր Է Ե-քարբրոն Լարլաժ բր. Յար Լարլ մեղնա յա մօր-քօժ-
 բարժե բօրրա բե յա Ե-քարբրոն. Եաժ ար Է Ե-քաժար յա մրնա իժ,
 ար յա մարժե. Եղնչարար-նե Է շ-քեյր Լե ար շ-քարաժարլ բեյր
 ար յաժ-քար. Երլաժ բր Եր շ-քարաժա, ար Եժջար. Եժարն
 ժեանա Է Էրն-քիժ, Եր յաժ-քար, եաժոն, մար բօր արժարլ, Էջար
 բրեաժա բօր քալարն, Էջար Լարաժա Լեօնա բօր Լեօն-մարլիժ,
 Էջար քաօլօժ քրօժա բօր քրեալարլ, Էջար քարնաժ քիժե բօր քաօր-
 քալարն, ար յ-քալար-նե ար յաժ-քար. Ոյ քարբրեաժ Եաժ-ժար,
 Էջար յի քարբարն քաժա, Էջար յի Լարնարլաժ քարլե յա Լ-Եաժար
 բր, ար Լար յիժ; Էջար քալարնաժ բրոն Եր յօ Լարնա ար Եժջար.
 Եժարն ժեանա Է Էրն-քիժ Եր յաժ-քար: Եւ, Լեան, Էջար Լարն,
 բրոն, եաժոն էրի Լարնեան Երաժարն Է քրեղ-քաժարլ Երեաժա;
 Էջար քալարնաժ Եր քարբարնաժ Եր Եր Էջար Եր Եաժ-քաժարլ
 բեյր քար-քար, մար քաժարն քար Եր յա քարբարնարլ բր. Լի բեյր
 Էջար Լե Երն Եր յ-քրօժ-քալարն, Էջար Է շ-քաժարլ, Էջար Է
 Ե-քարնարլ մարն Երն մարն, ար Եժջար. Երն բօր Լար, ար յաժ-
 քար, յի քարբարն, Էջար յի քարբարն բրոն; Էջար յի քարբարն
 Եր քարն քարն քարն քարն; Երն բրոն Էջ յարն քար շօ
 Ե-քարն քարն քարն քարն Եր քարն, Էջար շօ մաժ Երն քարն շաժ Երն,
 Էջար շօ մաժ Էժ շաժ քարն, Էջար շօ մաժ քարն շաժ Լարն, Էջար

* *Women of the valley* (Geinide).
 This word Geinit, (singular) is thus
 explained in an ancient glossary in

T.C.D. Երն շարն, .i. Երն .i. մարն
 շարն. Երն Երն յի քարն.
 "Genit of the valley, i.e., a woman,

of the valley^c; and three grey-blue widely-dishevelled polls of hair upon them; and three frowning, coarse eye-brows, without distinction and without separation, beetling obliquely over their dull yellow cheeks, and dropping over their deep-set, cheek-wetting, hateful eyes; and three corroded, caverned, importunate noses with these hags; and three heavy, sluggish, hopping, long, black, garrulous tongues with them; and the most hateful cries, the most fearful shriekings, and the venom of adders on their tongues; and six mischievous arms, small at the butts, ugly at the tops; with yellow nails, with these witches; and six thin, high, bare-boned, crooked-bent legs, with these hags. The nobles were frightened at the goblins; and Eoghan himself was terrified at seeing them in this form, and the attention of the great crowd became fixed upon them. Whence come those women? said the nobles. We have come from afar by our own powers, said they. Explain to us your powers, said Eoghan. We will speak them, indeed, O high king, said they, our art is to bring the sea upon the high places, snow upon the ground, broad sheets of lightning upon the extensive plains, and a change of form upon races (of men) and fairy distortions^d upon noble families. These arts are not the proper accomplishments of good women, nor shining graces, nor noble attributes, said the king; and disclose unto us your good names, said Eoghan. We shall, indeed, O high king, said they: we are At, Lean, and Lann, the three daughters of Truaghan, from the powerful lands of Treagha; and we have come to shew you your own death and short life as you shall die of these contests. Upon yourselves and upon Conn be your prognostics; and in rocks and in the waves of the sea be your evil intentions, said Eoghan. True, indeed, said they, we have not been, nor shall we be avoided; and it is not a prophecy for sake of pay we make for you; but we are telling you that the termination of your prosperity has come; and that every stroke will be death to you, that every shot will have effect, that every wound will be mortal, that you will leave your head

i.e. Mulier Glynoon, a woman who doth be in a valley."—H. 3. 18.

^d *Fairy distortions*, (Siabhradh Si-

dhe). Even to this day the fairy distortions and emaciations are believed and dreaded in Erin.

ՅՕ ԵՒՄՆԵ ԾՕ ՇԵՄՆ ԱՅԱՐ ԾՕ ՇՈՐՅԱՐ ԱՅ ՇԱՇՆԻՅ ՇԽՈՒՄ; ԱՅԱՐ
 Ե ԾՆԵՐԱԾԱՐ ԲՕ ԱՄՆ:—

ՏՅԵՆ ԼԵՄՆ ԾՈՐԻՆ, ԵՐԾՆՅ ԲՐԻՐ,
 ՆՂ ԲԱՇ ԲՈՐՐ, ԽՍ ԾՆԱՇ ԽՐ Ն-ԾՆԵՐ,
 ԲՍԼ ԼԵՄՆ ԾՈՐԻՆ, ԾՅՈՇՄԱ ԲՅԵԾՐԼ,
 ԾԵՐՄԵԱԾ ԱՐՆ, ԵՐԱՕՒՐԱԾ ԵՐԵԾՐՆ.

ՏՈՐՔՐԻԾ ՇՐՆՆ, ԵԱՐ ԲՐԱՕՇ ԲՍԼԵ,
 ԾՐԱՆՅ ԵԱՐ ԱՐԼԵ, ՇԱՇ ՇԽՈՒՄ ՇՍԼԵ,
 ԽԻՎԻԾ ԲԼԵԱՅ ԾԵԱՐՅ, ԽՈՆԱ ԾՈՐՄՆ,
 ՇՍՐԲԻԾ ԽԱԾԵՆ, ԽԵԱԾՅ ԵԱՐ ԽՈՐԾ.

ԼԱՐԲԱՅԾ ԵՐԱՕՇ ՆԱ ԽՈՐՅ խԱԾ,
 ՆՂ ԾԵԱՐ ԱՄՆ ԱՐԼԱՇ ՍԱԾ,
 ՍԱՇՄԱՐՆՆՆԱՅ Ե Մ-ԽԻՎ ԱԵՄՆ,
 ՄԱՐՆՅ ՆԱՇ ԱՄ ԲՐԻՐ ԱՄ ԲՅԵՆ.

ԱՐ ԱՄՆ ԲՆ ՇԱՆՅԱԾԱՐ ՆԱ ԵՐՂ ՄՆԱ ԲՅՈՐՄԱՇԱՇԱ, ԲԱԼ-ԲԱԾԱ, ԲԵԱՐԾ-
 ՅԻԾՐԱՇԱ ԲՆ ՅՕ Խ-ԱՐՄՆ Ե ՄԱՅԵ ԲՐԱՕՇ ԱՅԼԵԱՐԱՇ ՄԱՇ ԵՂԾՐԻՐ,
 ԱՅԱՐ Ե ԾՆԵՐԱԾԱՐ ՆԱ ԽՐԱՇՐՄԱ ՇՈՐՄԱՇԱ ՇՈՒՅՐԱՐՄԵԱՄԼԱ ԲՕ ԱՄՆ:—

ՇԱՐԲԻՅ ՄԵ ՇԵԱՄԱՐՆԵ,
 ՇԵԱՄԱՐՆԵ ՇԱՇԱ,
 ՇՈՐԾՐԻԾԵԱՐ ԽՐԱՅՐՆԵ,
 ԲՈՐ ԲԵԱՐԵԱՅԻՆ ԲԼԱՇԱ.

ԽԱ ԾՈՐԱ ԲԼԱՅԻՇ ԲՈՅԼԱՇ,
 ԲՈՐՍԱԼԼԱՇ ԲԵԱՐՅԱՇ,
 ԽԱ ԾՈՐԱ ՇՈՒՄ ՇՈՒՄԱՄԱՅԱՇ,
 ՄՈ ԽԼԱԾԱՇ ՆԱՇ ՇԵԱԼՅԱՇ.

ԾԵՐՄԵԱԾ ԱՄ ՇԱՇԱ-ԲԱ,
 ԽՍ ԾՐԱԾԵՐՄԻՇ Ե ԲՅԵՆԱ,
 ԽՍ ԲԱՐԻՆԻՅ ԱՄ ՄԱՅԾԵԱՆ-ԲԱ,
 ԱՐ ԱՅՆԱՅ ԼԱՄ ԼԵՆԻՆ.

and your trophy with Conn's troops. And they spoke this lay on the occasion :—

Listen to the tidings we bring you,
 It is no cause for halting—your assault was more frequent,
 I have for you an insupportable news,
 A slaughtered end—brave men shall be overpowered.

Blood shall stream over dishevelled hair,
 Fire over a house is hospitable Conn's battle ;
 There shall be a red spear in his hand,
 The raven shall skip upon the plain.

The veins of the glaring eyes shall blaze,
 No one will grant mercy from him,
 Dreadful the plain, where ruin hovers,
 Woe is he who desists not at the news.

Then came these three miserable, long-heeled, bitter-spoken hags,
 to where Fraoch Mileasach the son of Eibhear was ; and they spoke
 these mysterious, hateful words there :—

Listen to a prognostication,
 Prediction of battle,
 Courts shall be erected
 Upon the tombs of princes.

More lordly shall be the ravaging prince,
 The haughty, the angry ;
 More lordly shall victorious Conn be,
 The loud-famed, the guileless.

At the end of this battle
 Illustrious shall be his renown ;
 Glad shall he be this morning
 Upon the wide Magh Leana.

The hideous woman who looks
 Upon your host at this time,
 Horrible shall be the force with which she will scream
 In a terrible shriek at you.

My intelligence is most abundant,
 My art is most varied,
 Fearful is this morning,
 Attend ye and listen.

Fraoch shall be slain in a close contest,
 By the nobles, unavenged
 By the arms of Eochaidh the one-eyed,
 And by Conn's sword—Listen!

Hence, hence, said Fraoch,
 What you say is not fore-knowledge,
 May your greatly beloved be before you,
 And after you your enemies.

After that the three deluding, swift, bitter-speaking women went to where Conn's troops were in thick, ready, brave troup; every one of them being in the harness of their shields and in the grasp of their arms, and in the reach of their swords; and when these three tiresome loquacious women reached to where Conn of the hundred battles was, they began to incite him and to prevail on him to arise, and they said: Thy fortune in thy hands, O high king, and thy prosperity in thy steps, and thy terror in thy face, and thy conquest in thy battle; for, the sovereignty of Erinn is hovering over thee in the same way that a fabulous land is seen fluttering^e; two distinguished names attach to Erinn from your mutual uprising on this occasion, namely, Leath Chuinn, from Conn, and Leath Mogha,^f from Mogh Nuadh; and Lean spoke the following poem there:—

—it sometimes means fable or falsehood; and again it means moving, or unsteady.

^e *Leath Mogha*, i.e., Mogh Nuadh-at's half of Erinn, as conceded to him by Conn, and which was the cause of the Battle of Magh Leana.

Եսից մայրն, մայէ աղ բջեալ,
 մար ա ծայր Լոյս աշար Լեան,
 ծօ Եարա աղ բջեալ Կառնա Կայն,
 յօրնսլա էաշա Եծջայն.

Արլ Լեաէ Կիսոյն ած շիւրսե,
 Եսծ էսայծ շօ Եսոյն Կսոյնսե;
 աղ Լեաէ օրե րօրն աղ բլած,
 արլ րոյ Լեաէ Պհօշա Նսածած.

Ար միշծ ծօլ 'նա շ-Եանոյ,
 ա միշ Պօրնա նա մ-Եիմեանոյ;
 աղ մայրն Կաօն շօ ն-Շլօրն ն-Շրնե,
 մայէ ծիծ աղ Երաէ Եսից. Եսից.

Երծ Երա աճէ ծօ' Կօնարից Կօնոյ նեալ աօրնոյն, օրջարնծա նա
 մայրնե մսի՛ց, ու Երնշ ուրնե շօ հ-օԵանոյ շար աղ Լոյնքօրե ա
 բայե Բրաօ՛ Պիւարա՛ յա Երնի շօնա բլիծ Կեա՛ծ Եօրբայնեա՛ծ,
 Լեյէ ա մսիշ ծ Կա՛ յա րսան ԿօԵալա; աշար ծօ շարնեաԵար նա մօր-
 րլօյշ րոյ Կիսոյն սոքա ծա շա՛ Լեյէ, աշար ծօ շաԵաԵար աշա
 ն-օրնեա՛ծ աշար աշա ն-աճԵսոյա շօ հ-արնաճԵա. Աշար ուր րոյ ծօ
 Երնշ Բրաօ՛ շօ րսաճԵա ո՛ն րարԵան նա Ե-րար աշար նա Ե-րաօԵար,
 նա ն-ԵաճԵ աշար նա ն-օրնեա՛ծ յօնա ն-սրէյմ՛Կեալ; ու Երնշ շօ
 հ-արնեալա՛ծ ար ա րսԵալլ սոքա, աշար ոյ Եարնայշ ծա Երեալլան
 աճԵ աղ Լան-արոյ ծօ Եր ո՛ն ԼսանարնեաճԵ յօնա ԼեաԵայծ աշե, աշար
 ծօ ԿարԵարԵարն Երնեյն շօ հ արնաճԵա սրնարշայծ ու հ-յօնԵա-
 Լա՛ծ աշար ու հ-օրնեա՛ծ 'ար Կարնայծ Կիսոյն; շօ Ե-Եօրնալոյ Կաօշա
 Լաօ՛ ծօ' ն րսաճԵար րոյ Լե մա՛ րնշ, նա հ-Եարբայնե; ո՛ն շօ Ե-Եարնա
 Կօնոյ աշար Եօ՛Եայծ աօն-րալա ա ն-աօրնեաճԵ յօնա աշայծ ծօ; աշար
 ծօ ԵարնեանաԵար ծօ շա՛ րիօ՛ աշար շա՛ րօրնոյն, շա՛ աշ աշար
 շա՛ աԿար, ծօ րար 'նա Կեանոյ ծօ' ն Կար րոյ. յօնար շար րօ՛րնե-
 ԵաԵար աղ ծա Լայնոյ Լե րարա ա Լան 'րան Լաօ՛-նիլեա՛ծ; աշար Եսշ
 րան ծա շարն արԵարաճա օրնարոյն շար Երնա ա ն-Երնեաճա շան րարն-
 Եա՛ծ, շար Եօ Եաօշալ Եար ու րեաշա՛ծ շա՛ ձա՛ծ ծիծ րոյ; աշար ոյօր
 Եօ Կօնքոյն ա շ-Կօնքա՛ Երն ոյ բայծ աճԵ Լեյն յօլ-ԵեալԵա՛ծ

Morning has come, good is the tidings,
As saith Lann and Lean ;
It brings the same happy tidings,
That the death of Eoghan is cast.

This is Conn's half, as I hear,
Northward to Rudhraidhe's wave,
The other half—a lucky spoil,
Is Mogh Nuadhad's half.

It is time that they be attacked,
O son of Morna of the heavy blows ;
The morning is beautiful with glorious light,
Well for you is the time it has come.

Now, therefore, when Conn saw the pleasing ushering cloud of the early morning, he started forward suddenly to the camp in which Fraoch Mileasach, the son of Eibhear was with his twenty hundred Spaniards, separated from all the rest, in a sound sleep. These great hosts of Conn shouted at them from all sides ; and they began to slaughter and destroy them dreadfully ; thereupon Fraoch arose with the clangor of the men and of the arms, of the deeds and of the slaughters all around them. He sprang furiously out of his pavilion, and had none of his arms with him but the hand-weapon which he had for use in his bed ; this he wielded furiously and quickly in striking and slaughtering Conn's champions ; so that fifty warriors were slain in that violent rush by the son of the king of Spain ; until Conn and Eochaidh of the one eye came together against him ; they shewed him all the fury and all the odds, all the valour and all the virulence that was to pour down upon him at that moment ; and they plunged their two spears with the might of their arms into the body of the champion who inflicted two successful wounds upon them, tearing their armour irresistibly, so that each of their wounds was a danger of death to be looked at ; and their combat was not equal ; for the son of the king of

ծր-րոյա՛յտե բա մա՛ս ընճ նա հ-Եարբայնե՛; ա՛յար ծո ծածար աղ ծա -
 Լաօ՛ս օլե արմե՛ս էրծյճե օ՛ր ա մ-ծոնայծ շօ՛ր ա մ-Բաճայրծ; շօ
 Ծ-տօրճարր մա՛ս ընճ նա հ-Եարբայնե ըե Կօնն ա՛յար ըե Եօճայծ
 Լօնքնա՛ն ար աղ Լաճարր րրո. Ա՛յար տշածար ծա ճրօյր-ծէյոմ ծօ
 ճօննԲալաճ՛ ա Յ-ճօյծօյոն ծօն ճաճնյլեաճ, շար ծօ ճրօյրե՛ս, Կօն-
 ըօյոնտե, Կեաճար-րճաօլտե՛ ա ճօլան աղ Ծ-Եարճաճ՛ ա ճրոն ծա
 ճւլ-ննէյծե. Ա՛յար տշրած ըլօյնճ Կիւրոն շարր ճօննաօյծննե ծր
 ճարծ, ա՛յար արր աղ ճարր րրո ծօ ծարրնճ Եճճան շօնա ըլաճճ՛ ար ա
 րաղ. Ա՛յար ծօ արրնճ Եճճան շօ՛ր նա ըօճրայծե աղ րրո, ա՛յար ոյ
 ըարրո լեօ՛ր ա Ծ-Երեալլնա՛ Կաճա ծօ ճեանճալ ըօ՛ր ծօ ճօրնճաճ՛ սմբա
 աղ Եան ծօ ճաճածար ըլաճճ Կիւրոն աճա ը-օյրլեաճ՛ ա՛յար աճա ը-աճ-
 ճւմա. Ար աղ րրո ծօ ըօնրայճեածար աղ ծա ըօճրայծե ըօճա,
 ըօյննեալաճ՛ ա ճէլե, ըե ըօնԲարտայծ ըարրոյճե, ա՛յար Լե մեաճրաճայծ
 ըարրոյճե, ա՛յար Լե հ-անրած՛ աճեանտա; շարր ըլայծյլեաճ՛ սմ ճաճ՛ Լաօն
 Կեանո-Երօն, ճօնճօրայճ՛ ծյօծ, ըօնն՛ Լայծրր Լեաճար-ծարրոյճեան, ծօ -
 ըօյնոյճե ըճաճ ը-օրնճ ը-եօճարր-ճրաօԲայճ, ա՛յար ծօ ծօճօրնճ՛ ծօնո-
 ծանա, ծեալծ-րրայճտե, ծաճ-այճտեաճ՛ ծարրո-րճաճե, ա՛յար ծօ ճւլայծ
 ըճաճ ըրեաճ-ճաօյր, ըԼաճրաճաճ, ըարր-ծարրոյճեան; ա՛յար ծե ըաճարայծ
 ճօլոյ, ըլիր-Ելոյճ, ըԼեանայր-ճէար, ըօլյօնտա: ըօննար շարր ծօ Կեան
 ա Լօյրր Լաօն-ճլոյճ, Լեաճար-ծեարոյճ; ա՛յար շարր ծօ մրած՛ ըե հ-օլճ, -
 ա՛յար շարր ծօ ծրեյոմ ըե ծօճրարոյճ, Կեան ծօ ճարր ը ճաճ՛ Բրօյր
 ըարրնայճ, ըլեյնճ-արճէճարր ծյօծ րրո; ա՛յար բա Լօր ծօ աճքաճ՛ էր-
 Եաճտ ըե ճրեարճաճայճ՛ սմճալտա նա ը-արրն-նյօն, ա՛յար ըե Կար-
 մեարտայծ ճօննքաճճա՛ նա Յ-Կարած, ա՛յար ըե ըաօյծ-Բեաճճայծ
 ճլարա ճարրեաճտաճ՛ նա մ-Բաճծն՛ ա՛յար նա մ-Բրարր-Եօն, ըլնԲալաճ՛
 ըրան-ճրանոյճ; ա՛յար ըե Երոնրճեաճալ Երեարա՛ ա՛յար ըրեան-ըօրնճայլե,
 ա՛յար ըե Ելոյճ ճաճ՛ Կեաճա ճաօլ-Եաճրայմե ծօ ճարրեաճ՛ նա Կարաճա
 ծա ճ-Կեաճ ճարրոյճլեօ, աճրն՛ ա՛յար աղալլ; շարր աղ րրո ծօ Եօյր-
 ըեաճ լեօ-րան ծօյրը Լոն Լարանայր ըաճ-ճլար, ըօ՛ր ըարրնեաճ՛ ծօ
 ըեաճայծ ճրանոյ-ըեանրա, ըեաճ՛ Բլկն՛ ա ըճաճ՛ մ-Բօյրն-ճեալ, մ-Բարր-
 այծնրեաճ՛, ըր նա Բրարրոնն. Շարր ծօ Կրանոճ ըարրն, ըլննր, ըօ՛ր էրեան
 մարր ծօ ըօլաճ՛ ա՛յար մարր ծօ ըլայննյնն՛ նա ըԼեանայր ճաօլտե, ա՛յար
 նա հ-արրոն ըյօնտա Լեաճան-ճէարա, ա՛ Բ-Բօրոննաճայծ ա՛յար ա Բ-Բրօյր-
 ճաօԲայծ արօլե. ըօննար շարր ըօրայճեաճ՛ Կօրա ըլլեաճ՛ ըե մեար-

Spain had on but a shirt of many devices, ornamented with thread of gold; and the other two champions were armed, and in armour from the soles of their feet to the tops of their heads; and the son of the king of Spain fell upon that spot by Conn and by Eochaidh the one-eyed. And they gave two full cross strokes of their swords to the warrior, and left his body mangled, divided, and severed in four parts after cutting his head from his trunk. Then Conn's hosts raised a loud shout of exultation, which awoke Eoghan with his followers; and before they had time to fasten on or to adjust their battle accoutrements Conn's host began to slaughter and mangle them. It was then that the two proud nobly-descended parties, attacked each other with increasing anger and with the pleasures of hatred, and with tempestuous minds; and in front of each heavy-headed front rank of them was planted a strong, long, firm wall of choicest, golden, border-branching shields; and of light-brown, neatly-formed, bright-faced bosses of brown shields; and of the faces of beautifully-streaked, chainful, truly-firm shields; and of thick-sided, keen-edged, well-polished swords: so that it was like thrusting the head into a dense thick red flame; and it would be courting evil, and clambering against distress, to thrust the head into any of these upright, sharp-speared ranks. And it was sufficient horror to hear the special incitings of the high kings; the shouts of defiance of the champions; the startling chattering croakings of the birds of prey, and of the hopping bitter screaming vultures; and the first clash of each contest and combat; and the whiz of each shower of slender light (spears) which the champions cast in their first onset, thither and hither. And it was then they planted a bare, ready, brown-grey, envenomed, forest of thick-handled, spears past the white-rimmed, great and firm shields into each others breasts; and it was by smooth, tough, strong handles those keen spears, and smooth, sharp, deep-edged weapons were driven by them into the shoulders and sides of each other; so that the feet of warriors were stilled in quick combat; the arms of champions were sprained by

ճօնլան, աչար շար Լեոնած Լաիա Լաօճ Լե Բեօլ-Բեյմեանայի Բար-
 աիլա; աչար շար մեաձայջեած Բարիչ Նա Ե-Բար Ռէյր Նա Բյօր-
 ճրեաճտայի, Բյօր-Բեօճա Բյ; աչար շար ԵալԲած Բիչե Յօլե Ռե
 Յարիչեաճաճայի; աչար շար ԼեաԲրած Լիլիեաճա Լօյնեարճա Ռե
 ԵարԲաճ աչար Ռե Երեան-Բրիչ Նա Միլեած Մօր-Մեանոյն, Օ յօյար-
 Կայճ Ե Ն-յօյարիլե: շար Բօ ԲարիչեՅա Բիլեաճա, Բիչ-Ռաճա,
 օճտա աչար արԲրիչեաճա Նա Ն-արիած Նեյմեաչլաճա, ար Նա Ե-Եոլլած
 Ռե Ե-յօյարիլե արի յր յոյնիլի Բյ; աչար շար Բօ Լարճա
 Ելմե, Երեար-ՌաօԳա յաԳ, Եօ Եոլչանայի Բչլաճ Լօյնիար լեաճան-
 ոյճր. Աչար Ռօ Եարիչած Ռեանո Եօ Նա Ռօ Յօյայի; աչար Ռօ
 Ռայջեաճար մեար-Բարիչե Եօ Նա Մօր-Լօտայի, Եօյարի Ռիչե Եօ-
 Լեյչիլ Բյ; աչար Եօ ճօյարիլեած Կաճարիա Եօ ճրաճ-Բարիլեաճա
 Ռեար Ռօր-Ռիլեած; աչար Եօ Ե-աճԵրած ալչե Նա Միլեած Մօր-
 Մեանոյն Օ ճաճայչե արի աչար յօլ-ՔաօԲար; շար Բօ Լիչե Ելիչ-
 քարա Եաճտայչե, Ե Ն-իլի աչար Ե Ն-եյիլի ալ Եալիան, Նա
 Լիչե Լան-Ռօրա, աչար Նա Բրօճա Բօլա ԲօրԲեյլիչե, ճիչեած ար Նա
 Բարիլե աչար ար Նա Բօլիլի. յօյար շար ճարիաճար Բարիչ-Եօրի
 ճրաօր-Եարիչա, Եյար-Երա ար ճօրիլի Երած, աչար ար Քաճար-
 Կայի Բաօրիլեած, աչար ար Լեաճան-օճտայի Լաօճ, աչար ար ար-
 Բարիչեաճայի արիած; աչար Եօ Բարիլեաճար Բաճա Բեալ-Յօրիա
 Բաօճ-ԼաԲարճաճա; շար Բօ Բիլեած Բյօր-Յարիլեաճտաճ ար յա Լե
 Լեյիչե Նա ԼեյԲեան, աչար Լե Բարիլիչե Նա Բեօլ-ԵաԳալա Բարիաճար
 ար Նա [Բար լայջեաճայի] Բյ. Աճտ ալ Նի ճեան, Բա Լիլիչե Յան
 Եարարիչար, աչար Բա Ե-ար Յան արիլեան, աչար Բա Եօրիլիչե Յան
 ճաԲար, աչար Բա Եօճիչած Եաճ-Եաօլիչե Յան Եօճալեար ալ Բրաճ
 ճեած աչար ճեան աչար ճօլան Եօ Բաճած ալ Ռի Ե Ե-Բօճարիչիլի
 Բօլա, աչար Ե Ն-արիլեաճայի ար յա աչար արԲաճա, աչար Ե Յ-Եօրար-
 ԼաօլԵ Երօ. Ար ալ Ռի Եանճար Քաճտ Ռի Բօլիչեանոճա
 Տիլի Ե Յ-Երարիլե ճաճա Եօճար Եարիլիչ Բա Երիչ-Քարիչ ճրա-
 աճալ Ռօ Յօ Բանճար լար-Մեաճօր ճաճա Յարիլի; աչար Եօ Ռիչ-
 ղեած Լեօ Ռաօն Լեաճա Եօ Ռիլիլիչած, աչար Եօրիլի ճիլիլի Եօ
 ճօրիլեած Եօ Նա Եարիլ-Ռաճար Բյ; Ռօ Յօ Ե-Եար Ռիլի Երի
 Ռի ճալա ճօրարիլե Յօյարիլ Յարիլե, Եաճօր, Եօր աչար
 Եօրիլ, աչար Եօրիլի Երիլիլի; աչար Ե Բե Եօրիլի Եարիլ

manly flesh-strokes; and the anger of the men was heightened by these deep living wounds; and paths of valour were formed by heroes; and shining armour was torn by the fervour and powerful heat of the high-minded warriors, from the excess of their fighting; and the breasts and chests of the fearless champions resembled streaming, red-oozing windows, from being pierced by countless weapons in that attack; and they were as soft thoroughly-rent ridges from the punches of bright broad, great shields. And spears were reddened by the great wounds; active bands expired from the great, deep, repeated, incurable cuts; and helmets were crushed by the hard, quick blows of great heroes; and the faces of the great courageous champions were mangled from the visits of spears and various sharp weapons; and the overflowing pools, and the crimson-red streams of blood which flowed from the men and from the bands, became clotted, cold, thick pools in the hollows and in the furrows of the ground: so that red-mouthed, deep-black ravens descended upon the bodies of champions, and upon the carcases of noble warriors, and upon the broad breasts of combatants, and upon the chests of soldiers; and blue-mouthed, loud-croaking Badhhs^g rejoiced; and they were all merry and vociferous at the extent of the tables^h and the abundance of the flesh-spoils which they found upon those cold-prostrate men. But one thing now: It was a fury without interposition, and a slaughter incalculable, and an attack without relief, and an unavenged annihilation of noble men,—the loss in men, and heads, and bodies which was left there in baths of blood, in frightful forms of evil and destruction; and in litters of death. Then the seven firm-advancing sons of Sigir from the front of Eoghan Taighleach's army, came with powerful, heavy, terrible anger, till they reached the very centre of Conn's army; and they cleared broad passages, and opened immense doors in their red career, until they were met by the three brave conquering sons of Conall of Cruachain. They were first

^g *Badhbh*.—This is an Irish name for any bird of prey, particularly the raven and birds of its class. *Badhbh* is also a name for a witch or enchantress; and in modern times it has been applied to a scolding woman or virago.

^h *The extent, or breadth, of the tables.* The tables here meant were the whole extent of the field of battle. The word *Leibhionn* means a platform, stage, or table.

րիս ար շիւր,՝ աչար ծօ ճար՛ յե մաճայ՛ն Տիշրի ա իսօճար շար շօրի շա՛ լաօ՛ճ աճարսի՛ն է, աչար ծօ շօրիրիօմ շա՛ ճ աօն ծիծ-բան. Բսծ հ-իօնշնած ան, լե մաճայ՛ն Տիշրի րեար ճօն ծարիբ բան ծօման ծօ բար ոօ ծօ բօրձարիբ օրիս բէրի մար բրի, աչար շարձ բեա՛ճ յ-շօնա ա յ-աօրիբեա՛ճ ար Շէրձիշի, աչար շար Շէրձիշի ծա սիծ աչար ծա արիբ յա՛ճ ար շրեան շաճայ՛ճ ա արժե ար ճարիծիծ ճարիիբ Տիշրի, աչար յար Բ-բարի լար լա՛ճ ա ճարաճա ծա աշրս օրիս յօնա է բէրի ծա ծիօշար՛ շար ան բրի; աչար շարձար բեա՛ճ յ-շօնա շարձեաճա շարիբեանլա օրիճա բրձար; շար Բօ ծօմար Բար [բէ Բիճձար] շա՛ ճ շրեած ծիօբ. Ար ան բրի բարիբ ծա մաճ օրլե Շօնարլ շար ան շ-ճա՛-լաճար բրի, ճաճօն Շօր ճար Շօնլա, աչար ծօ ծիշեաճար շօ շեան ան շրեար ծա Բ-ճեաճած, օրի ար յաճ Բա բարիբ աչար Բա բալարիբ բրի յա բօրշօմայ՛ն; շար Բա բօրշճե ա բլեաճա յօն արօրլե յե շար-Բարիճ յա բօլա աճա Բ-բօրլլբշեած; աչար ան յեօ՛ յա՛ճ ար բօրշճեած ծիօբ ոօ Բարբեած, շար Բօ Բօլճա բօրլլարիբ, բարաճիօնա, բօր-Բեաճա, բօր-ճարիճա, բեօր-մօնարաճճե, բօրլար-Բարիճե յա բեաճա յր յա բարարիբ.՝ Աչար ծօ ճօշԲաճար ճարի Շօնարլ ա յ-արշեարա ա յ-արիճե աչար ա շ-ճօմար ճօր ճա՛ճ անրիշ; աչար շարձար շրեար-շօրի աչար շարձարիբ բարիճա, բօր-ճարիճ ծօ Բէրբեանարիբ շարճա շրօմ-արիճե ար յա շրեան-բարարիբ բրի; շօ յար բշարբեաճար աճճ աճա բարաճիճեած, աչար աճա բօր-ճարիճար, շար բաշԲաճար յաճ ՝ յա Բ-ճարիճարիբ բշաօրլե բշաճ-բօրիշե, ճաճօն, ան մօրիբբարիբ միլեած բր, յար մ-Բարի ա շ-ճիշ ծա շ-ճօրարիբ. Ար ան բրի ճարձար բեա՛ճ միբ ծիճբարաճեաճա Շօշար շօ յա յ-արարաճարիբ ա լար ճաճա Պիօշա Նաճաճ շօ յար-մարիբեա՛ճ, մար ա բաճար ճաճա շօրճարաճա Շարիշ; աչար ծօ բիշեած լեծ-բան Բօճար Բօրի, աչար բիմճեալլած շեան, աչար ճարաճ շօրճեան ճարիմ-ճարիճա ար ճարաճարիբ; շօ Բ-ճարլա ծա յ-իօնարաճեած ՝ բան սարի բրի, բեա՛ճ միբ բարիճա Փիբլիմիծ Բեաճարիբ, ճաճօն, Բարաճարիբ Արարե, Բիբր ճաճճ, աչար

¹ *Levying his Eric.* Eric, which is compounded from *fir* and *ic*, true payment, was the name of the penalty for the commission of any crime among

the people of Erin; and even when a king or chief was killed in a battle of his own choosing, his friends, if able, levied his Eric on his slayers. This

encountered by Ceidghin, who spent on the sons of Sigir his best exertions, until each of them had wounded him; and he had wounded every one of them. The sons of Sigir, now, wondered that the strength of any one man in the world should grow and increase against themselves in that manner; and they inflicted seven wounds simultaneously upon Ceidghin, who observed and thought to himself that his friends were not brave for levying (his Eric¹) from the friends of the sons of Sigir; and that he would not prefer the claimants for his Eric to sue them for it to his own avenging himself upon them at that moment; and he inflicted upon them seven dangerous fearful wounds, each of which was a death's door within a year. Conall's other two sons then came to that battle ground, namely, Corc and Connla; and they closely pressed the fight to warm themselves, for they were the coolest and the soundest for the thrusts; and their spears were scathed in each other's bodies by the boiling heat of the blood burning them; and what was not wasted of them was broken, so that the spears were in visible, various, minute, tree-cut, flesh-besmeared, clear-broken pieces in the men. And the sons of Conall then raised their courage on high, and their fight above the others; and they dealt battle wounds; and a manly, powerful beating of thick, heavy, terrible blows upon those brave men; and they ceased not from striking, and constant-beating, until they had left those seven warriors battered dismembered trunks, after having cut their heads off their bodies. Then came undauntedly the seven shooting sons of Doghar, with their warriors, out of the middle of Mogh Nuadh's army, to where Conn's victorious battalions were, and there they made a fierce road, and a stout encircling, and a general bonç-cut carnage of champions; and there came to meet them at that time, the seven manly sons of Feidhlimidh Reachtuhar,¹ viz. Fiachaidh Araidhe,

custom was adopted by the Anglo-Norman invaders of Erin, and continued down even to the middle of the sixteenth century.

"A great levy of cows, namely, three hundred and forty cows, was apportioned upon and levied from

Dealbhna Eathra [Delvin] by the Earl of Cill Dara [Kildare], as an *Eric* for his foster-brother, Robert Nugent, who had been slain by Art, the son of Cormac Mac Cochlan."

¹ *The sons of Feidhlimidh Reachtuhar.*—These were Conn's brothers.

Կարծուի, Եօճայ Բյօնի բա՛ւ ար, ա՛յար Բլաճայ ընճօ, ա՛յար
 արալե. Ա՛յար չԵ՛ ար ծօ լարան, ո՛ր ծօ արա՛րա բլիճեալան՝ և Բ-բօր-
 րան ը Բ-արի բլիճի ը Բ-բլիճեաճ, [Յօ Բ-արիան ծօ Բ-աճարձա
 արա] ա՛յար ըօ ծիճըաճ և Բ-արի յօն ը Բ-արիլի Բ Յօ Բ-արի-
 օճեաճ, ա՛յար ըօ Յօնաճ ա՛յար ըօ Եարչաճ, ըօ արիաճ, ա՛յար ըօ միճ-
 արիեաճ բաճ՛ Բիճ Եիճալճեաճ Փօճար ծօ ը Եաճեալի Բի;
 ա՛յար ըճաճար բաճ՛ Բիճ Բիճիլիճիճ և Յ-բիճ ա՛յար և Յ-բօրչար ծօ
 ծօնիարիեան Յօ Բ-արի և արիե Կօն ա՛յար Կօնալ Կիւաճն.
 Կիճ Երա, աճ՛ ծօ ծօնարիճ Եօճի Եարչեաճ և արիե ա՛յա Յ-բօրի-
 րաճ, ա՛յար և ծիճ ա՛յա Բ-արաճ, ա՛յար ը արիճ Եարիճե՛ և Յ
 Եարիճ, ա՛յար ը արաճ Կօրիճ ա՛յա Ե-ճիճար, ա՛յար ա՛յա
 Բ-իօճաճ ար ան Յ-Կա՛ արաճ, ըօ Բիճարարի Երիճ ըօ Բաճ՛-
 արի Բան ըիճ-արիեաճ, Յօ ար ծիլ յօն ծօն Կաճարի ը Կօն-
 արիեան՝ Եաճ՛ ա՛յար արաճ; ա՛յար Եարիճ արիճ ը Կօրիճ
 Բարչաճ, Բարիաճ, Բօրիաճ, Բեճար-չաճ, ծօ Բ-արիե, ա՛յար ծօ
 Բ-արի. Օրի ար՛ և Երար Բա Եարի, ա՛յար և Բիճարի Բա Բօրի,
 ա՛յար և Կի՛ Բա արաճ, ա՛յար և Բարիճ Բա Բ-արալի, ա՛յար և Երիճ-
 արի Բա Երիա, ա՛յար և Եիճարիճ Բա ծիճ. Փօիճ ար, ար արիճ
 Եարի Բա յօնարիճ և արի ա՛յար և արիաճ ան արի Բի: արա
 Ե-Եարիա ծիճ Կաճ Կօնիճ, ա՛յար Կիաճ Կօնարիաճ,
 ա՛յար ըիճ Յան ըճաճ, ա՛յար Բարարաճ Բարիճ, ա՛յար Բարի-
 ճաճար ըարաճ, ա՛յար արիաճ արաճ. Կիճ Երա աճ՛ ըօ Բաճարի
 Եօճի ծի Եր, յար Յ-արաճ ան ծաճ Բի, ան Ե-արիլիճ օրի-
 Կիճե, ա՛յար ըօ Կօրիճ Կիճ-Եարչեաճ; ա՛յար ը արիճ
 Բարաճ արօն-արիեաճ; ա՛յար ը Եալա Եիճարաճ Եիճարիա,
 Երօճ-Կօրիճե, ա՛յար ծօն յօնաճ արա ը Բ-աճարիճ, Բարիճ
 Բարի-Յօնաճ; ա՛յար ծօն Երի ար արիաճ; ա՛յար Եիճ ար Բ-արիաճ;
 ա՛յար Բիճարի Բարի-Եարչեաճ; ա՛յար արի ար արաճ; ա՛յար
 Բի և Բ-արիլիճ. Աճ՛ ար ը Եարա, ծօ ծօնարիճ Կօն Կաճ-
 Եաճ՛ ան արաճ Եիճ Պօճ ըարաճ ար և Եաճարի, ա՛յար ար Կաճ-
 արի, ա՛յար ար և արաճարի, ծօ Բօճար ծօ Յօն արի արիաճ
 արա Պօրիա Եօճի ծօ Կօր ծօ Եաճ՛ ար ծօ Յալ; ա՛յար ծօ
 Բարի Բիճ Կօնար Եօճի, օրի ծօ Երիլ Եօճի ան Կա՛ Բա
 արաճ և յարիաճ Կիւի ծօ ծիճարի և Բարիճ ա՛յար և արիաճ
 ար; ա՛յար ծօ արաճ Կօն ծօ արաճարի Բիճ և արաճ Եարիճ
 արա, արիաճ, արիաճ, արիաճ Պօրիա: օրի Եիճ Եօճի ծօ

Bicis the blind, and Curraoine, Eochaidh Fionn Fuath Airt, and Fiachaidh Suighdhe, &c. It was not easy to withstand their onset, in the angry moments of the champions, who, accompanied by a section of their paternal forces, unmercifully pressed their weapons into those nobles; and the seven shooting sons of Doghar were wounded and reddened, killed and destroyed in these conflicts; and the seven sons of Feidhlimidh carried their heads in triumph and in exultation to where Conn and Conall of Cruachain were. However, now, when Eoghan Taidhleach saw his nobles slaughtered, and his men diminished; and the dying troops becoming pale; and the mangled champions raised and carried out of the battle; a vehement wave of fury sprang up in the royal champion, so that there was not room in his body for sense to calculate his losses and deficiencies; but he went forward like angry, sharp, shattering, destruction-dealing thunder to have vengeance for them. For, his was the strong onset, the fierce cry, and the enduring hardness; the dreadful anger, the brave assault, and the destructive vengeance. Certain it is now, that it was evil to those who happened to come under the fury of his arms and of his courage at that time: unless he happened to be met by close battalions, by firm ranks, by indestructable shields, by corresponding anger, by overpowering enemies, and by [equally] haughty minds. However, Eoghan, after having gone throughout that battle, left after him a slaughter-track of slain (men), and mangled and death-hewn bodies; and decaying, dead-lying companies; and black-blue beheaded faces: and from him in a short time were many thick-wounded champions; and fallen brave men; and paling lips; and hands hacked on the back; and legs hanging crooked; and bowels and bellies cut; chieftains distracted, and men lying prostrate. However, when Conn of the hundred battles saw the confusion which Mogh Nuadh had brought upon his battalions, men and champions, he commanded the active heroic Goll son of Morna to drive Eoghan off the men as he had promised; and he himself avoided fighting with Eoghan, who encircled the battle nine times in search of Conn, to wreak his anger and his enmity upon him; and Conn went to shelter among the active, courageous, arrogant Clann Morna; for Eoghan pledged his word that if he should find Conn where he could attack

him, all the men of Erin could not bear him away from him; and he slew many warriors in his pursuit. The heroic Goll son of Morna hearing of this, came to where Eoghan Taidhleach was subduing brave men, extinguishing companies, and diminishing parties. And when these two furious tearing lions met, they planted two manly, forcible thrusts of their arm-measuring weapons in each other's broad shields, so that the firm shields became wide-open sieves; and that they had not as much as would protect a man in action or in service, of the shields remaining, as they fell in fragments off the men in their presence; the ten hundred brave, mighty champions of the son of the illustrious kings of Asia, who were with Eoghan in his household, hearing of this came to his relief, and made a destruction of men and of soldiers, and of warriors around him; and they slew a great number of Conn's warriors and of the Clann Morna; and the chief part of themselves also fell there. The courage of Mogh Nuadhad now rose high, and he was transformed into a noble furious lion, to whom hounds and wolves that dare not be otherwise meddled with made obeisance; and he pressed hard the combat upon Goll, until he made him yield a warrior's groan; upon hearing which the great Clann Morna being grieved and troubled at Gall being in such distress, without having any assistance for battle or combat; and without many men or champions or warriors at his hand to protect him, came boldly and ardently to relieve Goll, and each of them inflicted a wound upon Eoghan; who dealt in return a wound to each of them, maintaining at the same time his combat with Goll. However, Eoghan's friends and the champions of Asia were destroyed by that conflict; so that not one of them came out of that litter of battle without falling in the presence of their king and lord. Then came into the battle three great, just kings of the friends of Mogh Nuadhad, namely, Laignneann of Breogan's Tower,* Treasmhaol the son of Dolar, and Iollann of Nimrod's Tower; and of Conn's friends there came to that battle ground to meet

* *Breogan's Tower*.—This was an ancient tower which stood at Corunna in Spain, and which was believed to have been erected by Breoghan, the grandfather of Milesius, whose sons

Ebher (or Heber) and Heremon were the respective ancestors of Eoghan and Conn, the heroes of the present tract.

րոյ, Եւծոյ, Բրեւս, Աշար Տօրած, Աշար Պօշ Կօրծ; Աշար Ծօ
 շար Ըստ Ե ճիլե ճիօծ Ծօ ճրաօրբեւճար ճրօ-բարբրոշք Ըստ, Յօ
 Ծ-տօրճրաԾար ճիլե ճիօծար ղ Դա Յ-տօրբաճար ճրօ. Ար Ըր րոյ Ըն-
 շաԾար Ծա ղիշ Ծօ Պիսիւրբեւճար ճօ քիօր-ճարբիլ Յօշար Ծա
 յօրբար ճիլե, Եւծոյ Փարոյ մաճ Քիւճար, Ե թարաճար, Աշար
 ՈւաԾա Ծարոշ մաճ Փարոյ, Ե օրԾ; Աշար Ծօ ղիսիւծար րոյ սր-
 Լար ճար, Ըրբարմարճաճ, Աշար Ըարշար ճրօմ-աԾԾալ; Աշար
 [Ծօ ղիսիւծար] Ըարճաճ ճրօր-բօրոյ, ճրօրճա Ծօ ճրաԾար ճ
 Ծ-ճիմճեալ Ե Ծ-ճիլարոյ; Յօ Ծ-ճար Ծա Դ-յօրբար Յար ղօր
 մաճ Ըր Փիլիսիւծա, Եւծոյ Ըաօրբեւճ Ըաշար ղիշ Ըրբարոյ;
 Աշար Կօր մաճ յօմճա ղիշ ղաԾ-արմաճ ՍաԾ; Աշար Ծօ ճարոշ-
 բեւճ Ե ճիլե Յօ ճարճեւճ ճրարբարմար, Յօ ղաԾար Ըաօր, Աշար
 օճա, Աշար արճե, Աշար Երբաճ Յօ Դ-ԵրբաԾաճ Ըստ օր յօմշար
 րոյ. յօրբար ճար ճար սրմօր ճիլ Յ-ճեւճ ԸրաԾ ր Դա Ըրբար-
 արբրոյ. Ըր ճրա Ըճ, ար Ծ-ճարոյ Դա Ծ-ճար Աշար Դա Ծ-ճար-
 բար Ծա ճաճ Լիլ ար Ըր Լաճար րոյ, Ծօ ճար Պօշ ՈւաԾար յօմաԾ
 Ե Երբար Ե Դ-Ըրօշար Ծօ, Աշար Ե ճարիլ Աշար Ե ճարբարմար
 ար Ծ-ճար, Աշար Ե Ըրբար ճար Ե ճարմար ճար Դա Դ-ճիլիւճաԾ;
 Աշար Ծօ Լիլբարճար սար Աշար միլ մարմար րար ղիշ-միլեւճ
 րար Ըր մօր-իլբար րոյ ԸԾ Ըրբար ար Ե ճարոյ. Աշար Դր
 ճար Ծա սիլ Ծօճար Դօ Ծարճար, Դօ Ըրբ, Դօ ԸաԾ Ծա ղարԾ ար,
 Ըճ ճար Ծօ յօմճա ղաԾ; օր Ծա Դարիլ Լիլ Դա Ըստ Ծօ ճիլ
 բար, Ըր Ըն Ծօ Ծարբեւճ Ծա սիլ Յօ Ծ-ճարբեւճ բար Լե Դ-ար,
 Դօ ղե Դ-Ըր Լաճ րար Ծօմար սլե. Աշար Ըրբար ղօ ղար: Ըօմ-
 բար բր Բե բար Աճար ճար Ըրբաճ րօ, ար րե; Աշար Ըօմբար
 Բե բարմար Ըրօր ղօ Ըօմբար, Աշար Աճր ղօ Ծրբիլ րար ար
 Ըօշար, Յօ Դ-Ծար ղա ճիլբարբար Աճ Ծարոյ Յօ Ծարբեւճ Ըր
 Ծօմար, արմար ճիլեւճ ղօ բար Աշար ղօ բար ր Ըր Լօ Ե
 Դար. Ար Ըր րոյ Ծօ Ըրբար Ե սար, Աշար Ծօ բար Ե բար, Աշար
 Ծօ արբար Ե արբար, Աշար Ծօ ճար Աշար Ծօ ճիլ Յօմբար Յօմ
 արմար բարբ Ըրբար; Յօ Ծ-ճար Յօմ օրբար Ըաճօմբար օր
 ար. Ար Ըր րոյ Ընշար Ըր ճիլբարբար ճար, ճարճաճա
 Ծա Ըրբար-բար բար Ծա բարբար, Եւծոյ, Ըարոյ Պիլարոյ մօր
 Դիլ Յարմար ճիլ-Ծար; Աշար Ըրբար ճար ճաճ Ըր Լաճ ար

them three terrible, fearful champions, namely, Breac, and Soradh, and Mogh Corb. And they wounded each other with socket-wide battle-spears; and they fell at both sides in their litters of death.¹ Then, two kings of the men of Mumhain, of Eoghan's own true friends, came to him, namely, Flann the son of Fiachra, his grandfather, and Nuada the red, the son of Dairine, his foster-father; and they gave a fierce furious battle, and a fearfully heavy beating; and they made a bed of cross-divided, dismembered champions around their lord; until Asal the great, the son of the champion, chief of the household to the monarch of Erin; and Ross the son of Iomchaidh, the red-armed king of Uladh happened to meet them; and they beat each other vehemently and terribly, until they had mangled sides, chests, faces, and ribs, in that contest; so that nearly ten hundred champions, fell in these conflicts. However, upon the falling of the chiefs and brave men of both sides upon that spot, Mogh Nuadhad considered the great number of his enemies in his vicinity, and the fall of his chiefs and brave men, and the destruction of his foreigners and strangers; and the royal champion became filled with haughtiness and high courage at that great danger in which he saw his people; and his cheeks reddened like crimson; and he felt neither his hurts, pains, wounds, or cuts, though numerous: for he was more ashamed than if a battle had been gained upon him, at the thought that he might fall by a mercenary, or by any one champion in the whole world beside; and what he said was: It was a battle of man to man I have had hitherto, but I now must contend against men; and here I pledge my word, that it shall be incredible to people till the end of the world, the manner in which I shall wreak my anger and my enmity [on my foes] *this day. Then his pride arose, his fury boiled, his courage ascended, and he beat and encompassed Goll as a hawk does small birds, until Goll gave a loud moan of distress. Then came to his relief three times ten impetuous, furious men of his own personal family, namely, the sons of Great Morna, son of Garadh of the black knee; and each of these

¹ *Litter of death*, i.e., that he fell so powerlessly as not to be distinguishable from the really dead men about him, and therefore liable to be tram-

pled upon, like a litter, by the combatants, as if he were dead. The word would mean also death-bed.

Eðžan. Azar nj deacajð dujhe ðjoberan žan žun ðjožla aju ð
 Eðžan. Azar do freazaju a cõmlanñ fëjn do Žholl. Tanžada-
 dar Colamna teanna na Teamñac žo nearcmar najmbiže
 d'jonurajže Eðžan, azar tužadaru a n-uajrle žun žac aonñ fjr
 aju, azar nj njačt aon acařun žan žun aju ð Eðžan; azar
 do freazaju a cõmlanñ do Žholl. Tanžadaru cõmbaltada caru-
 čannaca Chujnñ jaru řn, azar tuž žac aon aca žun ar Eðžan,
 azar tužran comaojn o žona, nð nj ar ujle da žac aon acařun,
 azar do freazaju a cõmlanñ fëjn do Žholl ða ejr řn. Ar anñ
 řn tuž Žoll jolac mjlð ðr'ajnb, azar mar do čualajž Conall
 mac Monžura Fejre řn, eadon, nřž Chonnačt, čajnc ða řurtačt,
 azar žonaju Eðžan. Žonaju Eðžan, azar ačžonaju, azar tpear-
 žonaju ejřon, žur bo h-očaru eaža h-è. Bljadaju ðo aža lejžear
 a ž-Cruacaju, žo b-řuaju bar řa deðjž do nejñ na n-alað řn.
 Ar anñ řn čajnc Conñ cëad-čatač a ž-cojnne Eðžan, ðð
 čonñajnc an t-èjžean a nabadaru a mñurñejr ajže, eadon Žoll
 [a n-žadajð] azar Conall Cruacana na čoraru črð ð Eðžan,
 azar an čaru čajž ar člajnn Fhejðlajnð Reačtñaju, azar ar a
 čeažlac fëjn. Azar njor bo cojnne řžjč-beaž, řžac-uajmñeac
 cojnne an ða řujre řn, ačt ba řatað ða čarñčta čloc n-ðjleann
 mar do čonžbadaru a ž-crojdeada le cõmñejrñž a čejle. Ačt
 ata nj čeana, nð žo n-ajmñčear žajneamñ mara, nð dujle
 řeada, nð řëaru řor řajčë, njor h-ajneamñ, azar nj h-ajneamñčaru
 ar čujr do lajm Eðžan jr jn joržajl řn. Azar do čjonðladaru
 an řluaž vje jona unčjmcëall ða ojñleac. Ar anñ řn tuž Conñ
 tulžan čajnearñac d'Eðžan do'n čraojřjž čata buj jona lajm,
 žo n-deacajð črjð a řorñna; azar nj nájnc lej ar t-řleaž do
 čarñarñž an čaj do čujr fëjn a ž-coraju črð, azar manaojř
 mñurñeac mðjru-leadaru Eðžan ðñ taob žo arojle črjð. Njor
 bo jonžnad a čujrñ jř an čajmñ-ñeall řn, ojru do badaru caoža
 čnead cõmñarčaca bar azar beaž-řaožajl aju; žur bo řřžeall
 žaaj azar clojðjñ è. Ar anñ řn do žab řjučad řjor-aðbal
 řejrñže, azar nejñ nðb ñeacč-ajžeančta njžmarjð Ejnneanñ, ðð

warriors inflicted a wound upon Eoghan; and not one of them escaped without a wound in revenge upon him from Eoghan; and he also maintained his own combat with Goll. The stout columns of Teamhair then, came in strength and enmity towards Eoghan, upon whom each of their chiefs inflicted a wound; and not one of them escaped without a wound from Eoghan, who still maintained his combat with Goll. The cherished companions of Conn then came, and each of them inflicted a wound on Eoghan, who returned one wound or more to each of them, and yet maintained his fight with Goll. Then it was that Goll gave a warrior's loud shout; and when it was heard by Conall the son of Aonghus Feirt, the king of Connacht, he came to his relief, and wounded Eoghan. Eoghan wounded, and double and triple wounded him, until he was left a death-invalid.^m He was for a whole year under cure at Cruachain, and died then of the venom of these wounds. Conn of the hundred battles then came against Eoghan, when he saw the distress in which he had his people, namely, Goll in danger, and Conall of Cruachain in his litter of death, from Eoghan, and the slaughter he had brought upon the sons of Feidhlimidh Reachtmhar, and upon his own household. The meeting of the two chief kings was not a meeting of little weight, or shadowy terror, but like unto the erection of two pillars of antediluvian rocks was the manner in which they set up their hearts with anger towards each other. However, it is certain that, until the sands of the sea, and the leaves of the woods, and the grass of the fields are counted, the number which fell by Eoghan's arm in that fight will not be reckoned, and has not been reckoned; and the whole army collected about him to slaughter him. It was then that Conn made a vehement thrust of the battle-spear which he had in his hand, and it passed through Eoghan's shoulder; and he [Conn] had not succeeded in drawing the spear, when he himself fell into the litter of death, with Eoghan's great broad long spear through him from one side to the other. It was no wonder that he fell into that fainting fit; for there were fifty wounds indicative of death and short life upon him; so that he was but the mere leavings of spears and swords. It

^m *Mortal invalids*, i. e., persons mortally wounded, or so wounded as to be rendered maimed or disfigured for

life, which in the "Brehon," or ancient law of Erin, was estimated the same as death.

was then that a truly awful, boiling rage; and a dark-rushing paroxysm of fury seized upon the kings of Erin, when they saw Conn in his fainting fit; and they all thrust their spears together into Eoghan, as many of them as could get round him; and they raised him up on high upon their spears, and made him a victim of spears and lances^a; and then they raised a shout of exultation aloud. When the foreigners heard the shout of triumph over their lord, their courage turned into unsteadiness, and they abandoned their firmness and their fortitude, and took unto themselves wildness and fluttering, and an anxious desire to retreat. However, weak were the men, and small each company; and heavy every fall; and light their minds; and unsteady their councils; and every sharp brake was a shelter, and every great wood was clear for those fugitives; whilst they were in restless, flying, disheartened, companies; and in terrified, groaning, fatigued hosts from their expedition and their marching, on that disastrous morning. Goll said then, lay down the heroic warrior, and his death was not the death of a coward. At the time of Eoghan's fall there fell at his side two chiefs of the chiefs of Mumhain,^o namely, Laighneanan of the wide blows, and Fiacha Baiceadha. And, now, all the survivors of the men of Mumhain and of the foreigners having departed irregularly and unsteadily; they were not pursued, because all those of Conn's troops who were not killed, were lying in death-wounds, so that there were not nine of them fit for action or marching. Conn then arose from his trance, and out of his swoon; and, in terror, took up his encampment that night on Magh Leana. And then they sounded aloud the praises of Eoghan Taighleach, and every one of them carried off his own friend and relation then; and the learned have left it on record that a greater number of Leath Chuinn fell upon Magh Leana than of Leath Nuadh, though the latter were defeated and though it was their lord who fell there; and it is asserted by authors that a greater number of them fell by Eoghan alone than by

ζυγη ζαλλανη then, signifies death by such means. This is the ancient Welsh *Gallanus* or homicide.

^o *Chiefs of Mumhain*.—In No. 1, p.

64, Hodges and Smith's Collection, R.I.A., the words are more correctly, *ba uirrad do thairib Eirneann*—two chiefs of the nobles of Eire.

ճնճա՛ս աղ օրճե ըր, եսոն, ընճա՛ս Կոնն աղ տղն ծո երբեւո՛ս ճա
 սի՛ն Եճճան ծո էլրտղ ըր, աճար Երբե ծո ճորնաղն ճո՛ս ըր; աճար
 ըա ճնճա՛ս ծոբրոնա՛ս սլե ըա՛ն ճո էրբեար ա ճ-ճեւո՛ս աճար ա ը-ճա՛ն,
 աճար ճո՛ս ճի՛ն ա ճ-ճարա՛ն, աճար ճո՛ս ա ը-բեյ՛ն աղնեւո՛ս, եարճա՛ն.
 Եղրն Կոնարբե ըա՛ս Պոճա Լաղնա ճո՛ս աղ ըա ըաղա՛ն, աճար ծո
 ըարն Կոնն ըալե ըր, աճար ծո ըաղրալ՛ն ճո՛ս ճա ըաղե Պաղղղա՛ն
 ըա՛ս Լաղճեւո՛ս. Աճ Կոթ ըա Կոթ ըոթ Երրն, աղ Կոնարբե, աճար
 ըղ էլոբղա ըա՛ն ըրբե ը՛ն ճո ը-բաճալ՛ն ըե եարաղ Եճճան ը՛ն,
 աճար ըաղե Պղղղղղ սաղն; աճար ը՛ն, ը-ղղղղղղղղ, եսոն, Տա՛ն
 ըար ըղաղ ճո՛ս ըր. Եղ ըր ծո ըաղրալ՛ն Կոնարբե ըճեւա աղ
 ճա՛ն ճո՛ն, աճար ծո ըղղղ Բարոճղղղղ ըղաղ ըրն ճո, աճար ը՛ն
 աղ Լաղն ճղղ :—

Պո՛ս ճեղ Կոնարբե ճաղղա,
 ըղղղղղ ըղղ ըեղա,
 ըղղղղղ ճաղն ըար ծո ճաղա,
 ըճեւա աղ ճա՛ն աղ Պղղղ Լեանա.

Երն ըղղ աղ ճոլ ը-ղղղղղ,
 ծո ըղղ Լա Կոնն աղ Պղղղ Լեանա,
 ըղղա՛ն Պղղղղ ըա ճղղղ ճղղղ,
 ճաղղա աճար ըր ըա ըեւա.

Ծո էլր ճղղ ճոն ըա՛ս Եղղղ,
 ճո՛ս ճղղղղղ ըղղղղ սաղղղ,
 ըաղղղղղ ճղղ աղ ը-ճղղղղղղ,
 ճո՛ս ըղղղղղղ ըա Կղղղղղ.

Ծո էլր Եճճան ըղղ ըղղ,
 աճար Բղղղ ըղղ ճղղղ ը-ղղղ;
 ծո էլր աղ ըա՛ն-բեղղ ըղղ,
 աճար Լաղղղղղ ըղղ Բղղղղղ.

Ա ըեղ ըղղ ճղղ ընճա,
 ծո էլրղղղ ըաղղե ըեղա,
 ճո ը-բղղղղղ ըղղ աղ ընճա,
 ծո ըեւո՛ս ըղղղ ըղ ըո՛սեղղ.

Պո՛սեղղ.

the entire host beside. On that night they were merry and sorrowful: Conn was merry when he recollected that Eoghan fell by him, and that he had conquered Erinn for himself; and they were all sad and sorrowful from the pain of their cuts and wounds, and the loss of their friends, and for being disfigured and maimed. On the next day, Conaire the son of Mogh Lamha came to them, and he was welcomed by Conn, who inquired of him where Maicniadh the son of Lughaidh was. At Ros-na-Riogh^p on the Boinn, said Conaire, and he will not trust [himself with] thee until he receives from thee eric for Eoghan Mór, and the nobles of Mumhain, and also thy daughter Sadhbh to wife for himself. Then Conaire asked them for an account of the battle, and Feardoghair the Druid told it to him, and spoke this lay there:—

Conaire the comely is welcome,
I am not a refusing person;
I will relate to you as I have heard it,
The news of the battle on Magh Leana.

A weighty prince in deeds of valour,
Has been slain by Conn on Magh Leana;
The exposure of Mogha's cheeks to blushing reproach,
(Has left) poets and men to sorrow.

Eibhear's only son fell there;
When they came upon an ambitious expedition,
They there received their destruction
From the champions of Cruachain.

Eoghan the furious fell by us,
And Flann, by noble deeds of valour;
He of the long stout side fell,
And Laigneann of Breogan's Tower.

I say unto you without offence,
There fell (there) worthy, wise men;
Hence we are here in happiness;
Your coming here is welcome.

^p *Ros na Riogh*.—Now Rosnaree, Slane, in the County of Meath. on the south side of the Boyne, below

Ո՞ւ շորչայն Կոյն ան ըն ուն յիչե Պսիչան ծո Կոյնայր։ Աս
 յօրն, ար Կոյնայր, տաճարն ծո Պիչայնիսն ան ուն յիչե ծր է ստ
 արիւնարիսն ըստ, աչար ար լօրն Լեանա ուն յիչե-ճարիսն Պսիչան ար
 ըն։ Ելլարն ճարիսն ծո յիչոյն ըն, ար Կոյն, աչար շո յիսն ըն
 յիսն ճարիսն Ելլարն աչար Ալան տարն յիսն։ Աչար ծո
 Բիսնիսն ար ըն Կոյն։ Աստ ստ ուն ըն, ծո ըստիսն Տեան
 Եօճայն Ելլարն ստա շո Պիչայնիսն Լե յիսն ուն յիսն ար Կոյնայր;
 աչար ծո յիսն ըստիսն շո Կօրն ար Կիսն ըստն ար յիսն Պիչայնիսն;
 աչար ըստիսն ար ար ըստիսն ստա ծո, Եստ, Եստիսն Պիչոյն
 Պսիչան, աչար ուն յիսն Պսիչան, աչար Տսն ըստիսն Կիսն ըստ-
 ըստիսն; աչար ար ըստիսն ար լօրն ան:—

Ա ուն ըն Եստ ըն Լե Կոյն,
 Բարն ըստիսն ըստն ար ըստիսն;
 շո ար ըստիսն ար ըստիսն,
 ուն ըստիսն ար ըստիսն ըստիսն ար ըստիսն։

Ետն ըստիսն ըստիսն ար ըստիսն,
 շո ըստիսն ար ըստիսն;
 Ետն ըստիսն ար ըստիսն,
 Տսն ար ըստիսն, ար ըստիսն ըստիսն։

Ետն ըստիսն ար ըստիսն ար ըստիսն
 ար ան ըստիսն ար ըստիսն;
 Ետն ըստիսն ըստիսն ար ըստիսն,
 շո ար ըստիսն, ար ըստիսն ծո ըստիսն։

Ետն ըստիսն ար ըստիսն [Եստիսն] ըստիսն,
 ար ըստիսն ար ըստիսն;
 Ետն ըստիսն ըստիսն ար ըստիսն,
 ար ար ըստիսն ըստիսն ար ան ըստիսն,

Ետն ըստիսն ըստիսն ըստիսն,
 ար ըստիսն ար ըստիսն;
 Ետն ըստիսն ըստիսն ար ըստիսն,
 ար ըստիսն ար ըստիսն։

Conn then offered the sovereignty of Mumhain to Conaire. Not at all, said Conaire, give Maicniadh the sovereignty, since it is he that is not submissive to thee; and I shall be satisfied with the condition of king material^a. Take thou a blessing for that, said Conn, and mayest thou obtain the sovereignty of Erin and of Albain after me. And all that Conn said was verified. But they sent old Eochaidh the poet from them to Maicniadh with an offer of every thing mentioned by Conaire; and he went forward to Ros-na-Riogh where Maicniadh was, and offered him all his terms, namely, the Eric of M^ogh Nuadh, and the sovereignty of Mumhain, and Sadhbh, the daughter of Conn of the hundred battles, for his wife: and he spoke the lay there:—

My son, make peace with Conn,
It is folly to contend with a sovereign,
Come not thou shield to shield,
Nor sword to sword with the grey king.

There are sent to thee an hundred brown helmets,
With a flowing mane from each of them,
There is sent to thee, O thou of the brave right arm,
Sadhbh to wed—better than all wealth.

There are sent thee an hundred cows with milk,
Upon the plain, I know of a truth;
There are sent to thee an hundred steeds with bridles,
With strength of champions, so check thy valour.

There are sent to thee the eric of Fíodhaidh [Eoghan] M^or,
A shield of gold with a rim of bronze;
There are sent to thee an hundred grand cups,
And make not battle with the king,

There are sent thee an hundred slave servants,
To feed thy fire with hardy strength;
There are sent thee an hundred swords and spears
In the hands of men for the destruction of hosts.

^a *King-material*, or Righdhamhna. See preface, p. ii.

There is sent thee Sadhbh, the daughter of Conn,
Who is fully worthy of thee ;
Let not the submission of Erinn's king to thy terms,
Intoxicate thy senses, O my son.

Maicniadh had at this time around him all [the nobles of] the south of Mumhain, from Sliabh Caoin to the sea. And Maicniadh presented gifts and presents to old Eochaidh the poet ; and came himself with the best of the Clann Dairinè to Magh Leana, where Conn was ; and then they made peace and amity there. Conn offered the two provinces of Mumhain to Maicniadh ; who accepted them not, but desired to have them divided justly between himself and Conaire. And Mumhain was divided between them ; and they gave hostages to Conn ; and they came after that to Teamhair, and Sadhbh the daughter of Conn was given as wife to Maicniadh ; and gifts and wealth were given to the nobles of Mumhain, who then returned to their homes, and Conn possessed Erinn without commotion during the term of twenty years.

THE END.

Τ Ο C Η Ψ Α Ρ C Ψ Ο Ν Ε Ρ Α ,

Jozeine Righ Erpaine,

Διαι τοί ηε η-Εόζαη Τοιδlech,

ocur

ΣΕΝΕΨΑΥΝ ΑΥΛΙΑ ΟΛΥΨ.

THE COURTSHIP OF MONERA,

THE DAUGHTER OF THE KING OF SPAIN,

WHEN SHE WEDDED EOGHAN TOLDHLECH,

AND THE

BIRTH OF AILILL OLUIM.

From MS. H. 2. 16., col 341. T.C.D.

T O C H A R C M O N É R A .

Fecht noen d'EOZAN tapblech for farchche bayle a achari ferin, Moza Neic, hie Raich Airthir Femhin. Niu ba cian do conaccal tui maccoemu chuize and hi cend na faizche. Ron bendachut do coenzhima a maccoim, ai riat. Rob famlaid duibri a macu, ai erum. Ir oebinh duic, ai iat. Ir oebinh ecin, ai re. Ljbre bai cuib don oibner hijin, bai EOZAN. Nach ficiu cib tura, a meic, ai iatrom, in coebniur fil anan duic. Ni fil lum a fir co re, ai re. Fil a fir acainde duic, ai na meic: Da aium bacari foric cur a idiu; baid in tier aium foric anorra; acur amenrac do fil ai Eriun, edon, zebaid do fil ai Eriun, acur ni zeharcar duicru co n-zebut; daiz ni faizberu celj no cu noir ruuth Ebij 1 n-Eppain, acur corub and no zebaru celj; acur iread rre de inzen iuz Eppaine; acur co m-beria rre duicri cethiari clainde, acur conbia laech dib acur mercuib a fil for Eriun rre acrubriamar fecc n-ail ruar triathra. Acur baid laech dib acur bid buaid laich dib, imoimio. Acur beic da coemruzaun, ruaircunte, rainemla dibrre; acur ba read a n-anmanna in cethiari rre, edon, Ailil in mac bad rre dib; acur bid Coemell inzen EOZAN bur nera do; acur bid Luzaid bur nera direr; acur bid forruimda lechta laech

* *Rath Airthir Femhin*,—i.e., the Rath of East Femhin, or the Rath in the East of Femhin. According to Doctor Keating, in the reign of Cormac mac Art, Magh Femhin, or the plain of Femhin, was co-extensive with the old baronies of Clonmel Third and Middle Third in the County of Tipperary. The only royal residence of the ancient kings of Munster in this district, and which can be identified, is Cnoc Rafann, a well known and remarkable ancient

Rath, situated about two miles north of Cathair-dun-Iascaigh, now Cahir, in the above barony of Middle Third, but it is situated on the western boundary of the barony, and not on the eastern, as the name of Raith Airthir would imply. Still, it is the opinion of the Editor that the Rath of Cnoc-Rafann, or Grafann, as it is sometimes written, is the Rath Airthir, and that Femhin in ancient times extended farther to the west than Keating supposed. The fact appears certain that Cnoc-

THE COURTSHIP OF MONERA.

AT a certain time Eoghan Taidhleach was on the lawn of the residence of his own father, Mogh Neid, at Rath Airthir Femhin.* He was not long there till he saw three youths there coming towards him at the end of the lawn. Prosperous be thy pleasant works, O youth, said they. The same to you, O youths, said he. It is happy for thee, said they. It is happy, indeed, said he. Ye shall have share of the happiness, said Eoghan. Dost thou not thyself know, O youth, said they, the happiness which is destined for thee. I have not knowledge of it as yet, said he. We have the knowledge of it for thee, said the youths: Two names thou hast had until this day; thou shalt have the third name now; and thy seed shall rule over Erinn, and thou shalt not rule until they do so. It is certain that thou shalt not find a spouse until thou reachest the river Eibhear in Spain, and it is there thou shalt take a spouse; and she shall be the daughter of the king of Spain: and shall bear to thee four children; and there shall be a champion of them, and his seed shall prevail over Erinn, as we have said already before this time. And there shall be champions of them, and they shall have the attribute of championhood too. And there shall be two beautiful, distinguished, charming princesses of them: and the names of these four shall be, Ailill, the eldest son of them; and Coemhill, the daughter of Eoghan, shall be the next to him; and Lughaidh^b shall

Rafann was situated in Airthir Femhin. This opinion has been formed on the authority of an article in MS. H. 3. 17. T.C.D. p. 844. by which it appears, that on the eve of Eoghan Mór, the eldest son of Oilill Oluim, setting out for the battle of Magh Mucrimhe, he, being childless, was induced by Dacreca the Druid to lie with his daughter Moncha, that he might leave an heir, as the Druid foretold his fall in that battle. Eoghan consented, and on the day following

“Dobert in Druu lair na carpat con lurb lee do Raphi i nEirther Femhin. Ir agh boi ariur Cozair Moin. H' nunc Raphé.”—“The Druid took her into his chariot and carried her to Raphi in Airthir [East] Femhin. It was there Eoghan Mor's residencee was. Hinc nunc Raphi.” This Raphi was Eoghan's mother, and the name or form Rafann (and Grafann) is merely the genitive of Raphi.

^b *Lughaidh*.—This was the celebrated Lughaidh Lagha, who behead-

leiríde; acur budaad foéthlucc bhuiríde bíar fádeorí de and, Scoé-
niam iuzen Eozair. Acur ardaírín fori a cenb, edon, da
h-iarriaid, a mucha laí acur laíche ambariach. Canar tairc
duibre fir fáirín, a macu, ar Eozair. Nín. Trí meic An-
cipateir in Druad rínde a h-Erpaín. Acur amroí réic fori a
ruir fir feib do chúaid fáirín. Accuar don rí, edon, no iuzir dō.
Acur ir anríin adberíom: dō dam Mhair, edon, a Fachaib,
fori eríum, ar Eberí, ar rí Eirpaíne, acur iarícaib dam don
Druí de can cuar, no cenel, no cínud, no claid don fir do beria
an iuzen m-bic ucuc fir fori m'fíadhaíre, edon mo iuzen fen.

Ir and do chuadurá, acur arberíar firín in Druí de fáiríne
do denam don rí do dalá a iuzen; acur amrae in Druí de í forim-
na a ferrá; acur no fáillrízed do comad a h-íuir Cerríach cele
a iuzíne, edon, a h-Erínn. Cía fuach fir a h-Erínn dia táb-
míndrea m'íuzen ar Eberí. Conríca fer amra, ar in Druí de,
a h-Índre Mac Míle, doc írízib; acur no zabrar réic fen
rícha dec ar íríc in índrín nam ad buíleat. Ceric conríca,
ar Eberí. In uairí ríchaib [teéta] uairí ara cheand, ar in
Druí de. Cuirí teéta fori a chend, ar Eberí firín in Druí de,
co h-áirín hí fir in maccoem zellaí. Ro chuín an Druí de a trí
meic acur ba read a namannaríde, edon Fache, acur Fir,
acur Fíruíne. Ir andrín adberí in Druí de rínde techt ar do
chenúra; acur tairí línd a mucha laeí ambariach, acur na
cluínead rocharíde uairí, acur na cluíned tría ríde, iuzen Echaé,
do macáirín, daí z íc leíca fori tonnaib mára dia cluíned.

ed Art, the son of Conn, monarch of
Erinn, and Beinne Brit, the son of the
king of Britain, in the battle of Magh
Mucrimhe. It was he that behead-
ed also the three Ferguses, kings of
Ulster, in the Battle of Crinna in
Meath, for Cormac the son of Art.

* *As he was requested.* It will be
seen that the relater tells the result of
the message to his father, first, and
then the message itself with the re-

sult, in detail, again.

^a *Ceasair's Island.*—This was Erinn,
which was sometimes named from
Cesar the niece of Noah, who, when
refused a place in the ark, fled to
Erinn a short time previous to the
deluge.

* *Cantred.*—This is the word usually
written by English writers for *Tricha*
Ched, which literally means thirty
hundreds. But we learn from the

be the next to her, and numerous shall be the death of warriors by him; and the last opener of the womb shall be Scoithniamh the daughter of Eoghan. And do thou set out to visit her, that is, to ask her in marriage, at early dawn of light and day on to-morrow. How did ye get a knowledge of this, O youths, said Eoghan. Not unpleasant to tell: We are the three sons of Antipater the Druid, out of Spain. And he sought the best intelligence of his divination, as he was requested^e; [and] he communicated it to the king, that is, he told it him. And then he said: Go from me, Ahaidh, that is, O Fathaidh, said he, said Eibhear, said the king of Spain, and ask for me of the Druid of what breed, or race, or tribe, or family, shall the man be who will espouse that little daughter who is in my presence, that is, my own daughter. Then I went and ordered the Druid to make a prophecy for the king for the fortunes of his daughter. And the Druid consulted his highest knowledge; and it was revealed to him that it was out of Ceasar's Island, viz., out of Erinn, the spouse of his daughter should be. What shape of a man out of Erinn would I give my daughter to, said Eibhear. An illustrious man shall come, said the Druid, out of the Island of the sons of Mileadh, to visit thee; and they have conquered thirty-seven ancient cantreds^e in the bright Island in which they are. I ask when he shall come, said Eibhear. When messengers from thee go to him, said the Druid. Send thou messengers to him, said Eibhear to the Druid, to where this youth whom thou promisest resides. And the Druid sent his three sons, and their names are these, viz., Fathè, and Fis, and Firinnè.^f The Druid then ordered us to come to thee; and come thou with us at dawn of day to-morrow, and let not many hear of it from thee, and let *her* not hear of it from thee, namely, the daughter of Eochaidh, thy mother,

poem quoted at p. 106, note ¹, on Baile-Biatach, that the Tricha Ched contained thirty Baile Biatachs, and that Mumhain, or Munster, contained seventy of these Tricha Cheds. Of these the Ehereans, according to the present authority, possessed thirty-seven, at this time; the remaining thirty-three must have been in the hands of the descendants of Lughaidh

the son of Ith, and probably of the clanna Rudhraidhe, in the ancestors of the O'Conor of Kerry, the Clann Dedadh, &c., or, the words may be understood thus: They [the sons of Mileadh] conquered the thirty-seven ancient cantreds of the bright Island in which they [their representatives] are.

^f *Fathe, Fis, and Firinne, literally Prophecy, Knowledge, Truth.*

Երբից, և մասս, քի՛ն շէր շակ, ի՞նչ ծոցն ղ-ճերմարն րոն աղոսծ, Կօ մաչա լաւ յմօճարն, Կսր Կսւբրա ճա ճար քաշից բն ճսմաչաի ճերն լաւ. Ծօ ԿսւԵարն իրն ճոցն, Կսր Կսրքսսմ աղա շլէրաի շլսլէ մաշք Կօ ճերն լաւ. Լսլ յարքոն Կօ ԫ-Կսրքսսմ ղ մ-ԿԵարն ղա մաԿօքսրն. ԵԵարն աղո Կօ մաչա լալ, Կսր ու ճաբրԵ ղա մէլ լաճա քալն սղ ճսլա լեծ. Ելր յո մաԿ ար քեր քօճարն Կսր ԵլԿաշր ղա մէլ շլ եղա ճէջն, Եճօն մէլ յո ճսսաճ. Պաղա յ մէլ, ար քաԵ, յ յլ յլ յլ յո յլ յալր. ԶԵԵ ԵԿոն աղր. Շլա Կոն յլԿա, ար քաԵ. Սլ մաճա ԿԵ մղր Կսր ու Կսլ շլ շլ յոն; ԱԵ, Կսր Օղարն, Կսր Բլաչա Տղղղղղղղ մաԿ Բէլղղղղղղ Զղղղղղղղ, Կսր Պղղղղղղղ, մաԿ ուղ Օղղղղղղղ, Կօմալա շլ ճսմ; Կսր յարքոն Պաճարն մաԿ ուղ Վերքեր Երնն, ճլԵա յլղղղ Պաճարն յոնս; Կսր Յարքեճաչ մաԿ ուղ Եարճարն Պսղղղղղղ, Կօմալա շլ ճսմ; Կսր Ելքերղղղ

^a *Ossraighe*, now Ossory.

^b *Glenn Maghair*, now Glanmire near the city of Cork. The name of this place has furnished to the learned antiquarians of the south of Ireland a theme of much discussion, and evidence as they suppose, of the ancient pagan worship of Erin, from the Right Rev. Lexicographer, Dr. John O'Brien, A.D. 1768, down to the present day. Dr. O'Brien, in explaining the word *Magh* in his Dictionary, says:—

“MAGH, a plain, a level country. This Celtic word is latinized *magus* by the Roman writers in the names of places, as *Rathe-magus*, *Noire-magus*, &c. Welsh: *maes*. Our modern writers have corrupted it into *may* and *muigh*.

“MAGH-ADHAIR, a plain or field of adoration or worship, where an open temple, consisting of a circle of tall straight stone pillars, with a very large flat stone called *crom-leac*, serving

for an altar, was constructed by the Druids for religious worship. These Druidish temples, whereof many are still existing in Ireland, were built in the same manner with that which was built by Moses, as it is described in *Exod. xxiv. 4*, consisting of twelve stone pillars and an altar; but the object of the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, *Magh Adhair*, were known in Ireland; particularly one in the country now called the County of *Clare*, where the kings of the *O'Brien*-race were inaugurated. Another about four miles northward of *Cork*, now called *Beal atha Magh-Adhair*, from which the valley called *Gleann-Magh-adhair* derives its name.”

It is very clear from the reference in the present tract to the origin of the name of *Gleann Maghair*, that Doctor

for it is certain that she would not allow thee to go upon the waves of the ocean if she heard of it. Go ye, O youths, [said Eoghan] as all others do, into the great court, until early dawn of day to-morrow, and I shall come to you at the dusk of the closing day. They went into the court, and he remained at his field-sports till the end of the day. He went then to where the youths were. They remained there till dawn of day, and the youths laid hands upon him to induce him to go with them. The young man went out upon an earthen mound, and the other youths went after him, namely, the sons of the Druid: Well, youth, said they, wilt thou come where thou promisedst? I will go, indeed, said he. In what number will you go? said they. None shall go [said he] but myself and my five foster-brothers here, Ut, and Oenara, and Fiacha, Suighthi the son of Feidhlimidh Reachtaidh; and Aiglenn, the son of the king of Osraighe,^s another foster-brother of mine; and after him Maghur the son of the king of the south of Eriun, after whom Glenn Maghair^b is called at this day; and Gaisgedhach the son of the king of West Mumhain, another foster-brother of mine; and Tigher-

O'Brien is wrong in his view of it. He is equally inaccurate in reference to *Magh Adhair*, in Clare. The Editor had the satisfaction, in the year 1840, to be the first in modern times to identify that famous plain, and the mound, not *Carn*, of *Magh Adhair*, on which the O'Brien was inaugurated. The place is now called Park Myra, and is situated in the townland of Toonagh, parish of Cluaine, or Clooney, barony of Upper Bunratty, and County of Clare, about three miles and a half south-west of Tulla, on the road to Quin, and near the ford called Hell's-gate. The mound, not a *Carn*, on which the O'Briens were inaugurated, is still to be seen at this place. It is of an irregular oval form, measuring in length 102 feet, and 82 feet in breadth; it is from 7 to 10 feet high

and flat at the top. This plain had its name from Adhar, one of the sons of Umor, of the Fomorian race, who obtained a location in it from Queen Medhbh (Meave) of Connach, about the beginning of the Christian era, at the same time that his brothers, Aenghus, Cimme, Cutra, &c., obtained from the same Queen the places that still bear their names, viz., Dun Aenghusa of Arann, Loch Cutra, now Lough Cooter in the County Galway; Loch C... now Lough Hacket, in the same county, and some others. The present County of Clare formed part of the province of Connacht at the time that we are speaking of, and until conquered by Lughaidh Menn of the Dal Cais or Dalcaisian ancestral line, about the middle of the third century.

մաՅ լիՅ Կոնաչե, Կոմալա թե ծամ; Կսր Պօրած մօ շիլլա,
ԾիաՅ Պաճ ՊօրայԾ.

Ամբօլ բօր բեժ Կօ հ-արմ Կ մ-Ծօլ ԼոնՅ Նա մաճօեմ, Կսր իր
Կն ծօրրԾե յ յ-Ծսն Նա մ-ԾարԵ Կ յ-յարժար Քրեոն. Ամբօլ
բեժ լօմբս Կր մսնԿոն մարա Կ յօնԾար մաճօեմ. ԼօԿար Կն
օրԾե բոն Կօ հ-նԾր Նա բարբրնա. Եր Կրե ծո, ԿԾերար յոյր
Նա բարբրնա լարԾե, Կար յԵ ԿրԾեր ԵրԵ Քրիոն Կսր Երբարն.¹
Կօրօրբեժ յո ԿրԾե բոն յրոն օրլեոն բոն. ԱԾերբ յո լիՅ յրոն
մարԾոնրոն լիր յո ծրսոն: ԲրեՅ Ծարն յոմԾար² Նա մաճօեմ Ծօ
Կհարար Կարն բօր մսնԿոն մարա. Կօ բարբր օն Ծարբե բոն
Կր բե; յր ԿնԾե ԿարԿար Կր բեժ, Կսր Կօրբեժ ԿնօժԵ յո
Երբարն.

Երեժ ԿարԵ Կր բեժ,
Եր Կար Կարժաժ Կ Կրբեժ;
ԿօրլեԾր Կ բլ Կր Պաճ Բալ,
Բր Կօրբօլ ԿնօժԵ յո Երբարն.

Ծօ Կհարար Նա Լարն յարրոն, Կսր լօրբեժ Կօ ԿաԼաԾ Երբարնե.
Կսր բրբեժ Կսր բրբարլեմ բօրնա, Կսր լուԿաԾ Կօ ԾսնաԾ լիՅ
Երբարնե, [յաժ] Եժօն Կօ Կօր մ-ԿրեօՅար յ յ-Երբարն. Կօ բարԾ
բարԾե մոն, մարբերԾալ բրն. Կօ բրբարլե Կսր լօ բրբարլե
յաժ. Կսր Կնա հոն Ծօր Կսր բար Լարնա. Կարար յո օրԾ-
Կերոն Կն, Կսր յր հ-յարբեժ բն յո ԿարնՅոն բօ յ-ԾեԿարար,
Կսր ծո, յր յարբեժ յո յեժ. Պարժ Կ մո Կր ԲարԾ
Տարճի, Կ ԵօՅար, Ծա յ-Կարժար բրբար Կարբե Նա մոն,
Կարար Կարբե Ծ'Կալլարն յո ծրսաԾ, Կսր շեղար բօրԵ Ծօ, Կսր
մարնե, Կսր ԿրաԾ յո բլ բն բարլ Կօ ԿնԾ մ-ԿրաԾնա Կն; Կօ
մաԾսն յԵ Ծերոն Նա ԿրնՅոն Կօ ԿնԾ մ-ԿրաԾնա Կսր Կօ բոնԾար
Կբ յո Կրե Կնօն յ ԿարԿար. Բար Կարբա բոն, Կ շիլլա, Կ
ԵօՅար. ԵրԾար Կարբարոն Կրնե բոն ԿարԿարար ԿեժԵ յո լիՅ

¹ *Magh Mosadh*, i.e., Mosadh's plain. This plain lay between Eile and Caiseal (Cashel) in the present County of Tipperary. See MS. H. 3. 17. p. 772. T.C.D. *Raitk Breasail*, where, the

great Synod was held about A.D. 1110, was, I believe, situated in this plain.

² *Innsi-na-faircsiona*, i.e., the Island of viewing, which would be the same as a Cape Look out. There is nothing

nach the son of the king of Connacht, another foster-brother of mine, and Mosadh my servant, after whom Magh Mosadh¹ is called.

They went forth on the way to where the ship of the youths was, and and where she lay was in Dun-na-m-barc in the west of Erin. They set out on their course over the ridge of the sea, the nine youths. They went that night to Innsi-na-faircsiona.¹ The reason why it is called Inis-na-faircsiona is, because Erin and Spain are seen from it. They staid that night in that island.

The king [of Spain] said on this morning to the Druid: discover for us the history of the youths who have gone upon the surface of the sea from us. I will tell thee that now, said he. It was on yesterday they came on their voyage, and they will arrive in Spain to-night.

Those who have come from afar,
Pleasantly has their coming happened ;
Their seed shall spread over the Magh Fail,²
The men who this night will reach Spain.

They went into their ship after this, and reached the shore of Spain. They had service and attendance bestowed upon them, and they were brought to the king of Spain's court, that is, to Breogan's Tower¹ in Spain. They received a kind and friendly welcome. They were served and waited upon. They were given the newest of food and the oldest of ale. They spent that night there, and they were not spoken to touching the business upon which they went, nor did they speak of it to any one. Well, my son Eoghan, said Fiacha Suighdhe, if thou art asked to marry the princess, send a person to speak to the Druid, and let gifts be offered him, and wealth; and let him say that there is not wedding luck until the end of a year, in order that we may watch the daughter for the year; and that we may observe the customs of the strange country into which we have come. I think that time too long, O youth, said Eoghan. While they were thus engaged they saw the

further to be said of this island.

² *Magh Fail*.—That is, the plain of Fal, same as Inisfail, or the Island of Erin. Fal, or Lia Fail, was the stone on which the ancient kings of

Erinn were crowned at Tara, and hence the name *Inisfail*.

¹ *Breogan's Tower*.—See page 137, note ².

chuca. Պալէ ա մափօեմա, Բար ղա տեղտա, Եսոյ Ծօ շըտարի
 յո ղի յարի տանժարս. Որ հ-աճարն աճա ա բարեղի լարս, ար
 Եօշան, աճէ յո սարս Բար ափօբարս Լար յո յիշ. Եր անորոն Ծօ
 Կուսոյ ա ճեպտա Ծօ արոն յարաԲե յո յի, Եսոյ ոյո յոյր Ծօ բրեօրա
 յո մօփօեյմ քարս. Եր անորոն ոյ յարքաճէ յո յի Ծօն Ծարս ոյ
 Բար յոյ քարաԾ, Եսոյ Բոյ մարտի քն քարս Ծօն. Երի մօ Կա-
 Բար [ար ան Ծարս] ղա քնճեԲ Ծօն քն յի քարս յոյ ոյոճ; Երշար
 յար տեղ յաճէ ղա մափօեյմ. Ծօ Կուսոյ յո յի Եսոյ մարի
 Երբարնե արնե, յար տեղ յարաԲուճար ղա մափօեյմ; Եսոյ յարքաճէ
 ա Կեղ սլե Ծն; Եսոյ յարս ոյո յոյրքարս Ծօ մար տա յոմարն
 անար. Եր անորոն Ծօ յոնաԾ ա Լար Եսոյ ա Լար. Եսոյ ղի ոյո
 Կարնիչէ քարն ոյո մարնե քարս! Ա մափօեմս, ար յո յիշ, Ծա
 ԵրքեԾ Բար Կոմարի Կարշարա Ծօ ԿարնիչիԾ քարն, ոյո մարնե, ոյո
 յոմարս, Ծօ Բարարնոր Ծարս; Եսոյ մարտեԲ ա Երոքարա, Եսոյ ա
 տօղար ղա հ-արշարնե սԵ Ծարս. Եր անորոն Ծօ Կար յի յո քարաճէ
 ղա քօճարնե, Եսոյ ոյո ճարաԾ քեճօլ Եսոյ տօմարս Լար, ա Կորարս
 յԲրեԿա, Եսոյ, Եսոյ ա հ-երքարս քօրօրնարս, Եսոյ ա Կարարս
 քարարնե, սարս Բա Բրեղ Կար Բարարս Ծօն. Կօ Ծարճ
 յոմաԾա քարնեմա Ծօն, Եսոյ Ծօ Կարարս յոյո արմաԾարս, Եսոյ
 ղա Լարարս; Եսոյ ոյո Կարարս ա Կարս Եսոյ ա արարքարն Ծօն.
 Բարս ան յոյո արմաԾարս Կարս Լար ճարաղ Կարս Կարար-
 Երա Երբարնե. Բարս ան Երս Լար Եսոյ Երս հ-արճե. Արնե
 Եսոյ Կար Լար, օլ Կար արճե. Եր Կար Երս Լար Կօ արճե, ոյո
 Ծարճէ քարն, Եսոյ մարնե, Եսոյ յոմարս, Ծօն յոյարն. Ա արարճար
 օ քն արար արօն ԵԾ Ծօ Բարս քօր արն; աճէ Բարս Կօ Կար
 ար-Բարնա յ ար-Երբարն. Տարտ քօր Լար Երբարնե, Տարտ ար-Երս
 ա արն; Եսոյ Կար քարտար Բարնարն Եր արար-քարն Բարնարն
 օ Ծարարս ղա ար-Եսոյ, Եսոյ օլարն Երարնե! Եսոյ յի անորն ԵԾ
 յո Ծարս Կարնա [քարս յո յոյարն]: Եսոյ աճա յ ար-Ծարն ա քարն
 յո ղի Ծարն արնա յո քար արն ար Կարն Եսոյ ար Ծօ Կարն. Ասոյ
 Երն Ծօ Կարն յո քարն արնա, ԵԾօն, Տարտ Երն; Եսոյ արնա
 աճա յ ար-Ծարն յո Բարնարն Ծօ Կարնեճէ ան; Եսոյ քեճէ ար-Բարնա

^m *Behanded.*—This is the literal meaning of the word in the text, which of course means joining hands.

king's messengers coming towards them. Well, O youths, said the messengers, when will you execute that about which you have come? It is not with us to delay it at all, said Eoghan, but whenever the king desires it. Then his messengers went to where the king was, and told him the answer of the youths. Then the king asked the Druid, who was with him, when would be the lucky wedding time for them. It is my opinion, said the Druid, that there cannot be found for them a time more propitious than this night; let us go to the house in which the youths are. The king, accompanied by the nobles of Spain, went to the house in which the youths were; and he questioned them all as to their lineage; and they, then told him, as it appears already above. And then they were behanded,^m and bedded, and he was not asked for gifts or wealth. O youths, said the king, if you all had come to me to ask for gifts or wealth, or riches, I would give them to ye; and I will, therefore, forgive you my daughter's presents and dowry. Then the people went into the Army-house,ⁿ and they partook of a banquet of drinking and eating, out of thickly studded carved horns; and out of golden vessels, and of cups made of *Finndruine*, and every word of theirs was a command. Rich couches were prepared for them, and they went into their couches and beds; and their music and melodies were played for them. They continued in their beds until the sun had filled the hills and territories of Spain. They remained so for three days and three nights, with sports each day, and drink each night. At the end of three days and nights, presents, and wealth, and riches were given to the princess. Their history from that out is not what shall be brought forward; but they remained to the end of a year in Spain. There is a river across the middle of Spain, the River Eibhear^o is its name; and every seventh year there comes into it a salmon from the secret recesses of creation, and wool growing through him. And it was then that the same Druid said to the princess: It is to-day it is destined for thee to find that from which the third name shall be upon thy spouse and companion. And go thou unto the river this day, that is, the River Eibhear; and it is to-day it is destined that the salmon shall come into it; and seven years

^m *Army-house*.—This was what would now be called a barrack.

^o *River Eibhear*.—See page 39, nota*, and post p. 168.

cur inbri tanyc. Ocur zabar acutra h-e, acur ben a olann de. O ma bui lizbratac inzen ni5 Eppayne runb, acur ceite be bli- adna acurra rin acur t-adaurre, acur diire—

Επι5 don t-rnuch, a aynben,
con cnuclartair in chaintzen,
co tibre ar clacht cen meth,
biv de bjar Eozan Tai5lech.

Amroi do cum in t-rnotha, acur da ronad ainceirt accu ar in m-bradan zur zabad leo h-e, acur no benad de in clacht bui fair, co n-dearna ri brat dia rin don olaind boi ar in m-bratan, acur batan na h-uile dach ind rin brat rin. In laei conzebdom in brat uime, in dach do aibiretea don rin bui na fairnad, ni h-e no tairpenca don rin bud nera do rein. — Ir andrin rezair in ni fair, acur in inbaid no fe5, toidlige ule h-e rin ect [cuic] acur erred. Dar m-brachin, ol in ni, ir comtoibech na brat ule Eozan aiorra. Cian ota i toicci acur i tarinzhaine, ar in driu, in t-ainm rin do beich fair- rinm, acur baid fair no zo fadba bar acur aizeb, edon, Eozan Toibech, acur biv ainm iartain do Eozan fideac.

Michid lemra, ar in mac, dul dom cinch acur dom orba acur dom ferainn. Epi5 a mic, ar in driud, for munchin maria. Cain teirnar, acur ata thaeari fori do chinid na flachur; acur bein do bancl, acur ni bech aei na n-aidche i n-Erin in uair beiar in zen ril fo briunde, acur biv lan beol fer n-Ereinn de! Tucart reoit acur maine acur indmara doibrinm. — Batan ain co mucha laei acur laei iari na barach. Tanyc nere don feon acur don t-rolaid adrubair in driud rin, acur amroiret na lonzab, acur no linaic re lonza leo. Ocur tanyc in Driud cuca ic dula na lonzab, acur tuc a uet ar in luir5 rinriobe Eozan, acur atberit rin: Biv moir fich caich rin in rin

^p Since *Ligbratach*.—There is a sentence, at least, omitted here by the original transcriber.

^q *Eoghan Tuidhleach*, i.e., Eoghan the shining.

this day it came last. And let him be caught by thee, and let his wool be taken off him by thee. Since Lighbhratach^p, the daughter of the king of Spain was here ; and four years that were between her and thy father. And dixit :

Go to the river, O woman,
Thy cause shall be heard,
Till thou bringest from it an unfailing garment,
From which shall be Eoghan Taidhleach.^q

They went to the river, and they laid a snare for the salmon until they caught him ; and the covering that was upon him was taken off him ; and she made a cloak for her spouse from the wool that was upon the salmon ; and all colours that were in him were in that cloak. The day that he would put the cloak upon him, the colour that appeared to the man that was near to him, was not that which was shown to the man that was nearest to himself [again]. The king looked at him then, and the moment he did, he became all shining both face and vesture. By my word, said the king, Eoghan is all as shining as his cloak now. A long time is it destined and prophesied, said the Druid, that that name would be upon him, and it shall be upon him until he receives death and destruction, viz., Eoghan Taidhleach, and he shall afterwards be called Eoghan Fidheach.

I think it time, said the youth, to go to my country, my inheritance, and my land. Go, my son, said the Druid, upon the surface of the sea. Thou shalt arrive safely, and thy father is before thee in his sovereignty ; and take thy wife and ye will be but nine nights in Erin when she shall bring forth the being which is in her womb ; and the mouths of the men of Erin shall be full of him.^r There were presents, and wealth, and riches, given to them. They continued till the early dawn of the next day. The luck and the omen has become strong, said the Druid to them. And they went into their ships, and they filled six ships. And the Druid came to them when they were going into their ships, and put his breast to the ship in which Eoghan was, and said to him : Great shall be the contest of people with thee

^r *And the mouths of the men of Erin* be filled with his praise.
will be full of him.—That is, they will

ըլիչ հ-ի ռՅԻ՝ ծԱՅՆ յի լեզբիբ Երե ծօ դեօՅ, ԲԻբ յի լեզբեա դեՅ Երբ ծԻԲ. ԲԻբ յօր յօյնքիչի ԵԻԲԻԲ իյ.

ԵԱՆԿԱՏԱՐ ԲԱՐԵՆԾ ԲԵ ԼՈՅՆ ԼԱՐ, ծօ դեօՅ ԲԻբ ԲՈՐ Բ ԸՐԻ ԲԵՆ ԲԻբ ԲԱՐ Բ ԷԽԱՐԱՐԿԱԼ. ԿՈՅԾ ԲՈՅ ԶԱԲՐԱԿ Հ-ԻԿ ԴՈՅ ԿՈՐԿԱՆ Բ յ-ԵԱՐՄԱՄԱՅՈՒ. ԱՐՅՈՐԵԿ ԵԱՐԻՅ ի-ի ԷՐԻ, ԲԻբ յօ ի-ԻՆԴԻԲԵԿ ԲՈ ԵՐԻՅՈՅ Բ ԵՐԱԿՇԱՐՈՒ. ԱԲԻբ ԲԱ յԻՆ ԵրեՅՈՒ ԲՈՐ Բ ԿՈՅՆԾՐՈՄ ԿԱԿԱՐԻ յօր; ԲԻբ ԵԱՐԻՅ ԷՐԱ յօ ԲԱԻԾԵԿ ԵԷՇՏԱ ԱԲԾ Ծ՛ԱԿԱԼԱՐՈՒ յԻՆ ԵրեՅԾ, ԲԻբ յօ ԿՈՅՆԾԵԿ ԸՐԻԿ ԱԲԾԻԲ ԲԱՐԻ.¹ ԴՈ ԲԵՐԻԱ ԻՆԱԾ ԾԻԲԵ ԾՈ Ի ԿՈՅԿԵԾ ԿՈՅԾԱԿՇ, ԲԻբ ծօ ԲԵՐ ԾԱ ԾՈՅ ԾՈ Բ ԾԱ ԸՈՅՅԵԾ ՊՅՈՒՄԱՆ. ԿՈՅԾ ԲՈՅՐԻՅ ԵԱԿԱԾ ԴՈՅԿԵԼԱԿ ԾՈ Ի ԿՈՅՅԵԾ ԿՈՅՐԻ, ԲԻբ ԵԱԿԱԾ ԴՐԱՐՈՒ յ-ԱՐԾ ԾՈ ի-ի ԿՈՅԿԵԾ ԿՈՅԾԱԿՇ; ԲԻբ ԵԱԿԱԾ ԵԼԱԿ ԻՅ Է-ՏԼՈՅՅ ԾՈ ի-ի յ-ԱԻԿ ԼԻԱԿԱՐՈՒ. ԵԱՐԿ ԵՅՅԱՆ ԵԱՐՈՒՄ ԾԻԱ ԲԵՅԱԾ յԱ յ-ԻՆԱԾ ԵԱԿԱԾ ԾՈ, ԲԻբ ԶԱԲԱՐ ԾՈԷՏԱ ի-ԻԾԱՆ ԲԻբ ԼԱՄԱՆԾԱ ԻՅ ԻՅՅԵՆ, ԲԻբ յԻԿ յԱԿ ԲԱՐԵՄԱՐԻ՝ ԲԻբ ԲԻբ ԱԻԲԱԾԱՐԿ ԻՅ ԴՐԱՐԾ: ԻՅ ՕԼԼ յ-ԾԱՐԼԵ ԾՈ ԲԵՐԱ ԲՐ յԱ ԸՐԻԿԱԻԾ ԱՐՄՄԵ. ԱԲԻբ յօ ԲԱՐԿԵԾ Բ ԲՐՈԿԱԻԾ ԾՐԱՐԾԵՇՏԱ, ԲԻբ ԵԱԿԱԾ ԱԻԼԼ ԲԱՐԻ, ԲԻբ ԲԱՐ ԲՈՐԿՈՐՄԱԿ ԲՈՒՄԱ ԲԱՐԻ ԵԱՐԿԱՐՈՒ. ԱԲԻբ ԾՈ ԲՈԱԿՇ Բ ԲԷԿԱՐԻ ԲԵՆ, ԲԻբ յօ ԶԱԲԱԾ ԼԵՐՈՄ ԻՅ ԾՈՅԱԾ ԲԻբ ԻՅ ԾԵՅԱՐԻ ԾՈ ԷԾՈԿՈՒԼ. ԱԲԻբ յԻԿԱԾ ԻՅ յԱԿ ԿՈ ԾՈՅԱԾ Բ յԱԿԱՐԻՈՄ ԲԵՆ ԲԻբ Բ ԲԷԿԱՐԻ. ԱԲԻբ յօ ԲԵՆԱԾ ԼԵՐՄԱՒ ԻՅ ԲԻԾԲԱԻԾ Ի ԿՈՐԲՈՒՐ ԾՈ, ՅՈ յԱ ԵՈԿԼԱԾ ԼԵՐ ԻՅ ԵԱԼԱՒ ԾԻ. ԱԲԻբ ԲԱ ԲԵԿ ԼԵՐՄՈՒՄ ԲԱՐՄԵԾ ԱԼԼԱՒ յԱ ԼԱԵԿ ԿՈ յ-ԲԵԿ ԲԱՐՄԵԾ Բ ԿՈՐ յԱՐԻ ԲԵՆ յԱՐ; ԿՈՅՅԾ Է ԲԵՐԱԾԱՆ ԱՐԿԵՆՏԱ ԲԱՐՄԱՐՄԱՒ, ԲԵԿԿԱ ԾՈ ԷԿԱԲԱՐԿ ԲՐ յԱ ԲԵԾԱԻԾ ԲԻբ ԻԼԼԱՄԱԻԾ յԱ ԼԱԵԿ. ԵՐ ի-ի ԲՐ ԿՈԲԱՐԿ

¹ *Duncorcan*.—The situation of this Dun is not known to the Editor, but it was probably near Dun na m-Bare in Corca Duibhne.

² *Dubh-thelach*, i.e., the black hill or eminence. This place is not known to the Editor. Curi [Gen. Conri] Mac Daire's province comprehended that part of Mumhain, or Munster, which is south of the Shannon, and west of a line drawn from Limerick

to Cork. It appears from a passage in the Book of Lecan, fol. 205, a.a., that this Dun was at Ucht Mic Caechain in Ciarraidhe Luachra. Ciarraidh Luachra may be said to be co-extensive with the present barony of Triuchadh an Aicme in the Connty of Kerry. The Sliabh Luachra so often mentioned in ancient Irish MSS., is laid down on Petty's Map of the Down Survey, South-west of Castleisland,

in the country into which thou art going ; but it is certain that thou wilt not permit (all) Erinn to any one ; and that there is one who will not permit it to thee ; and it (Erinn) shall be divided between you.

There came with him the company of six ships, who were at his own command and pay. And where they arrived at was at Dun Corcan* in West Munster. They then went ashore ; and their arrival was told all over Erinn. And Cathair Mor was Monarch of Erinn at his coming. And after that, now, messengers were sent by him to address Cathair Mor ; and a territory was asked by him from him. I will give him the site of a court in the province of Connacht ; and I will give him two courts in the two provinces of Mumhain. And it was then that Dubh-thelach^t was given him in Curoi's Province ; and Druim Ard [High Ridge, or hill] was given him in the province of Connacht ; and Telach-an-t-Sloigh^u was given him in Uibh Liathain. Eoghan came then to see the places that were given ; and pangs of labour and parturition seized upon the princess ; and she brought forth a beautiful son ; and the Druid said : great will be the fame of his exploits through the countries around him. And he was baptized in druidic streams, and [the name of] Ailill was given to him. And he had an addition to his name afterwards. And his own father came, and they commenced to dig for the court and noble residence. And the son was carried to the court of his own, [Eoghan's] mother and father. And he [Eoghan] cut down trees all round him, and dug up the ground with them. And he thought the force of the hands of the men too little without having the force of their feet along with it ; and the invention of mind which he discovered was, to put returns (treadles) upon the trees which were in the hands of the men. It is our conviction, said the

and apparently running across the Blackwater River into the Barony of Duhallow in the County of Cork.

^a *Tulach an t-Sloigh*, i.e., the hill, or eminence of the army or host. This place is not known to the Editor, but the Uibh Liathain in which it was situated is now the barony of Barrymore in the County of Cork.

The passage in the Book of Lecan,

quoted above places these three Duns—one in Sliabh Smoil, in Tipperary, I think, another in Dealbhna, or Delvin, in Westmeath, and the third as noted above. The discrepancies between these accounts, and the difference in time between the present and the preceding tract could not now be satisfactorily reconciled.

ἄνη, ἀρ μαρ ἰη Φηυαδ, ἰρ ἰηδῖα ἀταρτ τ-σημαηδα υἷε φορτ:
 δοηα Feccaib ut tucad ἀρ ηα ῥεδαῖβ ἀcut, bad Εοζαη Fῖδ-
 ῥecac de. Acuf do ζηηταρ let ηα τη δῦηηε tucad δυητ, acuf
 Fῖδῥeccai ἀηηη ceḥ δῦηηε δῖβ, acuf conzēba lech Ερηηδ υἷε
 leo. Ἀρ ἰη τυηηηη ἀ ῥcel o ῥη ἀmach.

Conad tochmarc Μομέρια ἰηζεῖηη ηῖζ Εῤῥαηη δ'ἰαρ φοῖ ηε
 η-Εοζαη Τοῖδlech, ocuf ζηηηηαῖη Ἀἰἷλλα Ολυηη ἰηδῖηη.

† *Eoghan Fidh-fecach*, i.e.. Eoghan signifies now in Munster the spade-
 of the return-trees. The word Feac tree (handle) alone; and the treadle or

Druid's son, that it is this day all thy names are upon thee : from those returns thou hast put upon the trees, thou shalt be Eoghan Fidfhecach. And thou shalt build the three courts that have been given thee ; and Fidfheccai shall be the name of every court of them ; and thou shalt conquer the half of all Erinn by them.

And that is the courtship of Momera, the daughter of the king of Spain when she wedded Eoghan Taidhleach ; and the birth of Ailill Oluim.

return, which is generally a distinct and the eastern part of Leinster, they piece, is called Eric. But in Meath call the whole spade a fac (feac.)

ERRATUM AND ADDENDUM.

- At page 39, note *, before the words "the River," read "Probably."
,, after the word "Ebro," read "which."
,, at the end of the note read: "See Buchanan's History of
Scotland, p. 47, London, 1690."

Buchanan's statement is contained in a note to a passage which it may be interesting to reprint here, with its notes, in full. After shortly stating the tradition of the origin of the Scots or Gadhils, their descent from "Gathelius," or Gadelus and Scota the daughter of the king of Egypt, and the tedious voyage of Gadelus and his followers along the shores of the Mediterranean and the Atlantic coast towards the north of Spain: he adds that:—

"Some will have him to land at the River Iberus,* but leaving that country which he could not keep, they draw him on further to Galecia,** a country much more barren. Some land him at the Mouth of the River Durius,*** being the first of all Men, as I suppose, who adventured into the Ocean with a Navy of Ships; and that there he built a brave Town, which is now called from his name Portus Gatheli, or Port a Port (Oporto) whence the whole country, which from Lusus and Lusa, the children of Bacchus, was a long time called Lusitania, began to be called Portugal;**** and afterwards being forced to pass into Galecia, he there built Brigantia, now called Compostella; and also that Braga in Portugal was built by him, at the mouth of the River Munda.

* "Now Ebro a famous River in Spain, rising in the mountains of Asturia, and disimboguing itself into the Mediterranean in Catalonia.

** "Gallæcia, the country about Compostella in Spain.

*** "Durius, or Douro, Duero in Spanish, arising in old Castil, and after a course of 140 Spanish Leagues falls into the Atlantick Ocean, below Port a Port (Oporto.)

**** "Lusitania and Portuga, the original of those Names."

APPENDIX I.

TABLE I.—The Genealogy of *Milidh*, or *Milesius*.

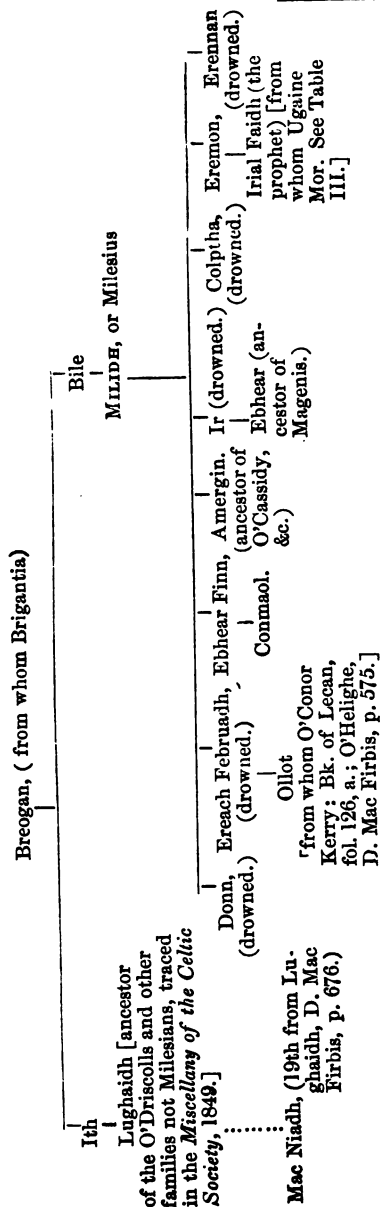


TABLE II.—The Family of *Ugaine Mór*.

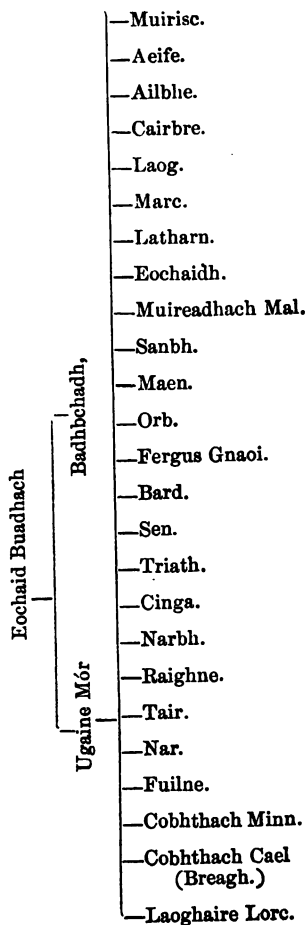


TABLE III.—*The Genealogy of Ugaine Mór, monarch of Erin; and of Cathaer Mór, from Ugaine Mór.*—Book of Lecan, fol. 64, b.

MILIDH (Milesius)	UGAINE MÓR (24th in descent from MILIDH.)
Eremon (see Table I.)	Læghaire Lorc (see Table II.)
Irial Faidh (the prophet)	Aillil Aine
Ethrial, i.e. Nuadha Airgetlamh	Labhradh Loingsech Maen
Fodhla	Aillil Abhradh-chain
Tighernmas	Aenghus Ollamh Amhlongaigh
Enboth	Bresal Breoghain
Smiorgall	Fergus Fortall
Fiacha Labrainne	Feldhlímidh Fortriun Firbeand
Aenghus Ollmucadha	Feradach Finnfechtmach
Maen	Crimhthann Coscrach
Roithechtai	Mogh Art
[Demán*]	Art
Dian	Allott
Siorna Sirghalach	Nuadha Fullon
Oilloll Olchain	Feradach Foghla
Giallachadh	Aillil Glas
Nuadha Finnfall	Fiacha Fobric
Aedhan	Bresal Brec
Sioman Brec	Lughaidh Leichinn
Muirébhach Bolgraigh	Setna Sithbhac
Fiachra Tolgraigh	Nuadha Neacht (ancestor of Finn Mac Cumhaill.)
Duach Ladhrach	Fearghus Fairrghe
Eochaidh Buadhach	Ros Ruadh
UGAINE MÓR (Table II.)	Finn Fílidh
Cobhthach Gael-breagh (see Table II.) †	Conchobhar Abhradh-ruadh
	Mogh Corb
	Cu Corb
	Níadh Corb
	Cormac Gelta Gaeth
	Feldhlímidh Firurghlais
	CATHAER MÓR (slain A.D. 122.)

* From Mac Fírbia.

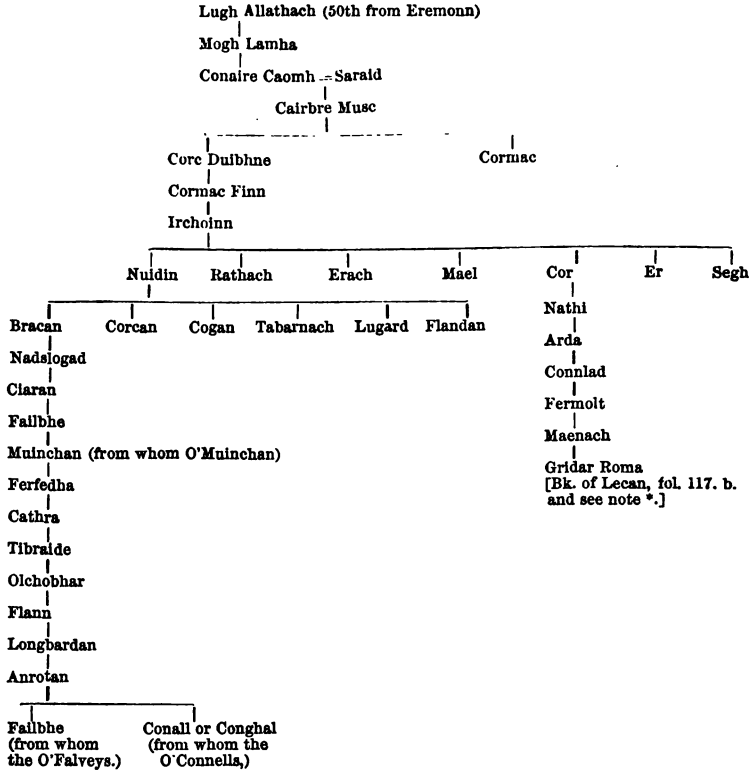
† From whom Conn of the Hundred Battles; and Cairbre Lifechair, who fought at the Battle of Gabhra, where Oscar son of Oisín was killed, A.D. 284. See pedigree in *Battle of Magh Rath*, p. 326. (Irish Archaeological Society, 1842.) Between Eochaidh Aillethan (6th from Ugaine Mór) and Aenghus Tuirmhech, (from whom Conn 16th in descent and Cairbre Lifechair 19th,) four other names are inserted in another copy of this line in the Book of Lecan, fol. 228, b., namely, LAEBRCHUIRI.—FER ALMACH.—FER ROICH.—FER CEATHRA ROICH.

TABLE IV.—*The descent of Eoghan Mór from Ebher Finn.*
(Book of Lecan fol. 215.)

Míldh
 |
 EBHER FINN
 |
 Conmael
 |
 Echaídh Faebhar
 |
 Nia Febis
 |
 Echaídh Mumho [a quo Mumhain]
 |
 Enna Airthech
 |
 Glas
 |
 Cu Cas
 |
 Ros Mothach
 |
 Cain Rothechta
 |
 Airer Arda
 |
 Cas Clothach
 |
 Muinemon
 |
 Aedh Derg
 |
 Echaídh Cuimhnech
 |
 Roan
 |
 Reachtaldh Rotha
 |
 Feidhlimídh Ollghalach
 |
 Art Imlech
 |
 Breo Indorta
 |
 Setna Innarrach
 |
 Duach Finn
 |
 Enna Derg
 |
 Lughaldh Iardonn
 |
 Eochaldh Uairches
 |
 Duach
 |
 Lughaldh Lamhdhearg
 |
 Art
 |
 Ailíll Finn
 |
 Echaídh
 |
 Lughaldh
 |
 Reachtaldh Rígh dherg
 |
 Cobhthach Caemh

Mogh Corp
 |
 Fer Corp
 |
 Edaman Foltchain
 |
 Niadh Semdhain
 |
 Fintan
 |
 Lughaldh
 |
 Cairpri
 |
 Duach Dallta Deaghadh
 |
 Muiredhach Mucna
 |
 Echaídh Mumho
 |
 Lethghairbri
 |
 Mofebhis
 |
 Laighne
 |
 Loch Mor
 |
 Enna Munchain
 |
 Foirthechta
 |
 Deargfhotha
 |
 Deirghenedh
 |
 Derg
 |
 Mogh Nett
 |
 EOGHAN MÓR (Mogh Nuadhat)
 |
 Ailíll Oluim.

[See Tables VI., VII., and VIII.]

TABLE V.—*The descendants of Conaire and Saraid the daughter of Conn.*

NOTE *.—The following pedigree of Pope Gregory is in Mac Firbis, p. 396.

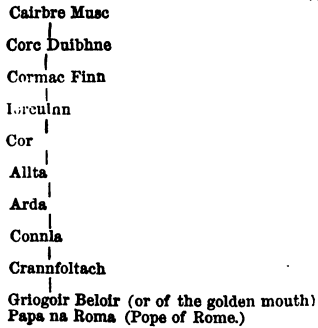
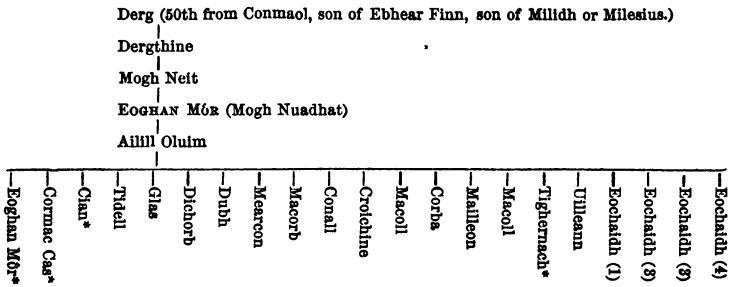


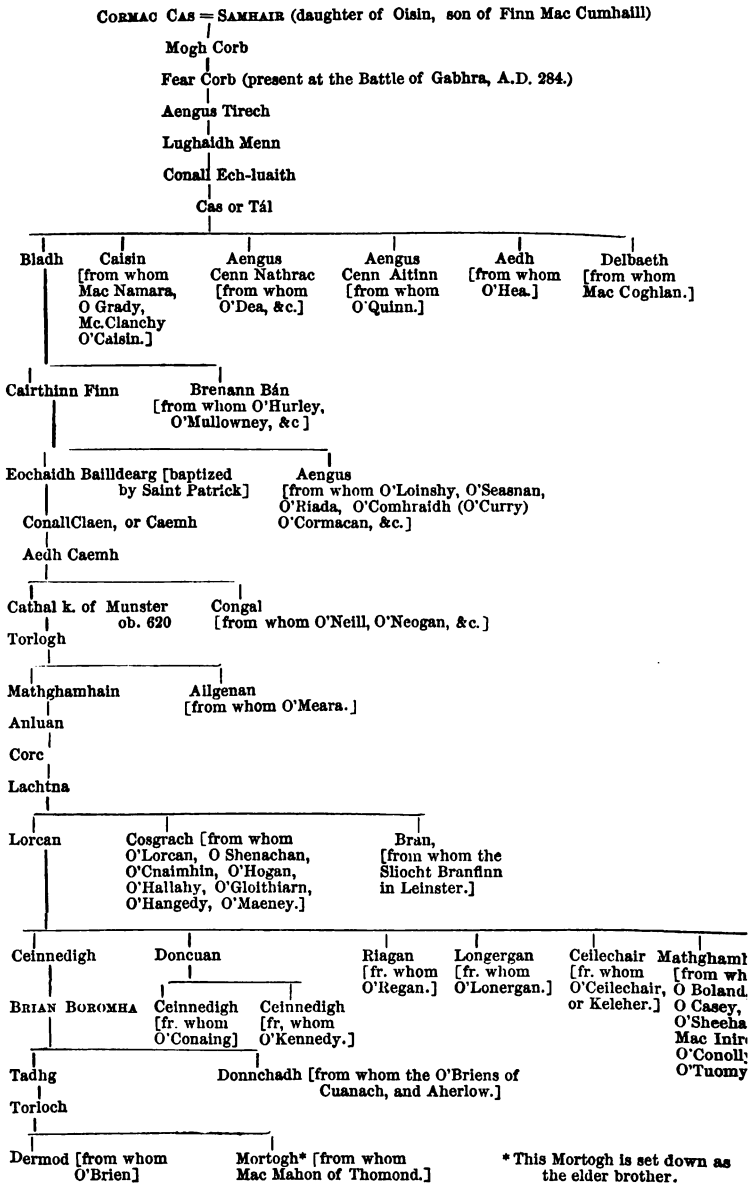
TABLE VI.—*The descendants of Eoghan Mór.*

} These were the ten sons of Sadhbh daughter of Conn of the hundred battles.

* Of the sons of Ailill Oluim none are recorded to have left issue except Eoghan Mór, Cormac Cas, Cian, and Tighernach. From Tighernach descended the *Цердрайге* (Cerdraighe) or artificers of *Тулач Горра* (Tuloch Gossa). (See Book of Lecan, fol. 203.)

[For the descendants of Cormac Cas and of Cian, see the following Tables (VII., VIII.) and the *Battle of Magh Rath*, and the *Circuit of Ireland*, published by the Irish Archæological Society, 1841, 1842. The descendants of Eoghan Mór son of Ailill Oluim (the progenitor of Mac Carthy, O'Sullivan, O'Donovan, O'Mahony, O'Callaghan, &c.) are traced in the Genealogical Table at p. 340 of the *Battle of Magh Rath*, and in note B, p. 64, of the *Circuit of Ireland*, both by John O'Donovan, LL.D., to which we may add that the O'Dalys of Munster descend from ENNA third son of Aengus (grandson of Lughaidh); that the O'Fiongannys descend from FIONGHAINNE, second son of Donnghuile (16th in same line); and the Mac Auliffes from TADHG, brother of the Bishop Cormac, and son of Muiredhach the 1st Mac Carthy, (25, in the same line, as given in the above-mentioned Genealogical Table.)]

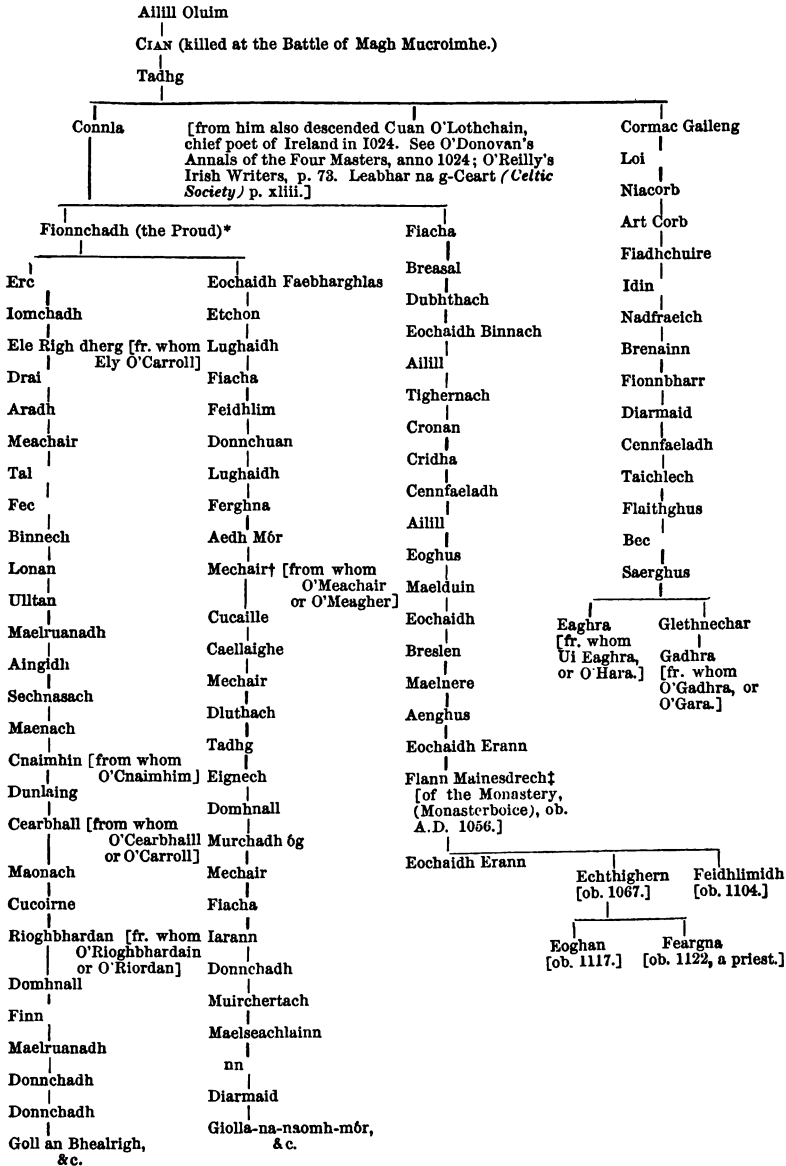
TABLE VII.—*The descendants of Cormac Cas (son of Ailill Oluim) and Samhair daughter of Oisín. [Book of Lecan fol. 214. b.]*



* This Mortogh is set down as the elder brother.

NOTE.—See also the Genealogical Table, BATTLE OF MAGH RATH, p. 340, edited by D. O'Donovan for the Irish Archaeological Society, 1842.

TABLE VIII.—*The descendants of Cian (son of Ailill Oluim).*
 [From O'Clery's Pedigrees, fol. 110, b., and Mac Firbis, p. 669.]



* Fionnchadh had another son Feigh from whom descended Bronach, whose son Buithe was the founder of Monaster boice.

† O'Clery adds: There is a steed and a suit of clothes from each [new] chief of them to the Comharba of St. Cronan [of Ros Cre] together with Innsi-na-m-beo; and he [the Comharba] is to go around him [the chief] to proclaim him Chief. And the Comharba is entitled to sit at his shoulder, and he [the Chief] should stand up at his approach. And this MEACHAIR was king of Elle."

‡ M.S. 3. 17. p. 727. Library of Trin. Coll. Dublin.

APPENDIX II.

[Preface, page ii.]—The Irish law of Tanaisteacht, which regulated the succession to the chieftainship of a clann or family, did not involve any disturbance of the property of the individual members of the clann in the tribe-lands. The Irish law of real property generally is as yet by no means understood, nor can it indeed be satisfactorily investigated till the labours of the Brehon Law Commission shall have been terminated ;—so great is the volume of law which, though hitherto neglected, has nevertheless come down to us, as those labours have already proved, unmutilated, and in a clear and intelligible form ; and so much has yet to be done in collating the immense variety of enactments (many of them extremely minute) of which it is composed. The law regulating the rights of the whole clann or family to a portion of the tribe-lands, and defining the length of time which conferred upon a particular branch of the family the absolute right of property for ever in the portion of land meted out to it, (a law which being special and particular may be here advantageously considered by itself) affords a proof of what has been laid down above, differing as it does materially from the prevailing impression of English lawyers upon the subject. [See Furlong's Landlord and Tenant, p. 12 ; and see also the curious record of an Inquisition (taken at Mallow, 25th October, 1594) before the English authorities of Munster into the title to the lands of Poble O'Callaghan, in vol. 2. p. 1251 of that work.]

The text of the law is somewhat obscurely worded, but the Editor is enabled to illustrate it by a very interesting example : namely, by the certificate of a formal investigation and judgment pronounced under this law, by an *Irish* legal authority but a few years before the date of the English Inquisition at Mallow. The case in question was one relative to the lands of Bally-Loch-Capaill (Балле Лоца Капулл.)

belonging to a certain family of the Clann O'Kennedy (ԱՎ Շյոթեյծիշ), and arose from a demand on the part of the descendants of one of two brothers to have a final and perpetual division made of the tribe-lands, which had (as the former contended, and as was ultimately adjudged) been but provisionally divided by their ancestors, and not in such a manner as would have been necessary under the law to confer upon them an exclusive and indefeasible right. The judgment contains a clear statement of the evidence and of the legal argument on both sides. It appears to have been made by three arbitrators or jurors, together with and probably under the direction of a judge, or Breithemh,—namely, that Cairbre Mac Aegan who signs and certifies the record of it. The note, entry, or certificate which follows it (and which in the original is in a different and inferior hand) is incorrectly written, but though omitting the name of one of the arbitrators, it appears to be intended to certify the award or judgment of the arbitrators and judge, and that the judge had received his proper fee for acting on the occasion. The adjudication as to the castle and cow-keep was in accordance with another special law to which it is unnecessary for our present purpose to direct the reader's attention.

Երևոյս ան ընտրեցիս թե,
 ծա թոյլլրնշած յար ծո թեյծ-
 լշեած և շարտարան ծո ծի
 շիծր թիօժ Տեմար յա թթիած
 ի Շյոթեյծիծ ծ Բալե Լոժա Շա-
 քիլլ. Դ ԿՅ թօ ան թիօժ թօրն .1.
 Եած՝ յաօլ յաժ Պաժշահոյս,
 յիժ Գարնուան, յիժ Տեմար
 յա թթիած; ԿՅր Քիլթ յաժ
 Գարնուան յիժ Տեմար յա
 թթիած, 7 և ծիար յաժ .1. Զօծ
 Դ Գարնարիծ. ԶՅ թր ծո շաօրի
 թր լած ար թոն և շեթլե; Դ ԿՅ
 թօ ան ծրոնշ շիլե ծո ծի և
 CELTIC SOCIETY, VI.

The cause [*object*] of this writing is, to shew how the controversy which was between the descendants of James of the Deer O'Kennedy of Bally-Loch-Capall, was settled. And these are the descendants, *aforsaid*, that is to say: Teig Maol son of Mahon, son of Donnucuan, son of James of the Deer; and Philip the son of Donnucuan, son of James of the Deer, and his, *Philip's*, two sons, that is, Aedh and Diarmaid. These are they, [*the parties*.] of the one side, for each other; and the following are the other parties that were in controversy with

րոտորոտ րն՝ ըստ շարժի ելե .1. լայն Երևան, ոչ Շոշո-
 ծար, ոչ Եօջար, ոչ Տեմուր յա բլաճ, յար առ: Տեան, 7
 Շոշոծար, 7 Վոմոնալլ, 7 Երոտ, ըստ ի՛ ըստ լաճար յո թէրէ՛
 րոտ, 7 ըստ շարժի բայն 4 շոտրոտեաճտ ար ան շարժի յաճ
 յաճե ըստ լաճար ըստ մերայնեաճար. 7 ա՛ յո ան շոտրոտոտ ըստ
 երոտէ՛ շարժար .1. լայն Երևան ոչ Շոշոծար ար յարոտ
 յարոտ բարարոտ ար հրոտճ Գրոտոտ ոչ Տեմուր յա բլաճ 4
 ո-Երևան Լոճա Շարլլ, 7 ան ղոտճ ղոտ Գրոտոտ ըստ յաճ յաճ
 ղոտրոտոտ ղոտոտ ըստ, 7 շար բլաճ օ ըստ ղոտեար 4 յաճ-
 եաճ ղոտոտ, 7 շար իոտ-ղոտոտ ըստ ղոտեար ղե ճէրե բան ան
 ղոտ. Ըստ շարժար լայն Երևան ոչ Շոշոծար րոտ, 7 4
 ըստրոտ շար յաճ 4 ո-աճար ղոտ, 7 յաճ բայն յա ըստ, ա՛
 ղարոտ ղարոտ բարարոտ 4 ո-Երևան Լոճա Շարլլ, 7 շար յարոտ
 շար յաճ 4 ղար-աճար յա ղար ար 4 շար բայն 4 ո-Երևան Լոճա
 Շարլլ. 7 ըստ ի՛ շար ղոտրոտ ղոտճ Գրոտոտ շար ղեար-
 յաճ իոտ-ղոտոտ ղոտոտ րոտ, ըստ ղոտճ օրոտ րոտ ըստ ղարժաճ ար
 ճոտոտ Երևան ոչ Շոշոծար. 7 ղե՛ ղոտ ան ճե՛ ղարժաճ շար-
 ղար ղոտճ Գրոտոտ ար րոտ 4 բլաճոտ յա բլաճ .1. 4
 յաճ շար յաճ ան ղարժ ան բայն երի բլաճ յո ճե՛ ղար ղարժան;
 ան ըստ ղարժաճ .1. ըստ ղարժաճ ոչ Գրոտոտ 4
 բլաճոտ ղարժան 7 ղարժար յա ղարժար շար ղեարոտ յո
 իոտ-ղոտոտ. ան ղար ղարժաճ, բլաճոտ Գրոտոտ ղարժան
 ղարժաճ ան ղարժան ղարժար ան, աճ ղե երի բլաճ
 ղարժան 4 ո-Երևան Լոճա Շարլլ. ան ճե՛ ղարժան ղարժաճ .1.
 Բլաճ ոչ Գրոտոտ, ոչ Տեմուր յա բլաճ աճ 4 ճոտոտ 4
 ճե՛րե բլաճ ղարժան. ան ղարժան ղարժաճ .1. Գրոտոտ
 Օ Գրոտոտ, ըստ ի՛ յա ղարժան ղարժար, 7 յա ճե՛րե ղարժան
 7 ո ղե րոտ ան, աճ ըստ ղար ղարժան ըստ ի՛ ղար ղարժան
 աճ. 7 ղար ղար ղար ըստ ղար ղար 4 ղարժան յա

them on the other side, that is to say: the sons of Brian. son of Conour, son of Eogan, son of James of the Deer, that is to say: Shane, and Conour, and Donnall, and Henry; [*all of*] whom were present at that settlement, and who made themselves responsible for such of their *family* [brethren] as were not present. And the following is the controversy that arose between them, that is to say: [*whereas*] the sons of Brian son of Conour have demanded from the descendants of Donncuan son of James of the Deer, a division of land in Bally-Loch-Capuill; and *the said* descendants of Donncuan say that they will not divide with them, and that it had been a long time since their forefathers had made a division of *the said lands*, and that *the said division was to be* a perpetual division [*that division namely, which* they had made with each other at that time.] *And whereas* the sons of Brian son of Conour deny this, and say that their father before them, and they themselves after him, had *continually* demanded a division of the said lands of Bally-Loch-Capuill; and moreover that their grandfather had resided on his own part of *the said lands of* Bally-Loch-Capuill, *and enjoyed it without hindrance*; and since the descendants of Donncuan asserted that a perpetual division had been formerly made, they were called upon to prove the same against the sons of Brian the son of Conour. And this was the first proof which the descendants of Donncuan gave upon it [*on their side*] in the presence of the Court: namely, they said that they themselves had the possession for three or four-score years. The second proof: The will of Mahon, the son of Donncuan, *duly made* in the presence of witnesses and of the Priest of the Parish, which *proved* that the perpetual division had been made. The third proof: The evidence *in their favour* of Fionnguala, the daughter of Murchadh Mac-an-Gobhan, who lives at this day, and who has been for three-score years in Bally-Loch-Capuill. The fourth proof: *the evidence in their favour of* Philip the son of Donncuan, son of James of the Deer who is in his eightieth year. The fifth proof: *the evidence in their favour of* Donoch O'Deirbreo, who was a worthy scollge and a Michael's clerk. And not that alone, but they *insisted they* [believed themselves to have] had every proof: [*that they could give any further testimony that might be deemed necessary to establish their case.*] And it was in this way that Shane the son of Brian opposed

բբլածան րօրն. Ան շէտ ոյ ծյօծ .յ. և թած շս թայե ան տրեալն ան
 թե ցելթե րի՛րե Ելածան; 7 և ճնծայրե րէ թած ար ճաօրլլիճե է րէր
 րրն ծր ճօ տրրոյրթրեա՛տ թայրիշ րի ծօլն. Ան ճարս ոյ, և ճերթ րէ
 թե Կ-սծու՛տ Պատճարնա թի՛ ճարրոսան, ճա թճարրած րէ է, թար
 թած ճարրա, շար ճարրած, 7 ճօլշար և շրրոյր ճօ ճարած ար
 և թած, 7 շս թայե Երրան թա՛ ճօրոճար, և ա՛ար թէրն ճօ
 Լա՛ար ճճա՛տ Պատճարնա, 7 շս թճարրե րէ թր շան և թած շս
 թճարրած թր Ելօ՛-թօրրո, 7 շար րճարն Երրան րէրն թե Կ-սծա՛տ
 թած ճարրած թր Ելօ՛-թօրրո թարն և թարրրի և ճար. Ան տրար
 շրէ, և թած շս թճարրա Բլլր թա՛ ճարրոսան րրոն թա ևճարն,
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* For under the law the elder branch course until a legal division was made might hold the land as a matter of on the demand of the rest of the family.

those witnesses, *and met their evidence*: Firstly, *as to their saying* that they had possession for four-score years; he said that that did not damnify his [own] case, since it was by seniority they had it.^a Secondly: *as to the will of Mahon the son of Donnucuan*, he said, that if he had made such a will, which he did not, it would be forgetfulness and the affliction of his illness that would induce him to say it, [*that a perpetual division had been made*]; and that Brian the son of Conor, his own father was present at Mahon's will, and that he desired [*cautioned*] him not to say that the perpetual division had been made; and that Brian himself [left, by] *had stated in* his will that the perpetual division had never been made [at] *up to* the time of his death. *As to* the third point, *that Philip the son of Donnucuan is not an admissible witness when proving a benefit for himself and his children*; and if he has said any thing else it is known to you. *As to* the fourth thing which [he] *the other side* was instructed to say—*namely*, that Fionnguala the daughter of Murchadh Mac-an-Gobhann supplied evidence against him: he says that she had not done so, and that if she had *given any evidence, still* that it does not damnify him,—that is to say, in his endeavours to make benefit [*by establishing his right to a division*] for himself and his children and race after him. And for Donogh O'Deirbreo, he had not heard of his having done any thing to cause him uneasiness, [*that is, he saw no material evidence against him in Donogh's testimony*]; and if he had done so that he could easily *refute and contradict* [cast off from] him. And insisting that no proofs which were there given *constituted a cogent and just proof against him*, he, *on the other hand*, tendered good witnesses, as he thought [himself] *on his own side to prove* that Conor the son of Eogan had been settled in his own divisional share of Bally-Loch-Capuill, (*a share recognized and admitted at the time to be his*) that is, in the Garbh Chulog: and these are the witnesses that *he tendered* upon that *issue*, viz., Margaret the daughter of Donnoch O'Carroll, and Sadhbh Ni Cuagain; and Dermot Mac-an-Gobhann. And *after giving this evidence on both sides, and notwithstanding all the disunion and contention between them, they (both parties) agreed to abide and submit* to the decision of four persons; and these are the four persons on whose decision they abided, viz., (1.) O'Kennedy Finn [the fair-haired],

(that is, Brian, the son of Donnell, of Leacain) and (2.) Maolruany, the son of Calvagh, son of Donnogh, son of Shane O'Carroll, of Cluain Leisg; and (3) William the son of Dermod, son of Hugh, son of Rory O'Kennedy of the C——^b; and (4) Cairbre, the son of the Cosnamagh, son of Donnell, son of Giolla-na-naomh, Mac Ægan. And these [*arbitrators or jurors*] examined the Cause between them, and [then] *the parties'* proofs on both sides, [that is]: *and in the first place* the will of Mahon the son of Donnchuan,^c the first part of it. And what *they* [understood from] *determined on the will, construing it equitably*, according to their own reason, was, that if a perpetual division of the land should be made, *then*, that the Castle and Bodhum [cow-keep] should not come within it, but that they were to remain with the senior of the descendants of James of the Deer. And upon *view* of all the things that [those people] *the witnesses and the parties alleged*, and according to every account and of every evidence that they [*the jurors or arbitrators*] received, they agreed among themselves *unanimously*; and this is [the way in which they agreed] *the conclusion to which they came*, that the perpetual division should be *reduced to writing* for fear of being forgotten; and because writing is better than memory, as it is said: Memoria vadid, litera cosdodit, that is, the letter lives, and the memory goes. And for that reason, [they] *the parties* were directed *and adjudged* to make a becoming, equal, friendly division with each other after the manner of their ancestors. And they decided, according to their own reason, that nothing that had been said or done *theretofore* was a *legal and valid* perpetual division of the land until now. And so it was, they left the Castle and the Cow-keep of Bally-Loch-Capuill to the eldest and the best man of the descendants of James of the Deer. And it was thus they ordered it, that is to say, the senior to have the Castle and the Little Cow-keep; and the great Cow-keep too, but only in this way: that each co-relative should have a share in the place, in proportion to his contribution to the fortifying of the place [Castle and Keep]. And such part of it [the Keep] as shall not be occupied, to be at the disposal of the Senior [*or Chief*], to be used as may suit him. And they left to the Senior [*or Chief*] as a payment [*fee*] from each [builder] *occupier [of the Cow-Keep]* half of such sheep and goats as he [*the Senior*] should recover for

them from their debtors,—(as in law he was bound to do^d), and the whole of these fees to be the Senior's, [to go to the Senior.] And every co-relative, who shall be paying his own share of contribution to the place, if he should avoid [give up] the place, they [the jury] have left his share of every disbursement that shall come upon the place upon him, unless the senior himself is in fault of it. And there were six free cows^e left to the senior, or half stock [subject to its liabilities] at his own choice. And there was a day's work in each quarter of a year laid upon every contributor who should be in the Keep, (who should use it for his cattle) besides his own people, for the senior. And another item: whichever of the co-relatives should give disrespect, scandal, or dishonor to the senior or to his wife, that he be dealt with as law shall decide between them. And furthermore: whichever of the co-relatives shall prefer to give his own divisional share to a co-relative during his own life, that it be left in that form at his own disposal; but he shall have no power to alienate it away beyond the family. And thus have I found in the writing before me, that it was the 8th day of the month of October this was first written; and this was the age of the Lord at that time, 1584.

[In witness]

I. CAIRBRE MAC ÆGAN.

This is the evidence of Denis O'Harty, and Eoin O'Callanan upon the will of William the son of Dermot O'Kennedy at the time of his death, viz., that Cairbre Mac Ægan, and O'Kennedy Finn, that is, Brian the son of Donnall O'Kennedy of Leacoin, and Maolruany the son of Calvagh O'Carroll, awarded the Castle and Cow-keep of Bally-Loch-Capuill to the senior of the descendants of James of the Deer, and that he himself got a pound as a twelfth.^f

EJOIN O'CALLANAN.

this case the Senior to pay for their grazing. With the exception of this alternative privilege to the Senior, all the members of the tribe had an equal right to the use of the tribe-lands for

their cattle, and any one having more than his share of their use, paid the value of the surplus grazing to the remainder.

^f As the judge's (or assessor's) fee.

The following is an extract from the text of the law in accordance with which the foregoing judgment appears to have been given; it is taken from the MS. in the Library of Trinity College, Dublin, H. 3., 18., p. 10:—

Եւոյ շլեւար լաոյ լոյս Կոմ-
արծարծ. Եւոյ .ս. տկաճան.
Տարաւոյն յո Եւոյ Եւոյ.
Շառնկնոճ իր յո Եւոյ, Կո Բեր-
ծար Կաճ Կոմարտ Եւոյ Կալե.
Եւոյ Եւոյ Եւոյ իր յո Եւոյ
Եւոյ, Բո Եւոյ, Կո Եւոյ
Եւոյ. Եւոյ Եւոյ Եւոյ իր յո
Եւոյ Եւոյ Եւոյ, Կո Եւոյ-
Կա Եւոյ Եւոյ. Եւոյ Եւոյ
Եւոյ Եւոյ Եւոյ, Կո Եւոյ-
Կա Եւոյ Եւոյ Եւոյ Կաճ.

Եւոյ, Կո Եւոյ Եւոյ Եւոյ-
Եւոյ Եւոյ Եւոյ. Եւոյ Եւոյ:
Եւոյ Եւոյ Եւոյ Կո Եւոյ,
Կո Եւոյ Եւոյ; Կո Եւոյ Եւոյ Եւոյ
Կո Եւոյ, Կո Եւոյ Եւոյ.

Եւոյ Եւոյ Եւոյ Եւոյ
Եւոյ Եւոյ Եւոյ. Եւոյ Եւոյ
Եւոյ Եւոյ Եւոյ Եւոյ Կո Եւոյ
Կո Եւոյ; Կո Եւոյ իր Եւոյ
Եւոյ Եւոյ Եւոյ Եւոյ Եւոյ;
Կո Եւոյ Եւոյ Եւոյ; Կո Եւոյ իր
Եւոյ Եւոյ; Կո Եւոյ իր Եւոյ

When does final division take place between co-heirs? At the end of five years. A temporary staking the first year. An exchange the second year, in order that each should know the quality of the other's land. To measure by poles and ropes the third year, in order to determine boundaries. The confirmation of boundaries in the fourth year, as well as of the perpetual right of possession. Boundary fences are confirmed in the fifth year, and each [brother] is bound in security to maintain his fences.

Is there any thing which the senior takes more than the other heirs. There is indeed. It is he that takes boilers, and vats, and smaller vessels; and it is he that takes Keeps and Houses, and implements.

What are his benefits to his brethren in return. He keeps a house of reception for the retinue of a king, a bishop, or a Saoi; and he is the stem of the family, responsible for the failures of his brethren, and the inviolability of their rights; and it is he that proves their suits;

բոյ օրսր բոյ րա յոճաճալ
 նելի ԲԵՐ յերս, օսր յո օսր-
 յոս յո չաչ օսր; օսր ոյ
 շէր բոլլիս սո յոն յոսոս
 բո բոն ԲԵՐՅԵՐԻՍ.

Օսրաչեբ ԸՕ ԿԱԿ ԲՈՒ
 ԱՐԱԼԵ ԵՐՈՍՈՒ Օ ԸԱ ԲՈՒ.

Another copy of this Law contains the following passage :—

Օսր օ յոնոբոն ոս ԲԵՐՅԵ-
 ՌԵԱՇԱ ԱՄԼԱԵՑ ԲՈՒ, յՕ Օ ԸՕ
 ԸՆՈՅԵ ԵՐՈՍՈՒ ԸԼԻՐ ԱՐԻ Ի յոնոս
 ԱԼԵ, յԲԵՑ ԱՇԱ ԲԵՐԱՅՈՒ ոս
 յոնոս ԸՕ ԸՕ Ա յոնոս Օ
 ՇԱՇ ԸԼԵ ԸԱ ՇԵԼԵ; օսր օն
 ԲԱԸԱ ՅՈՒ յոնոս Ա յոնոս ԸԼԻՐ
 ԱՐԻ, յՕՇԱ յոնոս ԲԵՐԱՅՈՒ ԲԵՐՅԵ-
 ԸԱՐ ԸԼԵ Ա յոնոս ԸԱ ՇԵԼԵ.

and he is the guardian of the tribe
 law, that it be not evaded by any
 one in the territory^g; and he is to
 help those about on all convenient
 occasions; and nothing additional
 comes from him upon the brethren
 on account of these services.

They are all co-occupants with
 each other from that out.

And when the brothers have di-
 vided it in this manner; or when
 they have made a perpetual divi-
 sion of it in any other way, it is
 then that the land of any of the
 brothers may pass in perpetuity to
 the other; and however long it may
 be united, until it is perpetually
 divided, the land of any brother
 of them cannot pass [*by sale or
 gift*] in perpetuity to the other.

MS., T.C.D., H. 3. 18. p. 224.

^g The word *yerum* has two distinct
 significations: it means literally a
neighbour, a co-inhabitant (of a par-

ticular district or territory) as above
 translated; but it may also mean a
person of rank or distinction, simply.

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