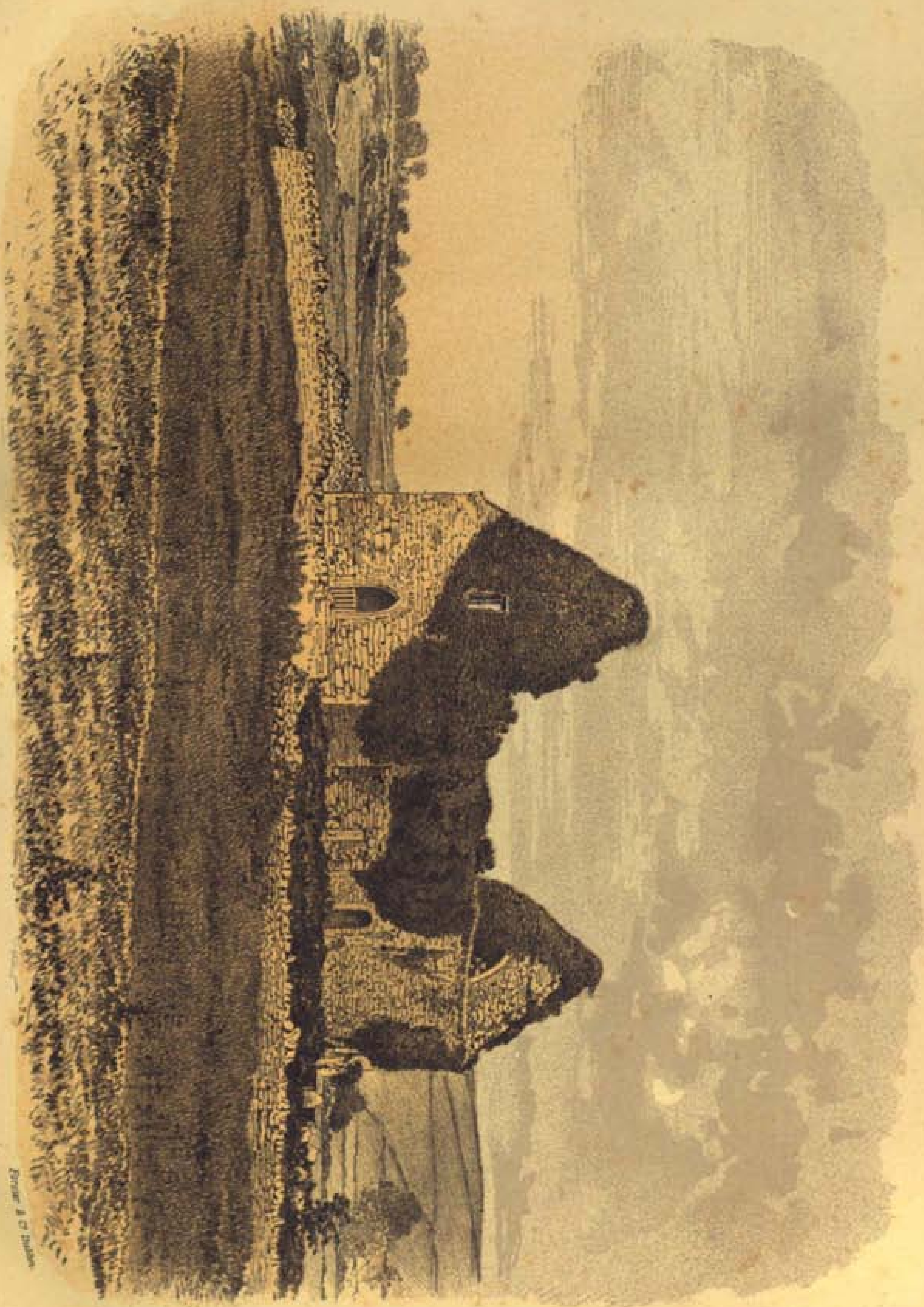


THE OLD CHURCH AT FENAGH.



Printed by J. C. Walker

THE
BOOK OF FENAGH

IN

Irish and English,

ORIGINALLY COMPILED BY

ST. CAILLIN,

ARCHBISHOP, ABBOT, AND FOUNDER OF FENAGH,

ALIAS

DUNBALLY OF MOY-REIN,

TEMPORE ST. PATRICII;

WITH

THE CONTRACTIONS RESOLVED, AND, (AS FAR AS POSSIBLE),
THE ORIGINAL TEXT RESTORED.

THE WHOLE CAREFULLY REVISED, INDEXED, AND COPIOUSLY ANNOTATED, BY

W. M. HENNESSY, M.R.I.A.,

AND DONE INTO ENGLISH, BY

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

DUBLIN:

PRINTED BY ALEXANDER THOM, 87 & 88, ABBEY-STREET.

1875.

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DEDICATION

TO THE

LADY LOUISA TENNISSON.

MY DEAR LADY LOUISA,

I consider myself peculiarly fortunate in being permitted to bring out my volume under the auspices of that rare being, a fashionable English woman who does not disdain to take an interest in the history and antiquities of the land of her adoption ; and who, a circumstance still more rare, has made herself acquainted with our old Celtic tongue.

This, as a spoken language, is now rapidly dying out ; but it is fortunate that it has of late years, especially in Germany, arrested the attention of the ablest philologists of the day.

Much has been done to rescue its ancient records (perhaps the most ancient *written ones* in Europe) from manuscript oblivion ; but very much still remains to be done ; and as it is most desirable to have this done whilst still the spoken tongue remains to correct the speculations of those who only study it as a dead language, I have imposed upon myself the task of endeavouring to rescue one such ancient tome from MS. oblivion, and present it in print, with a faithful translation into English, with its ancient and sometimes extremely arbitrary contractions *carefully resolved*, and with a text sedulously collated with all existing exemplars, so as to have it as pure and as perfect as possible.

This ancient book contains the history and traditions, from the fifth century, of the Two Breifneys, comprising the counties of Leitrim and Cavan, which are illustrated by copious explanatory notes by my friend Mr. W. M. Hennessy, who has successfully identified many places whose locality had been before unknown ; and I trust to present it to your Ladyship in a form which, considering it as the voluntary effort of a mere country Gentleman, may be permitted to pass without much adverse criticism. It is true that some of its legends are wild and fanciful, but they are not one whit more preposterous than those of ancient Greece or Rome ; and mixed up with them is much of genuine history, and much that may yield valuable information also to the topographer and philologist. And now thanking you for your interest in our national history, and your kind patronage, and also for the photographs from which the illustrations of this volume are taken,

I beg to subscribe myself,

Your Ladyship's very obliged humble Servant,

D. H. KELLY.

Illustrations.

1. THE OLD CHURCH OF FENAGH, *To face Title page*
2. THE CROMLEC AT FENAGH (supposed to be the burial-
place of Conall Gulban), *To face p. 91.*

This ancient book contains the history and traditions, from the fifth century, of the Two Breifneys, comprising the counties of Leitrim and Cavan, which are illustrated by copious explanatory notes by my friend Mr. W. M. Hennessy, who has successfully identified many places whose locality had been before unknown; and I trust to present it to your Ladyship in a form which, considering it as the

INTRODUCTION.

THE text of the following edition of the "Old Book of Caillin," as the Book of Fenagh was anciently called, has been taken, as far as possible, from a very fine transcript⁽¹⁾ most accurately made by the late Dr. John O'Donovan for O'Reilly of the Heath, and which now is in the Library of the Royal Irish Academy (class 23, p. 8), and made by him from a beautiful copy of the old MS. transcribed in A.D. 1516, for the then Abbot of Fenagh, by Maurice, son of Paidin O'Mulconry, at present in the possession of the Most Rev. Dr. Conroy, Roman Catholic Bishop of Ardagh.

To secure a correct representation of O'Mulconry's text, Dr. O'Donovan's copy has been collated therewith, although such a proceeding might have seemed unnecessary, considering O'Donovan's great accuracy. It has also been collated with a fragment of an ancient transcript in the British Museum,⁽²⁾ which has hitherto been regarded as a portion of the original Book of Fenagh.⁽³⁾

But it cannot be the original MS.; for, like O'Mulconry's copy, it consists of *prose* and *verse*; whereas O'Mulconry himself repeatedly states "that the Old Book *was all in poetry*."

At the end of the dialogue between SS. Caillin and Manchan, *infra*, p. 291, he says that it was "through metre and extacy

(¹) This is referred to as MS. A. in the notes appended to the present work.

(²) This MS., Cott. Vesp. E. VI., is indicated as MS. B. in the following pages.

(³) The late Dr. Todd so thought. "The MS. of the Book of Fenagh," he wrote,

"by Maurice O'Mulconry, written in 1517, from which Mr. O'Donovan made his transcript, is in private hands. But the more ancient MS. from which Maurice O'Mulconry's copy was taken, is in the British Museum."—*Ir. Archaeol. Miscellany*, Vol. I., p. 113, note f.

Caillin spake the foregoing things to Manchan, *though we have written them in prose.*" Further on we are told, "that it was this Tadhg (O'Roddy) that caused Maurice O'Mulconry to put this Book here in a narrative form . . . for there was *only poetry in the Old Book* (p. 311);" and again the copyist adds, "that the Book was *only in metre* until now; and it is in *stories and poems* from henceforth (p. 393)."

If, then, O'Mulconry's statements can be relied on (and there seems no reason to doubt their correctness), it is plain that the British Museum fragment *cannot be a part of the Old Book of St. Caillin*. It would rather appear to be a transcript made from O'Mulconry's copy.

The contents of some of the folios missing from the latter, are also wanting in the British Museum fragment, which, however, supplies⁽¹⁾ the matter of the lost folios 11 and 29 of O'Mulconry's transcript; but unfortunately, between them both, the full text of the Old Book cannot be recovered. As regards the Old Book, it is now impossible to ascertain either the actual date of its composition or its ultimate fate. But it must have been compiled, judging by its contents, about or previous to A.D. 1300. Its transcriber, O'Mulconry, assigns, as one of the reasons for his having copied it, that "the vellum on which Caillin's Old Book was before this time, had grown old and decayed (p. 393)." Professor O'Curry thought that a portion of the work was composed about the year 1430⁽²⁾; but he was led into this error through mistaking⁽³⁾ the identity of

(¹) Vide *infra*, p. 111, n. 8, and p. 237, n. 10.

(²) See MS. Materials, 398.

(³) Professor O'Curry's error is the more pardonable, that Tady O'Roddy,

who ought to have known the contents of the MS., says of this William Gorm, "ce be he nercio," "who he was I know not." See p. 72, n. 5.

the person called "William Gorm," or William de Laschi, referred to at pp. 73, 77, *infra*.

It could not, however, have been written by St. Caillin; for if it had been, O'Mulconry would surely have said so. It rather seems to have been a work in the composition of which more than one person had assisted; as, in one place, the copyist complains "that the *Old Book of Fenagh* had tired him, for it was a cleric that wrote the exemplar of this part of it."⁽¹⁾ If the writer in question had been St. Caillin, the complaint would scarcely have been uttered in the presence of Tadhg O'Roddy, St. Caillin's successor, who, through the excess of his devotion to Caillin,⁽²⁾ had caused the Book to be put "in a narrative form."

We are not able to say what other liberties O'Roddy and his scribe may have taken with the original Book, besides interpolating "the prose summaries," which he caused to be written, probably with the object of enhancing the value of the work, if not of explicitly specifying the extent and nature of the *dues* to which he, as St. Caillin's successor at Fenagh, was entitled; but his learned descendant, Tadhg O'Roddy,⁽³⁾ who has added several marginal notes in the O'Mulconry copy, naively reproves "the ignorant people" who were perpetually saying, "that Tadhg O'Roddy put many *lies* into this Book of Caillin, which was written in the year of Christ's age, 1516."⁽⁴⁾

Of the family of O'Roddy, hereditary comharbs of Fenagh, or successors of St. Caillin, by whom the Old Book of Fenagh was preserved, with the shrine and the bell of the saint, much might be

⁽¹⁾ Vide p. 330, n. 8.

⁽²⁾ Vide p. 311.

⁽³⁾ For some account of this remarkable man, see Dr. Todd's paper in the

Irish Archaeological Miscellany, Vol. I., p. 112, et seq.

⁽⁴⁾ Vide p. 170, n. 2, *infra*.

written. It is stated in the present work that the "Abbotship or Herenachship of Fenagh" were always filled from one branch of the family called "the sons of the clerech" ⁽¹⁾ or cleric. This cleric, whose name was Alexander, was the grandson of Rodachæ, from whom the name of O'Rodachæ or O'Roddy has been derived, and must have lived about A.D. 800, since Tadhg O'Roddy, who caused the transcription of the work in 1516, was the 25th in descent from him. There is no reason to doubt the statement above quoted, that the succession to the Abbacy of Fenagh was hereditary⁽²⁾ in his family. The O'Roddys seem to have been distinguished for great zeal in the promotion of Irish literature. Their generous hospitality has often been the subject of laudation by Irish poets.

The last learned representative of the family, Tadgh O'Roddy of Crossfield, near Fenagh (whose annotations on the O'Mulconry MS. are reproduced in the present work), states in his letter to Edward Llwyd, written about A.D. 1690, that he had "as many Irish books of philosophy, physic, poetry, genealogies, mathematics, invasions, law, romances, &c., and as ancient as any in Ireland."⁽³⁾ Where are they all now? It is only surprising that the O'Mulconry copy has not shared their fate. Its preservation is doubtless owing to the veneration attached to it as a relic of the founder of Fenagh.

The last of the O'Roddys to whom the custody of this ancient Book descended was parish priest of Kilronan, and a man of sadly intemperate habits. He used to eke out his slender dues by sending out the Holy Book for a small gratuity, to be used by any who

⁽¹⁾ Vide p. 391.

⁽²⁾ Regarding the hereditary nature of the succession in some Abbacies, see

Todd's *St. Patrick*, p. 155, and Reeves's *Adamnan*, p. 335.

³ *Ir. Arch. Miscel.*, p. 122.

wished, by swearing upon it, to clear themselves from any imputation, or to render any agreement especially binding by having its attestation upon it; for the simple peasantry looked upon such an oath or attestation as something *awfully binding*, and its violation sure to be attended with *terrible retribution* to the violators. Notwithstanding, it was alas! very carelessly kept by its reverend custodian; and being in loose folios without binding, several of them have been lost.

At his death it passed, with his other small effects, to his successor, the Rev. Mr. Fitzgerald, who had him respectably interred, and to whose courteous politeness the Translator and Editor is indebted for being permitted to see and examine it, having been brought to his residence at Kilronan for that purpose, by his excellent friend Thomas M'Dermott Roe, with whom he was then on a visit at Alderford the year previous to the terrible potato famine (1845), when that excellent specimen of a true Irish chief was cut off by fever, caught in his benevolent exertions to relieve his suffering countrymen.

The Rev. Mr. Fitzgerald too had these precious folios loose in a drawer along with his wearing apparel; but I believe that none of them have been lost whilst in his custody. From him they passed into the possession of the late Rev. Mr. Slevin, P.P. of Gortlitteragh, County Leitrim, who kindly permitted my friend Mr. W. M. Hennessy to collate the translator's transcript of Dr. J. O'Donovan's copy in the Royal Irish Academy with it, and thus enabled him to certify its exact correctness.

In fact this undoubted ancient volume of Irish literature is in the Editor's opinion a RENTAL of the rents, tributes, privileges, and immunities of St. Caillin's right-royally endowed Abbacy of Fenagh, in the County of Leitrim, consisting of poems and rhapsodies,

and legendary historical accounts of their origin and extent; and which were subsequently put together with prose narrative, as its remains have descended to our times. It is, however, an indubitable specimen of very ancient Gælic literature; and neither trouble nor expense has been spared to present it to the public in as complete a state as possible. In this effort the Editor has had the cordial assistance of Mr. W. M. Hennessy, who accompanied him to Fenagh to personally inspect the locality; who kindly went over to London and searched the Irish MSS. in the British Museum, and then went to Oxford and examined the Irish collections there. And here the Editor must express his great obligations to Mr. Hennessy for revising his MS. and correcting its errors; for his valuable annotations, and his inestimable aid in putting the volume through the press; so that if any credit be given to it, it is more due to him than to the Editor—a mere country gentleman, who for love of the ancient literature of his native land, has for nearly thirty years applied himself to its production.

As to what portion of the Old Book of St. Caillin, if any, there may be in the inaccessible library of Lord Ashburnham, we can only refer to Dr. O'Connor's Catalogue of the Stowe Library.

The Editor must also express his obligations to the Very Rev. the Dean of Armagh, Messrs. O'Loony and O'Longan, and other valued friends, who have aided him in fixing localities; and to Miss Stokes for kindly designing the initial letter.

leabhar fídhnaícha.

THE BOOK OF FENAGH.

EGO sitienti dabo de fonte aquæ vivæ (*sic*) gratis; i.e. He who thirsteth for the Truth, to him will I give from the Well of the Water of Life, freely¹.

Qui vicerit possidebit² hæc; i.e. He that conquers, to him shall these things be given.

Et ero illi Deus. And I will be his God.

Et erit ille mihi filius. And he shall be a son to me.

Jesus Christ son of the Living God, Lord of all created things, the Second Person of the Godhead, the intercessor of the people of Heaven and Earth, the Saviour of the Human race—He it is who spake these words to proclaim the great benefits which He bestows upon His saints and Just ones; and upon those that bear Him great love in the Church on Earth.

John, moreover, the son of Zebedee, the Comarb³ of the Virgin, the twelfth Apostle whom Jesus chose; the man who wrote the Divine Gospel; the person who established the well of true knowledge⁴ from the bosom of the Saviour—He it is that wrote these words, and left them as a memorial with the church to the end of the world; when he said here, “Ego sitienti dabo de fonte aquæ vivæ gratis”; i.e. “Whosoever thirsteth for the truth, to him will I give from the Well of the Water of Life *gratis*.” The complement of these words, moreover, as used by John, is where Jesus said before “EGO SUM ALPHA ET OMEGA, PRINCIPIUM⁵ ET FINIS,” i.e. I am the beginning of all things: I am their end. And it is in pursuance of those words John weaves together

com=co, and *arba*=orpe (hæreditas: cf. *an orpe nemde*, gl. hæreditas cœlestis, Zeuss' Gram. Celt. I. 245), seems to be used here with reference to our Lord's expression, “Woman, behold thy son”

(John xix. 26), and to indicate John as the successor of His Divine Master in the affection of the Virgin.

¹ *knowledge*.—*echna*, A.

² *principium*.—in principium, A.

compuaigep ocur comluthar Eoin in airneirrea, conapair porrlucht a
maigirteach 1ru, Ego picienti dabo de ponte aquae uiuae gratia. 1Nti
iantuigep ino pinnne doberpa do inarcuib do thopar in urci bi.

Qui uicerit possidebit haec .i. 1Nti chloirer ir do doberthar na nitheru.
Et ero illi deus; ocur ir me bur dia do.

Et erit ille mihi filius; ocur biu mac herium dathra.

Ir on toparra tra .i. o 1ra Cuirp ir topar ino pir ecna po linait inna
huil noeib o rath ecna ocur faitrine, o pertauib ocur mirdailib, o
chumachtu diairneri oc porcetal na neretecda, oc traethad ingrunntide
na mac mallachtan, amail po linad ino diaata lith ocur porathm[e]t
tecmaing na peara .i. 1N larrar lannepda, ocur in locharn polurpu,
ocur in puithean tatnuinach, ocur in lia loghnar, ocur in gercai topthach

fol. 1 b. co clanuib^a rubalach .i.

Caillin
Mic Niatach
Mic Dubain
Mic Praoich
Mic Cumrepaig
Mic Echta
Mic Eire
Mic Ercdail
Mic Echta
Mic Duib
Mic Maighruaid
Mic Nerpa
Mic Fornerpa
Mic Echta

Mic Uirle
Mic Beire
Mic Beirib
Mic Doilbr
Mic Luigdech Conmaic
Mic Oirbren thair
Mic Ettheoin
Mic Seidra
Mic Airp
Mic Allta
Mic Oghamuin
Mic Rithaire
Mic Doilbr
Mic Eona

¹ *possidebit*.—possedebit, A.

² *indescribable*.—*diairneri*, A; the stroke over the first r in the word being an error.

³ *Caillin*.—This pedigree is, to say the least, rather unreliable. Including the

first and last names (Caillin and Rudraige), there are 36 generations in the list; and as in well attested pedigrees 30 years represent a generation, it follows that $36 \times 30 (=1080)$ should indicate the number of years between the age of Caillin

and combines this narrative, when he says, after his Master Jesus, "Ego sitiēti dabo de fonte aquæ vivæ (*sic*) gratis." "Whosoever earnestly desires the truth, I will give unto him from the Well of the Water of Life *gratis*."

"Qui vicerit possidebit¹ hæc," i.e. he that conquers, to him shall these things be given.

"Et ero illi Deus;" "and I will be his God."

"Et erit ille mihi filius;" "and he shall be my son."

It is from this fountain, moreover, i.e. from Jesus Christ who is the fountain of true knowledge, that all the saints were filled with the grace of wisdom and prophecy, with [the gift of working] wonders and miracles, with indescribable² power in instructing heretics, in overcoming the persecutions of the sons of malediction; as he was filled whose festival and commemoration occur at this time, viz., the brilliant flame, and the shining torch, and the sparkling ray, and the precious stone, and the fruitful branch to children of virtue, viz.:

Caillin,³

Son of Niata,
Son of Duban,
Son of Fraech,
Son of Cumscrach,
Son of Echt,
Son of Erc,
Son of Ercdal,
Son of Echt,
Son of Dubh,
Son of Moghruadh,
Son of Nert,
Son of Fornert,
Son of Echt,

Son of Uisel,
Son of Beire,
Son of Beidhbhe,
Son of Doilbhre,
Son of Lugaid Conmac,
Son of Oirbsen Mór,
Son of Ethedon,
Son of Seghda,
Son of Art,
Son of Allta,
Son of Oghamun,
Son of Fidhchar,
Son of Doilbhre,
Son of Eon,

and that of Rudraige. But as Rudraige (or Rury) the grandfather of Fergus MacRoy, must have lived about, or shortly before, the beginning of the Christian era, this calculation would refer Caillin's

time to the 10th century A.D., which is certainly some centuries too late. It is probable that two separate lines of descent are here jumbled together. There is a pedigree of St. Caillin given in the *Leabhar*

Mic Cetguine chalurach

Mic Mochta

Mic Meromain

Mic Moġað taet

Mic Conmaic

Mic Fergura

Mic Rora

Mic Ruðruige.

18 ann dono ατριάδας λιτή οὐρ γολλαμαιν ἰντί νοεμ Chaillin i mi nouimbir ἰντ ρα[ι]nnpeð; ἰν ταρα λαιθε ιαρ ρειλ Μαρταιν.

Finntan mac Labrada mic Betha mic Lamiaich, qui dicitur mac Dochna (ap̄ Dochna nomen matris eius). Da he tra ἰν Finntan ρῖν ἀρδ̄enoir h̄epend. 18 aige do hoileð οὐρ do leraigeð ἰντί νοιμ Chaillin γυρ bo ρlan α.c. bliadan. 18 aipeṛῖn po ṛorconḡair Finntan ρair dol do Roim̄, do ṛoġlaim ecna οὐρ eoluir, γυμαð gem t̄rochar οὐρ γυμαð eočair ραραileti aind̄eṛir οὐρ aineolair d̄ṛepuib̄ Epenn α ecna ρum οὐρ α eolar ιαρταιν.

Da ced bliadan imorro po anurtair Caillin, co tainic Patraice mac Calppuinn do ṛil[ad] ἰρῖι οὐρ cpeðmi, οὐρ do innarbad idal οὐρ appacht α h̄epind.

11aṛmṛῖr Laegaire mic Neill imorro tainic Patraice [in] Epinn. Da bliadan .x. ιαρ tiachtuin Patraice do ρiacht Caillin dočom n̄epend. Ni rocharde do noemuib olchena do ġenadar ἰν ṛoġluim οὐρ ἰν ρaethar doṛunne Caillin noem. Daig po b'imč[i]an ιtir na ġraðaið οὐρ na cemib poġab naem Chaillin. Ṽṛi pe Chormaic mic Airt po ġað ġraða coponta

Breac (p. 16), but it does not carry the line beyond the fifth generation, Cecht, or MacCecht.

¹ *Second day*.—The 11th of November is St. Martin's day; and St. Caillin's festival is commemorated on the 13th of the same month.

² *Finntan*.—This is the fabulous character who is said to have survived the Deluge in Ireland, and to have imparted to St. Finnian of Moville, under the name of Tuan Mac Cairill, the colonizations of Ireland from the Flood to St. Finnian's

time (*circa* 560). In ancient Irish legends four persons are represented as having been saved from the Flood, besides the inhabitants of the Ark; namely *Fors* in the East, *Farran* in the North, *Finntan* in the West, and *Annoid* in the South. Keating thinks the fable (which he states that he could not find in "any chief book of authority") worthy of refutation. (*Hist. of Ireland*, Haliday's ed., 157). But it is strange that he was not acquainted with the account of these four individuals contained in *Lebor na hUidhri*

Son of Cetguine Calusach,
 Son of Mochta,
 Son of Mesoman,
 Son of Mogh Taeth,

Son of Conmac,
 Son of Fergus,
 Son of Rossa,
 Son of Rudraige.

The time in which is celebrated the festival and solemnity of St. Caillin, moreover, is in the month of November in especial, the second day¹ after the festival of Martin.

Finntan² son of Labraid, son of Bith, son of Lamech, who is called Mac Bochna (for Bochna was his mother's name)—This Finntan was, indeed, the arch—senior of Ireland. It is by him St. Caillin was nursed and fostered until his hundredth year was completed.

Then it was that Finntan commanded him to go to Rome, to learn wisdom and knowledge, in order that his wisdom and knowledge might afterwards be, to the men of Ireland, a precious gem, and a key for the unlocking of ignorance and want of knowledge.

Two hundred years, moreover, Caillin remained [in Rome], until Patrick son of Calpurnd came to sow piety and faith, and banish idols and images out of Ireland.

In the time of Laeghaire Mac Neill, however, Patrick came [to] Ireland. Twelve years after Patrick's arrival, Caillin came to Ireland. Not many other saints performed the study³ and labour that Saint Caillin performed. For much time intervened between the grades and degrees that Saint Caillin received. In the time of Cormac Mac Airt⁴ he received the order of Tonsure,

(p. 120, b), although he refers to the MS. (*Hist.*, pref. xvi., Haliday). The same MS. (*Lebor na hUidhri*) contains also a fragment of the more detailed notice of the colonizations of Ireland, already alluded to, as communicated to St. Finnian of Moville, which is particularly valuable for giving the ancient Irish idea of the subject of the Metempsychosis.

³ *Study*.—*poğluim*, lit. "learning," A.

⁴ *Cormac Mac Airt*.—Cormac is be-

lieved to have reigned 23 years, or from A.D. 254 to 277. (See O'Flaherty's *Ogygia*, p. 333, sq.) But the Four Masters and the Annalist Tigernach make his reign 40 years, including a period of 17 years, during which he was in forced retirement. This chronology of the life of St. Caillin is a good example of the extravagance of Irish scribes, in exalting the virtues and merits of their favourites. But it may be confidently asserted that

ic altair petair i Roim leſai. Fui linn laeſaire mic Neill ro ſaſ ſraſa
erpuic. Ceitſe rix .x. roſab Eriinn fſur in pe rin cona naſgabail araen .i.

Cormac ua Cuinſ .xl. bliadan conerbailt i tix chletix.

Eocha gunnat oen bliadan cotorchair la Cormac.

Coppſe lipecair mac Cormaic .uii. mbliadna .x. no a recht fſichat, co
torchair hi cath ſabra lipe. Fui a pe riſe roſab Caillin ſraſa
ruibdechain.

Na fothaſ oen bliadian co torchair in fothaſ cairpthech la rin
fothaſ airgtheach. Do cher ſana fothaſ airgthech illine muix, i cath
Ollarba, la ſeine fſinſ .h. ſairene.

Fiacha fſroiptine xxxi. no a tſichat, co torchair la na tſi Colla .i. i
cath Dubſomair. Fui rſe in Fiachaſ rin roſab Caillin ſraſa deochain
fſair.

Muriſach tſipech .xxx. bliadan, co torchair la Caelbaſ rſi Ulaſ, mac
Cruinn baſrui, uar ſabull.

Oen bliadan do Chaelbaſ co torchair la hEochaſ muirmedon.

Eochaſ muirmedon .uii. bliadna conerbailt do ſalar hi Teſſraix.

Crimthaſ mac Fſoix .xui. b., conerbailt don riſh neſſi ro ſaileſ la

these extravagant statements found no place in the original Life of St. Caillin.

¹ *Letha*.—Latium. The name *Letha* was also applied by Irish writers to Armorica, or Brittany. But the Latinized form of the name in this case is *Letavia*. Dr. O'Donovan (*Hy Fiachrach*, p. 412) seems to countenance the statements of Patrick Lynch and Lanigan, that the name *Letha* was never applied to Latium. But he was certainly wrong, as the evidences which he himself adduces (*loc. cit.*) conclusively show. See also O'Curry's *Lectures*, app., p. 502.

² *Cormac*.—This is an error. Eochaidh Gunnat, who is not reckoned as a king of Ireland by Tigernach, although he is

so called in other Annals, was slain by "Lugaidh Menn, son of Aengus, of the Ulster men." (Four Mast., A.D., 267.)

³ *Gabhair-Life*.—"Gabhair of the Lifey." There were many places in Ireland called *Gabhair* (gen. *Gabhra*). The place here referred to seems to have been in *Life*, a plain in the county Kildare through which the *Abhainn Life* ("River of the Liffey") flows. It was probably the old name of the hilly country near Ballymore-Eustace, from Bishop Hill to Brittas.

⁴ *Fothad Cairpthech*.—"Fothad the Charioteer."

⁵ *Airgthech*.—i.e. "the Plunderer."

⁶ *Magh-Linè*, or Moylinny, was the

at the altar of Peter in Rome of Letha.¹ During the reign of Laeghaire Mac Neill he received the degree of bishop. Fourteen kings governed Ireland during that time, including those two, viz. :—

Cormac Ua Cuind, 40 years, until he died in the house of Cleitech.

Eocha Gunnat one year, till slain by Cormac.²

Corpre Lifechair, son of Cormac, 17 years, or 27, until he was slain in the battle of Gabhair-Life.³ During his time Caillin received the order of sub-deacon.

The Fothads one year, until Fothad Cairpthech⁴ fell by Fothad Airgthech. Fothad Airgthech,⁵ moreover, fell in Magh-Linè,⁶ in the battle of Ollarba, by the soldiers of Find Ua Baiscne.⁷

Fiacha Sroptinè, 31, or 30 [years], until he was slain by the three Collas, i.e. in the battle of Dubh-Comar.⁸ In the time of this Fiacha, Caillin took upon him the grade of deacon.

Muiredach Tirech, 30 years, until he was slain by Caelbad, king of Ulster, son of Crunn Badrai, over the Dabhall.

One year reigned Caelbad, until he fell by Eochaidh Muidmedhon.⁹

Eochaidh Muidmedhon¹⁰ 7 years, until he died of illness in Tara.

Crimthand son of Fidach 16 years, until he died of the poison-drink dealt to him by Mongfind,¹¹ daughter of Fidach. In the year after the death of

ancient name of a plain nearly co-extensive with the present barony of Upper Antrim, county Antrim. See Reeves' *Down and Connor*, p. 62.

⁷ *Find Ua Baiscne*.—Alias, Find Mac Cumhaill.

⁸ *Dubh-Comar*.—Lit. the "black confluence." The confluence of the rivers Blackwater and Boyne, near Navan, county Meath.

⁹ *Muidmedhon*.—Munbevan, A.

¹⁰ *Muidmedhon*.—Munbeth, A.

¹¹ *Mongfind*.—Lit. "Fair hair." This woman, who is a famous character in Irish legend, was the wife of Eochaidh Muidme-

dhon, and sister of Crimthand, son of Fidach, king of Ireland (ob. A.D. 378, *Four Mast*.) She is said to have died from tasting—to encourage her victim—the poisoned drink which she gave to her brother Crimthand, whom she wished to replace in the kingship by her own son Brian, ancestor of the Hy-Briuin families of Connacht. She was regarded as a great sorceress; and in a Tract in the Book of Ballymote (fol. 144, b. 1). Allhallow Eve is stated to have been called *Feil Moing*, or "Mong's festival," by the vulgar.

Moinſpind ingen Fiduig fair. Ipin bliadain iar mbar Echach muigmeðoin roðai Caillin ic timēipeðt of altoir ina raccart ipRoim leðai.

fol. 2, a. Niall .ix. giallach mac Echach muigmeðoin .xx. ui. bliadna conerbailt do ġuin^a Echach mic Enna cenrealaig oc muir Icht, occ inraiġio riġi Lethai. 18 fpu a linn riðein do ponad manach don ti noem Chaillin mac Niatlach.

Laegaire mac Neill ba ri hEpend in tan poġað Caillin ġrada erpuic. 100R tiachtain do in hEpinu 18 an[n] po ġað ġrada arderpuic o laiñ noim Patraice mic Calpuir .i. o arð arptal iarthair Eorrai.

Doat Patraice roerēuairt ġacha fir ealadan in hEpinu do Chaillin, ocur po oerccuin Patraice ġað aen dīb na riarrad aðoñarbai ocur a ċaem cheall .i. Fionachai. Doat Patraice do iaram arðlegoideðt innri hEpend ar belaid naom hEpend uili, ar ba herium ba rine dīb; ocur poðai ceo bliadna illegoideðt hEpend iarrin.

Tri ceo uinge don of derġ dpon ired tucc Finntan do noem Chaillin in tan po foir co Roim he dia poġlain air tur. Doberp imorro Caillin tairi ocur reilei imda lai don pechtin ic tuiðecht o Róim, do metuġad imorro onora ocur chatair ocur chomairce a chatrach ocur a choem ċille .i. Fionacha moigē pein.

Da hiat dono na tairi remraite tuc Caillin lai o Roim .i. tairi inu aon

¹ *Letha*.—See note ¹, p. 8.

² *Muir-Icht*.—"The sea of Icht;" supposed to have taken its name from the *Portus Iccius* of Cæsar. Irish writers use the term to express the British Channel. (See Reeves' *Adamnan*, 145, 149). But some place on the French coast, probably near Boulogne, is here referred to. See Dr. O'Donovan's note, regarding the expedition of King Niall, *Annals F. M.*, under the year 405.

³ *Letha*.—This is Letavia, or Armorica, as distinguished from the other *Letha*, or Latium. In the lower margin of fol. 1 b. occurs a note stating that "Deighe,

daughter of Trian, son of Dubhthach Mac Ui Lughair, chief poet of King Laeghaire Mac Neill" (who stood up to do reverence to St. Patrick, in Tara, to the dishonouring of the king), was Caillin's mother. If this is correct, we could safely refer Caillin's era to the latter half of the 6th century, which is probably the real time; for Dubhthach Mac Ui Lughair was certainly a contemporary of St. Patrick, and his great grandson might have lived about the year 600.

⁴ *Neill*.—*neġ*, A. Although St. Caillin is generally called a bishop in the Irish Records, his name is not found in any

Eochaidh Muidmedhon, Caillin was ministering over the altar of the priests in Rome of Letha.¹

Niall the Nine-hostage-taker, son of Eochaidh Muidmedhon, 26 years, until he died of the wound [inflicted] by Eochaidh, son of Enna Cennselach, at Muir-Icht,² when invading the kingdom of Letha.³ It is during his time that Caillin, son of Niata, was made a monk.

Laeghaire Mac Neill⁴ was king of Ireland when Caillin received the grade of bishop. After he came to Ireland, it was there he received the degree of archbishop from the hand of St. Patrick, son of Calpurn, to wit, from the chief apostle of the west of Europe.

Patrick gave the tribute of every man of learning in Ireland to Caillin; and Patrick cursed every one of them who would not obey his successors, and his fair church, i.e. Fidhnacha. Patrick afterwards gave him the arch-legateship of the isle of Ireland, in presence of all the saints of Ireland, for he was the eldest⁵ of them; and he was 100 years in the legateship of Ireland after that.

Three hundred ounces of solid red gold was what Finntan gave to Saint Caillin, when he sent him to Rome to study at first.⁶ Caillin also brought with him numerous remains and relics⁷ on that occasion, when coming from Rome; to increase, moreover, the honour, and respect, and right of protection of his See and fair church, i.e. Fidnacha of Magh-Rein.

The aforesaid relics, therefore,⁸ which Caillin brought with him from

list of the bishops alleged to have been ordained by St. Patrick, whose contemporary he undoubtedly was not.

⁵ *eldest*.—He certainly was, if the preposterous account above given of him be true. St. Ciaran of Saighir is gravely stated to have lived to the age of 360 years. But this is a moderate age compared to that of St. Caillin, according to his biographers, who would have him eclipse all other saints.

⁶ *first*.—Here commences the Fragment of the Book of Fenagh in the British

Museum, Cott. Vesp., E. 11, indicated by the letter B in these notes.

⁷ *relics*.—St. Patrick is also stated to have brought relics from Rome, which he obtained by a "pious fraud or theft ('pio astu furtove;' *Trias Thaum.*, Colgan, p. 164), whilst the keepers of the sacred places were asleep." It is strange that Caillin's biographer did not make him emulate the example of the great missionary in this respect. See Todd's *St. Patrick*, p. 481.

⁸ *therefore*.—*ṽō*, A; *ṽonn*, B.

ap̃p̃dail .x. ocur tairi Martain, ocur tairi Luirint, ocur Stepain martir. 18ed ba coimed ocur ba compair tairceda do po na tairibh rin .i. b̃pet do poine Muire oig̃ dia lamuib̃ p̃en. 18 he no b̃ith itimchell 1ra ica biathad ina noib̃in.

18iat rin na tairi po pulairium do chumdach iartain, ocur r̃erin do iaḁad impa. Ac̃ur po p̃aguib̃ (.i. Caillin) comairle ic Manchan iartain p̃ri d̃ered a b̃etha .i. a aḁlacad ip̃pelicc Mochomoc̃, ocur in tan po bad imlan da bliad̃ain decc iar mbar noim Chaillin, a thairi do thogbail, ocur a ḁur in aon r̃erinn p̃ri na tairibh rin. Do p̃ig̃ne Manchan amail adobairt Caillin r̃erin; po thoguib̃ a thairi, ocur po p̃orlaicc in r̃erin; cona in oen r̃erinn p̃ri tairi in ain ap̃p̃dail decc, ocur p̃ri tairi Stepain ocur Luirint, ocur p̃riin mb̃reit̃ po bai itimchell 1ra Cr̃ist ata tairi noim Chaillin m̃ic Niatach.

Ocur po p̃aguib̃ dia chaḁraig ocur dia congḁail, comad ap̃d nemed ocur ap̃declair of h̃erinn huil̃ hi; ocur po p̃aguib̃h p̃or gumad t̃ermano laech ocur clepech go d̃ered domain in r̃erinn hir̃in.

18 p̃od̃erc pollur do chach chena onoir ocur airmit̃in in ap̃d r̃enoir ocur in ap̃d noim huairail ip̃riḁ̃ p̃ir̃craib̃ois rin p̃iad Dia .i. Caillin car̃o craib̃dech, ap̃ ir̃ chuig̃e po chuip̃ Dia a thechtair̃e ocur a aingeal r̃ein, dia p̃air̃neir̃ ac̃ur dia inñoir̃in do gach p̃ig̃ ocur gac̃ p̃laith p̃og̃ab h̃erinn
fol. 2, b. o thainig̃ C̃erair̃ inñti co^a h̃air̃p̃ir̃ p̃at̃raicc ocur laogair̃e m̃ic Neill; ocur ḁermanur ba habad Roma in tan rin, ocur Amatho ba ri Roman

¹ *cloth*.—b̃pet. This word now signifies frieze, or coarse woollen material; but formerly it meant a veil, or linen cloth. In the lists of relics mentioned in the Lives of Irish Saints, there is none more curious than this “dribble-cloth.”

² *ordered*.—p̃ulair̃, by metathesis for p̃urair̃, “to command,” “to order.”

³ *word*.—comairle; lit. advice,

⁴ *Manchan*.—St. Manchan of Moethail, or Mohill, county Leitrim, where his festival is kept on the 14th February,

on which day a fair is held, called “Monahan fair.” The local explanation of this name, as communicated to the editor, during a recent visit to the place, by his excellent friend the Rev. F. Hunt, Rector of Mohill, is that it was so called because “buyers from the county Monaghan frequented it”! *But they don't.* “Monahan’s” (or St. Manchan’s) Well is still shown there.

⁵ *Relig-Mochaemhog*.—The “Cemetery of Mochaemhog.” This must have been

Rome, were the relics of the eleven Apostles, and the relics of Martin, and of Laurence, and of Stephen the Martyr. The guard and protecting cover which he had about those relics was a cloth¹ which the Virgin Mary made with her own hands. It is it that used to be around Jesus when He was being fed in His infancy.

Those are the relics which he subsequently ordered² to be covered, and inclosed in a shrine. And he (i.e. Caillin) left word³ with Manchan⁴ afterwards, towards the close of his life, to inter him in Relig-Mochaemhog;⁵ and when twelve years after the death of St. Caillin would be completed, to take up his relics, and put them in the same shrine with the other relics.

Manchan did as Caillin himself commanded. He disinterred his [Caillin's] relics, and opened the shrine; so that in the same shrine with the relics of the eleven Apostles, and with the relics of Stephen and Laurence, and with the cloth that was about Jesus Christ, are the relics of St. Caillin, son of Niata.⁶

And he left [the privilege] to his city and habitation, that it should be a chief sanctuary and high church over all Ireland. And he also ordained⁷ that the shrine should be a protection to laics and clerics to the end of the world.

Plain, manifest, to everyone, is the honour and reverence before God of that illustrious, pious, truly devout arch-senior, and arch-saint, the chaste, devout Caillin; for it was to him God sent His own messenger and angel, to recount and relate to him every king and every lord⁸ that possessed Ireland since Cesair came into it, to the time of Patrick and Laeghaire Mac Neill. (And Germanus⁹ was Abbot of Rome then; and Amatho¹⁰ was King of the Romans

St. Mochaemhog, founder of Liath-mor-Mochaemhog (now Lemokevoe, bar. of Eliogarty, county Tipperary), who was descended, by the father's side, from Conmac, the ancestor of the Conmaicne, and therefore related to St. Caillin. His death is recorded in the Chron. Scotorum under the year 646; and it may be inferred from the context that he predeceased St. Caillin.

⁶ son of Niata.—Omitted in B.

⁷ ordained.—*pořaguibh*; lit. "he left."

⁸ Every lord.—*gaic plath*, B. *gaic plathai*, A.

⁹ Germanus.—There was no "Abbot of Rome" bearing this name. It is probably a mistake, for "Celestinus," the first Pope of the name, by whom Germanus, Bishop of Auxerre, was sent to Britain to suppress the Pelagian heresy. See Todd's *St. Patrick*, 269–70.

¹⁰ Amatho.—This is also an error of

ppu a linn. Ní luga imorro ro fáillrig int angel do tria porchongra Cpuir gach pí no tiepaó ina diaid co brath por Epinn.

Ḡaḡail Cerra hic prima.

Roḡab em ol int angel ppu Caillin cetamur, Ceraip ingean ḡethaḡ mic Noi, int oilen ipirech aingliḡeri .i. Epi. L. ben umorro do riachtatar imapaon ppu; triaḡ per imorro tancatar le .i. Pinnatan mac Labraḡai mic ḡethaḡ mic Lamiaḡ. ḡith mac Noi mic Lamiaḡ on ainmnigtheap Sliab ḡetha. Laḡpu luam on ainmnigtheap apḡ laḡpaḡ. 18 hepiḡe cetna maḡḡ hEpienn ppuan ḡilind; aḡbath do ḡupail banaich.

ḡa pichet la ppuan ḡilind do pochtatar. Puapatar huilḡ bar ppuan ḡilind aḡḡ Pindatan nama, bai ina ḡoḡlaḡ ppu pí na ḡilend. Oin bliḡḡain dec aip tri cetḡ bliḡḡan bai Pindatan ic aḡpiḡ hEpienn co tainic Paḡthalon.

Ḡaḡail Paḡthaloim secunda.

ḡa par tra hEpiu .ccc. bliḡḡan iar nḡilind, ap int angel ppu Caillin, co topoḡḡ Paḡthalon mac Seḡa mic Sḡu mic Eḡpu do ḡpeḡaiḡ. ḡoi piḡe tri cetḡ bliḡḡan in hEpiḡḡ ḡup bo maḡḡ do tham iapḡoin .ix. mile ppu

course, as there was no such "King of the Romans." The writer was probably thinking of Amator, the predecessor of St. Germanus in the See of Auxerre, who is also called "King of the Romans" in the Tripartite Life of St. Patrick. See Todd's *St. Patrick*, 317, note 2.

The following note, the first three lines of which represent a quatrain, in Tadhg O'Rody's handwriting, is added in the lower margin of the orig. MS., col. 2, a :—

"Ocht .xx. ḡpuḡan pa nai, per Chaillin paḡ ḡan ḡai, Triup pa ḡaḡ ḡpuḡan ḡiḡḡin, do lucht éanta celeabpaḡ. .i. Mile, ceḡḡe cetḡ ocuḡ ḡaḡicet ḡpuḡan, ocuḡ ceḡḡe Mile tri cetḡ, ocuḡ píce per do ḡnaḡ muintip ḡ'eglaip aḡ Caillin, maḡḡe ḡaḡ naoiḡeḡ oile ḡa triḡ of a

éionn ḡin, ocuḡ le ḡeḡḡoḡantaip ocuḡ apaile. Miḡe Taḡḡ O Róḡaighe, mac ḡepoiḡ oig, mic Taḡḡ, mic ḡepoiḡ, mic Taḡḡ, mic Taḡḡ, mac Uilliam, ḡc. Anno Domini, 1688."

"Eightscore cakes, nine times, was Caillin's feast, fact without falsehood. Three persons to each cake of these, of the band of 'Celebration-chanting, viz.: — 1,440 cakes; and the usual number of Church people with Caillin was 4,320 men, together with all other guests who might come besides, and servants and others. I am Tadhg O'Rodaighe, son of Garrett junior, son of Tadhg, son of Garrett, son of Tadhg, son of Tadhg, son of William, &c. Anno Domini, 1688."

during his time). Not less also did the Angel manifest to him, at the command of Christ, every king who would come after him for ever over Ireland.¹

The Colonization of Cesair here, first.

"Cesair, then," said the Angel to Caillin, "the daughter of Bith, son of Noah, first occupied this religious angelic island, i.e. Ireland. Fifty women, moreover, came with her. Three men came with her likewise, to wit, Finntan, son of Labraid, son of Bith, son of Lamech; Bith, son of Noah, son of Lamech, from whom Sliabh-Betha² is named; and Ladru the pilot, from whom Ard-Ladrand³ is named. He [Ladru] was the first that died in Ireland before the Deluge. He died of female persecution.⁴

Forty days before the Deluge they came. They all died before the Deluge, except Finntan alone, who was asleep during the Flood. Three hundred and eleven years was Finntan inhabiting Ireland, until Parthalon came."

The Colonization of Parthalon, secunda.

"Ireland was waste for 300 years after the Flood," said the Angel to Caillin, "until Parthalon, son of Sera, son of Sru, son of Esru, of the Greeks, arrived. He was 300 years⁵ in Ireland, until he died of a plague afterwards, with

¹ *over Ireland*.— $\bar{\tau}$. $e\bar{\tau}$ for $\rho\sigma\rho$ $e\bar{\tau}\iota\sigma\theta$, B. A. has $\rho\alpha\iota\bar{\tau}$ $\rho\sigma\eta\eta$, "a prophecy here." The MS. B is defective here, the next entry in it being the line beginning " $\iota\eta$ Cu $\rho\iota\eta$ $b\iota\sigma$ $\tau\sigma\bar{c}b\alpha\bar{l}$ $c\bar{e}l\bar{l}$," given at p. 76, *infra*.

² *Sliabh-Betha*.—Now Slieve-Beagh, or Slieve Baugh, a mountain on the confines of the counties of Monaghan and Tyrone. The cairn in which Bith is supposed to have been buried still exists. See O'Donovan's ed. of the *Four Mast.* A.M. 2242, note *.

³ *Ard-Ladrand*.—Supposed by Dr. O'Donovan to be identical with Ardamine, county Wexford. But though it appears from the *Life of St. Moedhog* to have

been a place on the coast of that county (Colgan's *Acta Sanctorum*, pp. 210, 217), sufficient evidence has not yet appeared to identify it with Ardamine.

⁴ *female Persecution*.— $\rho\upsilon\bar{\rho}\alpha\iota\bar{l}$ $b\alpha\eta\alpha\iota\bar{c}h$. In some accounts it is stated that he was hunted about by his wives, from whom he vainly sought safety in flight.

⁵ *300 years*.—Parthalon's posterity is probably meant; for it is not pretended in any of the more reliable ancient accounts that Parthalon himself lived so long after his arrival in Ireland. See Keating's *Ireland* (Haliday's ed. p. 171), where 30 years only are allowed to him.

hoin pech[τ]main .i. pīr mnai meic ocur ingena; .xxx. bliadain bai θpu par iarpin.

Ḡabail Nemiõ hi pechtra.

Ṫopriachto iarpin Nemiõ mac Ḷgnomain mic Ṗhaim mic Ṽait mic Sēpa mic Sru mic θpu, iar trichait bliadain tapet parthaloin. Sōarn, pērgur, iartan, Ḷindoino a chethri meic. Oin bliadain deḡ air da cet po chaitētup in θpino co toḡail tuir Conaing.

Conaing mac Paebair o' Fomorchuib, īr lair do ponat in tor rin, do chor daerchīra por chlannuib Nemiõ.

18 aipe rin do riachtatar clanna Nemiõ do toḡail in tuir rin, do vīngḡail a ndochraitto dīḡ. Tri pīcet milī dolotar pīr hθrend don toḡail rin. Ro chompaireset Fomorais ocur pīr θrend i parrat tuir Conaing, ocur ni po airiḡ nechtar dīb la tuire in chathaiḡthi co toracht in lan mara ēairribh dīblinaib, co nach tēpno dīḡ acht oen bairc imbatar .xxx. trenpēr o' pēraib hθrend.

Ṫo ḡabail bḡēr mḡolḡ innro.

Ḷa par trau hθri ppi pē .cc. bliadān, amail atpet int aīngel don pīr naom huaral īpīriuch, do Chaillin mac Niatach .i. co tancatar clanna Stairn mīc Nemiõ arin ḡpēice .i. pīr Ḷolḡc, ar tēichet in chīrai do patrat ḡpēḡais pōpā .i. tapput huire por lecaib loma comtar moīḡe po

¹ *Tat*, or *Thoth*, is said to have been the brother of *Parthalon*, and the son of *Sera*, son of *Sru*, son of *Esru*, son of *Bramant*, son of *Fathacht*, son of *Magog*, son of *Japhet*. Some accounts make *Fathacht* the son of *Riphat*, son of *Gomer*, son of *Magog*.

² *Iartan*.—This name is more correctly written "*Iarbhanel*" in other authorities.

³ *Conang's Tower*.—This tower is alleged to have stood on *Tor-inis*, "*Tower-Island*" (otherwise *Tory Island*), off the northern coast of *Donegal*. It is sup-

posed to have been a vitreous tower. See *Todd's Irish Nennius*, p. 47, n.²

⁴ *Fomorians*.—The ancient popular idea as to the origin of the *Fomorians* is thus given by *O'Flaherty*. "*Hos Historici nostri Fomhoraigh nuncupant; qua voce Nostrates transmarinos omnes adversus Colonias primas Hiberniam infestantes denotant; Chamoque ex Africa omnes sotos asserunt; exceptis his primis Fomoriis, queis nullam aliam sedem nec originem assignant.*"—*Ogygia*, p. 5.

⁵ *men of Ireland*.—By "*men of Ireland*," *Nemed's* descendants are meant.

9,000 in one week, viz., men, women, sons, and daughters. Thirty years was Ireland waste afterwards.

The Colonization of Nemed this time.

After that came Nemed, son of Agnoman, son of Pamp, son of Tat,¹ son of Sera, son of Sru, son of Esru; at the end of thirty years after Parthalon. Starn, Fergus, Iartan,² Ainnind, were his four sons. They spent 211 years in Ireland, until the demolition of Conang's Tower.³

Conang, son of Faear, of the Fomorians—by him that tower was built, in order to impose tribute on the children of Nemed.

On that account the children of Nemed went to demolish the tower, to avert from them their oppressions. Three score thousand strong the men of Ireland went to that demolition. The Fomorians⁴ and the men of Ireland⁵ met in the vicinity of the Tower, and neither of them perceived, owing to the obstinacy of the fighting, until the full tide came over both parties, so that there escaped of them only one bark in which were 30 warriors of the men of Ireland.

Of the Colonization of the Fir-Bolg here.

Ireland was uninhabited during the space of 200 years, as the Angel announced to the noble, pious, true Saint—to Caillin, son of Niata—until the sons of Starn, son of Nemed, to wit, the Fir-Bolg, came out of Greece, escaping from the exaction which the Greeks⁶ imposed on them, viz., the placing of clay upon bare rocks until they were flowery plains. These men made for

⁶ *Greeks*.—Ἕλληνες. This is the last word of the text of fol. 2, b, MS. A. In the lower margin occur the lines—

Μοχα μίαναχαὶ αἰθε νεαχ ὁα πιατα-
χαὶ πέμε.

Ἰρ πέρρ ποίγῳ τρε αἰλλε μά γαιρβε οὐρ
ζεῖρε.

Clert̃h an uile do gñi co ταιο ματ̃ do
ἔρετ̃ cuip̃p o daıl̃ Oe;

Cen co ἡατμα in τι δογñi, cuic̃i ñi na
ἡαγñα e.

This may be translated :—

“It does not increase respect, for one to
extol himself.

Humility, with gentleness, is better than
roughness and sharpness.

Silently to hide the evil one does, is a
good way for taking bodies from God's
presence;

Though he who commits does not admit
it, to him 'twill not be forgotten.”

reothaib. Do ponrat na rir rin rithchurtha doib dona bolgaib imberuir in úir. Tancatar dochom nEreann .i. trian in inber Slainge im Slangi mac n'Dela mic Loith, milí do dáinib allín. 1N trian aili in inber Dubglairi im Gann ocur im iengand; da mile allinribe. Senand ocur Ruðraige co trian int rluaiḡ in inber Domhnann. 1r airi arberar rir Domhnann doib. 1r iatrin rir bolg ocur rir Domnan ocur Gaileoin.

Slange ri Gailian, 1r he a chuiged o inbiur Cholptha co comar tri nyrce. Gann on chomar co beluḡ Conglair. Sengan ó beluḡ Conglair co Luimnech .i. for da coicead Muman. Senann for coicead Meoba ocur Oilella. Ruðraige dana for coicead Conchobair. Da milí beur allinribe. Tugatar in rigrad rin eli ruiḡ[e] nEreann do iplainge dono.

Ro airneir imorro Caillin iarrin amail do innir int angel do amail do riachtatar dochom nEreann cetamur in triar iarcairi .i. Capa, Laiḡne, Luarat an anmann. Úliadain ri an dlinḡ do riachtatar, gur ériallratar ar cenn amban arriithiri, gu ro bairḡ ic Tuaiḡ inber. 1Seo adberḡ Caillin ica airneir ro. 1S airḡ naḡ doibḡo do ratur túr airne riar na gaḡalaibri eli, ar daig ni ruccrat do lonn leo ina luing aetmaḡ teora glacu glarfeoir nama. 1S airḡ ro airniur anoir iat, ar Caillin, foraiḡ na beḡ nech aḡam inchrechaḡ.

¹ *Inbher-Slainge*.—The estuary of the river Slaney, at Wexford.

² *Inbher-Dubhglaisi*.—Various conjectures have been made regarding this locality, the name of which signifies the "Inver (or Estuary) of the Black Stream," and might be Anglicised Inver-Douglas. But the account of the first battle of Magh-Tuiredh, in the Trin. Coll. MS. H. 2. 17, states (p. 91, b) that Gann and Sengann landed at a place called Ard-na-Caerach, on *Inbher-Dubhglaisi*, "the boundary between Corcomroe and Corco-Bhaiseind," in the county Clare; which would seem to point to the mouth of the river Enny, that falls into Liscannor Bay.

³ *Inbher-Domhnann*.—This was the ancient name of Malahide Bay according to some authorities. But it was most certainly applied to Broadhaven, in the barony of Erris (county Mayo), which was formerly called Irrus-Domhnann, or Erris of the Damnonii.

⁴ *Inbher-Colptha*.—The estuary of the Boyne.

⁵ *Comar-tri-nusce*.—The "comar" (or confluence) of three waters, viz., of the Suir, Nore, and Barrow, opposite Cheek-Point, near Waterford.

⁶ *Belach-Conglais*.—"The pass of Glas's hound." This was the name of a place near Cork. The ancient name of Baltin-

themselves long coracles of the bags in which they used to transport the clay. They came to Ireland; viz., one-third in Inbher-Slainge,¹ along with Slainge, son of Dela, son of Loth, their number being 1,000 men; another third in Inbher-Dubhglaisi,² along with Gann and Sengand, their number being 2,000. Genand and Rudhraige, with a third of the host, arrived in Inbher-Domhnann:³ hence it is that they are called Fir-Domhnann. These are the Fir-Bolg, and Fir-Domhnann, and Gaileon.

Slainge, king of the Gaileon—his province is from Inbher-Colptha⁴ to Comar-tri-nusce;⁵ Gann's from the *Comar* to Belach-Conglais;⁶ Sengann's from Belach-Conglais to Luimnech,⁷ i.e., over the two provinces of Munster. Genann was over the province of Medhbh and Ailill.⁸ Rudhraighe, however, was over the province of Conchobhar.⁹ Two thousand, also, was the number of his people. All these chieftains, moreover, gave the kingship of Ireland to Slainge.

Caillin also related after that, as the Angel told him, how the three fishermen arrived first in Ireland, whose names were Capa, Laighne, and Luasad. A year before the Flood they arrived; and they set out to return for their wives, but were drowned at Tuagh-Inbher.¹⁰

Thus said Caillin in relating this: "The reason why I did not give them the first place in the enumeration, before those other Colonizations, is because they took no provisions with them in their ship, but three handfuls of green grass only. The reason why I have reckoned them now," said Caillin, "is that no one should be reproaching me."

glas, county Wicklow, is similarly written.

⁷ *Luimnech*; i.e. Limerick.

⁸ *province of Medhbh and Ailill*, i.e. Connacht; of which M. and A. were Queen and King (Consort), in the first century of the present Era.

⁹ *Conchobhar*.—Conor Mac Nessa was king of Ulster at the time that Medhbh and Ailill governed Connacht; for which

reason Ulster is frequently called *Cuiged Conchobhair*, i.e. Conor's Province; lit. Conor's fifth (of Ireland).

¹⁰ *Tuagh-Inbher*.—This was the name of the mouth of the River Bann, and was derived, according to the *Dinnsenchus*, from Tuag, daughter of Conall Collamhrach [king of Ireland, A. M., 4876], who was drowned there. See Reeves's *Down and Connor*, p. 341, n^b.

Mað ail a þir tra, ar Caillin, in lín bliaðan þil o thorach domain go
Slange mac n'Dela, do beppa em a þir uaim þeb þuapur on angel :

Uí bliaðna caecat air þe chet air mīli o torach domain co vilind.

Da bliaðain l. ar x.c. o vilind co piðe Slange.

INoirpet duib hī peðtra, ar Caillin, in lín pið cona nanmannaiþ po gāð
hEpinð o Slange co Diarmait mac Ceþbaill.

Do piðaiþ þer mðolð.

Ro gab cetamur Slange mac Dela mic loith oin bliaðain.

Ruðraige a þraðair da bliaðain.

ðand ocur ðenann .iiii. bliaðna.

ðengann .u. anno[r].

Þiachra cenðfindan u. anno[r].

Rinnal .ui. bliaðna.

[P]oðbgein .iiii. bliaðna.

Eoðo mac eipe .x.

Do piðaiþ tuath ðe Ðanand, amail po airner Caillin.

Nuaða airgetlam ceðþe bliaðna þia tiachtain in Epinð, ður benað a
lam ðe i ceð chath Muiðe tuipeð.

Ðper mac Ðlathain .uii. mbliaðna, go po hicað lam Nuaðat.

Nuaða arðatlam air .xx. bliaðain.

Lug lamþaða .xl. bliaðain.

In Ðaðða .lxxx. bliaðain.

Ðelbaeth .x. bliaðna.

Þiachna mac Ðelbaeth .x. bliaðna.

MacCuill, MacCecht, Macðreine .ix. mliaðna .xx.

¹ Six.—The number looks like iii., but is meant for ui., as the computation is according to the chronology of the Hebrews, which gives 1656 years as the age

of the World at the time of the Flood. See Petavius, *Rationarium Temporum* (Lugd. Batav. 1745), par. I., p. 5.

² Cendfindan.—The Etymologists, to

"If it is desired also to know," said Caillin, "the number of years from the beginning of the World to Slainge son of Dela, I will impart the knowledge as I obtained it from the Angel.

Six¹ years, fifty, six hundred, and a thousand, from the beginning of the world to the Flood.

Two years, fifty, and ten hundred, from the Flood to the reign of Slainge."

"I will tell you now," said Caillin, "the number of kings, with their names, who governed Ireland from Slainge to Diarmat Mac Cerbhaill."

Of the Kings of the Fir-Bolg.

Slainge, son of Dela, son of Loth, first occupied [Ireland] one year.

Rudraighe, his brother, two years.

Gand and Genann, 4 years.

Sengann, 5 years.

Fiachra Cendfindan,² 5 years.

Rinnal, 6 years.

[F]odbgen, 4 years.

Eochu, son of Erc, 10 [years].

Of the kings of the Tuatha De Danann, as Caillin related.

Nuada Airgetlam, four years before coming to Ireland, until his hand was cut off him in the first battle of Magh-Tuiredh.

Bres Mac Elathan, 7 years, until Nuada's hand was healed.

Nuada Airgetlam again, 20 years.

Lug Lamhfada, 40 years.

The Daghdha, 80 years.

Delbhaeth, 10 years.

Fiachna, son of Delbhaeth, 10 years.

Mac Cuill, Mac Cecht, and Mac Greine, 29 years.

account for the name, have invented a ridiculous story about the men of Ireland having "white heads" (*cenda finda*) during the reign of this Fiachra. See Keating's *Ireland* (Haliday's ed.), p. 191.

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Do rígarb mac Mílro amail ro airímh Caillin.

* fol. 3 b. Heremon ocur Eber bliaduin hi comre, gur bo marb hEber i cath
Argatroir la Heremon.

Ermon mac Mílro coic bliadna déc.

Muimne ocur Luigne ocur Laiġne, co ro ecrat a triur.

Ceġri meic Eber .i. Er, Orba, Feron, Ferġna, leġ bliadain.

Ĥirial raith mac Ermon .x. bliadna.

Ethriel mac Ĥirial mí ocur .xxx. bliadain.

Conmael mac Ebir (ced ri Erenn a Mumain), re coecat bliadain, no a
recht .x.

Tigernmar mac Pollaich mic Ethepeoil. Ced mbliadan do irriġe.

Eochaid (.i. ethgothach) mac Conmael .xxx.

Cermna ocur Soġairċi da .xx. bliadain; ced ríga Erenn a Ĥultoiġ.

Eochaidh raebarglar rċi .b.

Eber mac Conmael.

Riacha labraind mac Smirġaill .xx.iiii. b.

Eocha mumo .xx. bliadain, no bliadain ar rċiġ.

Oengur ollmuchaid mac Riachach labrainde ocht mbliadna déc.

Enna airġdech mac Echach (.i. mumo) .xl. bliadain.

¹ *was slain*.—gur bo marb: lit.
“until was dead.” With these words
concludes fol. 3, a in A., in the lower
margin of which occur the lines:—

Onoir [] maġ in moġ, a oġ-
reir a oirġteod;

Ĥro be daġta daġba ber, atetha
reir a coiber.

S[e con]arġ roġter nem; Ĥupoir
leġion, tetarġecht,

roġail maine, monar nġle, alġra,
aine upnaġte.

“Honour [], custom good; his
obedience, his delight;

Whatever foster-son observes this,
shall himself receive its equivalent.

In six ways is heaven reached: by
book-reading, music-playing;
Distributing treasures in profusion;
alms, abstinence, and prayer.”

² *Argatros*.—“Silver Wood.” The an-
cient name of a wood, on the Nore, in
the parish of Rathbeagh, bar. of Galmoy,
co. Kilkenny. The fort from which the
parish derives its name (Rath-Beothaigh,
now Rathbeagh) is stated to have been
constructed by Heremon. Some anti-
quaries, however (and among them the
Four Masters, at A.M. 3501) represent
the battle as fought in the neighbourhood
of Geshill, in the King’s County.

³ *one hundred*.—The reign of Tighern-

Of the kings of the sons of Miled, as Caillin reckoned them.

Heremon and Heber, one year in joint sovereignty, until Heber was slain¹ in the battle of Argartros,² by Heremon.

Heremon, son of Miled, fifteen years.

Muimne, and Luighne, and Laighne, until the three died.

Heber's four sons, viz., Er, Orba, Feron, Fergna, one half-year.

Irial the Prophet, son of Heremon, 10 years.

Ethriel son of Irial, a month and 30 years.

Conmael son of Heber (first king of Ireland from Munster), during 50 years, or 27.

Tighernmas, son of Follach, son of Ethriel; one hundred³ years was he in sovereignty.

Eochaidh (i.e. Ethgothach), son of Conmael, 30 [years].

Cermna and Sobhairche,⁴ 40 years. The first kings of Ireland of the Ultonians.

Eochaidh Faebharglas, twenty years.

Eber⁵ son of Conmael.

Fiacha Labraind,⁶ son of Smirgall, 24 years.

Eochu Mumho,⁷ 20 years, or 21 years.

Oengus Ollmuchaidh, son of Fiacha Labraind, eighteen years.

Enna Airgtech,⁸ son of Eochu, (i. Mumho), 40 years.

mas is variously fixed at 100, 70, and 50 years.

⁴ *Cermna and Sobhairche*.—These are represented as having been slain in the battle of Dun-Cermna (or Dun-mic-Phatrick, as it was called in Keating's time; Haliday's ed. of Keating, p. 125), a fort on the Old Head of Kinsale, co. Cork. From Sobhairce was named Dun-Sobhairce now Dunseverick, in the barony of Cary, co. Antrim. The date of the battle is given as A.M. 3707.

⁵ *Eber*.—Some critic, probably Thady

O'Rody, has added the marginal note, *m pagbun int Eber ri rin gabaltur*: "I do not find this Eber in the [Book of] Occupation." His name does not occur in the ordinary lists of the Kings of Ireland.

⁶ *Fiacha Labraind*.—Slain in the battle of Belgadan (now Bulgadan), near Kilmallock, co. Limerick, A.M. 3751.

⁷ *Eochu Mumho* (a quo Mumha, i.e. Mononia, or Munster).—Slain in the battle of Cliu (or Cliach), a territory lying around Knockany, co. Limerick, A.M. 3772.

⁸ *Airgtech*.—A cognomen derived from

Rothechtair mac Main mic Congura olmučair
 Setna art mac Air mac Eir mic Ir
 Fiacha finnscothach, a mac.
 Muinemon mac Cair clothair.
 Aildergdoit a mac iarum.
 Ollam potla mac Fiachach finnscothair.
 Findachta mac Ollamhan potla.
 Slanoll mac Ollamhan cetna.
 Seoe ollgothach mac Ollamhan potla.
 Fiach[a] findoilcer mac Findačta.
 Berngal mac Seoe.
 Oilill mac Slanuill.
 Sina mac Dein mic Rotheachtair.
 Rothechtair.
 Elim ollfinachta.
 Giallach mac Oilella olchain.
 Art imlig iarum.
 Nuada findair mac Giallach.
 Berpige mac Air imlig.
 Eochu arthach do corco Luigdech, mac Lugdach, no mac Air mic
 Eir bir mic Lugdach cair.
 Find mac Blatha.
 Setna innairuid mac Ber.

the silver shields which he is stated to have given away. *Airgtech* = argenteus, from *airget* = argentum. Enna Airgtech was slain in the battle of Raighne (or Magh-Raighne), in Ossory, A.M. 3842.

¹ *Finnscothach*.—The Irish etymologists have explained this epithet as derived from *finn* (wine), and *scotha* (flowers), adding that in the reign of this Fiacha Finnscothach, there were flowers bearing wine, which was pressed into cups. See *Keating* (Haliday's ed.), p. 329.

² *Aildergdoit*.—In some ancient authorities the name is written Faildergdoit, and explained as signifying "red hand-ring"; for in his reign, it is added, "gold rings were worn around the hand." *Book of Leinster*, fol. 9, b 2.

³ *son of Rothechtach*.—More correctly, "son of Demal son of Rothechtach." See *Book of Leinster*, fol. 10, a 1.

⁴ *Ollfinachta*.—He was the son of Rothechtach, his predecessor in the monarchy, and was slain by his successor, A.M. 4177,

Rothechtadh, son of Maen, son of Oengus Ollmuchaidh.
 Setna-art, son of Art, son of Eber, son of Ir.
 Fiacha Finnscothach,¹ his son.
 Muinemon, son of Cas-clothach.
 Aildergdoit,² his son, afterwards.
 Ollamh Fotla, son of Fiacha Finnscothach.
 Finnachta, son of Ollamh Fotla.
 Slanoll, son of the same Ollamh.
 Gede Oll-gothach, son of Ollamh Fotla.
 Fiacha Findoilces, son of Finnachta.
 Berngal, son of Gede.
 Oilill, son of Slanoll.
 Sirna, son of Dian, son of Rothechtach.³
 Rothechtach.
 Elim Ollfinachta,⁴
 Giallachad, son of Oilill Olchan.
 Art of Imlech afterwards.
 Nuada Findfail, son of Giallachad.
 Bresrige, son of Art of Imlech.
 Eochu Apthach,⁵ of the Corco-Luigdech,⁶ son of Lugaid; or son of Art, son
 of Eber Brec, son of Lugaid Cail.⁷
 Find, son of Blaith.
 Setna Innarraidh,⁸ son of Bres.

according to the chronology of the Four
 Masters, or A.M. 3389, according to
 O'Flaherty's computation. *Ogygia*, pars
 iii. cap. xxxii.

¹ *Apthach*.—The etymologists say that
 Eochu was so called from the great number
 of persons who died in his reign (A.M. 3301,
Keating; 3432, *O'Flaherty*). *Apthach* is
 an adj. deriv. from *aptu* (exitium); acc.
 sg. *apthin* (perniciem), Ebel's *Zeuss*, 266.

⁶ *Corco-Luigdech*; or "sept of Lugaid."
 —This tribe, which derived its name from

Lugaid Laighde, the 8th in descent from
 Lugaid son of Ith (the nephew of Mile-
 sius), was settled in the S.W. of the pre-
 sent county of Cork. See the Tract on
 the history of this sept, published by Dr.
 O'Donovan, from the *Book of Lecan*,
 Celtic Society's *Miscellany*, 1849, pp. 1-
 144. The O'Driscolls were its chiefs.

⁷ *Lugaid Cail*.—Brother to Lugaid
 Laighde, referred to in last note.

⁸ *Innarraidh*.—So called from having
 been the first person who gave pay to

Simon brecc mac Aedain glair.

Duach rind mac Setna inbarraid.

Muirnach mac Simoin.

Enna derg mac Duac rind.

Lugaid iardonn mac Enna.

Sirlan mac rind.

Eochu uarcher mac Lugdach.

Eochu (i. riamuine), ocur Conaing (i. bec iacra), da mac Conmail mic Lugdach cail (u. bliadna i complaithur). No is da mac Congail mic Lugdach do chorco Luigde. Atberat araile is mac do Congal Eocha, ocur is mac Duach mic Muireadai mic Simoin in Conaing bec iacra; ocur is man mathair doib ocur int Eocha uarcher mac Congail. Lugaid mac Echach uarcher, is lair po tuit Eochaid riamuine.

Lugaid iarrin .iii. mbliadna, co torchair la Conaing mbec iacra (i. bec a ecla).

Conaing bec ecla iarrin.

Apt mac Lugdach mic Echach uarcher.

Eochaid mac Airt; Aet ni arim in gabaltur rin manab he Oilill rind mac Airt.

fol. 4 a, Eocha mac Oililla rind.^a

1. Arpatmar.

soldiers in Ireland. The epithet *innarraidh* seems comp. of *inn*, or *ind*, the Irish def. art., and *araidh*, a word cognate with the Latin *æs*, *æris*.

¹ *Fiadhmúine*.—Latinized “Venator,” or the “hunter,” by O’Flaherty, who probably considered the word to be comp. of *fiadh*, a deer, and *muine*, a brake.

² *Bec-iacra*.—See note ⁵.

³ *Carco-Luighde*, or *Corco-Luigdech*.—See note ⁶, p. 25.

⁴ *Congal*.—Lugaid (Iardonn?) is indicated above as the father of Eochu Uarches.

⁵ *bec a ecla*; lit. “little his fear”;

iacra=ecla (“fear”).—In the *Book of Leinster* (fol. 10, b. 1) Conaing is called *bec fhiacra* (or “little-toothed”); and also *bec-eclach*, or “little fearing,” because “he never felt fear or terror.”

⁶ *reckon him*.—The name of “Eochaidh” is doubtless a mistake for that of Oilill Finn, or Oilill the “Fair,” who reigned from A.M. 3542 to 3551, according to O’Flaherty’s chronology. In Keating and the Four Mast. the name of Fiacha Tolgrach is given as the predecessor of this Oilill Finn; but it does not appear in O’Flaherty’s list, nor in the more ancient list in the *Bk. of Leinster*,

Simon Brec, son of Aedan Glas.

Duach Find, son of Setna Innarraidh.

Muiredhach, son of Simon.

Enna Derg, son of Duach Find.

Lugaid Iardonn, son of Enna.

Sirlamh, son of Find.

Eochu Uarches, son of Lugaid.

Eochu (.i. Fiadhmuine),¹ and Conaing (.i. Bec-iacla),² two sons of Conmal son of Lugaid Cail, were five years in co-sovereignty. Or they were two sons of Congal son of Lugaid, of the Corco-Luighde.³ Some say that Eochu was son to Congal, and that Conaing Bec-iacla was the son of Duach, son of Muiredach, son of Simon; and the same mother had they and Eochu Uarches, son of Congal.⁴

Lugaid, son of Eochu Uarches—by him fell Eochaidh Fiadhmuine. Lugaid reigned afterwards seven years, until he was slain by Conaing Bec-iacla (i.e. *bec a ecla*):⁵

Conaing Bec-ecla afterwards.

Art, son of Lugaid, son of Eochu Uarches.

Eochaidh son of Art. But the [Book of] Colonization does not reckon him,⁶ unless he is Oilill Find, son of Art.

Eocha, son of Oilill Find.⁷

Argatmar.

as that of one who actually reigned. St. Caillin was therefore right in omitting Fiacha Tolgrach from his list of kings.

⁷ This concludes fol. 3 b, in the lower marg. of which is written the following notes:—

Անցիւ Իրա Դա քրօւի Դար, Դօրն քն
սիւս քն ան սան
Ին զի Բօքս Լէ՛ Լէ Զրէմ քնքերօ ա
ճեր Բրօ Դարից.

“The face of Jesus on the Cross was to the west; to the east the back of the stainless Lamb.

The left side to the south, towards the sun; His right towards the north.”

And also the further note:—

Օքնա մարտ քօրն քնքօւն քօքերն քօտ
քէրն;
Մարտ քօրն քրօ՛ւ քնքն մարտ քնքն քօքս
քօքսալլ քէրն քն քէլլ.

“Doing good to a good man, makes him obedient to thee.
Act well to a bad man, if thou'rt wise;
it were senseless to be proud.”

Duach laðrach mac Fiachað tolgraich.

Luðaið laidech.

Acð ruad mac ðauiuin mic Arðatmair, ocur Dithorba mac Duman
a hUirniuch Miðe, Cimbæth mac Fintain mic Arðatmair .i. [a]
Fintabair muigi inir.

Macha ingen Acða ruaid.

Rechtaid rigderg mac Luigdech mic Echach mic Oilella fuid mic
Airt mic Luigdech-laimderg mic Echach uarcher.

Ugaine moir mac Echach buadaig; gabuir rigi hEreinn ocur Alpan
ocur co muir nleht.

Laegaire lorc mac Ugaine moir.

Cobthach cael ðreg.

Labraid loingrech mac Oilella aine mic Laegaire luirc.

Melgi molbthach mac Cobthaið cael ðreg.

MocCorp mac Rechtaid a Muman.

Oengur ollam oa Labrada.

Iapero pathach mac Melgi molbthach.

Fercorp mac Moða cuirp.

Conlaed caem mac Iapero.

Oilill carppiaclach mac Conlai.

Amadair mac Fircuirp.

Echaid altlethan mac Oilella.

Fergur fortamail.

Oengur tuirmech mac Echach.

Conall collampach.

Nia regamain mac Acðamair poltchain.

Enna airgthech mac Acðara tuirmið.

fol. 4 a, Crimthand corcapach .iiii. bliadna, co torchar do laim Ruðraiðe.⁴

¹ of Magh-Inis.—Muirni, A.

² Muir-Icht.—See note ², p. 10, *supra*.

³ Amadair.—So written in A. But the name is Adamair in all ancient documents; and it is even so written five lines lower down.

⁴ Altlethan.—“Of the broad joints.” He is called “Foltlethan,” or “Folt-lebhar” (“of the flowing hair”), in other authorities.

⁵ Foltchain.—“Of the fair hair.” A. reads Folt, which is corrupt. The epithet

Duach Ladhrach, son of Fiacha Tolgrach.

Lughaidh Laidech.

Aedh Ruadh, son of Badurn, son of Argatmar; and Dithorba, son of Diman, from Uisnech-Midhe; [and] Cimbaeth, son of Finntan, son of Argatmar, i.e. [from] Finnabhair of Magh-Inis.¹

Macha, daughter of Aedh Ruadh.

Rechtaid Rig-derg, son of Lugaid, son of Eochaidh, son of Oilill Find, son of Art, son of Lugaidh Laimhderg, son of Eochaidh Uarches.

Ugaine Mor, son of Eochaidh Buadach, obtained the kingship of Ireland, and Alba, and as far as Muir-Icht.²

Laeghaire Lorc, son of Ugaine Mor.

Cobthach Cael Breg.

Labraid Loingsech, son of Oilill Aine, son of Laeghaire Lorc.

Melgi Molbthach, son of Cobthach Cael Breg.

Mog-Corp, son of Rechtaid, from Munster.

Oengus Ollamh, grandson of Labraid.

Iarero Fathach, son of Melgi Molbthach.

Fercorp, son of Mog-Corp.

Conlaed Caemh, son of Iarero.

Oilill Casfiachlach, son of Conla.

Amadair,³ son of Fercorp.

Echaidh Altlethan,⁴ son of Ailill.

Fergus Fortamhail.

Oengus Tuirmech, son of Eochaidh.

Conall Collamrach.

Nia Segamain, son of Adamair Foltchain.⁵

Enna Airgthech,⁶ son of Oengus Tuirmech.

Crimthand Coscrach, 4 years,⁷ until he fell by the hand of Rudhraighe.

is differently written *foltchain*, and *folt-lebhar* ("fair-haired" and "long-haired") in other accounts. The Adamair here mentioned is the individual referred to in note ³.

⁶ *Airgthech*; lit. "the plundering."

⁷ 4 years. The numerals *iiii* of MS. A. probably represent *uii* (7), the number of years which Crimthand is generally understood to have reigned; for it is not always easy to distinguish between the numbers *u* (5) and *ii* (2) in Irish MSS.

Rudraige tra mac¹ Siṭhriṭe imorro, ir uad Dal nAraide, ar ir
iatride pīr Ulaid Emna .i. clanna Olloman roolu mic [Fiachach]
pindroothaig. Ro gabrat .xxv. oib riḡi hEreann; dais iriat tri rair
hEreann Conn, Araide, Eogan, ut Eochaid cecinut:

Tri rair hEreann arcanar,
Slu[a]is Arað co naib Ulað,
Conn dian ceolaðart coðal,
Ocur Eoganacht Muman.

Rudraige tra mac Siṭhriṭe, ren athair Conaill chepnais mic Cimirgin,
ocur Fergurra mic Roiḡ. Sach poi pō pēpnais Rudraige por Eriud po
ruois Fergur a cloinn poraib a niurt chatha .i. Cuirc ocur Ciapaisge
ocur Conmaicne. Ro bpiṛ riḡi cath ic cornañ ċirt Rudraige por
Eriun, amail atbert lebar gabala.

Ḃai rudraige .lxx. bliadain irriḡi nEreann, conerbailt do tham in
Argatglind.

¹ *Dal-Araidhe*—The Dal-Araidhe, who derived their tribe-name from Fiacha Araidhe, king of Ulster in the third century, occupied the greater part of the present co. Antrim. See *Ogygia*, pt. iii. cap. 18; and Reeves's *Eccles. Antiqq.* p. 334, sq.

² *Emhain*—The royal residence (near Armagh) of the kings of Ulster, until A.D. 332, when the place was demolished by the Brothers Colla, progenitors of the Oirghialla, and the Rudrician septs were driven into the district of Ulidia proper, or the present counties of Down and Antrim.

³ *Eochaidh*, i.e. Eochaidh Ua Floinn, a famous Irish poet, who died about A.D. 984; for an account of whom see O'Reilly's *Irish Writers*, p. lxiv. O'Clery's copy of

the *Leabhar Gabhala* (MS. R. I. Acad.) contains (fol. 134) a poem ascribed to Eochaidh, in which the descendants of the three chieftains, Conn, Araidhe, and Eoghan, are thus referred to:—

Conn, Eoghan, Araide an.
Acé ciuudh na tri mál;
Araide ind Emain cen áil;
Conn ced chathach i Temhair.
Eoghan i Caisel na ríog;
Ar ann tarpuar a ríol.

“Conn, Eoghan, noble Araidhe—
The descendants of the three chieftains
are:

[The] Araidhe in Emhain without stain,
Conn ced-chathach in Temhair;
Eoghan in Caisel of the kings—
There his seed resided.”

Rudhraighe, also, the son of Sithridh. From him, moreover, are the Dal-Araidhe;¹ for they are the true Ulidians of Emhain,² viz., the descendants of Ollamh Fodla, son [of Fiacha] Finnscothach. Twenty-five of them obtained the sovereignty of Ireland, for the three free [septs] of Ireland were Cond, Araide, Eoghan, as Eochaidh³ sang:

The three free [septs] of Ireland, it is sung,
Are the hosts of the Araide⁴ with the pride of Ulster;
Cond⁵ to whom assemblies were dear,
And the Eoganacht⁶ of Munster.

Rudhraighe, son of Sithridh, moreover, was the ancestor of Conall Cernach, son of Amergin, and of Fergus Mac Roigh. Every place which Rudhraighe governed throughout Ireland, upon them Fergus established his descendants through dint of battle, viz., Corca,⁷ and Ciarraidhe,⁸ and Conmaicni⁹. He gained twenty battles defending Rudhraighe's right over Ireland, as the *Lebar Gabhala* says. Rudhraighe was 70 years in the sovereignty of Ireland, until he died of a plague in Argat-glend.¹⁰

¹ *Araide*.—See note ¹.

² *Cond*, or *Conn*, i.e. the race of Conn of the hundred battles.

³ *Eoganacht*. — This was the tribe name of the descendants of Eoghan Mór, son of Oilill Olum, king of Munster in the second century.

⁴ *Corca*.—By *Corca* would seem to be meant the Corca-Modhruadh, or ancient inhabitants of Corcumroe, co. Clare, viz., the O'Loghlens and O'Conors, descended from Core Ferdoid, alleged to have been a son of Fergus Mac Roigh and Medhbh (or Mab) queen of Connacht, the Cleopatra of Irish history.

⁵ *Ciarraidhe*.—These are stated to have been the descendants of Ciar, another son of Fergus Mac Roigh, by the same Medhbh. The principal branch of this

family was settled in *Ciarraidhe-Luachra*, the ancient name of the county of Kerry (although Ciarraidhe only represented the northern division of the present county). Other sections of the tribe have given name to districts in the counties of Roscommon and Mayo.—See O'Flaherty's *Ogygia*, part iii. cap. 46.

⁶ *Conmaicni*.—For the various septs of Conmaicni, descended from Conmac, son of Fergus Mac Roigh and Queen Medhbh of Connacht, see *Ogygia*, part iii. cap. 46.

¹⁰ *Argat-glend*. Lit. Silver-glen. O'Donovan says (note to *Four Mast.*, A.M. 4981 of the Four Masters' reckoning) that this was the "name of a glen in the barony of Farney, Co. Monaghan." But he offers no authority in support of the statement, which is questionable.

Ḥabair Pindatmar mac Niar segamain.

Bodibaid bodibaid mac Rudraige.

Lugaid luaigne mac Pindatmar; ocur nír arim Caillin in Lugaid
rín ina duain.

Congall claringnech mac Rudraige.

Duach dallta Deгаđ.

Pachtua pathač mac Cair mic Rudraige.

Eochaid peolech mac Pind.

Eochaid oipem, brathair e d' Eochaidh Peolech.

* fol. 4 b, 1. Etirscel mor mac .h. iair, di Ernuib."

18 rí ro [bliadain] iprogenairi Cuir mac De bi i mBečil iuda, do
terorcain in činiuda daeno.

Na coicedaig iarrin .i. Conchobair mac Pachtua pathaig, Corpre
maier, Tigernač tetbannač, Cuirí mac Dairi, Oilill mac Matač.

Nuađa nechť do laignib: iarrin

Conaire mor. Combad iar Conaire mor nobetir coicedaig ut alu
aiunt.

Lugaid riabnoerğ. 18 he in Lugaid rín do ponrat na tri pindeimna
rria a riar, rria Clothruind ingen Echach peoliğ dana. Do pinde
in Lugaid mac rria a m̃athair .i. Crimthand mac Luigdech. Ba ri
Erann in Crimthand rín.

¹ *Segamain*.—A. reads 1ñ, indicating that the letter r, being "infected," is to be pronounced like h.

² *Bodibaid*.—"Cow - destruction;" so called from a "rinderpest" that occurred in his time.

³ *poem*; i.e. the poem which follows, beginning *Eriu oll oilen angeal*.

⁴ *Claringnech*; "flat-nailed."—He is otherwise called *Clar-einech*, or "flat-faced."—Ob. circa, A.M. 3889; O'Flaherty.

⁵ *Erna*.—There were two septs of this name in Munster; one located in the north of the co. Limerick, and descended from

Cathair, the son of Etirscel; and the other settled near Kinsale, descended from Core Duibhne, son of the same Cathair. See *Ogygia*, part iii. c. 44. The tribe-name (*Erna*) is stated to have been derived from Oilill Erann, from whom Etirscel was the 14th in lineal descent.

⁶ *born*.—This entry is misplaced, and should come in under the reign of Crimthann Nianair. See note ¹, p. 34.

⁷ *Pentarchs*.—coicedaig; from coiceo, a fifth; Ireland being at this time divided into five kingdoms. On the lower marg. of A., fol. 4, b, occur the lines:—

Findatmar, son of Nia Segamain,¹ reigned.

Bresal Bodibaid,² son of Rudhraighe.

Lugaid Luaigne, son of Findatmar; (and Caillin did not reckon this Lugaid in his poem).³

Congall Claringnech,⁴ son of Rudhraighe.

Duach Dalta-Degadh.

Fachtna Fathach, son of Cas, son of Rudhraighe.

Eochaidh Fedlech, son of Find.

Eochaidh Oiremh; brother to Eochaidh Fedlech.

Etirscel Mór, great-grandson of Iar, of the Erna.⁵

This is [the year] in which Christ son of the Living God was born⁶ in Bethlehem of Judea, to save the human race.

The Pentarchs⁷ afterwards, viz., Conchobhar son of Fachtna Fathach, Corpre Niafer, Tigernach Tetbannach, Curoi Mac Dari, Ailill Mac Matach.

Nuada Necht of the Leinstermen; after him

Conaire Mor. Perhaps the Pentarchs should be after Conaire Mor, ut alii aiunt.

Lugaidh Riabhnderg.⁸ It is this Lugaid the three Findemnas begot by their sister, by Clothru, daughter of Eochaidh Fedlech. The same Lugaidh begot a son by his mother, to wit, Crimthand son of Lugaidh. This Crimthand was king of Ireland.

Μαίρη κυνγερ νι αρ α εαρωτο,
Μυνα λοιπν λειρ α ταβαιρ;
Ιρ ε δεδε νορβια δε,
Μιρκαρ οκυρ οιρδιρε.

Ιρ ραοιτλ λεν ιντ αορ λειγινο
Οο ουλ αν ιρερν ριαναχ,
Ιρ ιντι ναχ λεξ εγνα
Οο ουλ α παρτυρ ζριαναχ.

Which may be rendered—

“Woe be to him that asketh of a friend,
Unless that friend to giving be inclined.

Of all such asking two things are the end,
Bitter reproaches, and an hateful mind.

“Is’t not sad that learned men should go
To Hell’s dire pains and everlasting
woe!

And simple unlearned dullards should
rejoice

In all the joys of sunny Paradise!”

⁸ *Riabhnderg*.—Properly “*Sriabhnderg*,
“of the red stripe.” So called from two
red stripes with which he is alleged to
have been born (round his neck and mid-
dle), in token of his incestuous origin.

Conchobar abratruar, bliadain.

[Crimthand mac Luigdech.]

Cairpre caiteenn o'perrair bōig.

Feradach pechtach mac Crimthaind.

Fiatach rind, a quo dal Fiatach.

Fiacha rindolair.

Ellim mac Conrach.

Tuathal techtmair mac Fiachach rindolair.

Mal mac Rocraide.

Fedlimid pechtmar mac Bane.

Catair mor.

Conn cetchach .xx. bliadain.

Conaire caem, cliamuin Cuinn.

Art mac Cuinn .xxx. bliadain.

Luigair mac Con.

Fergur dubdech.

Cormac O Cuind.

Eochaid gunnat.

Coppre lrechar.^a

Na tri Rothair.

Fiacha rraiptine.

^a 4 b, 2.

¹ *Crimthand*.—Omitted in his proper sequence in the list of kings in A. This is the Crimthand Nianair who led the famous expedition into Britain in the time of Agricola, for an account of which see Keating's *Hist. of Ireland* (Haliday's ed.), p. 409; and *Ogygia*, iii., 52. It is said that Our Lord was born in the 12th year of his reign. See note ^c, p. 32.

² *Caitechenn*. "Cat-head."—He was chief of the rebel "Aithech-Tuatha," or plebeians (misnamed Attacotti), who overthrown the legitimate monarchy, and slew the Milesian nobility. See a detailed ac-

count of this transaction, extracted from O'Clery's copy of the *Leabhar Gabhala*, in O'Donovan's note to the entry in the Four Mast., A.D. 10.

³ *Feradach*.—Fadach, A.; the sign of abbrev. over F being omitted.

⁴ *Banè*.—This was the name of Fedhlimidh's mother, who is said to have been daughter of Scal-Balbh (lit. "dumb-shadow"), king of Finland. His father was Tuathal Techtmar.—*Ogygia*, pp. 303, 306.

⁵ *grandson of Conn*.—Better known as Cormac Mac Airt, or "Cormac son of Art," one of the most illustrious of the

Conchobhar Abratruad, a year.
 [Crimthand¹ son of Lugaidh].
 Cairpre Caitchenn,² of the Fir-Bolg.
 Feradach³ Fechnach, son of Crimthand.
 Fiatach Find, a quo Dal Fiatach.
 Fiacha Findolaidh.
 Ellim Mac Conrach.
 Tuathal Techtmhar, son of Fiacha Findolaidh.
 Mal Mac Rochraide.
 Fedlimidb Rechtmhar, son of Banè.⁴
 Cathair Mor.
 Conn Cet-chathach, 20 years.
 Conaire Caemh, son-in-law of Conn.
 Art son of Conn, 30 years.
 Lugaid Mac Con.
 Fergus Dubhdetach.
 Cormac, grandson of Conn.⁵
 Eochaidh Gunnat.
 Corpre Lifechair.⁶
 The three⁷ Fothads.
 Fiacha Sraiptine.⁸

Irish kings. He died in 266 (A.D.) according to the Four Masters; and is said to have been buried in Rosnaree, on the southern bank of the Boyne, nearly opposite Newgrange. The mound which is supposed to have been raised over his grave was ruthlessly levelled by a farmer named Tiernan a few years ago, when some human bones were uncovered. The site of the mound is still pointed out.

⁶ *Lifechair*.—Keating states that this epithet was owing to Corpre, who was the son of Cormac, having been fostered near the Liffey.

⁷ *three*.—In some authorities only two Fothads are mentioned, namely Fothad Airgthech (F. the plunderer), and Fothad Cairpthech (F. the charioteer), alias Fothad Canand, two sons of Mac Con; but in the *Book of Lecan*, fol. 122, b. 1, it is said that there were three, the third being named Fothad Dolus. They were the sons of Mac Con, son of Macniadh. The statement in the *Book of Lecan* is prefaced by the expression “sic invenitur hi Saltair Caisil,” i.e. “*sic invenitur in the Psalter of Cashel*.”

⁸ *Sraiptine*.—Fiacha was so called from

Colla uair.

Muireðach tpech.

Caelbad mac Cruinð badrai.

Eochaid muimedhon.

Crimthan mac Fiodais.

Niall .i. giallach mac Echach muimedoin.

Daði mac Fiaðrach.

Laegaire mac Nell. 18 pp a lindride tainice patraine in hEirinn. Da bliadain decc iar tichtain patraine in hEirinn do riacht Caillin mac Niatad dochom nEreann, la techta Conmaicne, dia fuaralguð ón fingsail ocur on bpiuð braithepaí po thriallpaí, co poir Dia deð comairle doib .i. Caillin do ðabairt euca o Roim, amail atpet in lebar inar ndiaid, acht n an oin inad ocur na nigi.

Oilill molt mac Naði.

Lugaid mac Loegaire. patruiur episcopur pctorum quieuit.

Muirceptach mac Epa ocur Muireðacih.

Tuathal maelgarð mac Cormaic caich mic Cairppe mic Nell.

Diarmait mac Ceirbaill .i. Diarmait mac Fergurra ceirbaill mic Conaill eirppeg mic Neill.

having been fostered at Dun-Sraiptinè, in Connacht. He was son to Corpre Lifechair.

¹ *Colla Uais*, or "Colla the Noble."—One of three brothers called "the Collas" (sons to Eochaidh Doimhlen, son of Corpre Lifechair), by whom the ancient residence of the Rudrician kings at Emania, near Armagh, was demolished in the year 332; the Rudrician tribes, the ancient Ulstermen, or Clann-Rury, being at the same time driven to the east of the Bann and Lough Neagh. The territory to which they were thus confined, comprising the present counties of Antrim and Down, was afterwards known as Ulidia proper.

These Collas were the progenitors of the principal families of Oirghiall, or Oriel, and several other districts not only in Ireland, but also in Scotland. From Colla Uais, the eldest of the three, are descended the Mac Donnells, Mac Alisters, and Mac Dugalds of Scotland; and from Colla Dacrich, the O'Kellys of Hy-Maine derive their well-authenticated descent.

² *Muidmedhon*.—mumbethan, A. But the word is written muimedoin (gen. of muimedon) in the second line following.

³ *at the request*.—la techta; lit. "with the messages," A.

⁴ *these things*.—The meaning is that the statement anticipated here is not contained

c. n.

c. n.

Colla Uais.¹

Muiredach Tirech.

Caelbad, son of Crund Badrai.

Eochaidh Muidmedhon.²

Crimthand Mac Fidaig.

Niall Nine-Hostage, son of Eochaidh Muidmedhon.

Dathi son of Fiachra.

Laeghaire son of Niall. It is during his time Patrick came into Ireland. Twelve years after the coming of Patrick to Ireland Caillin arrived in Ireland, at the request³ of the Conmacni, to rescue them from the fratricide and breach of brotherhood they practised, until God gave them good advice, viz., to bring home Caillin from Rome, as the following book relates, but not in the same place as these things.⁴

Oilill Molt, son of Dathi.⁵

Lugaidh⁶ son of Laeghaire. Patrick bishop of the Scoti went to his rest.

Muirchertach, son of Erc and Muiredach⁷

Tuathal Maelgarbh, son of Cormac Caech, son of Corpre, son of Niall.

Diarmait Mac Cerbhaill, i.e. Diarmait, son of Fergus Cerbhaill, son of Conall Errbreg, son of Niall.

in the part of the following poem which speaks of the regal succession.

⁵ *Dathi*.—*nāti*, A.; a change produced by the assimilation of the *d* of Dathi to the final letter of some preposition or governing word preceding it in a sentence. Thus *ren Dathi* (before D.) would be pronounced nearly *re Nathi*.

⁶ *Lugaidh*.—The letters c. n. are prefixed to signify that this king was of the Clann-Neill, or descendants of Niall of the Nine Hostages.

⁷ *son of Erc and Muiredach*.—Erc, usually a man's name, was the name of Muirchertach's mother. She was the daughter of Loarn, king of Alba (or Scot-

land). His father was Muiredach, son of Eoghan, son of Niall of the Nine Hostages. (See the account of Muirchertach and his mother, printed from *Mac Firis's Genealogies*, in Todd's *Irish Nennius*, App. pp. ci.—civ). A remarkable tract descriptive of the life and death of Muirchertach Mac Erc is contained in the *Yellow Book of Lecan*, from which it would appear that through the wiles of a fairy or sorceress named Sin (pron. *Sheen*), for whom he had abandoned his own wife, he was drowned in a vat of wine, and subsequently burned in the "house of Cleitech over the Boyne." The Four Masters refer this catastrophe to A.D. 527. The letters c. n. in the mar-

Ḃai Caillin ḡana ḡria lino Ḃiarḡmata; ocuḡ po ḡell ḡeiriḡ connoḡḡḡeḡ
 ainm ḡach ḡiḡ ḡoḡab hEḡrino o ḡlange co Ḃiarḡmaiḡ. Oin ḡiḡ aiḡ
 *fol. 5 a, reachḡ ḡichtib ḡi eturḡa,^a amail ḡoḡḡiuḡ Caillin noib ḡeiriḡ, iaḡ
 1. naireḡ na ḡiḡ anuaḡ iḡin ḡuaḡ inar noiaḡ .i. Eḡu oll oileḡ aingeal,
 ut ḡiaḡ:

Oen ḡi ar ḡecht ḡichtib ḡiḡ,
 Aḡeḡim ḡib ḡan imḡim,
 O ḡlange co Ḃiarḡmaiḡ nḡrino,
 In lin ḡiḡ po ḡab hEḡrino.

18 iaḡḡuḡiu atbeḡt Caillin .i. o haḡle na ḡiḡ ḡin ḡo chomaḡim,
 amail ḡuaḡ on aingeal a ḡoillḡuḡaḡ ḡo, o ḡo aiḡmḡuḡ imoḡḡo, aḡḡe,
 ḡach ḡi ḡoḡab hEḡrino oḡlangi coniceḡ ḡo .i. co Ḃiarḡmaiḡ mac Ceḡbaill,
 ḡoḡeḡḡa umoḡḡo, aḡḡe, hi ḡechḡḡa ni iḡ ḡoioḡḡe ocuḡ iḡ ḡuaḡḡḡiḡḡe
 ina ḡin .i. aiḡneḡḡeḡ ainm ḡach ḡiḡ ḡebuḡ Eḡrino oniu co bḡaḡ .i. o
 Ḃiarḡmaiḡ co bḡaḡ, aḡḡ an ḡi noem Chaillin. ḡio ḡiaḡaiḡ ocuḡ ḡio
 ḡuaḡḡḡo ar ḡainib in ḡomain in ni na cluḡiḡ ocuḡ na ḡaiḡḡ, ocuḡ na
 neḡe auḡḡalta biḡ a ciḡḡeḡ ocuḡ andan ḡoib, niḡ ba huḡḡa ocuḡ niḡ
 ba ḡoillḡi ḡo Chaillin na ḡiḡa ḡainiḡ ḡḡi a ḡe ḡeiriḡ ocuḡ ḡeme ḡoḡ
 Eḡinn, inaiḡ na ḡiḡa ḡieḡaiḡiḡ ḡaḡ a eḡ, iaḡ na ḡoillḡuḡaḡ ḡo on
 aingeal, ḡianaḡ ḡola ocuḡ ḡianaḡ ḡochma ḡach ḡeḡ.

Ro aiḡneḡo iaḡḡin ḡo na ḡiḡaib ḡo biaḡ ḡoḡ Eḡinn o Ḃiarḡmaiḡ co
 bḡaḡ .i.

Ḃiarḡmaiḡ mac Ceḡbaill cetumḡ.

c. n. Ḃomnaill ocuḡ ḡeḡḡuḡ, ḡa mac Muirceḡḡaḡ mic Eḡea; oin bliadain,
 *fol. 5 a, 2. no ḡḡi bliadna. Ecc atbaḡataḡ.^b

c. n. Ḃaetan mac Muirceḡḡaḡ, ocuḡ Eocha mac Ḃomnaill, ḡḡi bliadna.

gin signify that Muirchertach was of the Clann-Neill.

¹ *between them.*—eturḡa. These are the last words of the text on fol. 4, b., in the lower margin of which occurs a *rann*, or stanza, not worth reproduction.

² *more difficult.*—ḡoioḡḡe; compar. of

ḡoḡainḡ, “difficult.” Cf. *ar a doidngi*, ob ejus difficultatem, Nigra’s *Reliq. Celt.* p. 31.

³ *Saint Caillin.*—an ḡi noem chaillin; lit. “the person Saint Caillin.”

⁴ *doom.*—*brath*; lit. “judgment.”

⁵ *three years.*—According to the Annals of the Four Masters, the joint reign of Fer-

Caillin lived, then, during the time of Diarmait; and he himself promised that he would tell the name of every king that obtained Ireland from Slainge to Diarmait. One king and seven score between them,¹ as Saint Caillin himself explains, after enumerating the foregoing kings, in the poem which follows, i.e. "Noble Ireland, island of Angels," ut dixit:

"One king, and seven score kings,
I tell you, without difficulty,
From Slainge to jovial Diarmait,
Is the number of kings that possessed Ireland."

It was after that Caillin said, (i.e. after enumerating those kings, according as he had received from the Angel the gift of explanation): "Since I have therefore reckoned," said he, "every king that possessed Ireland from Slainge to this time, i.e. to Diarmait Mac Cerbhaill, I will do further," said he, "on this occasion, a thing more difficult² and incomprehensible than that—to wit, I will relate the name of every king who will possess Ireland from this day until doom, i.e. from Diarmait until doom," said Saint Caillin.³ However obscure and incomprehensible to the men of the world may be the thing which they hear not, and see not, and the certain things that are fated and in store for them; not more easy, and not more plain, was it for Caillin [to enumerate] the kings who came over Ireland during his own time, and before it, than the kings who would come after him, when they had been explained to him by the Angel, to whom every thing is possible and easy.

He spoke after that of the kings who would be over Ireland from Diarmait until doom,⁴ viz.,

Diarmait Mac Cerbhaill, firstly.

Domhnall and Fergus, two sons of Muirchertach Mac Erca, one year; or three years.⁵ They died.⁶

Baetan, son of Muirchertach, and Eochaidh, son of Domhnall, three years.⁷

gus and Domhnall, two sons of Muirchertach, son of Muiredach, son of Eoghan, son of Niall of the Nine Hostages, lasted three years. Other authorities allow them only one year. See note ⁷.

⁶ *died*.—ecc αἰβάταρον; lit. "death they died," A.

⁷ *years*.—The letters c. n, prefixed, indicate that the kings mentioned were of the Clann-Neill, or descendants of Niall.

	Áinmire mac Setnai, trí bliathna.
c. 3.	Baetan mac Ninneba.
c. 3.	Áod mac Áinmirech,
c. n. r. a. r.	Áed Slaine ocus Colman rímio.
c. n.	Áed Uairidneach.
c. 3.	Maelcoba clepech.
c. n.	Suibne menb.
c. 3.	Domnall mac Áeda.
c. 3.	Conall (i. cael mac Mailecoba), ocus Cellach mac Mailecoba.
c. n.	Blathmac ocus Dairmaid, da mac Áeda Slaine.
r. a. r.	Sechnurach mac Blathmaic.
	Cenrpaelad mac Blathmaic.
r. a. r.	Rindachta plebách.
c. 3.	Loingrech mac Congurraí.
	Congal cinomagaí.
c. n.	Pergal mac Maileduin.
	Rogartach mac Neill.
	Cinaed mac Irgalaig.
	Flaithbertach mac Loingrig.

¹ *Baetan*.—*Aedh*. The characters c. 3. signify that they were of the Cinel-Conaill, or descendants of Conall Gulban, son of Niall of the Nine Hostages.

² *Aedh Slaine*.—The characters c. n. and r. a. r., prefixed in the margin, are to indicate that Aedh Slaine was of the Clann-Neill, and the progenitor of the "Slicht-Aedha-Slaine" ("posterity of Aedh Slaine"), signified by r. a. r.

³ *Aedh Uairidnech*.—Also of the Clann-Neill, as the letters c. n. indicate.

⁴ *Cleric*.—So called from having embraced a monastic life, as is stated by some writers; although the Annalists assert that he was slain, A.D. 615, by his suc-

cessor, after a short reign of three years. See *Cambrensis Eversus* (Kelly's ed.), vol. ii. p. 19; and Reeves's *Adamnan*, p. 37, note^c. The characters prefixed to his name signify that he was of the Cinel-Conaill, or descended from Conall Gulban, son of Niall.

⁵ *Mend*; i.e. "dumb."—Of the c. n., or Clann-Neill.

⁶ *Aedh*; i.e. the Aedh referred to in note ¹; of the c. 3., or Cinel-Conaill.

⁷ *Cael*.—"Slender."

⁸ *son. mic, A.*—Conall and Cellach were of the direct line of Conall Gulban, son of Niall, as the characters c. 3. indicate.

Ainmire, son of Setna, three years.

Baetan,¹ son of Ninnid.

Aedh,¹ son of Ainmire.

Aedh Slainè², and Colman Rimid.

Aedh Uairidnech.³

Maelcobha Cleric.⁴

Suibhne Mend.⁵

Domhnall, son of Aedh.⁶

Conall (i.e. Cael⁷), son of Maelcobha, and Cellach, son⁸ of Maelcobha.

Blathmac and Diarmait, two sons of Aedh Slaine.

Sechnusach,⁹ son of Blathmac.

Cennfaeladh, son of Blathmac.

Finnachta Fledach.¹⁰

Loingsech,¹¹ son of Aengus.

Congal of Cenn-Maghair.¹²

Fergal,¹³ son of Maelduin.

Fogartach, son of Niall.

Cinaed, son of Irgalach.¹⁴

Flaithbertach, son of Loingsech.

⁹ *Sechnusach*.—The letters *ṛ. a. ṛ.* signify that he was of *Slicht Aedha Slaine*, or sept of Aedh Slaine, before referred to. See note ², p. 40.

¹⁰ *Fledach*; "The festive."—Of the sept of Aedh Slaine, as the letters *ṛ. a. ṛ.* imply. This king is said to have remitted, at the intercession of St. Moling (A.D. 680), the Boromean Tribute imposed on the Leinstermen by King Tuathal Techtmar in the second century. For a curious account of the means by which the Saint obtained this concession, see *Frag. of Irish Annals*, p. 77, sq.

¹¹ *Loingsech*.—One of the Cenel-Conaill, as indicated by the characters *c. o.*

¹² *Cenn-Maghair*.—Kinnaweer, in the bar. of Kilmacrenan, co. Donegal.

¹³ *Fergal*.—The letters *c. n.* are prefixed, to signify that Fergal was of the Clann-Neill, or direct descendants of Niall of the Nine Hostages. He was the contemporary and rival of Cathal Mac Finghuine, king of Munster (ob. A.D. 737), the subject of the remarkable story published from the *Leabhar Breac*, by Mr. Hennessy, in Fraser's Magazine for Sept., 1873.

¹⁴ *Irgalach*.—See an amusing account of a contest between this person and Adamnan, in the *Three Fragments of Annals*, published by the Irish Arch. and Celt. Soc., Dublin, 1860, pp. 101–5.

- Áod allan mac Fergaile.
 Domnall mac Murchada
 c. n. Niall Frosach mac Fergaile
 c. col. Donnchad mac Domhnall.
 Áod ordoide.
 Conchofar mac Donnchada.
 Niall Caille mac Áoda.
 fol. 5, b. Maelrechnaill mac Maelpuanuis
 l. Áeth Fíndliath mac Neill Chaille.^a
 c. é. Flann mac Moilrechnaill.
 c. n. Niall Glundub mac Áoda.
 c. é. Donnchad mac Flann mic Maelrechnaill.
 f. a. f. Congalach mac Maelmíthid mic Palannagáin mic Cellais mic Congalais mic Ámalgata mic Congalais mic Conaing mic Áoda Slane.
 c. n. Domhnall mac Muirceptais mic Neill Glunduib.
 Maelrechlainn mor mac Domnall mic Flann tóin da mic Maoilrechnail mic Maelpuanuis.
 Brian mac Cennetig.

¹ *Domhnall*.—A marg. note adds that he was *ceo ríú éoinne Colman*, or the “first king of Clann-Colman,” a sept descended from Colman (sl. A.D. 558, *Chron. Scotorum*), son of Diarmait, son of Fergus Cerrbheoil, son of Conall Cremthainn, son of Niall of the Nine Hostages. “Clann-Colman” was the tribe name of the powerful family of the O’Melaghlin of Meath and Westmeath. The chronicles mention 17 Irish monarchs of the Clann-Colman sept.

² *Frosach*: “the showery.”—So designated, because three remarkable showers (of silver, blood, and honey), are stated to have fallen in Ireland in the year of his birth, A.D. 716; and three more (of silver, wheat, and honey) are recorded as having

fallen in Inishowen, co. Donegal, in the first year of his sovereignty (A.D. 763, *Four Mast.*) He was of the Clann-Neill, as the letters c. n. attest.

³ *Donnchad*.—Of the Clann-Colman (c. col.) See note ¹.

⁴ *Caille*.—This should probably be *Caillne*, as the epithet is derived from the name of a river (Callann) in which Niall is recorded to have been drowned, A.D. 844. See *Four Mast.* ad an. O’Donovan (loc. cit.) wrongly supposes it to be the King’s River, in the co. Kilkenny.

This entry concludes fol. 4, a. 2, on the lower margin of which is a stanza addressed to a person named Guaire, a specimen of pedantry not worth reproducing here.

Aedh Allan, son of Fergal.

Domhnall,¹ son of Murchadh.

Niall Frosach,² son of Fergal.

Donnchad,³ son of Domhnall

Aedh Ordnidhe

Conchobhar, son of Donnchad.

Niall Caille,⁴ son of Aedh.

Maelsechnaill, son of Maelruanaigh.

Aedh Finnliath, son of Niall Caille.

Flann,⁵ son of Maelsechnaill.

Niall Glundubh, son of Aedh.

Donnchad, son of Flann, son of Maelsechnaill.

Congalach,⁶ son of Maelmithidh, son of Flannagan, son of Cellach, son of Congalach, son of Amhalgaidh, son of Congalach, son of Conaing, son of Aedh Slainè.

Domhnall,⁷ son of Muirchertach, son of Niall Glundubh.

Maelsechlainn⁸ the Great, son of Domhnall, son of Flann Sinna, son of Maelsechlainn, son of Maelruanaigh.

Brian,⁹ son of Cennedigh.

⁵ *Flann*.—Called Flann Sinna, or "Flann of the Shannon." Of the Clann-Colman (c. c.), or descendants of Colman the Great.

⁶ *Congalach*.—The letters γ. α. γ. are meant to express that he was of *Slicht Aedha Slaine* (or sept of Aedh Slainè), as the descent above given testifies.

⁷ *Domnall*.—Of the Clann-Neill (c. n.)

⁸ *Maelsechlainn*.—This name is comp. of *Mael* (calvus) and *Sechlainn*, the genit. of *Sechlann*, a metathesis for *Sechnall*, or St. Sechnall, founder of the Church of Dunshaughlin, co. Meath, and means "Servant of Sechlann." The name was pronounced Melaghlin; and is now Angli-

cised Malachy, as a Christian name, and M'Laughlin or Loghlin, as a surname. The M'Laughlins, or O'Melaghlin, were the senior branch of the Southern Hy-Neill, who inhabited the present counties of Meath and Westmeath, with part of the co. Dublin.

⁹ *Brian*: i.e.—Brian Borumha, who deposed his predecessor, Maelsechlainn the Great, in the year 1001. He seems to have attempted to depose him in the previous year, for the Chron. Scotorum records, under the year 998=1000, the "first turning of Brian and the Connachtmen against Maelsechlainn." See Todd's *Cogadh Gaedhel re Gallaibh*, introd., cliv.—v.

Maelrechluinn iterum.

Τοιρρδελbach O Conchobair (ri con pperabpa)

Muirchertach mac Neill.

Ruaidri mor O Conchobair, ri gan pperabpa.

Ro airim iaram Caillin ni na tainic ocuṛ nat pettatari pencharthe
nait pīleṣa .i. na riḡa do ḡebad hEṛind ó Ruaidri O Conchobair co
brath; ocuṛ ni nama ba baile ocuṛ ba paitine do Chaillin na riḡara
na tainig fóir, aḡt chena ba tria fíir ocuṛ ba tria fáirtine in aingil do
ro tharngair Caillin ḡach ri pogeḡad hEṛind o Diarmait mac Cerbaill

* fol. 5, b. co brath, ar ir a compe ppa Diarmait do poine Caillin in duan^a. i.
2.

hEri oll oīlen aingal.

Nói riḡa coicat ro airim Caillin do ḡabail hEṛind o Diarmait co
brat; tria fáirtine ocuṛ baile na riḡa rin huile.

Oin ri air fēcht pīctiḡ riḡ o fīlainge co Diarmait ro airneid Caillin

¹ *again*; i.e.—after Brian's death, at the battle of Clontarf, in 1014.

² *with opposition*. — pperabpa (from ppir, "against him," and abpaḡ, "to speak"), i.e. not generally acknowledged. The order of the succession to the throne of Ireland, from the death of Maelsechlainn II. (or the Great), to the accession of Ruaidhri O'Connor, is rather uncertain. The historians of Munster and Connacht maintain that Turlogh O'Connor was undoubtedly king of Ireland; but the northern writers deny him that dignity. Keating states that Donnchad, son of Brian; Turlogh, son of Tadhg, and Muirchertach, son of Turlogh, reigned in turn after Maelsechlinn II., but he adds "only in the kingship of Leth-Mogha (or the southern half of Ireland), and the greater part of Ireland." Muirchertach is indeed styled the "glorious king of Ireland" by Anselm; and Dr.

Lynch contends that at least Turlogh and Muirchertach are entitled to rank amongst the supreme monarchs of Ireland. See *Cambr. Evers.* vol. II. Dublin, 1850; pp. 45-9. The historians of Leinster assert that Diarmaid Mac Maelnambo, great grandfather of Diarmait Mac Murrough, was king of Ireland after Donnchad, son of Brian. His claims are thus put forward in the *Book of Leinster*, a 12th cent. MS. in Trinity College, Dublin: Speaking of "Kings with opposition," the writer says, "thus are 'kings with opposition' reckoned in the regal list; if the king be of Leth-Chuind (the northern half of Ireland), and that he has *all Leth-Chuind, and one province of Leth-Mogha* (the southern half), that man is king of Tara and of Ireland, 'with opposition.' If he is of Leth-Mogha, however, he is not called king of Ireland unless he have *all Leth-*

Maelsechlainn again.¹

Toirdhelbhach O'Conchobhair, (king with opposition).²

Muirchertach, son of Niall.³

Ruaidhri the Great O'Conchobhair, (king without opposition).

Caillin afterwards enumerated what had not yet come to pass, and what neither historians nor poets know—to wit, the kings that would possess Ireland from Ruaidhri O'Conchobhair until doom. And not alone⁴ was it a prophesy and prediction on the part of Caillin [to indicate] these kings that had not yet come, but it was also through the knowledge and prediction of the Angel that Caillin foretold each king who would possess Ireland from Diarmait Mac Cerbhaill until doom; for it was in the time of Diarmait Mac Cerbhaill that Caillin composed the lay:—

“Noble Ireland, Isle of Angels.”

Fifty-nine kings, Caillin reckoned, would reign in Ireland from Diarmait until doom. Through prophecy and ecstasy [he enumerated] all those kings.

One king over seven score⁵ kings, from Slainge to Diarmait, Caillin

Mogha, and Tara with its territories, and the second province of Leth-Chuind added thereto. Mac Maelnambo was thus king of Ireland, for he had all Leth-Mogha, and Connacht, and the men of Meath, and the Ulidians and Airghialla. And it is by him Donnchad, son of Brian, was expelled beyond the seas.” Fol. 13, a. 2. See Cambr. Eversus, Vol. II., p. 39.

³ *of Niall*; i.e.—of Niall Mac Lochlainn, one of the northern Hy-Neill.

⁴ *alone.* *nama*.—More correctly *nam-má* (tantum, solum), which Ebel would resolve into *na-n-má*, “ut non sit magis,” (Zeuss, 2nd. ed., 614.) It is now obsolete as an adverb, its place being supplied by *amain*, which O'Donovan considers its actual equivalent (Irish Grammar, pp. 263,

268). He probably regarded *amain* (though he does not say so) as formed from *nama*, by the process which Cormac characterizes as *delidin*, or “inversion of letters”—a process by which *fer* is converted into *ref*. But the ancient form *namma* (in which the *m* is doubled) is opposed to this; and Herr Ebel's suggestion seems more likely to be correct, especially as he gives an instance (loc. cit.) where the form is *nanmá*.

⁵ *one king over seven score.*—This agrees with O'Flaherty's calculation. Of the whole list, 136 were Pagan. See O'Flaherty's curious classification of the various modes in which they lost their lives; *Ogygia*, p. 420. Only 17 of them died a natural death.

ina duain. Noi fichit ri ocur a noí dec rin huile can aṭgabail ṡlaigne, amail adubairt Caillin ina duain .i.

.i. fichit ri ra .i. dec,
O ṡlaigne co brath ní breg,
Ised ro airmiur co ṡrind,
In lin riṡ ro ṡaṭ (sic) Erin.

Maṭ ail a ṡir tra, eio imo ro airim Caillin na riṡara, Ishe imorro in rath rodera .i. do meṡaṡaṭ onóra ocur caṭair ocur comairci dia chaṡraiz ocur dia ṡongṡail, ocur dia eclair ocur dia arṡ nemed, co dered doṡain .i. Fiṡnacha muiṡe reir. Roṡaiz ní uil ri na tairach na nṡraṡa rlaṡa, na brugaio na biaṡaṡ, na ollam na arṡpileṡ in Erin na beṡ por ṡlicht riṡ doib riṡ, ocur combetir huili ic onoraṡaṡ a chaṡrach dia er .i. Fiṡnacha muiṡe reir.

Ṃtat dono neṡe eli labrur in duaira do rinde Caillin mac Niatach, dianad adbar na neṡeri anuar .i. in ṡaṡaltur ra anuar, ocur in rem riṡraide o ṡlaigne mac Dela mic Loith co Diarmait mac Cerbail; ocur ro tharṡṡair iarriṡ ṡach ri ro ṡebaṡ Erin co brat.

fol. 6, a. Is emilt linde tra anad ri ṡach ní labrar in duan, aṡt airneṡrem in inaṡ eli ir in lebar inaṡ noiaio. Iri ro duan.

Erui oll oilen aingeal,

porṡ caṭair na riṡm chaingen;

¹ *without including.* can aṭgabail. aṡgabail, as a law term, means "distrain," "reprisal," *withernam*. But in the text it is certainly used in the sense of "including."

² *habitation.* congṡail = con-ṡaṡail, "co-occupation," "co-possession;" from *con*, "together," and *gabail*, "taking." Wrongly explained by some glossarists as = Convallis. With the adj. *nua* prefixed, it forms, as *Nuachongbhail* (*Anglice*, *Nohoval*, or *Noghoval*) the name of several places in Ireland.

³ *sanctuary.*—The word *nemed* is glossed "sacellum," in the 8th cent. MS. cited by Zeuss (*Gram. Celt.*, p. 11, where he gives the Gaulish forms *nemeton*, *vernemetis* gl. *fanum ingens*). Dr. O'Donovan (suppl. to O'Reilly, *voce* *neimead*) gives, from Irish MSS. several apocryphal meanings of the word, in which it is used to signify "musician," "carpenter," "smith," "cow," &c.; but in these cases the idea of protection seems involved.

⁴ *brughaidh*; i.e. "landholder," or "farmer."

announced in his Lay. Nine score kings and nineteen altogether, without including¹ Slainge, as Caillin said in his Lay, i.e.

Nine score kings and nineteen,
From Slainge to doom—no lie;
It is, as I have diligently reckoned,
The number of kings who shall possess Ireland.

If it is desired to know, therefore, why Caillin enumerated those kings, this is truly the reason why, viz., to the increasing of honour, respect, and protection for his city and habitation,² and for his church and high sanctuary,³ to the end of the world, i.e. Fidhnacha of Magh-Rein. Because there is neither king, nor chief, nor any of princely degree, no *brughaidh*,⁴ nor *biatach*,⁵ nor *ollamh*,⁶ nor eminent poet in Ireland, that should not be of the race of some king of those; and [he wished] that they should all be honouring his city after him, to wit, Fidhnacha of Magh-Rein.

There are also other things spoken of in this poem, which Caillin son of Niata composed, the subject of which is these foregoing⁷ affairs, i.e. the *gabhaltus*⁸ down to this, and the roll of kings from Slainge, son of Dela, son of Loth, to Diarmait Mac Cerbhaill. And he afterwards foretold every king who would possess Ireland until doom.

We think it tedious, however, to dwell here on every thing of which the poem speaks; but we shall relate them in another place in the book *infra*.⁹ This is the Poem.

Noble Ireland,¹⁰ Isle of Angels,
Honoured home of prime actions;

⁵ *biatach*; lit. "victualler."—A person who supplied *bíad* (food, refection) to kings, guests, and pilgrims, under certain conditions laid down in the Brehon Laws.

⁶ *ollamh*, pron. *ollave*.—The chief professor of any science, was called an *ollamh* of that science.

⁷ *foregoing*. *anuair*; lit. "from above."

⁸ *gabhaltus*.—"Occupation," "inva-

sion," "colonization." The word is a derivative from *gabhail*, taking, assuming.

⁹ *infra*. *map nōiario*, lit. "after us." Two unimportant stanzas are added in the lower marg. of fol. 5 b., in A.

¹⁰ *Ireland*.—The form in the text, *eriu* (*Eriu*), is the proper nomin., gen. *ereno*; dat. *eruno*; from which latter the popular form *Erin* is incorrectly taken. In the

A gabala uili anall
 Innepat duit i caithenō.
 Pinotan ir bith ir laopa.
 Gabrat ar tur in banba;
 Ir ccoiggaō ingen ngel ngrino,
 Da pichet la pe noilino.
 IN lucht rin huili ba marb,
 Re noilino, ba mor in plas,
 Achtmaō Pinotan in pep peng,
 Na caolaō pe pe noileano.
 Apep vileno do ni brecc,
 Oin bliadaim decc ir tri chet,
 Ic aitreb Epeno cen brón,
 Go ticc anoir Partholon.
 Partholon in gregach grino,
 Tri cet bliadan bai ino Erimo,
 Gur marb ri pechtmain do tham,
 Ocur nōi mili imlan.
 Tricha bliadan d'Erimo oig
 Apepp Partholoin int ipoil,
 Co tainic Nemeō anoir,
 Ogur a meic na pochair.
 Se bliadna decc, ceo ua do,
 Re naipem ni himargo,
 Do chaith Nemeō ra ēlann grino,
 No gur legaō top Conaing.
 Da chet bliadaim go cept grino,
 On maíom rin chaēraig Conaing.

present translation the name is printed "Ireland," for no other reason than to avoid misconception.

¹ *Ladhra*.—See *ante*, p. 15.

² *Banba*.—A bardic name for Ireland; said to have been applied to it at the

request of Banba, wife of Mac Cuill, one of the Tuatha De Danann kings of Ireland on the arrival of the Milesian Colony.

³ *died*. ba marb; lit. "was dead."—A.

⁴ *slept*.—See note,¹ p. 6, *ante*.

All its colonizations, hitherto,
 I shall tell thee in general.
 Finntan, and Bith, and Ladhra,¹
 Occupied Banba² at first,
 With fifty fair, sprightly maidens,
 Forty days before the Flood.
 All that band died,³
 Before the Flood—great the plague—
 Except Finntan, the subtile man,
 Who slept⁴ during the period of the Deluge.
 After the Deluge was he⁵—it is no lie—
 Eleven years and three hundred,
 Inhabiting Ireland, without grief,
 'Till Partholan came from the East.
 Partholan, the joyous Greek,
 Was three hundred years in Ireland,
 Until in one week, of a plague,
 Died he and full nine thousand more.
 Thirty years was virgin Ireland
 [Waste], after the brilliant Partholon;⁶
 Until Nemed came from the East,
 And his sons along with him.
 Sixteen years, and twice an hundred,
 (Tis no falsehood⁷ to be reckoned),
 Nemed and his joyous clan spent
 Until Tor-Conaing⁸ was razed.
 Two hundred pleasant years, exactly,
 From that breach of Conang's city,

¹ *was he.* 20; lit. "for him." A. with a shining surface.
 A well known idiom.

⁶ *brilliant Partholon.* Partholon int
 fpoill. fpoill is explained rollr,
 "light," "brightness," in Cormac's Glos-
 sary. It also means satin, or any cloth

⁷ *falsehood.* 50.—The MS. (A) has
 breg, t 50; but as 50 rhymes with the
 last word in the preceding line, it has
 been adopted as the correct reading.

⁸ *Tor-Conaing.*—See note ³, p. 16, *ante*.

Co tice clann in miled Sdairn,
 Arin Speg uallaë ngairb.
 Coice moğa teagait anoir,
 I tri loingrib tar glar moir;
 Sur poinoret etarraí tra,
 Eri i cuig panna cepta.
 Ruoraişe ba ri fer mbolg,
 Slange for nGalion na noro;
 Rigrad fer nDomnann gan fell,
 Gann, Genann, ocur Sengann.
 Sengann, Genann ocur Gann,
 Ocur Ruoraişe na lann,
 Tugatar rin imalle
 Rige nErend do slange.
 Gabala Erend mini,
 No gur gab Slange riğ,
 Do indíer daib gan acht,
 Acht Capa ír laighe ír Luarat.
 Is uime nar airmer tuar
 Gabail an triú co ríchruair,
 Oir ní pucrat na luíng loir
 Achtmao tri glaca glairreoir.
 Uime airminn duib anoir
 In gabail rin ro íagbor,
 Nach lamad nech air doman
 Int ugar do cronogad.
 Airum na mbliadan dogen,
 O thorach domáin can len,

¹ *Fir-Bolg*.—According to O'Flaherty, the Fir-Bolg were a branch of the Belgæ of Britain, who, emigrating from Belgium, or the inferior parts of Germany, occupied the country in and about Somersetshire, Wiltshire, and the interior of Hampshire,

in England. *Ogygia*, p. 14.

² *Galion*.—This was the name of the primitive inhabitants of Leinster, which was anciently called *Coiced-Galion*, or the Fifth (or province) of Galián.

³ *Fir-Domnann*.—O'Flaherty endeav-

Until the sons of the hero Starn
 Came from the proud, rugged Greece.
 Five kings come they from the East,
 In three ships, across the blue sea;
 And they between them, moreover, divided
 Ireland into five equal portions.
 Rudhraighe was king of the Fir-Bolg¹
 Slainge was over Galion² of the weapons;
 The chieftains of the Fir-Domnann³ without guile,
 Were Gann, Genann, and Sengann.
 Sengann, Genann, and Gann,
 And Rudhraighe of the lances—
 They all with one accord gave
 The kingship of Ireland to Slainge.
 The 'Occupations' of smooth Ireland,
 Until Slainge assumed kingship,
 I have told you, without doubt,
 Except [that of] Capa, Laighne, and Luasat.
 The reason why I have not above reckoned
 The 'Occupation' of the hardy trio, is
 Because they carried not off in their good ship
 But three handfulls of green grass.⁴
 Why I reckon for you now
 That 'Occupation' which I omitted,
 Is, that no one on earth should dare
 To reprove the author.
 The enumeration of the years will I perform,
 From the beginning of the world without woe,

ours (*Ogygia*, p. 14), to prove that the
 Irish Fir-Domnann were the same as the
 Damnonii placed by Ptolemy in Cornwall
 and Devonshire, which latter name he
 derives from "Damnonii." The Irish
 etymologists explain the name other-

wise. See *Keating* (Haliday's ed.) p.
 189.

⁴ *green grass*.—In some of the bardic
 accounts of the Colonizations of Ireland,
 the fishermen Capa, Laigne, and Luasad,
 are stated to have carried away with them

Apep na ngabal malle,
 No cup gab slange piſe.
 Se bliatna coicait gen chap,
 Se ced ip mili bliatna,
 O thorach domain anall,
 No gur ſep flecharo dilenð.
 Da bliatna coicait .x. ced,
 O dilynð co becht ni brecc,
 Gur gab slange piſe tenð
 Aip tur pe ſepaib Epenð. E.
 Eiptid poſerta pe rim,
 conindiriur gan imrim
 O ſlange co Diarmuid ngpind
 Ainm gach piſ po gab hEpinð. Epi oll.
 Slange, Rudraige nap gann,
 Gann, Genann ocur Sengann;
 Piaça ocur Rinnail don pind,
 Ocur [P]oðbgein mac Sengainð.
 Eocha ip Nuada ip Dper^a ip Lug;
 Eochaid ollath[ap] iarum,
 Ppup aſerthi in Dagda tenn,
 A eolcha ailli Epenn.
 Delbaic ip Fiachna combuaid;
 Tri meic Cernada conuail;

^a fol. 6, b
 1.

a *sod* cut from the soil of Ireland, as if in token of a right of possession.

¹ *Six.* iii.—A.

² *down.* anall, i.e. hither (lit. "from beyond").—A.

³ *Slainge.*—The first king of the Fir-Bolg, or Damnonian Race; and the first absolute king of all Ireland, according to the bardic accounts. The capital letter E at the end of the stanza is a repetition of

that with which the poem begins. The practice of repeating, at the *end* of a poem, the initial letter or line, was generally observed by Irish scribes, but the repetition here noted is rather irregular.

⁴ *Ireland.*—The two first words of the poem, Epi oll, are added at the end of this stanza.

⁵ *of the point.*—It is stated in Irish legendary history, that there were no

After the 'Occupations,' all summed up,
 Until Slainge assumed sovranity.
 Six¹ years and fifty, without stain,
 Six hundred and a thousand years,
 From the beginning of the world, down,²
 Until the waters of the Flood descended.
 Two years, fifty, ten hundred,
 From the Flood exactly—'tis no lie—
 'Till Slainge³ assumed firm sway,
 At first, before the men of Ireland.
 Listen henceforth awhile to me,
 That I may relate, without perplexity,
 From Slainge down to jovial Diarmaid,
 The name of each king who possessed Ireland.⁴
 Slainge, Rudhraighe who was not mean,
 Gann, Genann, and Sengann;
 Fiacha, and Rinnail 'of the point';⁵
 And [F]odbgen son of Sengann.
 Eocha, and Nuadha, and Bres, and Lug;⁶
 Afterwards Eochaidh Ollathar,
 Who was called the stout Dagda,
 You splendid sages of Ireland.⁷
 Delbhaeth and Fiachna the triumphant;
 The three proud sons⁸ of Cermaid;

points on spears until the time of Rinnail, who was so called from having introduced pointed weapons. *pinn*, in Irish, signifies "point."

⁶ *Lug*. Lugaidh lamh-fada; or Lugadius Longimanus, as the name is Latinized by O'Flaherty, who refers his accession to A.M. 2764. In the lower margin of fol. 6 a, in A, the scribe has added two distichs, not worth printing.

⁷ *Ireland*.—The original of this line *cc eolcha aill Erenn*, is like the first line of another well-known chronological poem.

⁸ *sons*.—These were Mac Cuill, Mac Cecht, and Mac Greine. They had other names, viz., Ethor, Tethor, and Cethor. Ethor is said to have been called Mac Cuill ('son of *Coll*'), from having worshipped *Coll*, or the hazel-tree. Tethor

Eremon, Eber nap cle;
 Muimni, Luigni ir Laiigni.
 Cethri meic Ebir na rlog;
 Er, Orba, Perigna, Peron;
 Irial, Etheperel gan oil,
 Ogur Conmal mac Ebir.
 Tigernmar ba loec calma;
 Eochairh etgothach amra;
 Cernna, Sobairche nap brar
 Ogur Eocha paebarglar.
 Eber mac Conmail na nech;
 Riacha labrainde laigthech;
 Eochaird mumo ri gan oil,
 Ocur Oengur ollmucair.
 Enna, Rothechtach, Setna;
 Riachna, Muinemon detla;
 Ailbergoir, Ollam na long;
 Rindachta ogur slanoll.
 Gere, Riach, Derndgal co ngoil,
 Oilill, Sirna, Rothechtair;
 Olm, Giallachad, Aru gu mbloir,
 Nuada ir Dper ir Eochair.
 Mac Blatha (.i. Rind), Setna na cpech,
 Simon, Duach, ir Muirpeach;
 Enna derg, Lugair na cler;
 Siplam ir Eocha uaircheap.

was called Mac Cecht, "son of plough," from having deified the plough; and the name of "Mac Greine" was given to Cethor, from the sun (*grian*), which was his God. In their reign, circa A.M. 2934, the Milesian colony arrived in Ireland, according to Irish legendary history.

¹ *Eremon*.—*Erennon*, A.

² *and*. 7, A.—This is the usual abbrev. for ocur or ogur ('and') throughout the MS. A.; but the exigencies of metre oftentimes led the poet to use the shortened form of ocur (*viz.* ir), which the scribe not unfrequently represented by the sign "7."

³ *Eber*.—The name of this king is not

Eremon,¹ Eber who was not unjust;
 Muimhne, Luighne and² Laighne.
 The four sons of Eber of the hosts—
 Er, Orba, Fergna, Feron—
 Irial, Etherel without stain;
 And Conmal son of Eber.
 Tigernmas, who was a puissant hero;
 The illustrious Eochaidh Etgothach;
 Cermna, Sobhairke not false,
 And Eocha Faebharglas.
 Eber,³ son of Conmal of the steeds;
 Fiacha Labrainde the Lessener;⁴
 Eochaidh Mumo, a stainless king;
 And Oengus Ollmucaidh.
 Enna, Rothechtach, Setna;
 Fiachna, Muinemon the bold;
 Aildergdoid, Ollamh⁵ of the ships;
 Finnachta, and Slanoll.
 Gede, Fiacha, Berngal the brave;
 Oilill, Sirna, Rothechtach;
 Elim, Giallachad, Art the famous;
 Nuada, and⁶ Bres, and Eochaidh.
 The son of Blaith (i.e. Fínd); Setna of the preys;
 Simon, Duach,⁷ and Muiredach;
 Enna the Red; Lugaid of the games;⁸
 Sirlamh, and Eocha Uairches.

in any of the ordinary lists of Irish kings.

⁴ *the Lessener.* *laigthech.*—So called, perhaps, from having subdued his enemies in several battles. See *Keating* (Haliday's ed.), p. 327.

⁵ *Ollamh.*—The word "Fotla" is written as a gloss over this name, to signify that

the person intended was Ollamh Fotla.

⁶ *and.* 7, A. See note ².

⁷ *Duach.*—*duach.*, A.

⁸ *of the games.*—Lugaidh was nicknamed *iardhonn*, which Keating explains as equivalent in meaning to *dubh-dhonn*, "black-brown," from the colour of his hair. Haliday's ed., p. 337.

Eocha, Conaing, maith a nept;
 Lugaid, Conaing ocur Art;
 Eoča mac Art, Eocha mac Oil;
 Argetmar, Duac, yr Lugaid,
 Oeð, Oitorb, Cimbacē na celg;
 Macha in bean, Rechtaid rug derg;
 Ugaire yr Laegaire gel;
 Cobthach yr Labraid loingrech.^a
 Melgi, MocCorp, Oengur paiē;
 Iarpo, Percorp, Conla daiē;
 Oilill Adamair co ngur;
 Eochaidh, Pergur yr Oengur.
 Conall, Nia, Enna cen bron;
 Crimthan, Rudraige ro mor;
 Findatmar brearal canng[n]ech;
 Ocur Congal claringneach.
 Duac, Paetna, Eochaid peðlech;
 Oirium (.i. Eochaid); Etirrcel nemnech;
 Nuada, Conaire cin cron;
 Lugaid ocur Conchobar.
 Crimthand yr Cairpre cinn cat;
 Peradach, Riatach lan baile;
 Riachna, Elim, Tuathal co noeb
 Mal, Pedlimid yr Caear.
 Cono, Conaire, Art, Lugaid lonu;
 Pergur, Cormac, Eoča donn;

¹ *Eocha*. Eocha Fiadhmuine.—See note¹, p. 26, *ante*.

² *Conaing*.—This is the Conaing mentioned in the line preceding. He reigned jointly with Eochaidh Fiadhmuine from A.M. 3520 to 3525; and by himself from 3529 to 3536. O'Flaherty; *Ogygia*, p. 265.

³ *Eocha*.—This should be Oilill Find. See note⁶, p. 26, *supra*. Some authorities, among them Keating, give him a predecessor named Fiacha Tolgrach. O'Flaherty, following the Annals of Clonmacnois, denies him the title of king. *Ogygia*, p. 100.

Oil.—A shortened form of Oilill.

Eocha,¹ Conaing—good their might—
 Lugaid, Conaing,² and Art;
 Eocha³ son of Art; Eocha son of Oil;⁴
 Argatmar, Duach, and Lugaid.
 Aedh, Dithorba, Cimbaeth of the wiles;
 Macha⁵ the woman; Rechtaidh Rigderg;
 Ugaine, and Laeghaire the Fair;
 Cobthach, and Labraid Loingsech.
 Melgi, Mog-Corb,⁶ Aengus the lucky;
 Iarero, Fercorb, active Connla;
 Oilill, Adamair⁷ the valorous;
 Eochaidh, Fergus, and Aengus.
 Conall, Nia, Enna without sorrow;
 Crimthand; the mighty Rudhraighe;
 Findatmar; Breasal of the compacts,⁸
 And Congal Claringnech.
 Duach, Fachtna, Eochaidh Fedhlech;
 Oirium (i.e. Eochaidh); venomous Etirscel;
 Nuada; Conaire without fault;
 Lugaid, and Conchobhar.
 Crimthand, and Cairpre Cat-head;
 Feradach; the full-strong Fiatach;
 Fiachna, Elim, the courteous Tuathal;
 Mal, Fedhlimidh, and Cathair.
 Conn, Conaire, Art, fierce Lugaidh;
 Fergus, Cormac, Eocha the brown;

¹ *Macha*. This woman is remarkable, as being the only one of her sex recognised by Irish historians as having occupied the throne of Ireland.

² *Mog-Corb*.—*m̃c corb*, A.

³ *Adamair*.—*amair*, A.

⁴ *compacts*.—In the prose list, *supra*,

p. 32, Breasal is nicknamed *Bo-dibaid*, or “cow destruction,” from a great murrain that happened in his time. The name of Lugaidh Luaighne, which occurs after that of Breasal in the lists of Irish kings generally, is omitted in its proper place in the poem.

Cairbre, na Fothaid co ngal;
 Fiacha, Colla i^r Muireadach.
 Caolbad, Eochaid, Crimthan nar;
 Niall, Dathi, Laoġaire rlan;
 Oilill molt, Lugaid rí a la;
 i^r Muirceptach mac Ercá.

Tuathal maelgarb, rí gan gait;
 ba lan rí Erenn Diarmait;
 go Diarmait do gellad lem
 Ainm gach rí g d'péarab Erenn.

E. oll.

Oen rí air recht ríctib rí g,
 Aerim rí b gan imrim,
 O ríange co Diarmait ngrinn,
 in lin rí g rogab hEirind.

E. o. o. a.

Indeiraid mór anor tper,
 i^r ní luga d'eolur,
 Ainm gach rí g gebur go grind
 Onu amach air Eirind.

E. o.

Diarmait, Domnall, Fergur na ríe,
 boetan i^r Eochaid uctgel;
 Ainmíre i^r baetan na ríe,
 Ocur Aod mac Ainmírech.*

Aed ríane, Colman i^r Aed;
 Maelcoba 7 Suibne aráen;

¹ *Fothads*. See p. 35, note 7, *supra*.

² *Colla*. Surnamed *Uais*, or "Noble." See note 1, p. 36, *supra*.

³ *Diarmait*; i. e. Diarmait Mac Cerbh-aill, king of Ireland from A.D. 544 to 563.

⁴ *Ireland*. The characters E. oll, added at the end of the original text of this stanza, represent the two first words of the poem, Eriu oll, and should indicate the conclusion of the poem, according to the practice

of Irish scribes. But the transcriber of the present poem has unmeaningly added these characters in several places.

⁵ *kings*. This agrees with the computation of O'Flaherty, who counts 136 kings from Slainge, the first Belgic monarch, to Dathi, the last pagan king. His curious enumeration of the various ways in which they were disposed of is worth quoting. "Of these 136 kings," he says, "100 died

Cairbre ; the valorous Fothads ;¹
 Fiacha, Colla,² and Muiredach,
 Caelbad, Eochaidh, noble Crimthand ;
 Niall, Dathi, perfect Laeghaire ;
 Oilill Molt ; Lugaidh in his day ;
 And Muirchertach Mac Erca.
 Tuathal Maelgarbh, a stainless king ;
 Full king of Ireland was Diarmait.³
 Down to Diarmait, by me was promised
 The name of every king of the men of Ireland.⁴
 One king and seven score kings,⁵
 I say unto you, without difficulty,
 From Slainge to joyous Diarmait,
 Is the number of kings who ruled Ireland.
 I will relate now, meanwhile,
 (And it is no lesser knowledge),
 Each king's name who shall merrily rule,
 From this day forth, over Ireland.
 Diarmait, Domhnall, Fergus of the feasts ;
 Baetan, and fair-bosomed Eochaidh ;
 Ainmirè, and Baetan of the banquets ;
 And Aedh son of Ainmirè.⁶
 Aedh Slanè, Colman, and Aedh ;
 Maelcobha and Suibhne both ;⁷

by the sword ; 17 died a natural death ;
 the plague carried off six ; 3 were killed
 by lightning ; ten departed this life by
 different casualties ; one devoted himself
 to idolatry ; another died by the most ex-
 cruciating tortures ; another was crucified ;
 another expired without any external
 cause, or change of colour ; one was
 drowned ; another burned to death ; one
 died of grief ; another was killed by his

horse ; one was choked by a fish-bone ;
 and another was poisoned :

' Mille modis Lethi miseros mors una
 fatigat.' Statius ; *Thebaid* : lib. ix., vers.
 280." *Ogygia*, p. 420.

⁶ *Ainmirè*. The scribe has written some
 poetical memoranda in the lower margin of
 fol. 6, b., which are not worth the trouble
 of transcribing ; much less of printing.

⁷ *both*. *apaen*. The lit. meaning is

Domnall yr Conall cin trairt;
 Cellach, blaomac yr Diarmaid.
 Sechnurach, Cennraelad cin peall;
 Rindachta, Loingrech, Congal;
 Pergal, Pagarταḡ, Cinaed and;
 Plaithebertach, Oed yr Domnall.
 Niall, Donnchad, Aed, Conchobair ear;
 Fedlim, Niall, Maelrechuill dearg;
 Oed rindliatḡ, Flann, Niall nar gann;
 Donnchadh, Congalach, Domnall.
 Maelreḡluinn yr Brian Banba;
 Maelrechnaill cetna calma;
 Toirbelbaḡ, Muirceptaḡ tenn;
 Ocur Ruairḡ plaithe Erenn.
 Derg donn, Aed poltlebair ear,
 In lam rada 'ran cliab glar;
 Crippalach, Spartine naill;
 Orgamuin donn oineḡ Dabail.

“together ;” but as Maelcobha and Suibhne reigned separately, the word has been rendered by “both.”

¹ *without quarrel.* cin trairt. cin is for cen, “without ;” and trairt = traid, a quarrel, or conflict. Conall is usually called Conall *Cael*, or C. “the slender.” He reigned conjointly with his brother Cellach, from A.D. 642 to 654, and singly from 654 to 658.

² *also.* and ; lit. “there.” A.

³ *Fedhlim.* A marg. note, most probably added by Thady O'Rody, adds “nail in pep rin in atgabalaib na rig, aḡt o Chaillin nama ;” i.e. “that man is not in the ‘assumptions’ of the kings, except from Caillin alone.” The Fedhlim in

question was Fedhlim Mac Crimthainn, king of Munster (ob. A.D. 847), whom the Munster historians assert to have been monarch of Ireland. But the Northern writers deny him this honour. See O'Donovan's observations on the subject ; *Leabhar na g-ceart*, Introd. p. xvi., note^f.

⁴ *Maelsechlainn.* See note⁶.

⁵ *Brian of Banba.* Brian Borumha. Called Brian of Banba, or “Brian of Ireland ;” *Banba* being a bardic name for Ireland.

⁶ *Maelsechnaill.* This is the person called “Maelsechlainn” (by metathesis) in the preceding line. Displaced by Brian Borumha in A.D. 1002, he re-ascended the

Domhnall, and Conall without quarrel ;¹
 Cellach, Blathmac, and Diarmait.
 Sechnasach ; Cennfaeladh without guile ;
 Finnachta, Loingsech, Congal ;
 Ferghal, Fogartach, Cinaed also ;²
 Flaithbertach, Aedh, and Domhnall.
 Niall, Donnchadh, Aedh, Conchobhar the mild ;
 Fedhlim,³ Niall, the handsome Maelsechnaill ;
 Aedh Findliath, Flann, Niall who was no niggard ;
 Donnchadh, Congalach, Domhnall.
 Maelsechlainn,⁴ and Brian of Banba ;⁵
 The same mighty Maelsechnaill ;⁶
 Toirdelbhach, stout Muirchertach,
 And Ruaidhri, lord of Ireland.
 Derg-donn ;⁷ comely Aedh of the long hair ;
 The Long Hand,⁸ and the Gray-chest ;⁹
 Crissalach ;¹⁰ another Sraptinè ;¹¹
 The brown-faced Osgamuin of Dabhall.¹²

throne in 1014, after Brian's death at the battle of Clontarf, and held it until his own death in the year 1022.

⁷ *Derg-donn*. This and the ten names that follow are fanciful. A marginal note describes them as "οο να ηγαυη να ηετατυη κας cenmoeta toimoiu na ηυαο nama ;" i.e. "of the kings whom nobody knows, save the conjecture of the sages only." *Derg-donn* means "Red-brown." There is a prophetic poem in the *Yellow Book of Lecan*, col. 908, attributed to Finnachta, a king of Connacht in the 9th cent., in which *Donn-derg* ("Brown-red") is mentioned in a list of future kings of Connacht.

⁸ *Long Hand*. ηαμ ηαυα. The indi-

vidual indicated by this title has not been identified. It may be an epithet for the Aedh mentioned in the preceding line.

⁹ *Gray-chest*. ηαυη γλαη. This may also be an epithet for Aedh.

¹⁰ *Crissalach*. This name signifies "dirty girdle." It is doubtless apocryphal.

¹¹ *another Sraptinè*. The son of Corpre Lifechair, son of Cormac Mac Airt, was called Fiacha Sraiptinè. See note^a p. 35, ante.

¹² *Dabhall*. This was the ancient name of the river Blackwater, which flows between the counties Armagh and Tyrone, and falls into Lough Neagh.

Ornadach Uirnis cen gair;
 Iartru Ailigh ar aon chais;
 Foltegarb, is Flann cithach reng;
 Arto ri degenach Erenn.

e.

Do airmiur daibhri co huain,
 Mar do gellur, im deo duain,
 Ainm gach riag o Diarmaid teno,
 Co la brata na mbemenno.

O Diarmaid co brath na mbemenno,
 Inuim duib i coitceno,
 Coicait is nonbar go clu,
 Is he lin gebur hEriu.

Eri oll. o.

Noi fichet ri 'ra noi deo,
 O flange co brath ni breg,
 Amail ro airmeary go srino,
 In lin riag forbiao Eriu.

e.

Mile 7 a ceitar deo,
 O gein Cuirte, coir a coimet,
 Go marbat genti co nim
 Drian uasal mac Cennetig.¹

Na gulla rin muirbher Drian,
 Is a mac Murchad lanrial,
 Is ait lem crioi nach dub
 Marbad na ngall 'ra mbathu.

¹ *Osnadach*. Lit. the "Sigher;" from *ornao*, "a sigh."

² *Uisnech*. Now the Hill of Usney, in the co. Westmeath, 6 miles to the west of Mullingar, on the Moate road.

³ *Ailech*. This was the residence of the ancient kings of the Northern Ui Neill. Its remains are still pointed out at Elly, or Greenan-Elly, in the parish of Killy-

garvan, bar. of Kilmacrenan, co. Donegal. But the size of the ruins, only 77 feet in diameter, give a very poor idea of the extent of an ancient Irish regal abode.

⁴ *Flann Cithach*. "Flann the Showery." Called also, in other accounts, "Flann Ginach," or "Flann the Voracious." This character plays a conspicuous part in old Irish prophecies, in several of which he is

Osnadach¹ of Uisnech,² without falsehood;
 Iartru of Ailech³ in the same track;
 Foltgarb, and Flann Cithach⁴ the slender,
 The last arch-king of Ireland.

I have leisurely recounted for you,
 As I promised,⁵ in my good lay,
 Each king's name, from stout Diarmait,⁶
 'Till Doomsday of the blows.
 From Diarmait 'till Doom of the blows—⁷
 I tell you all in general—
 Fifty and nine famous [kings]
 Is the number that will possess Ireland.⁸
 Nine score⁹ kings, and nineteen,
 From Slaingè to Doom—'tis no lie—
 As I have cheerfully reckoned,
 Is the number of kings who'll rule Ireland.
 One thousand and fourteen [years],
 From Christ's birth—fit it should be remembered—
 Until gentiles shall venomously¹⁰ slay
 The noble Brian, son of Cennedigh.¹¹
 Those Foreigners who will slay Brian,
 And his full-generous son Murchadh—
 Joyful to my heart, which is not black,
 Is the killing and drowning of the Foreigners.

described as the last king of Ireland, in whose reign Antichrist will appear. He is mentioned in the *Baile Molling*, or Rhapsody of (St.) Molling, a copy of which is contained in the Yellow Book of Lecan (a 15th cent. MS. in the Library of Trin. Coll. Dublin), col. 340.

⁵ *promised*. See *ante*, p. 59.

⁶ *Diarmait*. Diarmait MacCerbhaill.

⁷ *of the blows*. na mbeno, for na mbemenno, A.

⁸ *Ireland*. hEriu. The words Eri oll o., the commencing words of the poem, are here repeated in the text.

⁹ *Nine score*. 9. 20., A.

¹⁰ *Venomously*. co nim. co nem, A.

¹¹ *Cennedigh*. This was the name of Brian Borumha's father. From him has

Αἰτρεβα na ngall iappin,
 Nocha bia in Epinn ettir,
 Co ti chuca longer tpean
 Tpe bithin mna Tighernain.
 Ben Tighernain zu met nglonn,
 'Daeppur gaē epic poga Conn,
 Mairg neē atcluinpe a dala,
 Ar nōenum ti a pagbala.
 Tperin bpagbail rin vobeir
 Arōpūgan uallach Uirniḡ,
 Air O Ruairc go came enir,
 Cuirpib pī laigen tairir.
 Le Diarmait ticepau anair
 Longer mor to faxanab,
 'Do gabail laigen pe la,
 'Do vīgail a inoarbta.
 In longer rin tic anair,
 Mo epideā nī pēd a ēleith,
 Nept Epenn nī gab co han,
 No go marbat Tighernan.
 1 Tlaētga marbthar in pūḡ,
 Tighernan, ḡib imda a čoim;

been derived the family name of O'Kennedy of Ormond, a sept thus entitled to be considered as senior to the family of O'Brien.

¹ *Tighernan's wife.* The famous Derbforgaill, daughter of O'Melaghlin, king of Meath, whose alleged abduction by Diarmait Mac Murchadha, king of Leinster, is asserted to have led to his expulsion from his kingdom of Leinster, and to the subsequent invasion of Ireland by the Anglo-Normans in his interest. Thady

O'Rody adds the marg. note: "An cúir dia ttainic vibeirt Epenn .i. Diarmait na ngall ocuḡ Derbhorgaill ingen pūḡ Míoe, ben Tighernain éaoic Uī Ruairc pī bpeirne;" i.e. "the cause from which came the destruction of Ireland, viz., Diarmait na nGall [Dermot of the Foreigners], and Derbhorgaill, daughter of the king of Meath, wife of blind Tighernan O'Ruairc, king of Breifne." The writer signs his name Ταός ό Ροδαḡε, and adds the date, Aug. 8°. 1693.

The habitations of the Foreigners, after that,
 Will not be in Ireland at all,
 'Till comes to them a mighty fleet
 On account of Tighernan's wife.¹
 Tighernan's wife of many crimes
 Shall enslave each land that Conn² ruled ;
 Woe to him who hears her proceedings
 After having committed her elopement.
 Through this abandonment, which
 The proud arch-queen of Uisnech³ commits
 Against O'Ruairc of fairest skin,
 He will send Leinster's king⁴ across [the sea].
 With Diarmait will come, from the East,
 A great fleet of Saxons,
 To seize Leinster in his time ;
 To avenge his banishment.
 This fleet that comes from the East,
 (My heart cannot conceal it),
 Shall not firmly possess the power of Ireland
 Until they slay Tighernan.
 In Tlachtga⁵ will be slain the king,
 Tighernan, tho' numerous his companions ;

O'Rody was right in describing Tighernan O'Ruairc as *Caech*, or "one-eyed." Giraldus Cambrensis also calls him "Monoculus" (*Hib. Expugnata*, lib. 1, cap. 1). Queen Derbhorgaill died in Mellifont Abbey, A.D. 1193, in the 85th year of her age ; so that at the date of her alleged elopement with Dermot Mac Murrough, in 1152, she was 44 years of age, the profligate Dermot being 62 !

² *Conn*. Conn of the Hundred Battles, slain by Tibraide Tirech, A.D. 212.

³ *Uisnech*. See note ², p. 62, *ante*. Derbhorgaill is here called Queen of Uisnech, in accordance with a well-known practice observed by Irish writers, of designating princes by the names of famous places within their territories.

⁴ *Leinster's king*. Diarmait Mac Murchadha.

⁵ *Tlachtga*. This was the ancient name of the Hill of Ward, near Athboy, co. Meath, on which is a remarkable earthen fort, said to have been erected by King

1r lorgad lem croide anor,
 Al čorzar pirin longur.
 18 goirt lem croide ir ar creach,
 In ri rin in erblib ech,
 'Sa crochad ic Ath Cliath tar,
 1r lorgad do bpernechaib.
 1N loinger orin co beacht,
 Ga mbet pir Erenn ina rmacht,
 Bid imda a nairgne garba,
 1r a caingne allmarba.
 Bid imda a nuile ar gač mur;
 Bid imda a pell 'ra mebul;
 Bid imda a celga tenna;
 Al ngemli 'ra ngebenda.
 1Mda a netheač 'ra cročtha,
 'Sa toigi daingne cločda;
 Bid imda a mbreg 'ra mbreča;
 Bid minic a cippeda.
 Bid imda nemed ir cell
 Airgther leorin i coircenn;
 Gombia a nept i tuaič ra cill,
 Ni řačbaic itir Eriinn.
 Ge mač mor lič grain na ngall.
 Al pira aille Epeann;
 Ader rim int aingell an,
 'Oiglaic bpeirnis Tigernán.
 Bennacht ar in lucht go mbloir
 'Oiglar an rič ar Galloib;

Tuathal Teachtmar, in the 2nd cent., where the Druids lighted their sacred fires on the eve of Samhain (Hallow-een).

¹ *horses' tails.* This is the only account, as far as the Editor is aware, in which

O'Ruaire is stated to have been "drawn" at horses' tails, after his murder.

² *Ath-cliath.* Dublin.

³ *to Brefsians.* do bpernecli., for do bpernecli., A.

A burning to my heart now is
 His slaughter by the invaders.
 Bitter to my heart, and woe, is
 That king at horses' tails;¹
 And his gibbeting at Ath-cliath² in the East
 Is a burning to Brefnians.³
 The invaders⁴ thenceforth, truly,
 Who will have Irishmen in their power—
 Many will be their fierce plunders,
 And their piratical exactions.
 Many will be their evil deeds in every form;
 Many their deceits and treacheries;
 Numerous will be their powerful wiles,
 Their fetters, and their manacles.⁵
 Numerous their lies, and executions,
 And their secure stone houses;
 Many their falsehoods and judgments;
 Frequent will be their lacerations.
 However numerous the sanctuaries and churches
 That may be all plundered by them;
 Till their power is over state and church,
 They shall in no wise obtain⁶ Ireland.
 Though great you deem the success of the Foreigners,
 You noble men of Ireland;
 The glorious Angel tells me
 That the Brefnians will avenge Tighernan.
 A blessing on the famous band
 That avenges the king on the Foreigners

¹ *invaders.* *toinger,* lit. "fleet,"
 A.

⁵ *manacles.* Some poetical memoranda,
 of no literary value, are added in the
 lower margin of fol. 7, a.

⁶ *obtain.* The meaning is that, until
 the Galls (English) should place the whole
 of Ireland under subjection, their rule
 would not be acknowledged.

1r he uiglar in dur garz,
 Mac a derbrathar, Ualgarg.
 briprio int Ualgarg go hán
 Na da maiom irin oen tráth;
 Maiom rleibí Cairbre co nem,
 Maiom Crannóca na ceirt orenz.
 bíd mor maiom orin amac
 brippef int Ualgarg rebač,
 Az gabail nipt čiar 1r tair,
 Air Galloib 1r air Gaidelair.
 Deich mbliadna fichet gan mairz,
 bíd 1 trenpuzi in Ualgarg;
 bíd 1 in ruzi tailc menmnach;
 bíd toirthech, bíd etallach.
 Ar a namuib bíd cpechach;
 bíd oirdeire, bíd tinolairthech;
 bíd rođanach, bíd plevach;
 bíd marcrluağach ričhellach.
 Mongenar do Ualgarg teno,
 bíd oiličpech meo pement;
 Ğid imda a uile riap 1r roir,
 O'iarann n1 marbthar etir.

¹ *Ualgarg*. Ualgarg O'Ruairc, son of Cathal, who was brother to Tighernan. From this name Ualgarg (*Anglicè* Ulrick), now obsolete as a Christian name, is derived the surname Magolrick (=Mac-Ualgairg), borne by a collateral branch of the O'Ruaires, whose representatives are now very numerous in Leitrim and Cavan.

² *Win*. briprio; lit. "will break."

³ *Sliabh-Cairbre*. The ancient name of the wild, mountainous, district on the

northern boundary of the present county of Longford.

⁴ *Crannagh*. See notes ⁶, ⁷, p. 77.

⁵ *thirty years*. 10. mbliadna 20, A.

⁶ *fruitful*. The ancient Irish considered that the produce of both land and sea, together with the condition of the seasons, was regulated by the character of their princes. The same belief prevailed among the Eastern nations. See O'Donovan's ed. of the *Battle of Magh-Ratha*, p. 100.

⁷ *foes*. A marginal note reprehends

He that avenges the fierce hero is
 His brother's son, Ualgarg.¹
 This Ualgarg will nobly win²
 Two victories on the same day ;
 The breach of Sliabh-Cairbre,³ venomously ;
 The breach of Crannagh⁴ of the true contests.
 Many will be the victories, from thenceforth,
 Which the active Ualgarg shall gain,
 In assuming power, West and East,
 Over Galls, and over Gaedhil.
 Thirty years,⁵ without sorrow,
 Will Ualgarg be in strong sovranity.
 'Twill be the firm, spirited reign ;
 'Twill be fruitful,⁶ profitable.
 Against his foes⁷ he will be a plunderer,
 He will be illustrious, bountiful ;
 He will be joyful, will be festive ;
 Will be rich in cavalry ;⁸ fond of chess.⁹
 Happy is it for stout Ualgarg,
 That he will be a famous pilgrim ;¹⁰
 Though many his offences, West and East,
 With iron, still, he'll not be slain.

Caillin for a fault in his metre. 17
 campann 7m a Chaillin. Naé mop an
 naípe Caillin abeist cionntach a gcamp-
 pann mapro. Lam mo cáirdeas Cúirt
 n; maíe lem e, 510h naé bfuil anac air.
 "That is a crooked stanza, Caillin. Is it
 not a great shame that Caillin should be
 guilty of a crooked stanza? By my gos-
 sip's hand, I don't like it. However,
 there is no help for it." The critic was
 Thady O'Rody, who probably could not
 decipher the first word of the stanza, ow-

ing to the form of the initial letter, and
 therefore accused Caillin unjustly.

⁸ *rich in cavalry.* mapcrluağach ;
 lit. "horse—multitudinous."

⁹ *fond of chess.* próchellach. This is
 properly an adjective, derived from pró-
 chell, "chess;" but it is not easy to ren-
 der it by one word, unless one could say
 "chessy."

¹⁰ *pilgrim.* The Four Mast. record that
 Ualgarg O'Ruaire, lord of Breifne, died
 in 1231, on his way to the River Jordan.

^a fol. 7, b.
2.

Ocht mbliadna do ríge in éir

Do íagbur gan inírin,

Íc gabail gača tíre,

Éir ríge ír aitéirge.^a

Dírt Art athríghfuir he artur,

Ír im eolach ná imthuir;

Tan íaraisper mo chell éain,

Art ní chomollra a bliadain.

Sebairt Ualgargss íel íarín

Ríge tenn air bpeirnechaib;

Su naithríghthar he ua do

Rí Oed ía tren tromrluaígo.

Sebairt Ualgarg mae Cathal

In ríge air íe hachais,

Su naíteir he in Cačal an,

Ua Domnall mic Tígeirnan.

Sebairt in Cathal íarín

Ríge d'ér Ualgarg athaí;

Conaíteir he in Dílip tren

Cuígeó Connacht ía a chomthíren.

Poecrió in bpeirne gan íell

In Dílip íin co lín ngall;

Adérim íub ar gach muó

Poecrió in tír íc Cathal.

No co tí ant Ad aníar,

In tíer pecht do gabail gíall,

¹ *Occupying.* íc gabail. The prep. íarín is written over íc, as a various reading, signifying "after occupying." At the end of this stanza Thady O'Rody adds the note, ní maíe ía bu léir dam in íann íoin; "that stanza was not very plain to me." Nevertheless, in a letter addressed by him to Edward Lhuyd, and pub-

lished in the *Miscellany* of the Irish Arch. Soc. pp. 119-125, he represents himself to be able to read Irish MSS. "as well at least as any now (1690) in Ireland."

² *Art.* Under the year 1208, the Four Masters state that Ualgarg was "deprived of the Lordship of Breifne," and that "Art, son of Domhnall, son of Ferghal

Eight years of the man's reign
 Have I left without relating,
 Occupying¹ every country,
 Between regnancy and dethronement.
 'Tis Art² that will dethrone him at first.
 I am learned in his history.
 When he profanes my holy church,
 Art will not complete his year.³
 Ualgarg will afterwards, for a while, obtain
 Firm sovranity over the Brefnians;
 Until he is a second time dethroned,
 By Aedh⁴ whose strong hosts are mighty.
 Ualgarg, son of Cathal, will obtain
 The kingship again, for a time,
 'Till dethrones him the noble Cathal,
 Grandson of Domhnall, son of Tighernan.
 Cathal⁵ will subsequently obtain
 The kingship, for a while, after Ualgarg.
 Until the stout Philip⁶ dethrones him,
 The province of Connacht⁷ will be under his sway.
 He will leave Breifne, without guile—
 This Philip—with his force of Foreigners.
 I tell you, in every way,
 He will leave the land to Cathal.
 Until Aedh comes from the West,
 The third time, to take pledges,

(O'Ruairc), assumed his place, through the influence of the English."

³ *year*. Art was slain 1209, after which Ualgarg resumed his authority.

⁴ *Aedh*. Aedh (or Hugh), son of Domhnall, son of Ferghal O'Ruairc, and therefore brother of the Art referred to in the preceding stanza.

⁵ *Cathal*. This would seem to be Cathal Reagh, son of Gilla-Brude O'Ruairc, "lord of Breifne," who died in 1236, according to the Four Masters, and the Annals of Loch Cé.

⁶ *Philip*. Philip de Braosa.

⁷ *Connacht*. This is a boast; as the whole of Connacht was certainly not in

Ní atraigthar Cathal donn,
 D'erbaimrī d'uib gan fopbonn.
 Dúil in Aeda rin arpin,
 Indeparat d'uib co d'emin;
 Marbthar in rúg gan gairne
 I bpeall ar Loch Aillinne.
 Isin aimir rin gan feall
 Millrūt na Góill mo chaim cheall;
 Indeparat Chathail rin co mblairh
 Muirper int Aod i mebail.
 Dúgelairt mūr co tenn
 Ar Galloib Epenn mo chell;
 Oir is lorgat lempa anrug
 Uilliam Gorm dom iarochur.
 Do bepa mūr gan fell,
 Ocur nam uairli Epenn,
 Nach geba Uilliam arrein
 Nept go brath ar Gairdelairb.^a

^a fol. 8 a,
1.

subjection to the chiefs of Breifne during, or after, the 13th cent.

¹ *extravagance*. fopbonn (fbonn, A). fopbann is explained as "bad or false law," by O'Donovan. Suppl. to O'Reilly, *in voce*. But it seems to mean "excess," "extravagance," being comp. of fop, "super," and band, "saltus."

² *Loch-Aillinne*. Lough Allen, in Leitrim. The murder of Aedh, son of Domhnall, son of Ferghal O'Ruaire, is recorded in the Annals of the Four Masters, under the year 1226.

³ *Cathal*. This Cathal was not an O'Ruaire, but an O'Reilly. See Four Mast., A.D. 1226.

⁴ *church*; i.e. Fidhnacha, or Fenagh, co. Leitrim.

⁵ *William Gorm*. Lit. "Blue William." Ce be he nercio, "who he was I know not," adds Thady O'Rody, in the margin. William Gorm was son to Hugo de Lasci, or De Lacy, by his second wife, the daughter of Ruaidhri O'Conor, the last monarch of Ireland; for marrying whom, without the licence of Henry II., De Lasci was dismissed from the office of Viceroy in 1181. He is called pep mac an rúg (or Viceroy) *infra*. But he never was Viceroy.

⁶ *doom*. In the lower margin of fol. 7 b (continued in the corresponding marg. of fol. 8 a), some poetical memoranda are

Brown Cathal will not be deposed—
 I certify to you, without extravagance.¹
 The fate of that Aedh afterwards,
 I shall certainly tell you :
 The opulent king will be slain
 In treachery, on Loch-Aillinne.²
 In that time, without falsehood,
 The Foreigners will ruin my fair church,
 After the fair famous Cathal,³
 Who will slay Aedh in treachery.
 Stoutly will I avenge
 My church⁴ upon the Foreigners ;
 For 'tis a burning to me this day
 That William Gorm⁵ should profane me.
 I will grant, without deceit,
 And the noble saints of Ireland also,
 That William Gorm shall not obtain, thereafter,
 Power over the Gaedhil, until doom.⁶

written. One note gives the writer's view
 of an enemy's love :—

Sepc mbr̃ba m̃ra tuit
 dianert̃thea l̃m̃ra beg ;
 rẽc ñi rogenair̃ñi let
 iŕ ñi haonair̃ep̃ maille let.

“ An enemy's love here for thee,
 If thou wouldst listen to me a little :
 Neither have we been born with thee,
 Nor shall we be buried with thee.”

Another is a copy of the verses about
 Cucumni, printed in Todd's ed. of the
 Book of Hymns, part II., pp. 139, 144,
 155.

Cucim̃ñi [Cucim̃ñi],
 ro lẽg̃ r̃uite co ṽruim̃ñi ;

a leth aill h̃i ar̃ata
 ro lẽga r̃op̃ caillecha.

An do Coincuim̃ñi romb̃ú,
 iŕ ñi r̃ualad̃ de conad̃ r̃ú ;
 ro lẽig̃ a caillecha i r̃aill,
 ro lẽg̃ ar̃aill ar̃atmb̃ú.

“ Cuchuimne [Cuchuimne],
 Read learned works half way ;
 The other half of his task
 He abandoned for hags.

“ Happy was it for Cuchuimne,
 That he ceased not, till he was a
 sage ;
 He abandoned his hags ;
 He read the rest whilst he lived.”

Ծո անորն Ի Եւգեծ քեչ
 Ծանգեա Սալգարց ա նորտ;
 Նորտ յա Եր րն ու չեծ.
 Սար ու քեչքա քե հրաւիծ.
 Տեչտ մեկաճոն օսր յա յեւի,
 Օսր յա Եո յօ եկաճոնի,
 Օ մարեծ Ծրաւն, մօր Ի մարց,
 Ոո չար քչար քչի Սալգարց.
 Ծա քչ յեւ յօ իւ Ի ր,
 Սալգարց Ս Րաւր Ե Երաճաւն,
 Չեւր արօքչի չօ յեո
 Ար Ծքեքեչաւ Ի Եոչեո.
 Չո քան յօն Եր չաւր նեչ,
 Աճքսմ քի չս հաւեչեչ,
 Ու Եօր Ե արսմ չօ յեո
 Ի քեւմ քչքաւծե հԵքեո. e.
 Չեաւո քչի արրոն չօ չրոն
 Եոչօբար մաւ մե Ծօմնաւլ,
 Եոն աթրիչան հե արրոն
 Ին Եաթալ քոն մաւ Աննաւ.
 Եաթալ ու չաբան քչի,
 Աճքսմ Ծո քեւլ քիք,
 Աչեք նորտ Ծքեքեչ տար Ի տօր
 Աւր Ի քաւ եար նա եթաւ.

There are four copies of this distich, including the present copy. Of the other three, one occurs in the scholium to Cuchuimne's Hymn in praise of the Blessed Virgin (Book of Hymns, ed. Todd, part II., p. 139); another in the marg. of the Dublin Copy of the Annals of Ulster, at A.D. 746; and the third in the Annals of the Four Mast., A.D. 742. They are all very corrupt as to text. Little is known of this Cuchuimne, besides the record of

his death, which is variously entered in the Annals under 742, 746, and 747.

¹ *on account of his eyes.* քե հրաւիծ, for քե իււիւծ. This may mean that Ualgarg became blind, and resigned the chieftainship of his clan, with the object of proceeding on the pilgrimage to the Holy Land, on which he died. See next note.

² *twice ten* օսր յա յեւի. This enumeration of 227 years from the death of Brian Borumha in 1014, would refer

Then will be the fifth occasion
 On which Ualgarg will assume his rule.
 Power after that he'll not obtain;
 For he could not, on account of his eyes.¹
 Seven years, and twice ten,²
 And two hundred years,
 From the killing of Brian—great the woe—
 Until ceased Ualgarg's reign.
 Twelve kings of the seed of the man,
 Of Ualgarg O'Ruaire from Cruachan,³
 Will stoutly obtain chief sovereignty
 Over the Breifnians in general.
 Whatever part of the land each one gets,
 I say to you, knowingly,
 'Tis not right firmly to reckon him,
 In the regal roll of Ireland.
 After that, Conchobhar, grandson of Domhnall,
 Will joyously obtain the kingship;
 Until dethrones him, subsequently,
 Cathal Find,⁴ son of Annad.
 Cathal obtains not sovereignty,
 (I say that 'twill be a true story);
 But the power of the Breifnians, West and East,⁵
 Shall be his as long as he lives.

the end of Ualgarg's reign to the year 1241. But his death is entered in the Annals of the Four Masters under 1231, as already noticed (*supra*, p. 69, note ¹⁰). Probably instead of *ocur va veich* we should read *ocur a veich*, "and ten;" which would make the calculation right.

³ *Cruachan*. Not Cruachan, or Rathcroghan, in the co. Roscommon, the ancient seat of the kings of Connacht; but probably Croghan, in the bar. of Tullyhunco,

co. Cavan, adjoining Leitrim.

⁴ *Cathal Find*. "Cathal the Fair." This man seems to have been an O'Reilly, and the same person above referred to (p. 73) as having slain Aedh, son of Domhnall O'Ruaire, on Loch-Allen, in the year 1226. Annad, the name of Cathal's father, was a common Christian name in the family of O'Reilly, but not in that of O'Ruaire.

⁵ *West and East*. In other words, on

Αθηριζέαρ Conchobar leir
 In Cathal rind gan eirleir;
 Ir na pe tiepa go rind
 Cuairt Chonaill do mo choim chill.

1 Re in Conchobar rin fein,
 Ocur Domnaill in roir féil,
 Dober Cathal rind co mbloir
 Rigi don Choin, da brathair.
 Bid i pe in Coin rin cin tar
 Tiepa arir William tar pal;
 Ze dobera Goill ir tir
 Dripter air maiom i Crandchain.

Uim éarngirim anuē
 Crandchain do gairim don inas,
 On épannaiz doberthar and
 On mona cum na hañann.

O'William gorm on maiom aririn,^a
 Sechtmain po tri co demin,
 1 Mide do nem a chneō,
 Go traoēar nept in mileō.

1N Cu rin bid tocbaill cell,
 Inneptat duib a pepann;

both sides of the mountains of Slieve-an-Iarainn, co. Leitrim.

¹ See note ⁴, p. 75.

² *tribute of Conall*; i.e. the dues, or visitation fees, of the Cinel-Conaill, or descendants of Conall Gulban, son of Niall of the Nine Hostages, whose possessions included Tir-Conaill ("the land of Conall"), the present county of Donegal.

³ *Ross*. There are two places named Ross in the barony of Dromahaire, co. Leitrim; one of which is probably here meant.

⁴ *the Cu*. Lit. "the Hound;" a word

frequently employed in the composition of Irish proper names, as Cu-Chonnacht, "Hound of Connacht;" Cu-Ulad, "hound of Ulster," &c.

⁵ *William*. The William Gorm, or William de Lasci, mentioned above (p. 73), and also in the 2nd next stanza. Professor O'Curry mistook the identity of this William, whom he considered to have been the same as William Ruadh O'Ruairc who died in 1430; about which time the Professor thought that this poem (or "very glaring forgery," as he calls it) had

Conchobhar will be deposed
 By Cathal Find,¹ without delay.
 In his time will merrily come
 The tribute of Conall² to my fair church.
 In the time of that same Conchobhar,
 And of the generous Domhnall of Ross,³
 The famous Cathal Find will give
 The sovereignty to the Cu⁴ his brother.
 'Tis in the time of this stainless Cu,
 That William⁵ will come again across the sea:
 But though he brings Foreigners into the country,
 He will be defeated in Crandchain.⁶
 The reason why I prophesy this day,
 That the place shall be called Crandchain,
 Is from the *crannagh*⁷ that will be given there,
 From the bog unto the river.
 To William Gorm, after that defeat,
 Three weeks exactly [I allow]
 In Meath, until from the poison of his wounds
 The knight's strength is subdued.
 That Cu⁸ will be an erector of churches.
 I will tell you⁹ his territory:

been concocted. See O'Curry's *Lectures*, p. 398. But O'Donovan was more correct in referring its composition to about the year 1300. *Brefny Letters, Ordn. Survey Correspondence*, R. Ir. Acad., p. 194.

⁶ *Crandchain*. This battle is recorded by the Four Mast. under the year 1233, the name of the site being written "Moin-Crandchain," which was somewhere in the co. Cavan, not far from the Meath border. The account represents De Laschi as having been wounded by the O'Reillys, and having died from the effects of his wounds. The battle is also recorded under

the same year in the *Annals of Clonmacnois*, in which William de Laschi is said to have been "the chiefest champion in these parts of Europe; and the hardiest and strongest hand of any Englishman from the Nicene seas to this place, or Irishman."

⁷ *crannagh*. A figurative expression for "slaughter," or "crashing;" deriv. from *crann*, a tree.

⁸ *That Cu*. The text of the poem, from this down to p. 86 is contained in MS. B. (Brit. Mus.; Cott. Vesp., E. II.)

⁹ *tuib*, B. *tuir t tuib* (to thee, or to you), A.

ḡebaid in Cu celtach cain
O bun Lainne co Lemain.

1 Re in Con rin, tpuat̃ in gnim,
ḡid imda nech in imrim;
ḡid imda thiar thair ga chruo
Mer ocuḡ blicht ir toruo.

ḡid tere flait̃i na t̃ir̃e
In Chon ga tu thairngaire,
Mana derna tri t̃air̃ge
ḡum r̃gninn ar lap m'ecalri.

ḡer a t̃air̃c̃eḡi ḡum chill c̃air̃h
Tabraid in ri dam mo chain;
ḡoberra do ir ri na peno
Flait̃h̃i ir mer na p̃erann.

1Nḡeraid meri co ḡrino
In chain rin pein mar d̃ligim;
Ir a path ma tugao dam
1nḡeraid me na p̃arraid.

1Nḡeraid me don Choin p̃el
Path mar thairngir̃er he pein,
Ir an pat̃ ma tucur lem
Ar̃o r̃igraio uaral Epenn.

1Sri mo chainri dom c̃ois,
O p̃il c̃eoa r̃ino p̃leobais,
Sc̃repall gach car̃c̃is go r̃ir,
Ir cath ep̃eod gach ar̃or̃is.

¹ *Bun-Lainne to Lemain* (Leamuin, B.) In a note to his ed. of the Four Mast. A.D. 1172, Dr. O'Donovan remarks:—"It is stated in the Book of Fenagh that Tigherman acquired dominion over the entire region from the sea at the borders of Ulster and Connaught to Drogheda." But there is nothing in the MS. to support this statement, except the limits

here prescribed to the "Cú's" possessions, or those fixed further on (p. 87) as the limits ("from Drogheda to Sligo") of the area out of which Caillin's dues were payable. But Bun-Lainne seems to be the place called Bunluiny, in the Down Surv. for the par. of St. John's, co. Sligo; and Lemain, alias Magh-Lembua, alias the Closagh, was the name of a district com-

The mild, belted Cu will possess
 From Bun-Lainne to Lemain.¹
 In the time of that Cu—woeful the fact—
 Many will there be in trouble;
 In the West and East, many will be the exactions,
 In fruit, and milk, and produce.
 Lords will be scarce in the lands
 Of this Cu, whom I am foretelling,
 Unless he performs three fasts
 At my shrine in the middle of my church.²
 After his fasting at my holy church,
 The king will give me my tribute;
 I, and the King of the Stars, will give him
 Lords and produce in his land.
 I will cheerfully relate³
 That same tribute as 'tis due to me;
 And the reason why to me 'twas granted,
 I will tell besides.
 I will relate to the generous Cu,
 Why I have foretold himself;
 And the reason why I've brought with me⁴
 The noble arch-kings of Ireland.
 My tribute⁵ to my house is,
 From the race of festive Aedh Find,
 A *screpall*,⁶ truly, out of every sheepfold,
 And the battle-dress⁷ of each arch-king.

prising part of the parishes of Clogher
 and Errigal-Keeroge, co. Tyrone. See
 Reeves's *Colton's Visitation*, p. 126.

² *my church.* mechalrı, A.

³ *I will . . . relate.* ineraıo, A.

⁴ *brought with me.* tucur lem. This
 should probably be rendered "enume-
 rated;" the meaning being that the writer
 had brought the succession of the kings

before the attention of his readers.

⁵ *tribute.* The words can ııl Cıoıa
 ııııo ("the tribute of the race of Aedh
 Find") are written in the margin.

⁶ *screpall.* A screpall was equal to a
siclus, a small coin of the value of three
pingins, or pennies. See Petrie's *Eccl.*
Archit., pp. 214, sq.

⁷ *battle-dress.* It was a common prac-

Eoach ech gech toirig chaid,
 Etir chend ir choir ir laim;
 Serpech maic on rig co rath,
 'Sa tabairt illaim mabaid.

Oligim don rigain co raic,
 A heic ocu a hetach;
 Oligim don bantairig feil
 Eoach ir each dum oghair.

Do gach biataig oin baili,
 O Aith Oroiit go Sligech;^a
 Do gabala do gaic creich
 O gaic mac rig ir toirich.

An dalta ra mac iethar,
 Oligimri dib co trebar,
 Ma aileo a nouichur co dath,
 Tabrat a cuart dom catraig.

Gid cuic naic tibre mo chain,
 Mar atherim, dom chill chaid,
 A nouichur ni geba a clann,
 Agus de gebat ipeann.

Gid cuic dobera mo chain
 Mar atherim dom chill chaid,
 Saerpat a cineo ra clann;
 Ni gebat Goidil a peann.

tice among the Irish princes to give ornamental dresses to ecclesiastics, probably in order that they might be converted into vestments. The same practice obtained also in other countries. Harold Harefoot bestowed his coronation mantle on the abbey of Croyland. Lappenberg's *England*, vol. II., p. 227.

¹ *cavalry-dress*. eoach ech. This would also mean horse-cloths, or horse trappings; but the descriptive references to "head,

and leg, and hand," seems to point to a horseman's dress.

² *my abbot's hand*; i.e. into the hand of the abbot of Fenagh, St. Caillin's successor.

³ *one-bally Biatagh*; i.e. a Biatagh, possessed of one ballybetagh. The Biatagh was a farmer who held his land under certain conditions involving the supply of food (*biad*) to the chief and his

The cavalry dress¹ of each noble chief,
 Between head, and leg, and hand ;
 A good team from the prosperous king—
 And they to be given into my abbot's hand.²
 I claim as my due from the gracious queen,
 Her steed and her dress ;
 I claim from each generous chieftainess,
 A dress and a steed, at my demand.
 A cow from every one-bally Biatagh,³
 From Ath-Droichit⁴ to Sligo ;⁵
 A fat cow out of every prey,
 From each son of a king and chieftain.
 The foster-son, and the sister's son—
 I exact from them, discreetly,
 If they desire their inheritance quickly,
 That they bring their tribute to my city.⁶
 Whosoever⁷ furnishes not my tribute,
 As I say, to my holy church—
 His children shall not obtain their inheritance ;
 And they shall obtain Hell.
 But whosoever⁸ furnishes my tribute,
 As I say, to my holy church—
 I will save his kin and his children :
 Foreigners shall not possess their land.

retainers, as well to other classes of guests. The extent of a Ballybetagh was 1,440 acres, according to ancient Irish enumeration. (See Reeves's Paper on the *Townland Distrib. of Ireland* ; Proceed. R. I. Acad., vol. vii., p. 474. But Ware makes a Ballybetagh=16 Tates, and a Tate=60 acres ; or 960 acres altogether. Harris's *Ware*, vol. ii., p. 227.

⁴ *Ath-Droichit*, alias *Droichet-atha*, the

" Bridge of the Ford ;" now Drogheda.

⁵ *Sligo*. *ſligcech*, A.

⁶ *to my city*. *dom cathraoh*, B. Over the word *cathraoh*, the scribe has added .i. *ſi. om* (i.e. *Fidhnacha*).

⁷ *whosoever*. *cuić*. The characters *tn* (or "n") are added over the last letter of the word in B., to signify that the word should probably be *cum*, "when."

⁸ *whosoever*. *cuić. cum*, "when," B.

ȢairȢeo ȢlappaiȢe Ȣo řir
 Aeo Ȣub mac řerȢna in milid;
 Ir Ȣelb Riocc ba řind Ȣať
 Ȣo řabairt ar na bairteať.
 Aeo Ȣer Ȣub in caťmilid,
 Ȣo bairȢer he Ȣan timi;
 Ir miri Ȣorinne Ȣe,
 Aeo řindȢlan řa lor řinde.
 Me Ȣorac, ir nir merȢe,
 Ȣeťbir ar Ȣelb na Ȣeir;
 Coroin i eind Riocc Ȣil,
 Aeo řind Ȣan řoroin itir.
 AȢro in řať ma tucac Ȣam,
 In cuairt mor řin Ȣom řognam,
 'Ȣar a corp Ȣo breať Ȣom chill,
 Ȣid c'ait buȢ marb in ErinȢ.
 O Ȣa bairȢur Aeo combloić,
 Ȣur acłacer he im ȢurȢoiȢ,
 Eať ro řať in ři cen Ȣairt
 Ȣa bliacain Ȣec ři řichit.
 Uime airmin in Cu tenn
 Irrem řiȢraide ErinȢ,

¹ *Glasraige*; i.e. the tribe of Glas. The Glasraige were descended from Cairbre, son of Niall of the Nine Hostages, and were not therefore of the same stock as the Breifnians.

² *Aedh Dubh*. "Black Aedh (or Hugh)." Subsequently known as "Aedh Find." From him was derived the tribe name of a division of the Breifnians, "Sil-Aedha-Find," or the race of A. F.

³ *Fergna*. The great ancestor of all the Breifnians.

⁴ *Riocc*, or St. Mo-Riocc, of Inis-Mic-

Ualaing (or Inis-bo-finde, now Inishboffin) in Loch-Ree; whose festival is set down at the 1st Aug. in the *Martyrology of Donegal*.

⁵ *whiteness*. The note, *amail Ȣo řinde Caillin Aeo řind Ȣon Aeo Ȣub mac řerȢna* ("how Caillin made Fair Aedh of the Black Aedh son of Fergna"), is added in the margin. The power of changing the complexion of persons was not confined to St. Caillin; for in the lives of St. Maedhoc of Ferns, and of St. Finnchu of Brigown, a similar power is re-

The championship of the Glasraige¹ he sought—
 Aedh Dubh² son of Fergna,³ the knight—
 And the form of Rioce⁴ of fairest hue,
 To be given to him after his baptism.
 Though black was the warrior Aedh,
 I baptized him, without fear.
 It was I that made of him
 Pure-fair Aedh of ample whiteness.⁵
 'Twas I that made, and it was no harm,
 A distinction 'twixt th'appearance of both ;
 A crown⁶ on the head of fair Rioce ;
 Aedh Find without a crown at all.⁷
 This is the reason why to me was given
 That great tribute,⁸ for my use ;
 And for bringing his body to my church,
 Wheresoever in Ireland he might die.
 From the period in which I baptized Aedh the Famous,
 Until I buried him in my oratory,⁹
 The time¹⁰ the guileless king spent
 Was twelve years¹¹ and three score.¹²
 The reason why I reckon the stout Cu
 In the regal roll of Ireland, [is,

corded. St. Finnechu so changed the face of Cairbre Crom, a Munster Prince (father of Aedh Caemh, K. of Munster, 571-601), that he was afterwards called Cairbre *Caemh*, or "Cairbre the Handsome." See *Book of Lismore*, fol. 72, 1.

⁶ *crown*. This refers to the coronal tonsure. But Rioce, the son of Darerca, St. Patrick's sister, must have been tonsured in the old Irish fashion, "in front from ear to ear," for the coronal (or Roman) tonsure was not used in Ireland before

A.D. 718. See Todd's *St. Patrick*, p. 487 ; and Reeves's *Adamnan*, p. 350.

⁷ *at all*. *οτιν. ετιν.* B.

⁸ *tribute*. *cuairt*. Properly a visitation fee, or dues received on a *cuairt*, a visit, or (lit.) circuit.

⁹ *in my oratory*. *im ουρτοις* ; nom. *ουρτεχ* ; lit. "stern house," or "house of penitence."

¹⁰ *The time*. *εαυ.* Omitted in B.

¹¹ *twelve years*. *σα βλισταμ x.* A. B.

¹² *score*. *xx¹⁵*. A. B.

* fol. 8, b
2.

Ler iſ na diaid tic ſu ſpind
 A ēuairt ar tur dom chaom chill.
 A dala in Con ſin ſan tlar,
 Derb limm do ſeba dian bar,^a
 Iſ truaſ lem in paē da ſuil
 A tuitim ina naidid.
 Derbaim duit a Chu oebda,
 Genſid neē do ſil Aeda;
 Iſ he chumdaigſer ſan cōl
 Mo ſepinn ocur mo ēempol.
 Cathal, Conchobar arſin,
 Sitrec iſ Art na deaſaid;
 Domnall ocur Oed combloīd;
 Brian iſ Niall iſ Lugaid.
 Tigernan iſ Donnchad ſel,
 Ocur a brathair ſergal;
 Iſſe in ſergal bur maith clu
 ſaigſaidit ſulla Eriu.
 1N ſamanſaid oſin amaē,
 No co tora in braē breēaē
 Dīd he int arſoport caēair ſpind,
 Mo cheall poēoid in Eriu.

hEri o.

¹ See note ^a, p. 83.

² *as regards the fate.* a dala, A. B. reads a dalta, which would mean "the protégé."

³ *Cathal.* The Four Mast., under A.D. 1236, record the death of Cathal Riabhach O'Ruairc, Lord of Ui-Briuin.

⁴ *Conchobhar.* Conchobar, A. B. The same annalists state, under the year 1257, that Conchobhar, son Tighernan O'Ruairc, was displaced from the chieftainship of his tribe, by Aedh O'Conor, son of Fedhlim, King of Connacht, in

favor of Sitric O'Ruairc; who was slain in the same year, however, by Domhnall son of Conchobhar.

⁵ *Sitric.* See last note.

⁶ *Art.* See next note.

⁷ *Domhnall.* Son of Conchobhar. (See note ⁴.) He was appointed chief of Breifne in 1258; but was displaced in the same year, and Art, son of Cathal Riabhach O'Ruairc appointed in his stead.

⁸ *Aedh.* Not identified.

⁹ *Brian and Niall.* The Four Mast.,

That] with him, and after him, will merrily come
 His tribute,¹ at first, to my fair church.
 As regards the fate² of this fearless Cu—
 I am certain he'll meet a violent death.
 Grievous to me is the cause whence comes
 His fall in his youth.
 I assure thee, O handsome Cu,
 That one shall be born of the seed of Aedh,
 Who will cover, without transgression,
 My shrine and my temple.
 Cathal,³ Conchobhar⁴ afterwards ;
 Sitric,⁵ and Art after him ;⁶
 Domhnall⁷ and the famous Aedh ;⁸
 Brian, and Niall,⁹ and Lughaidh.¹⁰
 Tighernan,¹¹ and Donnchadh¹² the fair,
 And his brother Ferghal.¹³
 In the time of Ferghal, of good repute,
 The Foreigners will leave Ireland.
 The Gamhanraidh¹⁴ from thenceforth,
 Until the judging judgment comes.
 The joyous, honoured, arch-abode,
 My church shall at last in Ireland be.

under the year 1259, mention that Niall son of Donough O'Ruairc, and Brian son of Niall, were blinded by Hugh O'Conor, in whose hands they had been placed as hostages by Domhnall O'Ruairc. But they are not stated to have held the chieftainship of Breifne.

¹⁰ *Lughaidh*. There is no mention of this man in the ordinary lists of the chieftains of Breifne.

¹¹ *Tighernan*. The death of a Tighernan, son of Aedh O'Ruairc, Lord of Breifne, is entered in the Ann. F. Mast. under the

year 1275. He was probably the person here referred to.

¹² *Donnchadh—Ferghal*. No names answering to these are found in the ordinary lists of the chieftains of Breifne.

¹³ *Gamhanraidh*. γαβανραιθ, A. This was the name of the third principal family of Connacht of the Firbolg race. "Tres præcipuæ fuerunt familiæ, viz., Gamanradii, Fir Craibii et Tuatha Taidhen ; a quibus Connactia in ternas Connactias distincta." O'Flaherty's *Ogygia*, pars III. cap. xi. The meaning of the text is, pro-

18 me Caillin Duin Baile;
 Mor in fir tarla ar m'aire;
 Fir na nGardeal ir na nGall,
 As gabail neirt na hEreinn. E.
 Indeiraid me anor go gar
 In fir eli tarpar dam;
 Mar genit ar tur go spin
 Ar n-ghrao fionnroir alainn.
 Genit a fionnroir, gan brecc,
 Ri dan torach anma Eicc;
 Bid maic a rem ri na ngiall,
 No co tuit do gair Oirghiall.
 Gebaid a mac na deiraid
 Domnall fionnroir peramail;
 Ar Conall bid tren a ceit,
 Pri pe deich mbliadna fichet.
 Cath Craibe, cath Camlinne,
 Cuiprio Domnall ria dar;
 Dainim uib a tharngaire,
 Bid garb in rcel pe rcarad.
 Se gontair e i cath Orroma,
 Domnall fionnroir no rosa;

bably, that Breifne-O'Ruairc (or Leitrim) would thenceforward share the fortunes of Connacht, and be ruled by its rulers.

¹ *Dun-baile.* The ancient name of Fidhnacha, or Fenagh.

² *Ireland.* With this line the poem breaks off in B, the hiatus in which extends to the prose account, p. 110, *infra*.

³ *relate.* The note do n-ghrao Connacht ipechtara no t-ircaim Caillin; i.e. "Of the kings of Connacht Caillin prophesied this time." But this is an error; as the kings spoken of were kings of Tirconnell.

⁴ *Finnros.* This was the ancient name of the district now called the "Rosses," barony of Boylagh, co. Donegal. But, although the chief of the sept of O'Donnell was styled "Lord of Finnross," it would appear that Finnross was the patrimony of O'Furadhran (or O'Farran) in 1370, when O'Dugan wrote his Topogr. Poem.

⁵ *Eicc.* Eignechan O'Donnell, Lord of Tirconnell, slain by the people of Fermanagh (who were of the race of the Oirghialla), in 1207. See Four Mast., and Annals of Loch-Cé.

I am Caillin of Dun-baile.¹

Great the knowledge that has come under my notice ;
Knowledge of the Gaedhil and of the Foreigners,
Assuming the power of Ireland.²

I shall now briefly relate³

The other vision manifested to me :
How first will happily be born,
The high chiefs of beautiful Finnros.⁴

At Finnros will be born, without falsehood,
A king the beginning of whose name shall be Eicc.⁵
Good will be his career, the king of the hostages,
Until he falls by the darts of the Oirghialla.

His son will rule after him—

The manly Domhnall⁶ of Finnros—
Strong will be his power over Conall⁷
During the space of thirty⁸ years.

The battle of Craebh ;⁹ the battle of Camlinn,¹⁰
Domhnall will fight with vigour.¹¹

I prophesy it unto you,
'Twill be fierce news to spread.

Tho' he be wounded in the battle of Druim—¹²
Domhnall of Finnros, of the darts—

¹ *Domhnall*. Called Domhnall Mór, or Donnell the Great. He died in the habit of a monk, in the Cistercian Monastery of Assaroe, co. Donegal, in 1241.

⁷ *Conall*. A conventional name for the Cinel-Conaill, or people of Tir-Conaill (Tirconnell ; or co. Donegal), who were descended from Conall Gulban, son of Niall of the Nine Hostages.

⁸ *thirty*. The *Annals of Loch-Ce* (A.D. 1241) state that Domhnall Mór O'Donnell had only been 14 years in the government of his principality.

⁹ *Craebh*. Probably Creeve, on the

banks of Lough Swilly, to the north of Rathmullen, co. Donegal.

¹⁰ *Camlinn*. There is a place called Camlin in the barony of Tirhugh, co. Donegal. But these battles are not recorded in the Irish Annals.

¹¹ *with vigour*. *πια ταρ*, A. The translation is merely conjectural, the text being evidently corrupt. What word is represented by ταρ, the Editor is unable to say ; but it should be a dissyllable, to agree with the last word of the stanza.

¹² *Druim*. The place here referred to

* fol. 9, a
1.

Deo aige, ir bid go cialla,
 Conall, Eogan, Oirghialla.^a
 18 mor maidm dober da éoir,
 In ru rin Domnall fínoroir;
 Go ngabann leé Cuinn go han
 Trí bliadna deo co himlan.
 Gid mor ríper rair ir riar,
 In Domnall ra as gabail gíall;
 Fasbuimri do ir ru nime,
 A ecran an oilethru.
 Mo bennacht ort, a Domnall;
 Tairngirim tu gan dograinn,
 Tabair dam mo éuairt gech tan,
 Mar douc Conall gulpan.
 Conall ba ced ru Tempa,
 Do cloinn Nell gan [p]herabra;
 Sur marbad he i Moig Rein rait,
 Se bliadna deo ro éaem chait.
 Marraige do éuatar roir,
 Fect ar mor cpech co Tempais,
 Co tic Conall gulban becht
 Co Mas Rein nan iarmoracht.
 Ga petha do marb in ru,
 Don chuairtín gan imarrai,

is probably Druim-thuama, or Drum-home, in the bar. of Tirhugh, co. Donegal.

¹ *Conall*. See note ⁷, p. 87.

² *Eoghan*; i.e. the Cinel-Eoghain, or descendants of Eoghan, son of Niall of the Nine Hostages, who have given name to the present county of Tyrone (Tir-Eoghain).

³ *Oirghialla*. In the time of Domhnall Mór O'Donnell, the territorial name "Oirghialla" was applied to the district comprising the present counties of Armagh, Louth, and Monaghan. In the 5th

cent., the Oirghialla (who were the descendants of the three Collas), included the greater part of Ulster to the west of the Upper and Lower Bann. In recording the death of Domhnall Mór, the Four Mast. state (A.D. 1241), that he was "Lord of Tirconnell, Fermanagh, and Lower Connacht as far as the Curlew Mountains, and of Oirghiall from the plain (i.e. the level part of the co. Louth), northwards." On the lower marg. of fol. 8 b, some rhymes are written, which are not worth printing.

He shall have, and justly have,
 Conall,¹ Eoghan,² and the Oirghialla.³
 Many a defeat besides will he inflict—
 That King Domhnall of Finnros—
 Until he nobly⁴ obtains Leth-Chuinn,
 For fully thirteen⁵ years.
 Though much he seeks, east and west—
 This Domhnall—taking pledges;
 I, and the King of Heaven, decree him,
 That he shall die⁶ in pilgrimage.⁷
 My blessing on thee, Domhnall;
 I prophesy thee, without anguish.
 Give me my tribute every time,
 As Conall Gulban gave it.
 Conall was the first king of Tara,⁸
 Of the Clann-Neill, without dispute.
 'Till he was slain in prosperous Magh-Rein,⁹
 Sixteen years he happily spent.
 The Masraighe¹⁰ went to the East
 Once, on a great foray to Tara;
 Whereupon Conall quickly came,
 To Magh-Rein, in pursuit of them.
 A flying spear killed the king,¹¹
 On that journey, without falsehood,

⁴ nobly. 50 hañ, A.

⁵ thirteen. See note ⁸, p. 87.

⁶ shall die. α echran, for α ecran, A.

⁷ pilgrimage. See note ⁶, p. 87.

⁸ Tara. This is certainly an error, as Conall Gulban was never king of Tara (i.e. monarch of Ireland).

⁹ Magh-Rein. The ancient name of the district in which Fenagh is situated. The origin of the name is related further on.

¹⁰ Masraighe. This was a Firbolg tribe, seated in Magh-Slecht ("Campus adora-

tionis"), a plain adjoining Magh-Rein, to the east, and remarkable for containing the great gold-and-silver pagan idol Crom-Cruach, which, with its 12 attendant images of bronze, St. Patrick is stated to have sent under the ground. (See Miss Cusack's Life of St. Patrick, p. 399.) Dallan Forgaill, the composer of the Amhra Choluim Chille, was of the Masraighe of Magh-Slecht. (*Lebor na hUidhre*, p. 5 a).

¹¹ King. The words oíreo Conaill

Ἀρ Μας Ρεν ις Δυν baile,
 Σὺρ chommaroget Mappaige.
 Ρο haonacht Conall innur,
 Ιτιρ in loč ιρ an tun;
 Coic bliadna co leč bai annpoin,
 No go tanagra in cathruig.
 Bliadain co leč dam co huain,
 Go tugar a ēlann atuaiu,
 Ocur noeim Epeinn aille
 Do denam a tranrlaioe.
 Do trairger pe ruz na peno,
 Ocur nam uairli Epeno;
 D'aithbeoaguo Conall moir,
 Σumaο tperi de m'onoir.
 Do chuip chugam rι nime
 Ἀ aingil in tpoctaiue,
 Σὺρ duirger Conall gan peall,
 1 briaōnairi Eper nEpeann.*
 Conall gulban tice da čoir,
 On uaič connice in eccloir;
 Σὺρ benaiġer he 'ra chlann,
 Malle pe noemairb Epeann.
 Ἀn[n]rin do ugura daib,
 Do činel Conuill mic Nell,
 Pι depeo domain co ġrino
 Combiad a nept ar Erimo. Θ.
 Ἀn[n]rin do ugura daib,
 Do činel Conaill in aig,

* fol. 9, a
2.

gulban, "death of Conall Gulban," are added in the margin.

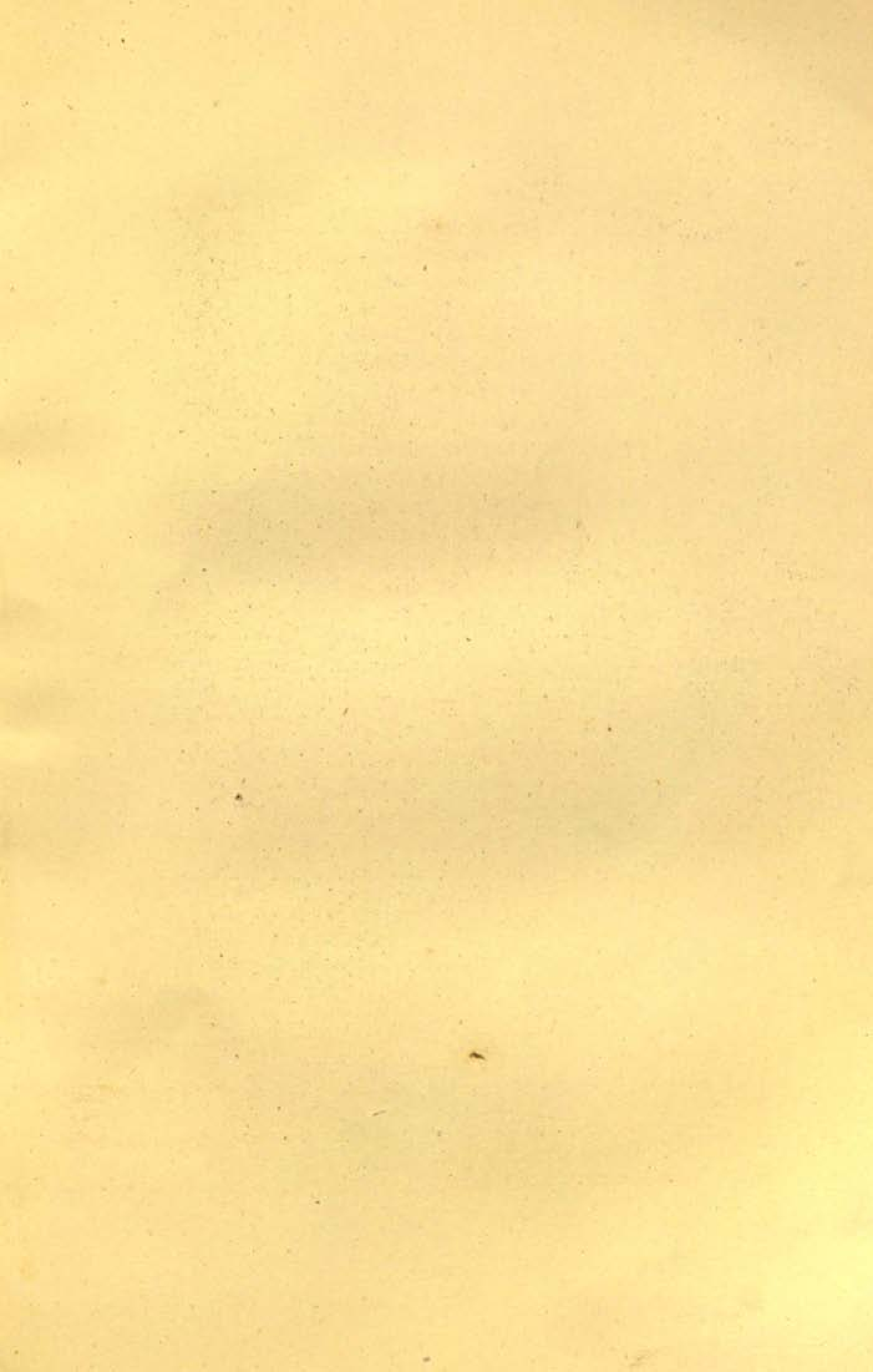
¹ *boasted.* Σὺρ chommaroget; lit. "so that they boasted." The letters t rι are added over the conclusion of the word, as if to indicate that the reading should be Σὺρ chommaro rι Mappaige,

"so that he was hacked by the Mappaige."

² *Lake.* Loch-Rein, or Loch-Saloch, at Fenagh.

³ *Dun.* Dun-baile; the ancient name of Fenagh.

⁴ *to the city;* i.e. to Fenagh. cath-





Engraved by J. G. Dalziel

THE CROMLEC AT FENAGH.

On Magh-Rein, at Dun-baile,
 Of which the Masraighe boasted.¹
 Conall was interred in the earth,
 Between the Lake² and the Dun.³
 Five years and a half was he there,
 Until I came to the city.⁴
 A year and a half was I there, leisurely,
 Until I brought his children from the North,
 Along with the glorious Saints of Ireland,
 To effect his translation.⁵
 I fasted before the King of the Stars,
 And the noble saints of Ireland [fasted also],
 For the resuscitation of great Conall—
 That my honour might be the greater therefor.
 The King of Heaven sent to me
 His Angels to my assembly;
 And I awakened Conall, without deceit,
 In the presence of the men of Ireland.
 Conall Gulban came on foot
 From the grave to the church,
 Where I, along with the saints of Ireland,
 Blessed him and his race.
 Then⁶ I granted to them—
 To the descendants of Conall son of Niall—
 That towards the end of the world, joyously,
 Their power should be over Ireland.
 Then⁶ I granted to them—
 To the race of valorous Conall—

puig (*rectè* cathraig), dat. of cathair, a city, Bishop's See, or residence.

⁵ *translation.* *trianrlaoid* = Lat. *translatio*. From what follows, it would appear that Conall's resuscitation was St. Caillin's object.

⁶ *Then.* *anrín, A.* A marg. note reads *na pagbala ro paguib Caillin ro éineil Conaill mic Nell*; "the gifts Caillin left to the race of Conall son of Niall."

Rath caſaid 'r clointhe naē vīr
 Rath rīgī, raē noīrechuir.
 Rath biō, īr raē coīairlī;
 Rath garmae ocūr dālta;
 Rath ban, rath clepēch īr ceall;
 Rath noīrīdeē, rath gabann.
 Grain chatha ar gāē aen nonbar,
 'Do pagbur dāib conōruinne;
 1g gabail dāib airōrīgī,
 Grain nonbar ar gāē nōuine.
 Tugur for dā ēlointhe co tenō,
 Acht go rīaraitīr mo ēell,
 Clann ocūr tagadh malle;
 Forraice īr rat naimīre.
 Arīrīn dā ongur īn rī,
 Conall gūlpan nā mor gnīm;
 1r annrīn dō orōaig dūn
 Cuairt a chlointhe dom chaem 'Dun.
 18rī cuairt dō orōaig dam,
 O tharīnīce līum a ongar,
 Ungā oīr nō rīaē co tenn
 O gach toīrech nā fērann.
 Ech gach rīg 'r gach rīgdamna,
 'S gach bantairīgī grībōa;
 'Do gach mactoirīgī combloīd;
 Ocūr rceīrepall gāē cairchīg.
 Amīaid tuc dam Conall gel
 1n chuairt rīn, gach tīer blīadān

¹ of warfare. caē, A.

² nephews. garmae. gormae is explained by mac reatar, "a sister's son," in O'Clery's Glossary.

³ of women. bān, A.

⁴ success of battle. The words grain

chatha sometimes mean this. But they have also another signification. In a MS. Ir. Glossary in Trin. College, Dublin (H. 2.15, p. 126) they are explained as "seeds of battle," or "spikes" which are fixed in fords and passes to obstruct the enemy—

Luck of warfare,¹ and of children not mean
 Luck of kingship ; luck of supremacy ;
 Luck of food ; and luck of counsel ;
 Luck of nephews,² and of foster-children.
 Luck of women ;³ luck of clerics and churches ;
 Luck of minstrels ; luck of smiths.
 Success of battle⁴ on every ennead,⁵
 I left to them firmly,
 And when assuming arch-kingship,
 The power of nine in each man.
 I also firmly gave to his children,
 Provided that they obeyed my church,
 Descendants, and prosperity⁶ besides,
 [Heavenly] reward, and length of days.
 Afterwards I anointed the king—
 Conall Gulban of the mighty deeds.
 It was then he ordained for us,
 His clann's tribute to my fair Dun.⁷
 The tribute he ordained for me,
 When I had done anointing him,
 Was an ounce of gold, or its strict value,
 From every chieftain in his land ;
 A steed from each king, and royal heir,⁸
 And from each stately chieftainess ;
 A cow from each famous son of a chief ;
 And a *screpall* out of every sheepfold.
 Thus did fair Conall give to me
 This tribute, every third year

See Todd's *Irish Nennius*, App. pp. 11, 12.

⁵ *on every ennead*. This means that any nine of the descendants of Conall Gulban might gain a battle.

⁶ *prosperity*. ταραχή=τακκαρό, which O'Donovan translates "support" (Four

Mast., A.D. 1222). O'Reilly explains ταραρό by "prosperity."

⁷ *Dun*. The writer has added, by way of gloss, .i. dun mbaile, nomen pronacha ceoú; i.e. "Dun-baile, the name of Fe-nagh at first."

⁸ *royal heir*. ríghamna; lit. "materies

^a fol. 9, b
1.

Ṭa epí ar gac̃ nech ṽa chloinṽ
1ṽip Ṭlbain ip Ḙpinn.^a

Ro epcain Conall gan ell,
Ocup naim uairli Ḙpenṽ,
Ṭ chlann 'ra čined malle,
Mana icṽair in chainpe.

Ṭnnrin po thairngirer pen,
Ṭo Chonall gulban mac Nell,
Congeinpeṽ uad nech go clu
Ṭamad lan Ṭlba ip Ḙriu.

Ṭnnrin ṽa iarraid rium ṽim,
Conall gulban na mor gnúh,
Ga hainm ṽo berí ar in bpep
Genper ar mo corp comgel.

18eo adubarta rir,
Colam Cille aderthar rir;
Robad lop ṽ'Ḙpind huile
Ṭ perta ra huphuile.

1N nech elí genpear huait,
Ṭdamnan biṽ maith a chuairt.
Ḑiṽ me oide na ṽeri,
Ṭṽepim bar pīadnuire.

18 annrin tapnig raegal
Conaill gulban gan baegal,
1ar norṽagaṽ ṽam go tenṽ
Cuarta Ṭlban ip hḘpenṽ.

regis," or "timber of a king," as it is conventionally expressed.

¹ *Alba*. Scotland. With this line concludes the text of fol. 9, a., on the lower margin of which are written some poetical memoranda, the purport of which is that "every hill is not a Tara; every water not a Shannon;" that "every one who refuses

is not a sage, and every man not a Donough." It is also stated that Aengus was another name for Cairbre Musc; Eochaidh a name for Cairbre Riada, and Oilill for Cairbre Baschain.

² *Conall*. The text has *Caillin* no *Conall* ("Caillin, or Conall"), as if the scribe was uncertain who uttered the

After him, on each of his children
 Both in Alba¹ and Ireland.
 Conall² cursed, without deceit,
 And the noble saints of Ireland [cursed],
 His children and his race together,
 If they did not pay this tribute.
 Then I myself foretold
 To Conall Gulban, son of Niall,
 That a renowned one should be born from him,
 Of whom Alba and Ireland would be full.
 Thereupon he asked of me—
 Did Conall Gulban of the mighty deeds—
 'What name do you give to the man
 Who'll be descended from my fair body?'
 This is what I said to him :
 'Collum Cille³ will he be called ;
 Sufficient for all Ireland would be
 His wonders, and his miracles.
 The other person who shall be descended from thee—
 Adamnan⁴—good will his tribute be.
 I shall be the tutor of both—
 I assert it in your presence.'
 It was then ended the life
 Of Conall Gulban, without peril,
 After firmly ordaining for me,
 The tributes of Alba and Ireland.

curse. But it would appear from the context that Conall must have been the agent.

³ *Colum Cille*. First Abbot and founder of Hy, or Iona. He was the great grandson of Conall Gulban (slain A.D. 464), and died in the year 597.

⁴ *Adamnan*. Ninth Abbot of Iona, and

writer of the celebrated *Vita Sancti Columbæ*, which Dr. Reeves has edited, with singular ability, for the *Irish Arch. and Celtic Soc.* He was descended in the 7th generation from Conall Gulban ; and died in 704. Saint Caillin could not, therefore, have been his tutor, as the poem asserts, if SS. Caillin and Colum Cille were

Αολαιϊμ Conall co fip,
 Im doirṑaigh fein gan imṑnim.
 Tabairfi in chuairt rin dom chill,
 Iaruiμφi opṑ a Domnaill.

Comairle duit, a Domnuill;
 Tabair in chuairt dom chaem ḡill,
 Ocur raep ṑu fein gan fell
 Ar epccaine noem Epenn. e.

INdipim duit co tuama,
 Α Domnaill Opoma Tuama,
 Congenpe in tpeap fep co fip,
 Tall a Finṑpof nan apṑpṑ.

ḡid he rin diprumaḡ ṑopi,
 ḡiap itip ainglib nime;
 ṑo beppa ṑo ip Colam na cell,
 Gumad ru tuaircept hEpenṑ. h. ou.*

Nonbar ruṑ ofin amach,
 Α Conall, gebur Oilech;
 ṑa ruṑ dibrin fen gan peall
 Gebur apṑpṑṑi hEpenṑ. e. o.

ḡid mor ru nan ingnair rin,
 Αderum gan imperain,
 Gambia, ṑo fil Conuill duinṑ,
 O ṑoipe co clap Copuinṑ.

contemporaries, of which there is little doubt.

¹ *interred.* αολαιḡ, for αολαιϊμ; lit. "I inter."

² *In my . . . penitentiary.* im doir-ṑaigh. The form doirṑaigh is the abl. case of doirṑech=ṑurṑech; for the meaning of which, see note ², p. 83, *ante*. As in a previous passage of this poem (see line 4, p. 90) Conal Gulban is stated

to have been buried in a spot between the *Loch* and the *Dun*, the place of his interment must have been between the Lake immediately to the south of Fenagh, and the Church which occupies the site of the old Dun.

³ *Druim-thuama.* Drumhome, in the bar. of Tirhugh, co. Donegal.

⁴ *Finnros.* See note ⁴, p. 86.

⁵ 'man of multitude' of Derry. The

* fol. 9, b
2.

I interred¹ Conall, truly,
 In my own penitentiary,² without anguish.
 Give thou that tribute to my church;
 I entreat of thee, Domhnall.
 A counsel to thee, Domhnall:
 Give the tribute to my fair church;
 And save thyself, without deceit,
 From the curse of the saints of Ireland.
 I tell thee, solemnly,
 O, Domhnall of Druim-thuama,³
 That the third man will be born, truly,
 Yonder in Finnros⁴ of the high kings;
 Who will be the 'man of multitude' of Derry,⁵
 Who shall be amidst Heaven's angels.
 I, and Colum of the Cells,⁶ will grant him,
 That he shall be king of the North of Ireland.
 Nine kings from that time forth,
 [Descended] from Conall, will possess Ailech.⁷
 Two of these kings, without falsehood,
 Shall obtain the arch-kingship of Ireland.
 Many shall be the kings besides these,
 I say, without dispute,
 Of the seed of brown Conall, who will have
 From Derry to the plain of Corann.⁸

Editor does not know how otherwise to render the words *ṁṁṁṁṁṁ* (*ṁṁṁṁṁṁ*, MS.) *ṁṁṁṁ*, which is probably corrupt. *ṁṁṁṁṁṁ* has been considered as a deriv. from *ṁṁṁṁ* (*ṁṁ-ṁṁṁ*, "without number"), and *ṁṁṁṁ* as for *ṁṁṁṁ*, gen. of *ṁṁṁṁ*, or *ṁṁṁṁ calgairg*, the Irish name of Derry, or Londonderry.

⁶ *Colum of the 'Cells*; i.e. Colum Cille.

⁷ *Ailech*. The ancient seat of the kings of Ulster. See note ³, p. 62, *ante*.

⁸ *Corann*. Now represented by the bar. of Corran, co. Sligo. But the limits of the ancient Corann would seem to have also embraced the present baronies of Gallen, co. Mayo, and Leyny, co. Sligo. See O'Flaherty's *Ogygia*, pars. iii., cap. lxix.

Ḡach ḡpernech, ḡač Conall teno,
 Mo bennacht daiḡ i coitčeno,
 Ḥri depeḡ in domain den,
 Ačt condepnat mo čaompriḡ.

Nač mičhiḡ dam, a Cripḡ čaiḡ,
 In tir i pil[im] ḡ'paḡbail;
 Uair ḡ'poillriḡer ḡan fell,
 Ainn ḡač riḡ ḡ'papaiḡ Epeno. e.

Nač mičhiḡ dam, a Cripḡ čaiḡ,
 In tir i bpiḡim ḡ'paḡbail,
 Ocuḡ dol ḡ'iapaiḡ nime
 Ar mac Moipe mingloine.

Nač mičhiḡ dam, a Cripḡ čaiḡ,
 In tir i bpiḡim ḡ'paḡbail,
 Uair ḡ'opḡaiḡ m'oiḡe coir,
 M'annlacat in uir aineoil.

Sai ppeca, pai peichepnaiḡ;
 Sai ḡacha dala ar domain;
 Sai leginḡ, pai brečemnaiḡ;
 Sai ḡač dana ḡan oman;

Sai epabaiḡ, pai tpeḡenaiḡ;
 Ḡač aine ḡan longoḡ;
 Sai ppa, pai bpaḡrine;
 M'oiḡeri Finntan ollom.

Nač mičhiḡ dam, a Cripḡ čaiḡ,
 In tir i bpiḡim ḡ'paḡbail,
 Uair atchimḡi pen anu,
 Ḡach vil biar opt a Epiu. e.

A Epiu, iḡ duit bar ḡopaiḡ
 Eppcuḡ deipḡ in domain;
 Nočō lenpat piḡaiḡ cheḡt,
 Nočondigned ačt eḡcept.^a

ecce episco-
 pos (sic).

^a fol. 10, a.
 1.

¹ *Conallian*; i.e. every native of Tir-
 Conaill, or descendant of Conall Guban.

² *tutor*. This was, of course, Finntan,
 whose praises are sounded in the three

Every Breifnian ; every stout Conallian¹—

My blessing on them in general,
Towards the end of the stern world,
If they fulfil my mild commands.

Is't not time for me, O Holy Christ,

To leave the land in which I am ;
For I have explained, without guile,
The name of each king of the men of Ireland.

Is't not time for me, O Holy Christ,

To leave the land in which I am,
And go to seek Heaven
From sweet-pure Mary's Son.

Is't not time for me, O Holy Christ,

To leave the land in which I am ;
Since my just tutor² has ordained,
That I should be buried in unknown clay.

A sage in answering ; a sage in advocacy ;

A sage in all affairs on earth ;
A sage in reading ; a sage in brehonship ;
A fearless sage in every art ;

A sage in devotion ; a sage in fasting—

(Every Friday eating nothing)—
A sage in knowledge ; a sage in prophecy,
Was my tutor, the Ollamh Finntan.³

Is't not time for me, O Holy Christ,

To leave the land in which I am,
For I myself behold this day,
Every fate which shall come upon thee, Ireland

O, Ireland, unhappy for thee will be

BEHOLD
THE
BISHOPS!

The bishops of the end of the world ;⁴
They will not follow just rules ;
They will only do injustice.⁵

stanzas that follow.

¹ *Finntan*. See p. 7, *supra*.

⁴ *end of the world* ; i.e. of later times.

⁵ *injustice*. *except* (*recte except*). With

- Ἄ ἡἑρῖυ, ἱρ δῡιτ βαρ δοραιξ,
 Ερρεῦιρ δερῖδ ἰν δομαιν;
 δι[δ] ἰνδαι α κοῖν ῥα νγιλλε;
 Νι κομαιλλρεατ ρῖρινδε.
- Ἄ ἡἑρῖυ, ἱρ δῡιτ βαρ δοραιξ
 Ερρεῦιρ δερῖδ ἰν δομαιν;
 Να ceallaib nι δινγνεδ κοῖρ;
 διρ ερριδαν ορ αλτοῖρ.
- Ἄ ἡἑρῖυ ἱρ δῡιτ βαρ δοραιξ
 Ερρεῦιρ δερῖδ ἰν δομαιν;
 δεττιττ αca mna ταιδε,
 Ἄch δο phlaiξ ἰν chomchainthe.
- Ἄ ἡἑρῖυ ἱρ δῡιτ βαρ δοραιξ,
 Ερρεῦιρ δερῖδ ἰν δοῖνῡιν;
 διδ γορtach beacc α τοῖγε;
 Μαρξ nech θαῖρνα γα τοῖγε.
- Να ερρυεε ρῖν, τρυαξ ἰνδ λυξ,
 Μανα διχρατ α νυαβυρ;
 Δαιβ ρειν nι ρογαιν co becht,
 δεαξ να μορ δα τιμτιρεcht.
- Να ραγαῖρτ ac lot α νγραδ,
 ecce sacer- Uch, α Cῡρτ, αρ τρυαξ ἰν πλαξ;
 dotes. Ἄρ ρlicht nan ερρεcop co γῖρνδ,
 Sailechδαιτ uilι Εῖρνδ. E. o.
- Να δροεῖρξ, να δροch ερρεῦιρ,
 Cagenδαιτ cella ἱρ τυαεα;

this word ends the text of fol. 9, b, in the lower margin of which are some poetical notes, only one of which is worth reproducing:—

Ταρ uibh Neill aonachta, ροδερ λα
 ταιῖb να ηEchta,
 Reilgi mic Uι Cῡmῡtannain, beῖαρ
 co hῡnιr Celtra.

“Across the united Ui-Neill, southwards
 by the side of Echtga,
 The relics of the son of O’Crimthannan
 are borne to Inis-Celtra.”

Echtga is Slieve Aughty, between Clare
 and Galway; and Inis-Celtra is in Loch-
 Derg. The son of O’Crimthannan (or,
 the “son of the descendant of Crimthan-

O, Ireland, unhappy for thee will be
 The bishops of the end of the world.
 Numerous will be their hounds, and servants;
 They will not uphold the truth.

O, Ireland, unhappy for thee will be
 The bishops of the end of the world.
 In their churches they'll not do right;
 They will be impure over the altar.

O, Ireland, unhappy for thee will be
 The bishops of the end of the world;
 They will have concubines,
 Alas! as a plague to the virtuous.¹

O, Ireland, unhappy for thee will be
 The bishops of the end of the world;
 Their houses will be stingy and small;
 Woe to him who visits their abodes.

Those bishops—woeful the sentence—
 Unless they shake off their pride,
 Their ministrations,² whether great or small,
 Shall not be of service to themselves.

The Priests, violating their orders—
 Alas, O Christ, woeful the plague—
 Joyously emulating³ the Bishops,
 Will pollute all Ireland.

BEHOLD
 THE
 PRIESTS!

The bad kings, the bad bishops,
 Who will waste⁴ churches and territories—

nan") was probably St. Cammin of Inis-Celtra, who was the sixth in descent from Crimthann, son of Enna Cennselach, king of Leinster *circa* A.D. 400.

¹ *virtuous*. comchamthe. This line is rather corrupt; and the translation, therefore, only conjectural. If the poet has not exaggerated the conduct of the bishops in his time, the prototypes of those of the

"end of the world," the Irish Church must have been in a sad state at the end of the 13th century.

² *ministrations*. τιντipecht. The first τ is incorrectly marked with the aspirate sign in A.

³ *emulating*. ap rlicht; lit. "upon the track (of)."

⁴ *waste*. cagenoar. This has been

Ծիծ իե ան Ինաժ Ծօրժա շինն,
 Լեճաճ քսար լիտար իքսինն.
 Ծրօճքսճա յերսո յօմաւն,
 ecce reges. Ծիծ ստմալլ լաժ ցաժ Կօնար;
 Ծիծ Իմօճ ա նեժեժ 'րա մԵրաժ;
 Կարծեր Կրիտ ու ճօմալլքեժ.
 Ծ'Երսո ծիծ մօր Ին յիցալ,
 ecce rustico- Meic nam bachlach յօ քսճաժ;
 rum proles, Meic na քսճ 'րա քսիքեճ շենօ
 etc. Ծօ յիժսք ար քաժ Երենօ. Ե. օ. օ. ա.
 Երեթեմ իք Կերօ իք ցաճա,
 Ծիժ քս յերեժ Ին Եեճա,
 Ար անԵնաւ յ'սլԵ քօ Լինօ,
 Ա Կսք Ի շենօ իքսինօ.*
 Օիրքիքեճ իք քեր յանա,
 ՏսԾարթ քցինցեժօք ցեանա,
 Մեն յիքցեժ Երեժ ցան քեւ,
 Կսիրքեր լաժ Ին իքերն.
 Մարց աժԽւն, ա քս ումե,
 Օիրժինքեժ շաժա Կլլի,
 'Տնա Կերիժ յօ ճօր օն ճլլ,
 Ծիծ յիցալ սլի յ'Երսո. e.

* fol. 10, a
2.

taken as the third pl. fut. of the verb *cagnam*, "I chew, masticate." It should therefore more properly be rendered "eat," or "consume;" but it should be understood that the substance, or stock, of the churches and territories was meant.

¹ *cold.* քսար. A curious word to apply to Hell, unless the text is corrupt.

² *rustics.* bachlach, nom. sg., and gen. pl. The marginal note is valuable as fixing the actual meaning of bachlach, which

O'Donovan translates "shepherds" (Four Mast., A.D. 565), and Dr. O'Connor "custos boum," in his ed. of the same Annals in the same passage; although in his ed. of Tighernach (A.D. 566) O'Connor renders the words bachlachaiḅ baipḅne (lit. "by the rustics of Bairrin") by "trabibus tecti ruentibus."

³ *Stingy embellishers.* This is a conjectural translation. The word translated 'stingy,' ցեանա, should apparently be ցանա, to rhyme with the last word of the

BEHOLD
THE
KINGS!

BEHOLD THE
SPAWN OF
RUSTICS, &c.!

Their dark, fast abode shall be
The cold¹ flagged floor of lowermost h—l.
The bad kings of the end of the world
Will be unquiet in every way.
Many will be their lies and treacheries;
The friendship of Christ they'll not retain.
To Ireland great the retribution will be, for
The crowning of the sons of rustics,²
And the banishment of the sons of kings,
And of stout chieftains, throughout Ireland.
Judges, and Artizans, and Smiths
Who will come towards the end of time—
For the evils they do in their day,
Shall be put into h—l fire.
The Musician, and the Poet,
The tanner, and the stingy embellisher—³
Unless they honestly forsake falsehood,
They shall be sent to h—l.
Woe to him that hears, O King of Heaven,
Of a lay Herenach⁴ of a church.
And the expulsion of the clerics from the church
Will be utter woe to Ireland.

preceding line; and ṛḡṇḡetoṛ[e] seems a deriv. from ṛḡṇḡ (*recte* ṛcṇḡ), which means both a bed (see Stokes's ed. of *Cormac's Glossary*, p. 37, note °), and an ornament (*Leabar Breac*, 6, a).

⁴ *Herenach*. This word, in Irish *ar-chinnech*, or *or-chinnech*, anciently signified "princeps," or "præpositus;" but in later times it seems to have been put for "archdeacon." (See Stokes's *Three Irish Glosses*, p. 75.) Before the complete establishment in Ireland of the diocesan

system, in the 12th century, the *Herenachs*, who were the stewards, or farmers, of the church lands, were frequently laymen. But for some time after the 12th cent., these officers were generally ecclesiastics. The foregoing lament would indicate that the lay element was again intruding itself at the date of the composition of the present poem, which may be referred to about the year 1300. See Todd's *St. Patrick*, pp. 160–162, on the duties, &c., of *Herenachs*.

San aimyir rin, yr truas lino,
 Fairio ræpchlann re dæpçloino,
 'San euan cumayg rin o aniu,
 Milpiur do rač, a Eriu.

E. o.

O da inniryur co dpuin
 Sgela deryo in domain,
 Inderyo me fein anoir
 Sgela rochayr don negloir.

Da he findtan m'oides coir
 'Do chuir meri rayr do Roim;
 Ead tuc m'oides dam do lon,
 Tri ced uinge do dearyg or.

Uime docuired me rayr,
 'D'rogluim echna yr crabaid;
 Iy co tugainn lium co tenn
 Fy coitchenn d'peruib Erenn.

Ead ro ba plan dam annyrin,
 Nocha 'ra deich do bliadnauib,
 In tan romcuir findtan gyno
 Gu Roim ainglidi a hEirind.

e.

Noča tainy meri anayr
 Fy re da ced do bliadnauib,
 No gur atryib patroice bind
 'Da bliadain dec in Eirind.

E. o.

And ro gabur coroin čoir,
 Ic altoir petayr 'ran roim,
 In aimyir Corumac ui čuinn,
 Mac ruilg runtach d'Eirinn.

¹ *slaves*. The note pórað nan uaral
 ryr na hanuayrlið, "marriage of the
 nobles with the ignoble," is added in the
 margin in A.

² *of later times*. deryo in domain; lit.
 "of the end of the world."

³ This would be about A.D. 444.

⁴ *tonsure*. coroin = corona. The note
 amail ro gab Caillin gyno i Ruam
 lethar taitmygther nunc; "how Caillin
 received *gradus* in Rome of Letha is now
 explained," is added in the margin. Re-

In that time—it is grievous to us—
 Freemen shall wed with slaves ;¹
 And that mixed brood from this day forth,
 Will destroy thy prosperity, O Ireland.
 As I have diligently told
 The history of later times ;²
 I myself shall now relate
 Happy tidings for the church.
 'Twas Finntan, my upright tutor,
 That sent me eastwards to Rome ;
 The provision my tutor gave me
 Was 300 ounces of red gold.
 The object for which I was sent to the East
 Was, to learn wisdom and devotion ;
 And that I might firmly bring back
 Universal knowledge to the men of Ireland.
 The time I had completed then
 Was ninety years and ten,
 When pleasant Finntan sent me
 To angelic Rome from Ireland.
 I did not come from the East
 During a period of two hundred years,
 Until sweet Patrick had lived
 Twelve years³ in Ireland.
 There I received proper tonsure,⁴
 At the altar of Peter in Rome,
 In the time of Cormac⁵ grandson⁶ of Conn—
 An efficient, active son of Ireland.

garding the name "Letha," see note 1, p. 8, *supra*. The words *copoin coip*, "proper tonsure," would appear to indicate that this portion of Caillin's alleged *prophecy* must have been composed after the period of the dispute between the Irish and English ecclesiastics respecting the "anterior" and

the "coronal" tonsure ; the latter form having only been adopted by the Irish Church about A.D. 718. See Reeves's *Adamnan*, p. 350.

⁵ *Cormac*. obiit, A.D. 266.

⁶ *grandson*. *ua*, in A. The genit. sg. form is *ui*.

* fol. 10, b
1.

Ann bam ruibdeochain comblaid,
Irré Cairpre lífechair;
Ir ann bam deochuinn bene
Fua ré Fiachaidh sraptene.*

Ir ann bam racart ran Roim,
Ic timtipecht of altoir,
Irin bliaduinn co cept coir
Ar eir Echach muigmedoin.

And dorined dim manaé
In aimir Nell mic Echach;
Fui ré Laegaire nar glie
Ro gabur grada epreuir.

Arin tanacra in Eriud,
D'indraigio Patraice glebuid,
Sur ro ordais dam gombaid
Grada ardepreuir idain.

Cuairt gaé fir eladain gruid,
Tucc dam Patraice mac Calppuind;
Ir ra epcuinn he gan fell,
Mana riarad mo chaom cell,

Tuc dam imarparaid oile,
reé naemaid hErend uile,
Uair ir me ba rinorep ann;
Legoirdecht innir hErend.

e.

Ced bliadain dam amlaid rin,
Im legoid ar gairdelaid,

¹ *Cairbre Lifechair*. Son of Cormac.
Slain A.D. 284.

² *Fiacha Sraptene*. Slain A.D. 322.

³ *over*. ór, written like or, A.

⁴ *Eochaidh Muighmedhoin*. obiit A.D.
365. The following rhymes are added
in the lower marg. of fol. 10 a, in
A.:—

Procept do borib, ceol do bodur,
cruit do muileann iarmotha,
Ir i rin ramail do éuala,
duana do gabail riad mna.

“Preaching to the ignorant, music to the
deaf;

A harp to a mill also;

When I was a famous sub-deacon was
 In the reign of Cairbre Lifechair;¹
 The time I was a deacon *bene*,
 Was in the reign of Fiacha Sraptene.²
 The time when I was a priest in Rome,
 Ministering over³ the altar,
 Was right exactly in the year
 After Eochaidh Muidhmedhoin.⁴
 'Twas there that I was made a monk,
 In the time of Niall, son of Eochaidh;
 In the reign of Laeghaire⁵ the unskilful
 I received the grade of bishop.
 After that, I came to Ireland,
 To meet the candid Patrick,
 When he ordered for me, with fame,
 The degree of a pure archbishop.⁶
 The tribute of every active man of science
 Patrick, son of Calpurn, gave me;
 And he cursed them, without guile,
 Unless they obeyed my fair church.
 He gave me another superiority
 Above the saints of Ireland all,
 (Because I was the senior⁷ there)—
 The Legateship of the Isle of Ireland.
 A hundred years thus was I
 A legate over the Gaidhel,

This is the simile I have heard [com-
 pared]
 To singing songs before women."

Μ'εγναχῆρα ἢ καὶ το νεοχ νο-
 τριαὶ;
 Μὰ ὅσοι αἱ νομῆσαι, μὰ τῆς
 αἱ νομῆσαι.

"Any one who desires it, may traduce me;
 If false, why should it move me; if
 true why should it pain me."

⁵ *Laeghaire*. Monarch of Ireland from
 A.D. 429 to 458.

⁶ *archbishop*. See note ⁴, p. 10, *supra*.

⁷ *senior*. ἡμῶν. ἡμῶν, A.

Currin mbliadainn¹ nem la,
 le denum na duainire².
 Ainigeal De rofoillirig dam
 In firr morra do denam,
 Do morad catair mo cille
 Re firdepe³ aimpise.
 Mo chellra fionach⁴ peir,
 Ir i ir annra lium fa grein;
 Bio hi in chomairchi glan grinn
 Dia⁵ fa depe⁶ in Eirinn. e
 Mo benna⁷ dom t⁸amud grinn,
 Gebur fionacha aluinn,
 Acht na treget⁹ do duine
 A n-ene¹⁰ na a comairge.
 Me Caillin fionach¹¹ fir,
 Luigim¹² fa laim mo ri¹³
 Neo¹⁴ dopair me im duain comblair,
 Fir¹⁵ar fir depe¹⁶ domain.¹⁷
 Bio cu¹⁸ foillirig¹⁹ cen chair
 Mo duanra an depe²⁰ domain,
 Doberra do ir ri nime,
 Rath cloin²¹de, buair na²²irigi.
 Is beg nach tar²³nig mo duan;
 Corairde comp²⁴ad go luath,
 Rit a Manchain com bin²⁵de,
 Anor ar lar m²⁶ecailri.
 He mo com²⁷rad a noim choir;
 Na hiri tug²⁸ar o noim,
 Scrinn do ia²⁹ad imp³⁰ra anoir,
 Ar cenn tro³¹air dom egloir.
 Tairi in³² aon ap³³tal decc
 Faoir³⁴pet im chill ga commet,

¹ of my age. nem la; lit. "with my day," A.

² to impart. do denam; lit. "to make."

³ To increase. do morad. A. has

Until this year of my age¹
 [In which I am] composing this poem.
 An angel of God that explained to me
 How to impart² this great knowledge;
 To increase³ the honour of my church
 Unto the true end of time.
 My church is smooth Fidhnacha;
 'Tis the dearest to me under the sun;
 'Twill be the pure, pleasant sanctuary,
 That shall be at the last in Ireland.
 My blessing to my cheerful community
 That will obtain beautiful Fidhnacha,
 If they abandon not for any man
 Their protection, or their guarantee.
 I am true Caillin of Fidhnacha.
 I swear by the hand of my King,
 That everything I have said in my famous poem
 Will be verified towards the world's end.
 To whoever explains, without blemish,
 My poem at the end of the world,
 I, and the King of Heaven, will give
 Luck of children, and victory of penitence.
 My poem is almost finished;
 Fit therefore 'tis that I converse quickly
 With thee, O sweet Manchan,⁴
 Now in the middle of my church.
 'Tis my request, O just saint,
 That a shrine be now closed about
 Those things which I brought from Rome,
 For sake of advantage to my church.
 The relics of the Eleven Apostles
 I will leave to be preserved in my church;

an alias reading *moipao*, which means
 "would increase."

⁴ *Manchan*. See note ⁴, p. 12, *supra*.

1r ταιρι Μαρταιν co han,
 Ταιρι λυριντ ιr Stephen.
 6ρετ δορινθε μοιρε γλαν,
 1r το bi im Cypre 'γα βιαθαο;
 1r he in breit ατα comblaiο
 1 cengal ua na ταιριb.
 hi cino cet βλιαοαν o nocht,
 Delechar m'anam pem čopp;
 1c lia Močaemhog comblaiο,
 1r tu dogena m'ongao.
 'Oa tecmao nech το ιαρραο,
 Ope a Manchain, mo f'ægal;
 Ceitpe cet βλιαοαν he co γρινο,
 1τιr Roim ogur hEpinο. h.
 Adluic meiri a Manchain γρινο,
 Ar eir oilithpe in domain,
 1rpelice Mochoemos thall,
 Ar er oilithpi Epeann.
 18 uime anaim abop,
 1n Epinn con imat cporr,
 Uair ni aca cur anniu,
 Tir buo naimo ina Epia. h. o. o. a. p.
 O lo m'adluicēi co becht,
 Bio da βλιαοain decc co cept,
 Tan dobera co mairi
 O'pionacha mo chaomthairi.

'Dopriacht imorro Caillin mac Niatach docum nEpeno iar porcongpa
 'De ocup in aingil, iar mbith da ceo βλιαοain το ιpRóim leatha ic

¹ cloth. See note ¹, p. 12, *supra*.

² Lia. Lia means a flag, or stone.
 "Mochaemhog's Lia." Lia- (or Liath-)
 Mochaemhog, now Lemakevoge, co. Tip-
 perary. See note ⁵, p. 12, *supra*.

³ four hundred. ceitpe cet. 400, A.

⁴ dear. γρινο. This word has various

meanings, all expressive of joy or pleasure. The MS. A. has an alias reading γιλ, i.e. bright; but γρινο seems the more correct reading.

⁵ Relig-Mochaemhog. See note ⁴, p. 12, *supra*.

⁶ Till. The word tan would be more

And the relics of Martin the Noble,
 The relics of Laurence and Stephen.
 A cloth¹ which pure Mary made,
 And which was round Christ when being fed—
 This is the famous cloth that is
 Tied about the relics.
 Before the end of 100 years from to-night,
 My soul will depart from my body.
 At Mochaemhog's famous *Lia*²
 'Tis thou that shalt anoint me.
 If any one should chance to ask thee
 My age, O Manchan—
 It is exactly four hundred³ years,
 Between Rome and Ireland.
 Bury me, O dear⁴ Manchan,
 After the world's pilgrimage,
 Yonder in Relig-Mochaemhog,⁵
 After the pilgrimage of Ireland.
 The reason why I remain here,
 In Ireland of many crosses, is,
 Because I saw not, unto this day,
 A land more saintly than Ireland.
 From the day of my burial, exactly,
 'Twill be just twelve years,
 'Till⁶ thou shalt gloriously bear
 My fair relics to Fidhnacha.⁷

Caillin⁸ son of Niata came to Ireland, moreover, according to the command of God and the Angel, after he had been 200 years in Rome of Letha, learning

correctly rendered by "when;" but the sense is better expressed by "'till."

⁷ *Fidhnacha*. With this line concludes the text of fol. 10, b. 2, in A., on the lower margin of which is a couplet not worth printing.

The text from this to the first word of the last line, p. 114, which is wanting in A., has been supplied from B., in which it occupies fol. 107.

⁸ *Letha*. See note ¹, p. 8, *ante*.

poġluim eena ocuŕ crabaĩð, iap na cuŕ ŕaip ð'ŕinntann mac ðoẽrau, ðia oĩðe ŕeŕin. Nĩ poĩeĩĩ imoŕpo int aĩgel ŕuĩpech na ŕuŕnaĩðe ðo ı maĩĩin eĩle co ŕuachĩ Maĩĩ Rein ı mðŕeŕne Connachĩ, co ðun mðaille intĩnnŕaĩð .ı. áĩt ı ŕĩl ŕĩonacha aniu. Oĩŕ ıŕ ann ŕobáı ı taŕĩngaiŕe ðo aĩŕeab a ðĩlle ocuŕ a congbaĩa iap ŕoŕcetal ðé.

1ŕ cian máŕ éĩm o ŕo thaŕĩngaiŕ Cathŕað caomðŕaĩ co tĩcŕað Caĩllĩ ıŕĩn lucc ŕĩn .ı. ŕŕı ŕe Echach ŕeĩðlĩĩ ðo bĩth ı ŕuĩĩe nEŕeĩð. Cĩð ŕĩl ann ŕŕa, aŕŕeð ðoŕuachĩ Caĩllĩ co ðun mðaille ı Maĩĩ Rein.

Cĩð ðianeðŕað ðun mðaille ceðamıŕ ŕŕıŕ in n-ĩnaðŕĩn. Nĩ annŕa ŕon. Rı uapal oĩŕbĩðnech ŕo ġab hEŕĩnð ŕecht naĩll .ı. Conaĩng mac Congaĩl. 1ŕ ann imoŕpo ŕobıı ðomġnaŕ ocuŕ ðunaŕap in ŕuĩ ŕĩn ap Maĩĩ Rein intŕaĩnŕeð. ðo ŕonað imoŕpa ðaĩngen ocuŕ caĩŕĩl cloch laĩŕ ĩnðuŕĩn ı ŕaŕŕað Lacha ŕalach. Salach mac Samail ðo Tŕoĩ-annaĩb ıŕ hē ba ðŕaĩ ðon Conaĩng ŕĩn mac Congaĩl, ocuŕ ıŕ uaða aĩnm-ĩĩĩĩĩĩĩ loch Salach.

ðaille bĩnn beŕlach mac ðuain .ı. mac ŕuĩ hũlað atuaĩð. ðalta ŕeĩn ðo Conaĩng mac Congaĩl, ðo ŕuĩ hEŕeĩnð. 1ŕ uaða ðĩn ŕo haĩnmĩĩĩĩĩ ðun mðaille. Tĩctıŕ chena ŕuĩa ocuŕ ŕlaĩthe Eŕeand ocuŕ a laĩhĩaĩle, ocuŕ cach aŕchena, cuŕ in ðun ŕĩn ðo ðenam a caĩngen ocuŕ a coða ocuŕ a caĩŕĩne, ocuŕ ðo eŕneað a cana ocuŕ a cĩŕa ocuŕ a mbeŕa. Ro len ĩaŕum ðun mðaille ðon n-ĩnað ŕĩn o aĩmŕıŕ Conaĩng mıe Con-ĩaĩle, ocuŕ ðaille mıe ðuain a ðaltaĩ, co haĩmŕıŕ ŕaŕŕaĩcc mıe Cal-ŕuĩŕĩn, ocuŕ co haĩmŕıŕ ŕeŕĩĩa mıe ŕeŕĩĩa mıe Mıuĩŕeðaĩĩ maĩl mıe Eoĩain ŕŕeĩm mıe ðuach ġalaĩĩĩ mıe ðŕıain mıe Echach mıuĩĩĩĩĩĩĩ.

¹ *Cathbad*. A famous druid in the time of King Conor Mac Nessa, who died circa A.D. 50.

² *Eochaidh Feidlech*. King of Ireland, and father of the famous Queen Medbh of Connacht. He died in the year of the world 3934 (of the Hebrew calculation), or 18 years before the Incarnation, according to O'Flaherty's chronology. *Ogygia*, pars III., cap. xliii.

³ *Conaing*. Conaing Bec-ecla, or "Conangus Impavidus," as the name is Latin-

ized by O'Flaherty, who refers his reign to the year of the world 3529 accord. to the Hebrew chronology, or 423 years before the Incarnation. See p. 27, *ante*, and *Ogygia*, p. 256.

⁴ *stone inclosure*. caĩŕĩl cloch. The remains of a stone inclosure, or cashel (Lat. "maceria") are still visible at Fenagh, the old church of which stands within its circle.

⁵ *Baile*. See a curious legend regarding this individual in O'Curry's *MS. Materials*

wisdom and piety, after having been sent to the East by Finntan son of Bochra, his own preceptor. The Angel, moreover, did not permit him to rest or remain in any other place until he came to Magh-Rein, in Briefne of Connacht, to Dun-Baile particularly, to wit, the place where Fidhnacha is this day; for it was prophesied that there the site of his church and habitation should be, according to the instructions of God.

It is a long time, truly, since the fair druid Cathbad¹ foretold that Caillin would come to that place—to wit, in the time that Eochaidh Feidlech² was in the sovereignty of Ireland. Howsoever, where Caillin came to, was to Dun-Baile in Magh-Rein.

Why, firstly, is that place called Dun-Baile? Not difficult [to tell], truly. A noble, illustrious, king one time possessed Ireland, viz., Conaing³ son of Congal. The place, moreover, where the habitation and residence of that king was situated, was in Magh-Rein precisely. A fastness and stone inclosure⁴ was likewise made by him there, near Loch-Salach. Salach, son of Samal, of the Trojans, was druid to that Conaing son of Congal; and it is from him that Loch-Salach is named.

Baile⁵ the sweet-speaking, son of Buan, i.e. son of the king of Ulidia from the North, was foster-son to Conaing son of Congal, king of Ireland. From him, therefore, Dun-Baile was so called.

The kings and lords of Ireland, its warriors, and all others besides, were wont to go to that *dun*, to make their compacts, and their covenants, and their treaties, and to pay their tributes, and their rents, and their customs. [The name of] Dun-Baile attached itself afterwards to that place, from the time of Conaing son of Congal, and his foster-son Baile son of Buan, to the time of Patrick son of Calpurnius; and of Fergna, son of Fergus, son of Muiredach Mal, son of Eoghan Sremh, son of Duach Galach, son of Brian, son of Eochaidh Muidhmedhon.⁶

(Dublin, 1861), pp. 465-7, and 472-8. As Baile was the sixth in descent from Rudhraidhe, monarch of Ireland, who died *circa* 212 B.C., he could not have been the contemporary of Conaing. See note ².

⁶ *Eochaidh Muidhmedhon*. "Eochaidh

moyst-middle," as the name is explained in the Annals of Clonmacnois, was king of Ireland, and died A.D. 371, according to the Chron. Scotorum. Fergna, the sixth in descent from him, must therefore have flourished about the year 550.

Ír he in Fergna rin ba ri indurin in tan do riacht Caillin co dun mbaile. Do riacht co hairm araise Fergna do furail creidme fair. Ní ro raemram in ni rin o Chaillin na o naoimuib. Tarḡaid imorro Caillin ocur a naem comada maithes don tí Fergna .i. raoḡal rada in deaḡbeathaid ocur flaitiur nime tria bithu rin ma dia creides doib. Obair Fergna na comada roin, ar nir bo hail do creidem ecin. Ír o na comaid rin ainmnigther Fan choba remper.

Ar a haile rin iarum ro porḡongair Fergna por a mac .i. por Aod nouib dol do athḡor Caillin ocur na clerech olchena arin mendat rin. Ír iarpin do riacht Aod duib mac Fergna, in cuingib ocur in cathmilib calma, cona íluaḡaid do dichur Chaillin ocur a clerech. Ot chonnaire iarum Aodh Caillin cona íalmcetuluib ocur cona chlerchaid aḡ urnaigthe ocur aḡ flechtanab, ro ḡreid Aodh cona muintir pochetoir laḡodain do Dia ocur do Chaillin, ocur ro flechtat do; ocur do bair[te]ḡ Aod duib iarpuidiu. Ro eobair dono dun mbaile do Chaillin reb ro tarngiret do.

Ír iarpuidiu doratad Fídnacha d'ainm ar dun mbaile .i. ón feḡnach ocur on impetain ocur on tarpuib do beḡt Caillin docum in baile, unde Fídnacha nominatur.

Ot chonnaire Fergna gu ro creit a mac ocur a muintir do Dia ocur do Chaillin, ro ferḡaiḡeḡ he co móir iarum, ocur atberet re ḡruib dol do indarbaid na clerech. Ro erḡetar na ḡruithe laḡoduin co hathlam ro ceduar. Pocerat a tona ocur raoḡal a mbponnann an airdes ruar iarpin ppurin aer. Ro orlaicret a nguba ocur a nginchraera, ocur ro glamrat ocur ro ḡuratar ocur ro chainetar co

* fol. 12, a 1. hindoigthech^a egcoir ar Chaillin ocur ar a naom chlerchib. Ba decair,

¹ *Fan-choba*; "the slope (or declivity) of conditions;" from fan, "a slope," and cōba (*rectè* comā) "a condition," or "consideration." The name of the place is more correctly written *Fan-Chomha*, p. 117, *infra*.

² *in*. The Irish is do, equivalent to the preposition "to," and "for." But the sense is correctly rendered by "in."

³ *to him*; i.e. to Caillin. See last page.

⁴ *teams—traction*. feḡnach. impetain. These words seem derived from petain, which is variously explained as "labour," a "team," "a yoke," "drawing," &c. See *O'Donovan's* suppl. to *O'Reilly's* Dictionary, v. petain. The derivation of "Fídnacha" from petain is

It is this Fergna that was king there, when Caillin came to Dun-Baile. He went to the place where Fergna was, to persuade him to receive the faith. He did not accept it from Caillin or his saints. Caillin and his saints, moreover, offered good conditions to Fergna, to wit, long life in a good state, and the kingdom of Heaven for all eternity, if he would believe for them. Fergna refused these conditions, for it liked him not to believe at all. It is from these conditions Fan-Choba¹ is named *semper*.

Immediately afterwards Fergna commanded his son, i.e. Aedh Dubh, to go and expel Caillin and the other clerics from the place. Thereupon Aedh Dubh, son of Fergna, the mighty hero and warrior, came with his hosts, to expel Caillin and his clerics. But when Aedh subsequently beheld Caillin, with his psalmodists and clerics, engaged in prayer and prostrations, Aedh with his people forthwith believed thereat in² God, and in² Caillin; and they knelt to him. And Aedh Dubh was afterwards baptized. He also presented Dun-Baile to Caillin, as it was foretold to him.³

It was after this that the name "Fidhnacha" was given to Dun-Baile, to wit, from the teams,⁴ and from the traction,⁴ and from the draughting, that brought Caillin to the place. Unde Fidnacha nominatur.

When Fergna saw that his son and his people believed in God and Caillin, he was greatly enraged thereat; and he told his druids to go and banish the clerics. The druids thereupon arose actively at once. They turned up their podices, and the *faoscal*⁵ of their *bronnann*,⁵ against the air. They opened their jaws and gluttonous mouths, and shouted, and uttered provocation,⁶ and reproaches, unlawfully and unjustly,⁷ against Caillin and his holy clerics.

a silly guess. It is more probable that the name (by which other places in Ireland were formerly known) was derived from *proh*, "a wood;" for it appears that as late as the year 1688 Fidhnacha was beautifully wooded. See O'Donovan's *Breifne Letters*, Ord. Surv. Correspondence, R. I. Academy, p. 185.

⁵ *faoscal*—*bronnann*. These words would hardly bear translation.

⁶ *uttered provocation*. The verb *po*

gurrat, thus translated, is really an active verb (3 pl. pret. ind.), signifying "they incited;" but the context, which implies that the action was "at," or "against" Caillin (*an Chaillin*), necessitated the liberty that has been taken in rendering it by the words in question.

⁷ *unjustly*. *egcoip*. The text of A. recommences, after the hiatus left by the loss of fol. 11, with this word. The foregoing text from the second last line

em, imchained ocuṛ athair ar an tī noem Chaillin mac Níatach, Uair
 iṛ he ba caile ocuṛ ba cṛaibṛige do noemaiḃ a chomamṛiu, ba hoigṛ
 ocuṛ ba hinṛaco. Ba he in tene laṛamain do leoḃ ocuṛ do loṛṛaḃ
 ingṛentio De ocuṛ na heclaiṛi; ocuṛ ba he in bṛath tar a biḃbaḃaiḃ
 ri boṛbṛigail ar ḡaḃ neḃ notuillṛeo. Ba he in leoman lonḃchṛechtaḃ
 riṛ naḃ ṛulangṛi imḡuin. Ba he in muir ḡan tṛaḡaḃ i ṛeṛtaiḃ ocuṛ i
 muirbaileib, ocuṛ i ṛailmḃetluib i ṛirmolaḃ in Chomṛeo.

^a fol. 12, a 2. Oṛ chuala Aḃo dub tṛa na ḃṛaithe ocuṛ na cainte aḡ ṛinḃaḃ ocuṛ
 aḡ ṛiṛaiṛiṛiuḡaḃ na cleṛech, ṛo aiṛin ocuṛ ṛo ṛoṛconḡair ṛoṛ a ṛlu-
 ḡaibh na ḃṛaithe ḃ'ṛobaṛṛ ocuṛ ḃ'inḃṛoigṛio ḃia coṛce ḃon aṛaiṛṛ ṛin.
 Naṛo ar Caillin, nī imṛam cumachta ḃaenna ṛoṛṛa; acht chena iṛ
 cet liumṛa, maṛa chet lem 'Dia nime ocuṛ talman, ḡu ṛo ṛoa na
 ḃṛaithe i clochuiḃ iṛṛaitte.^a Laṛḃaṛin ṛo chetoiṛ ṛo ṛoaḃ na ḃṛaithe
 in ḃelbaib cloch la bṛeṛiṛ in tī Caillin i ṛiaḃnuṛe na ṛloḡ. Ro moṛaḃ
 em ainm De ocuṛ Caillin tṛeṛin ṛiṛṛ ṛin et tṛiaṛan moṛ muirbaile.

111 tan imoṛṛo do connaic ṛeṛḡna na neṛhiṛi .i. a mac cona ṛluḡaḡ
 ocuṛ cona ṛoṛṛaḃe do cṛeḃem do 'Dia ocuṛ do Chaillin, ocuṛ a ḃṛaithe
 do choṛ a nḃelbaib ḃolaman cloch, Ro linaḃ he o ṛeṛḡ ocuṛ o oman
 ocuṛ o anṛeṛem. 18eo do ṛoine ṛeṛin; ṛo ṛaḡaib a ṛloḡa ḡan ṛiṛ ḡan
 aiṛiuḡaḃ do neoch ḃib, ar imḡabail (.i. ṛeaḃanta) cṛeḃmiu do Chaillin.
 18ṛi conaiṛ ṛo ḡab co ṛan ḃoṛṛa. 18 anḃṛin ṛo maiḃ in talam ṛoi
 inḃuṛin, ocuṛ nī ṛo ṛoaḃ aigṛeo do. Oṛ connaic 'Dia ṛeṛin naṛ bo
 menmaṛe la ṛeṛḡna cṛeṛem tṛe biṛhu, ṛo ḃeliḡ a anam ṛṛia a ḃoṛṛ do.

on p. 110 to this has been supplied from B.

¹ *practice.* aṛaiṛṛ. aṛaiṛṛṛ, B. The more ancient form of the word is aḃaiṛṛ, which literally means "game," "amusement." Cf. ingṛaḃ em ṛeb ocuṛ aḃaiṛṛ ocuṛ aḃaḃaiṛ ḃoḡni; "wonderful, truly, the play, and game, and sport he performed." *Book of Leinster*, 54, b 1.

² *it is my will.* The Irish iṛ cet liumṛa, literally translated, would be "est permissio apud me."

³ *if it be.* maṛa, A. ocuṛ maṛa, "and if it be," B.

⁴ *turned into forms of stone at Caillin's word.* la bṛeṛiṛ in tī Caillin; lit. "at the word (or prayer) of the person Caillin." O'Donovan writes, in his *Breifne Letters* (Ord. Surv. Papers, R. I. Acad.); "In the townland of Longstones, in the parish of Oughteragh, to the N.E. of Fenagh, are several standing stones which, unquestionably, are the very stones here referred to; for Maurice O'Mulconry, who lived

It would be hard, truly, [to cast] reproach and contempt on Saint Caillin son of Niata, for he was the best reputed, and the most devout, of the saints of his time—the purest and most worthy. He was the blazing fire to destroy and burn the persecutors of God and the Church. He was the doom over his enemies, for enacting stern vengeance on every one who would deserve it. He was the fierce-wounding lion, with whom no conflict could be maintained. He was the unebbing sea in prodigies and miracles, and in psalm-singing in perpetual praise of the Lord.

When, therefore, Aedh Dubh heard the druids and satirists reviling and continually disparaging the clerics, he ordered and commanded his hosts to attack and encounter the druids, to restrain them from that practice.¹ “No,” said Caillin; “we will not exercise human power upon them; but it is my will,² if it be³ the will of my God of Heaven and Earth, that the druids may be changed into stones forthwith.” Thereupon the druids were immediately turned into forms of stone, at Caillin’s word,⁴ in presence of the multitude. The name of God and of Caillin was magnified, verily, through that miracle and great marvel.⁵

When Fergna, however, observed these things, to wit, that his son, with his host and army, believed in God and Caillin, and that his druids were transformed into the shape of stone columns, he was filled with fury, and with fear, and with⁶ unbelief. What he did himself was: he quitted his armies, unknown to, and unobserved by, any one of them, to avoid believing for Caillin. The road he took was to Fan-Chomha.⁷ Then it was that the ground sundered under him there;⁸ but his mind changed not.⁹ When God Himself saw that Fergna was not inclined¹⁰ to believe through life, He separated his soul from his body.

at Fenagh, stated in his prose preface to this poem (i.e. the poem beginning at p. 124, *infra*), that the stones into which the druids were turned stood to the N.E. of Fenagh.”

⁵ *marvel*. *mirabilia*. The MSS. have *mirabilia*, the plural form; but the comp. preposition, *triasan*, is sing.

⁶ *with*. The preposition *o* (which properly signifies “from,” but could not be

so translated here, without altering the sense of the narrative) is omitted in B.

⁷ *Fan-Chomha*. See note¹, p. 114, *ante*.

⁸ *there*. *mirabilia*. *mirabilia*, A.

⁹ *his mind changed not*. *ni ro roao aigneo do*, A. B. reads *ni ro roao an aigneo do*, “it changed not in mind to him.”

¹⁰ *inclined*. *nap bo menmarc la Fergna*. Lit. “that it was not desired by Fergna.”

Laroduin do riacht int aingel co Caillin ocur po indur co pollof
 rirmaidh do na mibaili rin do rinneo for Fergna .i. a flugad pon
 * fol. 12, talmain. Ro morad ainm De ocur Caillin tperin rirt rin.^a
 b 1.

Ro porchongair iaram int aingeal for Chaillin na floga do thinol
 ra Aod noub mac Fergna, ocur in rigi do tabairt do, rodairin ir do
 po ir Dia perin hi ar a umla ocur ar a airmitin do naom Chaillin.
 Do poine Caillin in ni rin.

Ro tharcomlaid na floga ma Aed, ocur do ratad in rigi do iaram.

Atbert iaram Aod pririn aingel; atchimir tura in ainm De, a fag-
 bail ó Chaillin ocur o Dia claeclod mo delbai, ar ni comrig lium in
 delb rig ata orm d'pollamnugad of rigaib ocur of flaitiub olchena, ar
 na tugthar prim mo duibe ocur mo dodelba. Atbert int aingel pr
 Caillin: tabairi d'Aed dub in ni connairer .i. a roga dealba ocur
 denmara fair. Delb imorro Riocc indur bo findo po thog Aed fair
 fein.

Ro fnoirce imorro Caillin cana chlearchib in aithe rin amon aingel
 rin. Iar nergu imorro do na flogaib iar na barach, Ni raibe deoair
 na dealugad delba iur Aed noub ocur Riocc indur bo findo, acht
 nama copoin i cind Riocc, ocur ni raibe i cind Aeda.

^b fol. 12, Amlail^b foruair Eogan mac Nell o Patraic, ar airin ba hinan dealb
 b 2. do Aod dub mac Fergna ocur d'Eogan mac Nell, ar ir i dealb Riocc
 bui la cehtar nae.

¹ around. ra, B. uad, A.

² it. hi. Omitted in B.

³ given. The note in rigi do ratad d'Aed dub, "the kingship given to Aedh Dubh," is added in the margin in A.

⁴ Riocc of Inis-bo-finde. Riog, or Moriog, of Inishbofin in Lough-Ree, is stated in an ancient Tract on the Mothers of the Saints (*Book of Lecan*, fol. 89^b; *Book of Ballymote*, p. 249) to have been the son of Darerca, one of St. Patrick's sisters. See Colgan's *AA. Sanctorum*, pp. 716-17.

Dr. Lanigan denies the relationship (*Ecel. Hist.*, vol. i., p. 419). If Riocc was the contemporary of St. Caillin and Aedh Find, as above implied, Dr. Lanigan was probably right. It appears from the *Litany of Aengus*, however, that Riocc was a foreigner. See Petrie's *Round Towers*, p. 137.

⁵ moreover. imorro. After this word, which concludes the 20th line of MS. B., fol. 118 b, there is a blank space of two lines, with the exception of the query a

Thereupon the Angel came to Caillin, and told him plainly and truly the miracles that had been wrought on Fergna, to wit, that he had been swallowed under the ground. The name of God, and [the name] of Caillin, were magnified through that miracle.

The Angel afterwards commanded Caillin to assemble the armies around¹ Aedh Dubh son of Fergna, and to give him the kingship, because it was to him God Himself had granted it,² on account of his humility and reverence towards Saint Caillin.

Caillin did so. The armies were assembled around Aedh, and the kingship was afterwards given³ to him.

Aedh then said to the Angel: "I beseech thee, in the name of God, to obtain from Caillin, and from God, the transformation of my visage; for I do not deem the kingly form that I have fit to rule over other kings and princes, lest my blackness and ugliness should be brought against me." The Angel said to Caillin: "Grant to Aedh Dubh that which he requests—to wit, that he may have his choice of features and of form." The form of Riocc, of Inis-bo-finde,⁴ moreover,⁵ was that which Aedh chose for himself.

Caillin, along with his clerics, fasted that night regarding the affair; and after the hosts had risen on the morrow, there was neither distinction nor difference⁶ of visage between Aedh Dubh and Riocc of Inis-bo-finde,⁴ except only that there was a corona⁷ on the head of Riocc, and none on Aedh's head. As Eoghan Mac Neill⁸ had obtained [a similar request] from Patrick, the visage⁹ of Aedh Dubh son of Fergna was therefore identical with that of Eoghan Mac Neill, for it was the likeness of Riocc each of them had.¹⁰

an ara in ra line ro, "why are these two lines ()?"

⁶ nor difference. na deaługao, omitted in A.

⁷ corona; i.e. coronal tonsure. Vid. ante, p. 104, n. 4.

⁸ Eoghan Mac Neill. See the curious account of the manner in which St. Patrick gratified the wish of Eoghan Mac Neill, to be made as handsome as St.

Riocc, in the *Tripart. Life of St. Patrick*, Miss Cusack's ed. p. 436. The note Cloo ouð na Cloo rinu, i.e. "Black Aedh changed into Fair Aedh," is added in the margin.

⁹ visage. deaib; more correctly "image," or "form."

¹⁰ each of them had. ro bui (bae, A.) la cehtar nae; lit. "that was with each."

Da Aed find a ainm on huairrin. 18 uata ro genetar cath Aeda find .i. in tref rugairde Connacht co brath.

AS a haithle rin do riacht Aed find cur in capti a prindorap na catrach ocur na congballa. Ro eorair perann dia anmcharait .i. do Chaillin, ocur dia comarba co brath, do mēdagad a chathrach ocur d'onoragad a eailri co dēpeð domain.

18 annrin ro ordais Aed find cuairt ocur circhanachur a einid co brath do Chaillin ocur dia chomarba. 18ed attbert Caillin, nem doirri ocur tot einuid iodiuid, acht co togatt im chillri ocur im chongbail. Togaimri agat chena bar Aod, cidbe dom chinuid na hiera do chain nar gaba rath na riği. Da bliadain lxx. ro bai Aed find i flaitheir iarrin.

Rugadrom .i. Aed iarum iar na bar la Caillin co Prónacha maiße Rein. Ro adlaice he iarum ic ibar na riğ ro leic nan aingel intrain-
 *fol. 13, ped .i. ar lár pelgi duin baili .i. Prónacha in tan ro.
 a 1.

18ri ro in chain ro ordais Aed find mac Pergus do Chaillin mac Niatach por cath Aeda find co brath.

Each gabail gach riğ do řil Aeda find, ocur a eirped cuirp itir čenð ocur čoir ocur laiñ. Mar in cetna o gač toirrech do řil Aeda find do Chaillin ocur dia chomarba co brath.

Each gach riğna ocur a hetach amail ata o'n riğ. Mar in cetnai o gač mnai thoiriğ mar ata ó na toirrechaid.

¹ sept. cath. This properly means "battle;" but like "battle," it is also used to signify "battalion," and in a wider sense "kindred," "followers," and "tribe."

² pillar-stone. capti. A large stone, in the form of a pillar, or flag-stone. O'Donovan asks (*Breifne Letters*, R. Ir. Acad., p. 187), "Was this to close the door of the *Cathair* (Cahir), like the flag of the Cyclops Polyphemus?" Stones of this kind are still standing in the middle of several ancient *raths*. In the *Brudin Da*

Derga, it is stated that pillar-stones were erected to celebrate victories, and cairns heaped to commemorate slaughters. (*Lebor na hUidhre*, p. 86 b.)

³ and. ocur. et, A., B.

⁴ that they choose. co togatt. co togad, A.

⁵ in my abode. im chongbail. im conggbail, A.

⁶ with thee. This means that Aedh Find made choice of Fenagh as his place of sepulture. The note toga Prónacha

Aedh Find was his name from that hour. From him descended the sept¹ of Aedh Find, i.e. the third regal family of Connacht for ever.

Aedh Find arrived immediately afterwards at the pillar-stone² in the principal door of the city and abode ; and he granted land to his soul-friend, i.e. to Caillin, and to his successors for ever, to magnify his city, and to honour his church, to the end of the world.

It was then that Aedh Find ordered the dues and³ tribute-rents of his kindred [to be paid] for ever to Caillin and his successors. What Caillin said was "Heaven for thee, and for thy race after thee, provided that they choose⁴ [to be buried in] my church, and in my abode."⁵ "I make my choice with thee,"⁶ said Aedh. "Whosoever of my race shall not pay thy tribute, may he not obtain grace or sovereignty."⁷

Seventy-two years was Aedh Find in the sovereignty after that.

He, to wit Aedh, was afterwards, after his death, taken to Fídh-nacha of Magh-Rein, by Caillin, who subsequently buried him at the "yew of the kings,"⁸ exactly under the "flag of the Angels,"⁹ i.e. in the middle of the cemetery of Dun-baile, now Fídhnacha.

This is the tribute which Aedh Find, son of Fergna, ordained for Caillin, son of Niata, from¹⁰ the race of Aedh Find for ever.

The riding steed¹¹ of every king of the seed of Aedh Find, and his body raiment¹² between head, and foot, and hand. The like from every chieftain of the seed of Aedh Find, to Caillin and his successor for ever.

The steed and dress of every queen, in like manner as from the king. In the same way, from each chieftain's wife as from the chieftains.

o Ocoð pionn ocuf da rliocht 7c ; "selection of Fenagh by Aedh Find and his race, &c.," is added in the margin.

⁷ *sovereignty*. rígi. ríga, A. A marginal note has cam Chaillin for cat Ocoð pmo ; "Caillin's tribute upon the race (*cath*) of Aedh Find."

⁸ "yew of the kings." íban na rí. íban na na rí, A. There is no trace or tradition of this celebrated tree at present.

⁹ *flag of the Angels*. The precise position of this flag, in the cemetery of Fenagh, is not at present known.

¹⁰ *from*. for, lit. upon, A. B.

¹¹ *riding steed*. ech gabail. In the poem printed above (see line 3, p. 80), this is represented by ferpech (or reppech) marc, "a good team," or "colt."

¹² *body raiment*. eirpeo cuip. The poem referred to has cath eirpeo, "battle

Do gac biatais ocus gacá cinb baili o Ath droichit go Sligech.
 Screpall gacha cairchigh. Do gabala ar gach creich o gac mac riú
 ocus toirig.

1N chuairt rin o gach dalta ocus o gac mac reáar dambe as ril
 Aeóá rinb.

1N neach díb na tibrí in chain rin co nach gaba a duthaid, ocus ni
 geba raé na riú. Gach tref bliadnai dlegar in chain rin do íc.

1ri loigidecht na cana rain o Chaillin do chath Aeóá rinb, Nocha
 * fol. 13, gebat goill a ferann ar air na air ecain in cein ierair in chain rin.
 a 2. Rath ocus toicthi doib fóir.

Gíobe nach tibrí in chain rin, mallacht Chaillin ocus noem hérend
 do, ocus co nach gebat a mic a ferann dia éir, ocus bíó ífern a iar-
 tairge dono.

18 do dinnenchur duin baili, ocus rinacha, ocus loáa salae, ocus
 rain caba, ocus do na draithib do chop a nvelbaib cloé do Dia, ocus
 di Chaillin roiréuair o rinacha .i. corrguinecht rognitir na draithi
 rin, ocus do bar fergha, ocus don ni dia tug Aeóá rinb rinacha do
 Chaillin, ocus in raé ima tug in chain rin ar a chineó co brath do
 Chaillin ocus dia choíarba ocus dia íamair po chán in sui renchura
 .i. Flann mac Flainn in duanra, edon.

“Dun mbaili righbaile caithe 7c.”

dress,” which is probably the more correct.
 (See last line, p. 78.)

¹ *Biatagh*. See note ³, p. 80, *supra*.

² *Ath-droichit*. See note ⁴, p. 81.

³ *screpall*. See note ⁶, p. 79.

⁴ *whosoever*. 1N neach. 1N each, A.

⁵ *in addition*. por. porr, A. A some-
 what similar tribute over the Cinel-Con-
 aill, payable also every third year, was
 granted to St. Caillin by Conall Gulban,

according to the poem. See p. 93, *supra*.

⁶ *dinnsenchus*. This word is usually
 translated “history of celebrated places.”
 But it really signifies “history of for-
 tresses,” being comp. of *dinn* (gen. *denna*),
 a hill, fortified hill, or residence; and
senchus, history.

⁷ *corrguinecht*. Some kind of druidical
 incantation, as O'Davoran explains in his
 Glossary (Stokes's *Old Irish Glosses*, p.

A cow from every Biatagh,¹ and from every chief of a bally, from Ath-droichit² to Sligo.

A screpall³ from every sheep-owner. A fat cow out of every prey from every son of a king and chieftain.

This tribute [also] from every foster-son, and from every sister's son, whom the race of Aedh Find may have.

Whosoever⁴ of them does not furnish this tribute shall not obtain his inheritance, and shall not obtain grace or kingship.

Every third year this tribute is required to be paid.

The reward for this tribute given by Caillin to the descendants of Aedh Find, was that Foreigners should not obtain their land by consent, or by force, as long as they paid this tribute. Prosperity and luck should be theirs in addition.⁵

Whoever will not give this tribute, may he have the malediction of Caillin and the saints of Ireland; and may his sons not possess his land after him; and may h—l be his final inheritance also.

It is regarding the *dinnsenchus*⁶ of Dun-baile and Fidhnacha, and of Loch-Salach and Fan-cobha, and the turning of the druids (which druids used to perform *corrquinecht*⁷) into forms of stone, by God and Caillin, to the north-east of Fidhnacha; and regarding the death of Fergna, and the reason why Aedh Find gave Fidhnacha to Caillin, and the cause why he gave that tribute upon his race for ever to Caillin, and to his successor, and to his community, the sage of history, i.e., Flann son of Flann,⁸ sang this poem, to wit, "Dun-Baile, holy, regal place,⁹ &c."

63), in uttering which the person rested on one foot, and one hand; and had one eye closed. The formula used was a *Glaim dickind*, or extempore lampoon. It is further explained in the same authority (*Old Irish Glosses*, p. 66) as a trick done by sleight of hand. The manner of performance described in the following poem is rather coarse.

⁸ Flann son of Flann. Better known

as Flann Mainistrech, or Flann of the Monastery, Lector of Monasterboice. He died in 1056. The present poem is not attributed to him by any other authority than the writer of the foregoing Introduction to the poem, and the composer of the poem, as far as the Editor is aware.

⁹ The words from "to wit," to the end of the sentence, are added from B., from which the poem itself is missing.

*fol. 13, b
1.

Ðun mbaili riġbailea caiġ,
 Ðopɛ cup tiġwir plaġa fail,
 Tan ba ri epodā epechach
 Conuing beodā beg eglach.
 Conaing mac Conguil calma,
 Ir tpen po thecht in Ðanba,
 Conderna cariul caem cloch
 Ar Maġ Rein ic loċ Saloċ.¹
 Salaċ mac Samail co mbloir,
 Mac in dpuagġ do Troianaiɓ,
 Ir he ba drai tairpthech tenn
 Ac Conuing ac riġ Epenn.
 18 huadā aderthor Maġ rein
 O rian mac Echadā tpein,
 Ocur on peidiuġadġ ġlan
 Tuġatar ġoill ri a mbalan.
 Ðalta do bi aġ Conuing řial,
 Mac riġ hullaɔ na mor ġiall,
 Ðaile mac Ðuain, riġdā a pun,
 O'n ainmnigther in caem dun.
 Ðun mbaili ainm don chatraiġ,
 Ocur nir ġerr in athuiġ
 O pe in Conaing mett ngoɾa,
 Co řerġna mac řerġura.
 Mic Muireraiġ mic Þogain co mblaɔ
 Mic Ðuach mic Ðriain mic Echach,

¹ *Fal.* A bardic name for Ireland.

² *Conaing Beg-eglach.* See p. 27, *ante*.

³ *Congal.* *ib.*

⁴ *cashel.* This cashel, or stone wall, can still be traced around the church of Fenagh. It consists of large blocks of stone, regularly laid, without cement; but it is in many places levelled to the ground.

⁵ *Was.* The Irish, *ir he ba*, literally rendered, would be "'tis he that was."

⁶ *To.* *ac*, lit. "apud."

⁷ *This is why.* The words thus rendered, 18 huadā, actually mean "it is from it," i.e., from the rian, or track, mentioned in the line following. The derivation given is one of those silly in-

Dun-Baile, holy, regal place ;
 Mansion to which the lords of Fal¹ were wont to come,
 When a valiant, predatory king
 Was vigorous Conaing Beg-eglach.²
 Conaing, son of mighty Congal,³
 Powerfully possessed Banba.
 He built a fair *cashel*⁴ of stone
 On Magh-Rein, at Loch-Salach.
 Salach, son of Samal of fame,
 Son of the druid of the Trojans,
 Was⁵ a grand and mighty druid
 To⁶ Conaing king of Ireland.
 This is why⁷ Magh-Rein is so called :
 From the track⁸ of the sons of valiant Eochaidh ;
 And from the clear levelling
 The Foreigners made with their fighting.
 The generous Conaing had a *dalta*,⁹
 Son to the king of Ulad of great hostages ;
 Baile mac Buain,¹⁰ regal his mind,
 From whom the fair *Dun* is named.
 Dun-Baile was the name of the *cahir*¹¹
 (And not for a short period)
 From the time of the powerful Conaing,
 To Fergna, son of Fergus,
 Son of Muiredach, son of famous Eoghan,
 Son of Duach, son of Brian, son of Eochaidh,

ventions in which Irish etymologists were too fond of indulging, to account for names of places.

⁸ *track*. *ruan* (gen. *ruim*), a track or passage.

⁹ *dalta*, a foster-child. Generally a male foster-child, or foster-son. But in old Irish tales a girl is sometimes called

a *dalta*. The word is still used as a term of endearment (to boys) by the Irish-speaking people.

¹⁰ *Baile mac Buain*. Baile, son of Buan. See note ⁵, p. 112. The Irish name of Dundalk strand, *Traigh-Bhaile-mhic-Buain*, was derived from this person.

¹¹ *cahir*. *cathair* (gen. *cathrach*, dat.

Mic Muireðais mic fiaera sraip
 Mic Cairpre mic Cormaic culglas.
 Mic Airt ocup mic Chuind tra;
 Rugur genealach Persna;
 O pé in Persna rin comblaid
 Ro claechlo ainm don chatraig.
 Ag ro daib in roð anma
 Tugad ar chatraig Persna,
 Pionacha on pednach ur
 Tucc Caillin ler na doem dun.
 Anorin tig Caillin 'ra nam
 Inasaid Persna poltchain,
 Co taraid do coma caid,
 Saegul rada in ndegbethaid.
 18 ann adubairt Persna
 Re hAed ndub, re mac calma,
 Eris ir cuir arin tir
 Na cleisg ud co hanmin.^a
 Anorin do eris colluath
 Aed cirub cona mapefluas,
 Do chur na clepech ar cul,
 Ir da ndichur on caem dun.
 O't connairc Aed cirub cain
 Caillin 'ra nam ag plechtain,
 Ro cpeo doib 'r a pluais co gur,
 Ro tindlaic doib in caem dun.
 O't connairc Persna co reio
 Pellad air da maccaib pen
 Ro chan re draithib co nim,
 Eris, dingbaid na cleisg.

^a fol. 13, b
 2.

cathraig), a city, and also a *cahir*, or stone fort=Brit. *Caer*.

¹ *Sraip*[*tene*]. The *tene* is suppressed in the original, to avoid a false measure,

about which the Irish poets were very exact.

² *Culglas*; "of the grey locks." This word has been added for the sake of metre.

Son of Muiredach, son of Fiacha Sraip[tene],¹
 Son of Cairpre, son of Cormac Culglas,²
 Son of Art, who was son of Conn, to whom
 I have traced the pedigree of Fergna.
 From that famous Fergna's time
 The name of the *cahir*³ was changed.
 Here's for you the change of name
 That was given to Fergna's *cahir*:³
 "Fidhnacha;" from the noble *fednach*⁴
 Which Caillin brought to his fair Dun.
 Then Caillin and his saints came
 Against Fergna of the fair hair,
 And offered him a noble consideration:
 A long life in good existence.⁵
 'Twas then that Fergna said
 To Aedh Dubh, his mighty son;
 "Arise, and fiercely expel
 Those clerics from out the land."
 Thereupon quickly arose
 The jet-black Aedh, with his cavalry,
 To send the clerics back again,
 And to expel them from the fair Dun.
 When the mild, jet-black Aedh
 Saw Caillin and his saints a-kneeling,
 He and his host bravely believed for them;
 And he presented to them the fair Dun.
 As soon as Fergna plainly saw
 That he had been betrayed by his own sons,
 He venomously⁶ sang out to his druids,
 "Go ye, and repel the clerics."

¹ *cahir*. See note ¹¹, p. 125.

² *fednach*. See note ⁴, p. 114, *ante*. This derivation is very far-fetched.

⁵ *in good existence*. The original, in

n̄oeg̃b̄ethaio, means in "good life." "In good estate" would give the sense.

⁶ *Venomously*. *co nim*; lit. "with poison." *co nem*, A.

Εργιο να δραιθι co luaρ,
 Ιρ cuiρto α τονα ruαρ,
 Ιρ gluairit α nguib con grain;
 Cairit na nairn co hegair.
 O'τ connairc Aed mac Fergna
 Na δραιθι ag techt co ferda,
 Ro ēan pe α muintir comblaithe,
 Eργιο dingbair in trom daim.
 Ni paēat ar Caillin uain
 Do marbad nan dpuith co cruaid,
 Acht mairbair De do nim
 Do ēor nan dpuē i clochaid.
 O da connairc Fergna in rguir
 Na dpuit do ēor i g-cloēair
 Ro fagair α flog co gur
 Co Fan cobra tre mairun.
 Ge do tuit in talam trean
 Mo Fergna iр he α aenapan,
 Ni mōide do chped Dia oil
 Gur rgar α ēorip pe α anmain.
 1Aрrin tig int aingel coim
 In onoir Chaillin 'ra noim;
 Atpet co solur andrin
 Fergna do dul pon talmuin.
 Andrin do paio int aingel
 In onoir Chaillin creduil,^a
 Tabraid in ruigi d'Aed dub,
 Gaipmther α flog na farrud.

^a fol. 14,
 a 1.

¹ *backs*. τονα; lit. "podices." O'Donovan translates "tunics." (*Breifny Letters*, R. I. Acad., p. 186.) See the curious account of the "Races of Feradach" in Todd's edition of *Cogadh Gaedhel re Gal-laibh*, p. 83, where captive women were

driven along on all fours. And see also his note on the subject; *Introd.* cxxii, note ².

² *into stones*. See note ⁴, p. 116, *supra*.

³ *of the steeds*; or rather "of the stud."

in rguir. rgor, of which rguir (recte

The druids arise quickly,
 And turn up their backs ;¹
 And their jaws move angrily,
 As they unjustly revile the clerics.
 When Aedh son of Fergna saw
 The druids advancing boldly,
 He said to his renowned people,
 " Arise ; and repel the great company."
 " They shall not go from us," said Caillin,
 " To slay the druids rigorously ;
 But the miracles of God from Heaven
 Shall change the druids into stones."²
 When Fergna of the steeds³ beheld
 The druids changed into stones,
 He furiously left his army,
 [And went] to Fan-Cobha, through evil mind.
 And although the mighty earth sank
 Under Fergna, and he all alone,
 Not the more did he believe the loving God,
 Until his soul departed from his body.⁴
 After that came the mild Angel,
 In honour of Caillin and his saints,
 And then plainly⁵ related
 That Fergna⁶ had gone under the ground.
 Then the Angel said,
 In honour of devout Caillin :
 " Give ye the kingship to Aedh Dubh ;
 Let his army be summoned unto him."

scur) is the gen., signifies a stud of horses, and also a tent.

⁴ *body*. The literal translation of this line is "until his body separated from his soul," rather a peculiar manner of ex-

pressing the action of dying.

⁵ *plainly*. *co ṛoluṛ*, lit., "with light."

It is probably an error for *co ṛoluṛ* (*recte* *co ṛolluṛ*), plainly.

⁶ *Fergna*. *ṛeṛṅnai*, A.

100ppin do atuis Aed dub
 Int angel caem ba bind guth,
 Abair re Caillin nemda
 Gan laech dub na tigeirna.
 Epair por re Cuir nemda,
 Tabrad dam roga ndelba,
 Mac ail ler mo beč abur
 Ar flaitiū i tigeirnur.
 Do paid int angel annro
 Re Caillin uaral idon,
 Tabair mar rud d'Aed a bpeč
 Amail do iir gan eteč.
 Caillin ir a noiū iarpoin
 Troirgit re Dia co madoin,
 Sur bo hAed findgel Aed dub
 Iar nerg do ar a čollud.
 Tis Aed cur in cairč amač,
 I pprimdopur na cačrach,
 Co tug annrin perand tra
 Do Chaillin, da annchapa.
 Annrin do paid Caillin sein,
 Re hAed mac perga co ceill,
 Nem duit ir dot chloinn gan pell,
 Acht co togar mo čaerū čell.
 Gach bpernech tosur mo chell,
 Ar Caillin re hAed na lenn,
 Gobragā nem ar gach muš,
 Ir gombe a claud na inuō.

¹ *holy*. nemda, lit. "heavenly," A.

² *wish*. The original is bpeč, which properly means "award," or "judgment."

³ *black Aedh*. Aed dubh (Aedh Dubh).

⁴ *fair-white Aedh*. Aed findgel. The last syllable (gel) is added for the sake

of metre. Aedh Find (fair Aedh) is the name by which the former "black" Aedh is called henceforward in this work.

⁵ *pillar-stone*. See note ², p. 120.

⁶ *cahir*. See note ¹¹, p. 125.

⁷ *soul's friend*. annchapa; from ann

Aedh Dubh after that besought
 The pure Angel of sweetest voice :
 " Say to holy¹ Caillin,
 That a black warrior should not be Lord."
 " Say, moreover, to Heavenly Christ,
 That He grant me my choice of features,
 If He wishes that I should be here,
 In sovereignty over princes."
 Hereupon spake the Angel,
 To pure, illustrious Caillin :
 " Grant so his wish² to Aedh,
 As he has sought, without refusal."
 Caillin and his saints, afterwards,
 Fasted before the Lord until morning,
 So that black Aedh³ was fair-white Aedh⁴
 When he from his slumber rose.
 Aedh came out to the pillar-stone⁵
 In the principal door of the *cahir*⁶ ;
 And he then, moreover, presented land
 To Caillin, his soul's friend.⁷
 Then Caillin himself said
 To the wise Aedh son of Fergna :
 " Heaven for thee, and for thy guileless race,
 Provided they select⁸ my fair church."
 " May every Breifnian that selects my church,"
 Said Caillin to Aedh of the spears,
 " Obtain Heaven in every way,⁹
 And may his children be in his place."¹⁰

(*recte* anam)=anima, and *capra*, "a friend"
 (cf. Lat. *carus*). The word is generally
 used in the sense of "confessor," or
 "spiritual adviser." See Reeves *On the*
Culdees, Trans. R. I. Acad., vol. xxiv.,
 p. 88.

⁸ *select* ; i.e. as a place of sepulture.

⁹ *in every way*. ar gach muġ. The
 word muġ is by mistake for muo=modus.
 The expression is equal to Lat. omnimodo.

¹⁰ *be in his place* ; i.e. succeed him.

* fol. 14,
a 2.

Togaimrí éú a Chaillin éaié,
Ar Aed mac Fergna co blaié;
Nem ir raé dot chloinó gan gai,
Ach co togar dun mbaili.^a

On huair rin ar baipteo Aed,
Aderim rib ní raó raeb,
Ireo po chaié Aed na n-aé,
Da bliadain ar rechtmogad.

Ae ibar na ríú arpin
Ro haónacht Aed go deimín,
Pa leic na naingel gan gai,
Ar lar pelgi Duin baili.

D. mb.

Is me Flann mac Flainó po éan
In renchurra co huairal,
Do Chaillin ont ren mas up
Do ril Aedá ra éaoim dun. D. mbaili. p.b.c.

Is don éuairt rin oliger Caillin do ril Aedá rinó, ocur amail po thuill
a raébaíl, po labair Caillin fein irin duain remain .i. "Eri oll oílen
angel"; ocur cuirpemni drong dona ronnabrin annro, ar ir uraíde a
cuimniugad.

Caillin dúat:

Is hí mo éainrí dom éiú,
O ril Aedá rinó pleóaiú,
Scepal l gaé cairchiú co rir,
Ech ir epreo gach aróruí.

¹ *Heaven.* This line and the following are supposed to be spoken by St. Caillin.

² *of the battles.* na noú, for na naú, A.

³ *seventy.* lxx. at, A.

⁴ *Relig; i.e. cemetery.*

⁵ *Flann, son of Flann.* See note ⁸, p. 123, *supra*. The foregoing poem, which is not in B., was certainly not composed by "Flann of the Monastery," who died A.D.

1056. It is not mentioned in the authentic lists of Flann's compositions. See O'Curry's *Manners and Customs*, ii. 149, sq. The copy in this *Book of Fenagh* is the only one known.

⁶ *Dun.* The characters representing the first line of the poem are added at the close in A., according to the practice of Irish scribes, as already alluded to.

"Thee, holy Caillin, do I choose,"
 Quoth Aedh son of Fergna, the renowned.
 "Heaven¹ and prosperity be to thy race,
 Provided that they choose Dun-Baile."
 From that hour in which Aedh was baptized,
 (I tell you, 'tis no false assertion),
 The time that Aedh of the battles² lived
 Was two years and seventy.³
 At the yew of the kings, afterwards,
 Aedh was certainly buried;
 Under the flag of the Angels, truly,
 In the middle of the *Relig*⁴ of Dun-Baile.
 I am Flann, son of Flann,⁵ who sang
 This narrative most noble,
 Of Caillin from the old green plain,
 For the race of Aedh, and his fair Dun.⁶

It is of that tribute to which Caillin is entitled from the descendants of Aedh Find, and the way he deserved to obtain it, that Caillin himself spoke in the poem above,⁷ to wit,

"Noble Ireland, Isle of Angels";

and we shall set down here a number of the stanzas, that they may be the more easily remembered.

CAILLIN dixit:⁸

My tribute to my house is,
 From the race of festive Aedh Find,
 A *screpall*,⁹ truly, out of every sheepfold,
 The steed and battle dress of each arch-king.

⁷ *above*. *pemam*; lit. "before us," A.

⁸ *dixit*. The text in B. recommences, on fol. 115 b, with this fragment. The stanzas here repeated are those printed above, viz., from the last stanza on p. 78, to the last stanza on p. 82, inclusive. On

fol. 115 a, in B. however, a pedigree of St. Caillin is given, which it is not necessary to reproduce here, as it agrees with the pedigree printed *supra*, pp. 4-6.

⁹ *screpall*. See note ⁶, p. 79, *supra*. The note *cám an íol cloíra fíno* etc.

Euač ech gač toiriğ caih,
 Euir chenn ir čoir ir laim,
 Séirpač maič on riğ co pač
 'Sa tabairt a laim mābač.
 Oligim don riğan co pač
 A heč ocur a hetač.
 Oligim don bantoiriğ feil,
 Etač ir eč dom oğreir.
 Do gach biatuig oin baili,
 O Ač oiriciu co Sligeč,
 Do gaḃála da gač creič
 O gach mac riğ ir tairēč.^a
 An dalta 'ra mic fethar,
 Oligimri dib go trebar,
 Maḃ ail leo a nouthchur co dath,
 Tabraḃ a cuairt dom cathraig.
 18ri rin mo čain gan [f]ell
 O ril Aeda na ferann;
 Amenci oligim in chain
 Gač tref bliadain co comlan.
 Ȣio cuič nač tibri mo čain,
 Mar aḃerim dom chill čaih,
 A nouthčur ni geḃa a clann,
 Ocur do gebat iḃerinn.
 Ȣio cuich dobera mo čain,
 Mar aḃerim dom chill čaih,
 Saerpaḃ a cined 'ra clann,
 Nač gebat goill a ferann.
 Ȣairgeḃ glappaige do rin,
 Aed dub mac Ţerḡna in milid,
 Ir delb Rioc ba rinḃ dath,
 Do tabairt do ar na bairteḃ.

^a fol. 14,
 b 1.

ó óroičet ata co Sligioc .i. an bpeirne;
 "The tribute on the Race of Aedh Find,
 &c., from Drogheda to Sligo, i.e. the

Breifne," is added in the margin in A.
¹ colt. reirpač, B. A. has reirpač,
 "team," as in line 3, p. 80.

The cavalry dress of each noble chief,
 Between head, and leg, and hand ;
 A good colt¹ from the prosperous king—
 And they to be given into my abbot's hand.
 I claim as my due from the gracious queen,
 Her steed and her dress ;
 I claim from the generous chieftainess,
 A dress and a steed, at my demand.
 A cow from every one-bally Biatagh,²
 From Drogheda to Sligo ;
 A fat cow out of every prey,
 From each son of a king and chieftain.
 The foster-son, and the sisters' sons—
 I exact from them, discreetly,
 If they desire their inheritance quickly,
 That they bring their tribute to my city.
 This is my tribute, without guile,³
 From Aedh's descendants in their land ;
 The tribute is due to me as often as
 Every third year fully.
 Whosoever furnishes not my tribute,
 As I say, to my holy church—
 His children shall not obtain their inheritance ;
 And they shall obtain Hell.
 But whosoever furnishes my tribute,
 As I say, to my holy church—
 I will save his kin, and his children ;
 Foreigners shall not possess their land.
 The championship of the Glasraige⁴ he sought—
 Aedh Dubh son of Fergna, the knight—
 And the form of Riocc⁵ of fairest hue ;
 To be given to him after his baptism.

² *Biatagh*. See note ³, p. 80, *supra*.

³ *guile*. This stanza is not in the poem
above printed, p. 80.

⁴ *Glasraige*. See note ¹, p. 82, *supra*.

⁵ *Riocc*. See note ⁴, *ib*.

Oed gey tub in cathmilid,
 'Do bairter he gan time;
 Iy myr do punde de
 Aed pindglan iy lor punde.
 Me do rat iy nyr merre,
 'Dethbir ar deilb na deiri;
 Coroin i eind Rioice gil,
 Aed pinn gan choroin itir.
 Uime rin do ratad dam
 In chuairt mor rin dom fognam;
 'S ar a chorp do breċ dom chill,
 Cio c'ait bud marb in Erin.
 O da bairtiur Aed comblaid
 Gur adluicer he im doirċoiġ,
 Ead ro chaith in ri gan gaitt,
 'Da bliadain ar rechtmoġaitt.

Ni beag rin do rgrubad iyn inatara, oir ata ní iy mo ina rin ar
 * fol. 14, élainn Fergna iyn duain moir .i. Eri oll oilen angel.^a

b 2.

Mad ail a rir tra amail' puair naem Chaillin mac Niatad in cuairt
 dliger do chlan[n]uib Conaill mic Neill .i. dona recht maccaib oiregdae
 batar aige, ocur da ril co brath, gurab do derbad na cloinde rin,
 ocur dia n-anman[n]uib, adubrad in rannra,
 Fergur, Aengur, Eochaid, Enna,
 Naċi, Ruaman, dlugoir fuil;
 Itiat rin rri rithblad roċaing
 Secht mic Conaill gubain guirt.

¹ *whiteness*. See note ⁵, p. 82.

² *crown*. The coronal tonsure. See note ⁶, p. 83.

³ *tribute*. cuairt. See note ⁸, *ib.*

⁴ *seventy*. lx. aitt, A. B.; which is incorrect.

⁵ *that is enough*. Ni beag rin; lit. "that is not little."

⁶ *in this place*. derin, "of that," B.

⁷ *more than that*. moran, "much," B.

⁸ *Fergna*. The remainder of the sentence is represented by the words map nċaid tuar, "after us above," in B.; in which follows the poem beginning cotlad rin do imdairu (see *infra*, p. 154).

⁹ *If*. This portion of the text in B. follows after the introduction to the poem beginning "Dun-Baile, &c.," p. 123, *supra*.

Though black was the warrior Aedh,
 I baptized him, without fear.
 It was I that made of him
 Pure-fair Aedh of ample whiteness.¹
 'Twas I that made, and it was no harm,
 A distinction 'twixt the appearance of both ;
 A crown² on the head of fair Rioce ;
 Aedh Find without a crown² at all.
 This is the reason why to me was given
 That great tribute,³ for my use ;
 And for bringing his body to my church,
 Wheresoever in Ireland he might die.
 From the hour I baptized Aedh the Famous,
 Until I buried him in my oratory,
 The time the guileless king spent
 Was two years and seventy.⁴

That is enough⁵ to write in this place;⁶ for there is more than that⁷ regarding the clan of Fergna⁸ in the great poem, to wit, "Noble Ireland, Isle of Angels."

If⁹ it is desired to know how St. Caillin, son of Niata, obtained the tribute to which he is entitled from the children of Conall son of Niall, to wit, from the seven illustrious sons he had,¹⁰ and from their descendants, for ever, [be it known] that it was in proof of those sons, and of their names,¹¹ this *rann* was spoken:—

Fergus, Aengus,¹² Eochaidh, Enna ;
 Nathi, Ruamann—who cleft heads—
 These were, with enduring fame,
 The seven¹³ sons of stern Conall Gulban.

¹⁰ *he had.* βαταρ αἰγε. Transposed in A.

¹¹ *and of their names.* The corresponding words in the text, omitted in B., are transposed in A.

¹² *Aengus.* The sobriquet "Boguine" is added over this name in A.; but it belonged to Enna.

¹³ *seven.* Only six are mentioned in the stanza.

181at po rila na mac rin neoch da noliġento Caillin a ċir .i. clann
Dalaig in riġraio cetur, ocur cinel mBogaine, ocur cinel Luigdech, ocur
cinel Moidoraig, ocur h1 Chanannan, ocur mic Ġilli Rindein, ocur ril
Chonaill apchenā.

ba he Conall ba cet ri Tempra do ċlan[n]aib Neill co taratt fein
do laegaire iaraċt na riġi; ocur ba cloch in inaċ uigri rin; Uair ba
he Conall po buri caeca cath ic cornam Epenn, ocur ni po buri cath
na comlan fair riam. Ni deriaio ole na ecoraite ppi nech dia
braithrib nach ppi Conall do ċoraiteo; ocur ni gabao Conall epod
na coma tar a eirr, acht cenn euraio no caimilid dia ic.^a

^a fol. 15,
a 1.

Ro bai imorro nept ocur niaachur Cuind cetchathais ina athairium
.i. Niall naigiallach, ocur bai nept Nell i Conall fein.

18he do poido forba dia braithrib, ocur dobert leth n-Ulaċ do fein
a aenar, ocur alleċ naill dia braithrib, daig ir he fein po choian in
cuigeċ rin doib.

Fecht naen dia n-dechatar Mairraigea Moigi rlecht ar creich go
Tempraig, go tartrat leo echraio anair. Doriacht Conall po na hegh-
mib currin uathair ploig bai ina farrad in tan rin, ocur ni po an dib
co riacht co dun Conaing ar Muig fein .i. Rionacha [h]odie, go rogona
ren tuaċa rlecht he, ar ba diaim rium, ocur ni ba lam ar airġi
doibrium rin mana deonaigeo in toichċi; no ir ġa reċa po marb he.
Acht chena ġio be dib a bar iriat Mairraioe po maibret int echt.

¹ *Clann-Dalaigh*, or "descendants of Dalach." This was the tribe name of the great sept from which the O'Donnells of Tirconnell, and their correlatives, have sprung. Dalach died in 868. From his grandson, Domhnall, the O'Donnells derive their hereditary surname.

² *Cinel-Boghaine*. The descendants of Enna Boghaine, son of Conall Gulban, who have given name to the barony of Bannagh, co. Donegal.

³ *Cinel-Luigdech*. This would seem to

have been the original tribe name of the O'Donnell sept, before the time of Dalach (ob. 868), who was the first person of the O'Donnell race that obtained entire sway over the territory of Tirconnell, or Donegal. Dalach was fifth in descent from Lughaid (*a quo* "Cinel-Luigdech"), great-grandson of Conall Gulban.

⁴ *Cinel-Maeldoraidh*. The family of Muldory, or O'Muldory, descended from Maeldoraidh, fourth in descent from Flaithbertach, king of Ireland 727-734, were chiefs of Tirconnell, alternately with the

These are the descendants of those sons, from whom Caillin is entitled to his tribute, viz., the Clann-Dalaigh,¹ the kingly sept, firstly; and the Cinel-Boghaine;² and Cinel-Luigdech;³ and Cinel-Maeldoraidh;⁴ and the Ui-Canannain, and Mec Gilla-Finnein,⁵ and the race of Conall besides.

It was Conall that was the first king of Temhair⁶ of the sons of Niall, until he himself gave the loan of the kingship to Laeghaire. And that was "a stone in the place of ^{an} egg;"⁷ for it was Conall that broke fifty battles contending for Ireland; and neither battle nor combat was ever broken upon him. No injury or injustice was done to any of his brethren, that would not be complained of to Conall; and Conall would not accept cattle or considerations therefor, but the head of a knight or warrior should pay for it. Moreover, the strength and valour of Hundred-battle Conn was in his [Conall's] father Niall Nine-hostage; and the strength of Niall was in Conall himself.

It was he that distributed land to his brothers. And he gave the half of Uladh to himself alone, and the other half to his brothers; for it was he himself that defended that province for them.

One time the Masraidhe⁸ of Magh-Slecht went on a predatory expedition to Tara, when they brought a prey of horses with them from the east. Conall, on hearing the shoutings, proceeded with the small number that was near him at the time; and he ceased not from [pursuing] them until he came to Dun-Conaing on Magh-Rein, to wit, Fidhnacha at this day. And the old Tuatha-Slecht⁹ slew him, because he was unarmed; and that would not have been an occasion of slaughter¹⁰ to them, if luck had not willed. Or it is a flying spear that killed him. But whichever of them was his [manner of] death, it was the Masraidhe that committed the deed.

O'Canannans, before the Clann-Dalaigh (see notes ^{1,3}) rose to power.

⁵ *Mec Gilla-Finnein*. This name is now generally Anglicised Leonard.

⁶ *Temhair*. Tara. This statement is not found in any other authority; and is a mere flourish on the part of the writer, who wished to magnify, as much as possible, the character of Conall-Gulban, whose descendants paid dues to the Abbots of Fenagh.

⁷ *egg*. This is a proverbial saying frequently used by Irish writers.

⁸ *Masraidhe*. See note ¹⁰, p. 89, *supra*.

⁹ *old Tuatha-Slecht*; or old tribes of Magh-Slecht, i.e. the Masraidhe.

¹⁰ *an occasion of slaughter*. The expression *lam ar airt* is rather obscure, and would seem to be some proverbial form of observation.

Ciō tpa acht po lað a lia ocur a lecht in ti Conaill ar Muig sein
ice Dun mbaili.

Coice bliadna ocur leð bliaduin imorro, iar mbar Conaill, dopuacht
Caillin currin inao rin, ocur bai is tabairt chuarta in choem perrainn
^{a fol. 15,} rin co ruair lecht Conaill chathchalmæ,^a gu po foillrigeo do amal
^{a 2.} ruair Conall bar, ocur a beth i pen iarum.

Da trog thpa ocur ba tuirrech la Caillin in ní rin. Iarhin po
tinoil Caillin naem Epend huili d'porglai, ocur clanna Conaill atuaro.
Ro éroirce Caillin ocur naem Epend ma thodurgað Conaill. IArriu-
diu po thodurgað Conall a bar ocur a sein do. Do puacht leo
conicce an eclairð. Ro morao ainm De ocur Caillin triut rin. Ro
bairteað he iarum a clug na ruz. Oen andrin dia paibe dopom a
ainm. Ro bendais Caillin ocur naem hEpend Conall iarhin, ocur po
hongao Conall iarhin dono.

IARriu diu po orðais Conall cain for a chloind do Chaillin ocur da
chomarba ocur da samud co brath. Iri po in chain po geallao ann
a riadnairi naem Epend .i. Ech gabail ocur rliarta gach ruz ocur a
dechelt dathai, ocur centaisge Conallach co brath. Each gach ban-
toiriği. Uing d'or no a riach gach toiriği. Alğ tri nglac o gað baili
biathur ri. Screpall gach cairchis. Al hic gach tpey bliadain co
brath.

Dennacht naem hEpend ocur Conaill, ocur bitbennacht Chaillin,
^{b fol. 15,} do chloind n'Dalaiğ^b ocur do chineo Conaill archena ar chomallao na
^{b 1.}

¹ *grave.* The place where Conall Gulban was first interred is not now known to tradition, unless the remarkable Dolmen at Fenagh, represented in the illustration to this volume, may mark the site. The words *pat na cana for éinel cconuill gulban*; "the reason of the tribute on the descendants of Conall Gulban," are added in the margin.

² *Clog-na-Righ.* The "Bell of the Kings," so called from the number of

kings baptized out of it. This bell still exists, and is preserved in the R. C. Church at Foxfield, near Fenagh, where it is regarded as a sacred relic. See an account of it by the Rev. W. Reeves, D.D.; *Proceedings R. I. Acad.*, vol. 8, p. 445. It is stated further on that St. Patrick gave Clog-na-Righ to St. Caillin. Dr. Reeves describes it as circular in form, and resembling an inverted globe; being very unlike other bells in shape and

Howsoever, the stone and grave¹ of Conall were placed on Magh-Rein, at Dun-Baile.

Five years and a half, moreover, after Conall's death, Caillin came to that place; and he was making a circuit of that fair land, until he found the grave¹ of battle-strong Conall, when it was manifested to him how Conall died, and that he was afterwards in torment. This was sad and grievous to Caillin.

Caillin afterwards assembled the greater number of the saints of all Ireland, and the children of Conall from the north. Caillin and the saints of Ireland fasted regarding the resuscitation of Conall. Thereupon, Conall was resuscitated from death and pain by him; and came along with them as far as the church. The name of God, and [the name] of Caillin, were magnified thereby.

He [Conall] was afterwards baptized out of Clog-na-Righ;² and he was one of those from whom its name was derived. Caillin and the saints of Ireland blessed Conall after that; and Conall was subsequently anointed also.

After these things Conall ordained a tribute from his children to Caillin, and to his *comarb*³ and congregation, for ever. This is the tribute that was promised there, in the presence of the saints of Ireland, viz., the yoke and riding horse of every king, and his coloured mantle, and the *cendaige*⁴ of the Conallachs for ever. A steed from every chieftainess. An ounce of gold, or its value, from every chieftain. An *agh tri nglac*⁵ from every *bally* that supplies⁶ a king. A *screpall* from every sheepfold. All to be paid every third year for ever.

The blessing of the saints of Ireland, and of Conall; and the everlasting blessing of Caillin, be upon the Clann-Dalaigh and the race of Conall besides,

pattern, wherefore it might be considered of modern date, if it were not mentioned in old authorities.

³ *comarb*, i.e. successor. The note an *éam pop éineil conaill gulban*, 7c; "the tribute on the race of Conall Gulban, &c.," is added in the margin.

⁴ *cendaige*. The meaning of this word

is not clear; but it probably signifies "customs," or "donations."

⁵ *agh tri nglac*; lit. a "cow of three hands;" i.e. in which the flesh should be three hands in thickness, or width, in some part.

⁶ *that supplies*. *biathur*; i.e. that furnishes food-tribute.

cana ra. Dithmallacht ocur tpuir ocur anorait naem hErend doib-
rium mana chomallat.

18iat paṭa na cana rin Patraice apptal Erend cona noemaib, ocur
Michel con ainglib nime. Adamnan iarrin in tan tainis.

18iat buada ro paṭaib Caillin i paṭalaib doib ar a comall .i.
buad catha pompa; buad n-inṭrene ocur n-erṭna ocur n-iplabpa; buad
porba ocur tinṭcetail; buad n-dealba ocur buad n-denmara. Buad
ngormac ocur ḡilla ocur dalta; buad puḡ ocur puḡna; buad n-amur ocur
n-ardoglach, ocur pīḡairḡedaiḡ. Buad clainni ocur buad comairli;
buad cell ocur clepech; buad n-oīrṭitech; buad ḡabano. Buad toicti
ocur tpuim conais. Pot paḡail ocur pochruiṭ tpe biṭha do chinell
Conaill ar chomallad na cana ra. ḡrain chatha air ḡach nonbar
uib, ocur ḡrain nonbar air ḡach n-en duine aca aḡ a n-erṭaitte.

Ro thairṅir umoppo do Chonall Caillin iarrin congenpṭ ḡein
n-airḡda uad, ocur combad lan Albai ocur Eri dia chlu .i. Collam
cilli; ocur ro thairṅir por Adamnan iarrin; ocur atberṭ dono
comad e fein oide na deiri rin.

* fol. 15, 18 iarrin puair Conall bar.^a Ro adluic iapum Caillin Conall ḡul-
b 2. pan iarrin co n-onóir ocur co n-armiṭin moir, co toppuma chlepech
ocur naem, in doirṭhaiḡ Chailin fein; ocur ro daingniḡ Colum cilli
iapum in chain rin por chloind Conuill.

18 do bar ocur do aīṭbeoḡad Conuill, ocur do thairṅipe na puḡ
ticṭaitir huada, adubrad in duan ra.

C. c c.

Ḗta punn lecht Conaill chpuaid;
Mor pecht puḡ buaid ar ḡaṭ leth;

¹ *reprobation.* anorait, "evil prayer;"
from an (a negat. particle), and orait=
oratio.

² *virtues.* buada, nom. pl. of buaid,
glossed "victoria," Zeuss, 27; and "palma,"
ib. 262.

³ *of form.* denmara. denma, A.

⁴ *nephews.* ḡormac. See note ², p. 92.

⁵ *success of battle.* See note ⁴, p. 92.

⁶ *against.* aḡ; lit. "with." There is
a note in the margin, apparently referring
to this preposition, which is rather obscure.

if they observe this tribute. The perpetual malediction, and curse, and reprobation¹ of the saints upon them, unless they observe it.

The guarantees of that tribute are Patrick, apostle of Ireland, with his saints; and Michael with the Angels of Heaven; and Adamnan, afterwards, when he came.

The virtues² which Caillin left to them as gifts, for observing the tribute, are victory in battle before them; the palm of learning, and wisdom, and eloquence. The palm of ending and of beginning. The palm of features, and the palm of form.³ Luck of nephews,⁴ and of *gillas*, and foster-children. Luck of kings and queens. Luck of soldiers, and of noble heroes and true warriors. Luck of children, and luck of counsel. Luck of churches and clerics. Luck of minstrels. Luck of smiths. The palm of prosperity and great wealth. Length of life, and eternal reward, to the Cenel-Conaill for observing this tribute. Success of battle⁵ on each ennead of them; and the puissance of nine in each man of them, against⁶ their enemies.

Caillin also prophesied to Conall, afterwards, that an illustrious offspring should be born from him, and that Alba and Ireland would be full of his renown, to wit, Colum Cille. And he further prophesied Adamnan after that. And he also said that he himself would be the tutor of that pair.⁷

It was after this that Conall died. Thereupon Caillin buried Conall Gulban, subsequently, with great honour and reverence, with the attendance of clerics and saints, in Caillin's own oratory. And Colum Cille afterwards confirmed that tribute on Conall's children.

It is regarding the death and resuscitation of Conall, and to foretell the kings who would descend from him, this poem was composed.⁸

CAILLIN⁹ cecinit.

Behold here the grave of hardy Conall,
Who often achieved victory on every side;

It is .i. α χλαιν, no comar veliōin .ζ.
ir pepir an inar an vuir thuar, iar
nur Ogmā mic elathan; "its oblique
[case]; or perhaps the inversion of ζ [scil.
γα for αζ] is better, instead of the *dur* (ο)
above, according to the arrangement of

Ogma son of Elathan." What *d* is referred to does not plainly appear.

⁷ pair. See note ⁴, p. 95.

⁸ was composed. αουβραο, lit. "was said."

⁹ CAILLIN. C., A. In B. it is stated

Socharde do chuip in eḡ,
 Mor cuire, mor ced, mor chrech.
 Ba ruathar ruz techtar tpeoin,
 In leoman lond re nept niao;
 Ni bai cineð ar nar chlai,
 Re gai, re chlaioib, re rciat.
 Al chathreim mar Tuathal techt,
 In per ra 'ra lecht or tu;
 Al gairced amail Choin Cuailnge,
 Alḡ bpeḡh buairde or gach du.
 Mac Nell naigiallaig na nept,
 Ir laeðda a lecht air muig sein;
 Ar chomairði in ruz porcairim,
 Go tucā a ainim a sein.
 'Dun Conaing ro cur anu,
 Re peimepp rercat ruz raiḡ,
 No cor taeḡ Conall mac Nell
 Re cloind in leḡ or bepn braiḡ.
 Depnn in braiḡ cur in la anu,
 O braḡ Conall ċinn in chuain;
 Pionachai Caillin mic Net;
 Al ainm gan bpeḡ go lá in luain.
 Inḡiaid eḡ tainic co tpen^a
 Anoir o Themraig na tpet;
 In uaire ḡloig, ba toirḡ baeth,
 Mar ēaeth re ren Tuathair Slecht.

^a fol. 16,
 a l.

that "Colam Cille cecinit hoc carmen,"
 But it appears from the poem that Caillin
 should be regarded as the author. A
 marginal note, nevertheless, has tomṡi
 ron, "a conjecture, truly."

¹ *Tuathal Techtmar*. Tuath^h techt in
 A.; (the word techt being put for Techt-
 mar, to avoid a metrical error. B. has

tuathair techt, which is wrong, as the
 intention of the poet plainly was to com-
 pare Conall with Tuathal Techtmar, mon-
 arch of Ireland in the first cent., from
 whom Conall was descended in the tenth
 generation.

² *Cu of Cuailnge*; i.e. Cuchulaind.

³ *sixty*. rercat. lx., A., B.

Multitudes to death he sent—
 Great bands, great hundreds, great armies.
 Regal his onslaught subduing the strong—
 The furious lion of heroic might ;
 No sept was there over which he did not triumph,
 With spear, with sword, with shield.
 Like Tuathal Techtmar's¹ was the battle-career
 Of this man over whose grave I stand ;
 His valour like that of Cu of Cuailnge,²
 Triumphant over every land.
 The son of mighty Niall Nine-Hostage—
 Heroic his grave on Magh-Rein.
 May the King whom I love, in mercy,
 Deliver his soul from pain.
 Dun-Conaing was this place [called], till to day,
 During the time of sixty³ prosperous kings,
 Until Conall son of Niall fell,
 By the sons of the Liath,⁴ over the gap of treachery.
 Berna-in-braith⁵ was its name⁶ until this day,
 From the betrayal of Conall, the head of the host ;
 Fidhnacha of Caillin son of Niata⁷
 Shall be its name, without falsehood, to the day of doom.⁸
 In pursuit of horses he stoutly came,
 From the east, from Tara of the flocks,
 With a small company ; 'twas a foolish journey,
 For he was slain by the old Tuatha-Slecht.⁹

¹ *Liath*. gen. Leth. This person has not been identified.

² *Berna-in-braith* ; lit. "gap of treachery."

³ *its name* ; i.e. another name for Fenagh.

⁴ *Niata*. The gen. sg. is written *net*, to avoid a metrical error ; but it is *niatach* where it occurs in the text generally.

⁵ *day of doom*. *lú in luain* ; lit., the

"day of the Monday," A. B. furnishes an alias reading, *lú in luain*, "the day of the reward." *La in Luain* is an expression still used for the "day of judgment." See the use made by St. Moling of the ambiguous meaning of the expression, Reeves's *Adamnan*, p. xlix.

⁹ *old Tuatha-Slecht*. See note⁹, p. 139.

Α γαε ερο δο εὐιλλ don τριαῖ
 θεῖ γαν ρειαθ ρε ραιτιβ ρλεῖ;
 ιματτ ρερ ιρ ιματ αιρμ
 ρυαραταρ ι ραλλ ιν ρερ.
 θεττα αῖ γυιδι ριῖ να ρενθ,
 ιῖ γαβαιλ ρραλμ ορ α λειε,
 μαλλε ρεμ τριχαιττ ρερ νῖραιο,
 υαιρ ιρ βαῖῖ λεαμ μαρ δο ερεθ.
 Αρ μο χομαρπεθε δο χυαιο,
 ιε τεχτ ατυαιο θαρ λεαχτ θαμ,
 'Οο γελλ κονδινῖνεθ μο ριαρ
 ρο μο μιαν γεμαθ ειαν γαρ.
 ῖαχ ῖειν βυαῖα co τι βραθ
 ῖενρερ υαθα 'ριν τιν τυαιο,
 Cαχ οιν διβ nach εραιο μο ρυιρ,
 'Θαιβ υιλε ραιεριττ ῖαχ βυαιο.
 θενναῖῖμ ρερῖυρ co ριρ,
 Combia ρεμ ριῖ αρ α ῖλιχτ;
 θενναῖῖμ Setna na ρριαν,
 Combia co ειαν ινα εῖρε.
 Αινμῖρε ιρ Λυῖαιο να long;
 θενναῖῖμ θα ῖλονθ να cαθ;
 υαιθιβ ιν ρλαιθερ co ριρ,
 ιματ ριῖ αρ αμβια ραθ.
 ῖεβθαρ υαθα ρο δο δεε
 Ερι να βα βρεῖ ιν βρεθ;
 ιρ cεθραρ δο ῖιλ ιν θυινθ
 ῖεβταττ co τυινθ λυιμ αλεῖ.

¹ *Being.* beῖ. αῖυρ beιth, "and being," B.

² *will.* μιαν. μιαθ, "respect," A. and B.

³ *Fergus*, surnamed *Cenn-fota*, or "long-head," son of Conall Gulban.

⁴ *Setna.* Son of Fergus called *Cenn-fota*. Senna, B.

⁵ *Ainmire.* Αινμῖρι, A. Grandson of Fergus Cenn-fota, son of Conall Gulban, and monarch of Ireland, A.D. 568-571.

⁶ *Lugaid.* Brother of Ainmire, and

Being¹ without a shield against lance-thrusts
 Was what caused the king his mortal wound.
 Too many men, and too many weapons,
 Found the man at a disadvantage.
 I shall be entreating the King of the stars,
 And singing psalms over his grave,
 Along with my thirty men of grade;
 For 'tis a joy to me how he believed.
 Under my protection he went,
 As I was coming from the north past his tomb;
 He promised that he would obey my commands,
 According to my will,² whether long [or] short.
 Every fortunate offspring descended from him,
 Until doom comes, in the northern land—
 Each one of them that vexes not my Lord,
 To them all will I leave every virtue.
 I bless Fergus,³ truly,
 That a race of kings may be of his family;
 I bless Setna⁴ of the bridles,
 That he may be a long time in his right.
 Ainmire⁵ and Lugaid⁶ of the ships,
 Two battle champions, I bless.
 From them, in truth, in the sovereignty
 Shall be many kings who will have luck.
 Twelve times by his descendants⁷
 Shall Ireland be possessed—the judgments 's no lie.
 And four of the seed of the Donn⁸
 Shall obtain hither to Tond-Luim.⁹

ancestor of the Cenel-Luighdech, who occupied a district now comprised in the barony of Kilmacrenan, co. Donegal.

¹ *by his descendants.* *uaíra*, lit. "from him," (i.e. Conall Gulban).

⁸ *Donn.* This seems to be an epithet applied to Conall, signifying a "king," or

"prince," like Don. But the epithet is also applied to Domhnall Mór O'Donnell, chief of Tirconnell, ob. 1241. See note ", p. 151.

⁹ *Tond-Luim.* The "Wave of Lom." Probably the name of some place on the N.W. coast of Sligo.

Tan nač biat or hθpind uill
 N1 gebatt cuiged acht 1 cath;
 N1 biat gan mal dib pōdein;
 N1 cpaio mo čell peim co pač.
 Gača tpep bliatna co Flann
 Olegait čall² mo peip co daič;
 Nith ipor da puipepet pail,
 Oith tall mana tuipmet maič.
 Dechelt datha gač piš peil,
 A ech gabail pen po pep;
 Cendaige Conaill in chuain,
 Ar in tip tuaid bio he a leap.
 Ag tri nglac oligim co pip
 Ar gač baili biatur piš,
 Da tucat bpipt gach θepn;
 Nočo tiepa teiom na tip.
 Cuiš aipopiš nač peallann opm,
 Do pil Setna poipb in plicht;
 Cuiciup nač dingu mo piap,
 Do gebat pian pip in pip.
 Ainmipi Domnall nan dam;
 Aed gan cpad bio capa dam,
 Plaitheptach pipen ip Moel
 Diar do pep na noim gač tan.
 Tiepa nonbar do pil Gaipb,
 Bio mop a tairm ip tip tuaid;
 Cui nač cpaidend mo čell
 Bedit dom pep cid cian uaim.

*fol. 16,
 a 2.

¹ obtain. gebatt. gebuio, B.

² Flann. The Flann Cithach referred to in note ⁴, p. 62, *supra*.

³ yonder. čall; i.e. within their territory of Tirconnell.

⁴ here; i.e. in this world.

⁵ yonder. In the world to come.

⁶ cendaige. See note ⁴, p. 141.

⁷ agh-tri-nglac. See note ⁵, p. 141.

⁸ break every gap. In other words, overcome every opposition.

⁹ Setna. endā, B.

¹⁰ five. cuiciup. cuicep, B.

¹¹ Ainmirē. See note ⁵, p. 146.

When they are not over Noble Ireland,
 They'll not obtain¹ a province, save by battle.
 They'll not be without a chief of their own;
 Nor will they annoy my church—a happy thing.
 Every third year, 'till [the time of] Flann,²
 They are bound yonder³ to obey me readily.
 Contention here⁴ [shall be theirs], if they practise deceit;
 Ruin yonder,⁵ unless they practise good.
 The coloured mantle of each manifest king;
 His own yoke-steed, it is known;
 The *cendaige*⁶ of Conall of the host,
 Out of the northern land, will be for his good.
 An *agh-tri-nglac*⁷ I truly exact
 From every *bally* that victuals a king.
 If they 'give it, they 'll break every gap;⁸
 And pestilence shall not come into their land.
 Five arch-kings will not deceive me,
 Of the seed of Setna,⁹ a proud race.
 The five¹⁰ who'll not obey my commands,
 Shall suffer pain—true is the miracle.
 Ainmire,¹¹ Domhnall¹² of the bands,
 The tormentless Aedh,¹³ shall be my friends;
 Flaithbertach¹⁴ the faithful, and Mael¹⁵—
 Two after the manner of the saints at all times.
 Nine shall come of the seed of Garbh,¹⁶
 Whose fame will be great in the northern land;
 Heroes who will not annoy my church,
 Who'll be submissive to me, though a long time from me.

¹² *Domhnall*. Son of Aedh, son of Ainmire, and k. of Ireland; ob. A.D. 642.

¹³ *Aedh*. Father of the Domhnall mentioned in the last note, and king of Ireland. He was slain in A.D. 598, by Brandubh, k. of Leinster, in the battle of Dun-Bolg, near Dunlavin, co. Wicklow.

¹⁴ *Flaithbhertach*. King of Ireland, A.D. 727–734. He was the grandson of Domhnall, referred to in note ¹².

¹⁵ *Mael*; i.e., Maelcobha, king of Ireland, 608–611, and brother of the Domhnall just referred to.

¹⁶ *Garbh*. This chieftain was the grand-

Ecnechan Era na rí,

Dom bíd capa rí po ferr;

Da er tpecear tall mo éill

No co tí in mal co cliab nglar.

Cliab glar claitigí na cliab—

Domnall nač dian ainm in rí;

Nocho gairt uaim acht cian

Tan do ní mo riar iartain.

Arpin tiepa in peochar rial,

Ir gebair gialla pé gail;

Óiar icon ath tuair a lecht,

Co becht perin fluas anair.

Tiepa o raic puair in derg daith,

Óir plaith co cath in poir peir;

Mebairr^a peme lam ní tuir;

Gebair mac in duinn na deig.

Mac in duinn dirmaig na pen;

Óir ní tend Domnall nač dir,

No congairthea ma mael mara,

Terce aicci capa ar nach clir.

Repechar me ma cač dair,

Mac in mail óernair da benn;

^a fol. 16,
b 1.

son of Lughaidh, *a quo* the Cenel-Luigdech. See note ³, p. 138.

¹ *Ecnechan*. See note ⁵, p. 86, *supra*.

² *Es-na-righ*. The "Cataract of the kings"; now Assaroe, near Ballyshannon, co. Donegal.

³ *Cliabh-glas*. Lit., "grey-chest."

⁴ *Domhnall*. Domhnall Mór O'Donnell. See note ⁶, p. 87, *supra*.

⁵ *warrior*. The warrior here referred to was evidently Melaghlin O'Donnell, successor of Domhnall Mór, who was slain by an army under Maurice FitzGerald, in A.D. 1247, at Ath-Senaigh (the "Ford of

Senach"), now the ford at Ballyshannon, co. Donegal.

⁶ *Ford in the North*. See last note.

⁷ *the host from the East*; i.e. the English army. See note ⁵.

⁸ *Rath-ruadh*; lit. "Red-rath." Possibly the place now called Rarooey, in the parish of Donegal, barony of Tirhugh, co. Donegal.

⁹ *Derg-daith*. "Red colour." A nickname. The person alluded to was doubtless Godfrey O'Donnell, chief of Tirconnell, who died in 1258, from the effects of a wound received in a battle fought by

Ecnechan¹ of Es-na-righ.²

To me, 'tis known, will be a true friend.
After him, my church yonder will be abandoned,
Till comes the prince with the *cliabh-glas*.³

Cliabh-glas,³ cleaver of bosoms—

Domhnall⁴ not violent is the man's name.
Not a short, but a long while from me,
The time that he obeys me afterwards.

After that will come the generous warrior,⁵

Who will obtain hostages by valour.

His grave shall be at the Ford in the North,⁶

Prepared by the host from the East.⁷

From Rath-ruadh⁸ will come the Derg-daith,⁹

Who'll be lord till the battle of smooth Ros;¹⁰

He will triumph onwards, along the sea.

The son of the Donn¹¹ will rule after him.

The son of the Donn of the armed host

Will be a stout king, this Domhnall¹² not mean;

Till he is summoned unto Maelmara,¹³

Few his friends over whom he prevails not.¹⁴

He will obey me in all things—

The hero's son from two-peaked Bernas;¹⁵

him at Credran-Cille, in Ross-Cede, barony of Carbury, co. Sligo, against an English army commanded by Maurice FitzGerald, Justiciary of Ireland. The Four Mast. (A.D. 1258) relate that when almost about to expire, he had himself borne on his bier before his followers, during a conflict in which the Cenel-Eoghain (O'Neills) engaged them.

¹⁰ *Ros*. *Ros-Cede* (pron. Roskedy). Now the Rosses, in the parish of Drumcliff, barony of Carbury, co. Sligo. See last note.

¹¹ *Donn*. A sobriquet for Domhnall

Mor O'Donnell, whose son, Domhnall Og, was inaugurated chief of Tirconnell in 1258, in succession to Godfrey O'Donnell. See note ⁹.

¹² *Domhnall*. Called Domhnall Og, or young Donnell. See last note.

¹³ *Maelmara*. The sense of this line is obscure.

¹⁴ *prevails not*. At the end of this line in B. (fol 111, b.) the scribe adds the note *arum trumum gan reipe [h]oie*; "I am weary, without food to-day."

¹⁵ *Bernas*. Barnismore, or Barnas, a

Nucú n-nirlehtar a path
 Go tuca caċ guipt of glenn.
 Dobera cath 'con benn ruaid,
 Ach[τ] bíd dith pluais ar gaċ leth;
 Bíd olc bíaí Eri da er;
 Bíaí Gaerul ro ċer ir cnech.
 Rachait rirċi dar er ruaid;
 Bíaí in tír tuaid gan paċ ríġ,
 No coneríġ oc neit cro
 In fer gan go do ní a n-dín.
 Gebaí leċ Banba gan Breic,
 In la téir o Arí in cairn;
 Bliadain da eir ir a recht
 Co becht ní troethpar a ċairm.
 Tíra gotnech Erra ruaid;
 Bagim comba tren a trear;
 Tíra dibartach na diaí,
 Ní bíaí co cian ic clod cleaí.
 Tíra fer in n-oen gae aird,
 Dobér gólmaíġ in gaċ tír;
 Aríin tíra in Donn diaí,
 Ir bíaí .ix. mbliadna na ríġ.
 Tíra in Rínd ranat rodeoí;
 Bíaí a threoir co cnech tiri por;

gapped mountain, in the barony of Tir-
hugh, co. Donegal.

¹ *Gort*. There are several places of this name in Donegal; but the place referred to in the text was probably in Glenswilly (the valley of the Swilly), bar. of Kilmacrenan. Domhnall Og O'Donnell, the person evidently alluded to in the text, was engaged in many battles; but the names of the places in which they were fought are not specified in the Annals.

² *Benn-ruadh*. "Red Point." This is probably the place now called Binroe, barony of Bannagh, co. Donegal.

³ *Gaedhil*. ġul, B.

⁴ *Net-cro*. An alias name for Ailech, or Ailech-Neit. See note ³, p. 62.

⁵ *Banba*. A bardic name for Ireland.

⁶ *Ard-in-Cairn*. The "height of the Cairn." This name would be Anglicised Carn-height, or Carnhill, or Ardcar. There is a townland called Carnhigh, and

His fortunes shall not be humbled,
 Till he fights the battle of Gort¹ over the glen.
 He'll fight a battle at Benn-ruadh;²
 But there will be a ruin of hosts on either side.
 Unfortunate shall Ireland be after him.
 The Gaedhil³ will suffer persecution and plunder.
 Scouts will pass over Es-Ruaidh;
 The northern land will be without luck of kings,
 Until arises, at Net-cro,⁴
 The man, without falsehood, who'll them protect.
 He'll possess half Banba,⁵ without falsehood,
 The day he goes from Ard-in-Cairn;⁶
 During a year thereafter, and seven,
 His fame will not be entirely subdued.
 Gotnech⁷ of Es-Ruaidh⁸ will come,
 Whose combat will be mighty, I proclaim.
 An exile⁹ shall come after him,
 Who'll not be long putting down pranks.
 The man of the one long¹⁰ spear will come,
 Who'll raise a cry of woe in every land.
 After him will come the God-like Donn,¹¹
 Who shall be nine years a king.
 The Find¹² of Fanat¹³ will finally come,
 (Whose power will extend to Crich-tri-Ros),¹⁴

another called Carnhill, in the barony of Kilmacrenan, co. Donegal, one of which was probably meant.

⁷ *Gotnech*. This is a sobriquet, signifying a "man of darts," from *goth*, a dart. The person alluded to was probably Aedh O'Donnell, who succeeded his father, Domhnall Og, A.D. 1281.

⁸ *Es-Ruaidh*. Assaroe, co. Donegal.

⁹ *exile*. *οὐρανός*. This person's identity has not been ascertained.

¹⁰ *long*. *αἰὼς*; lit. "high." The Edi-

tor is unable to say who was this "one-long-spear" man.

¹¹ *Donn*. This is also a fanciful name, signifying "brown."

¹² *Find*; i.e., "Fair."

¹³ *Fanat*. A well known district in the N. E. of the barony of Kilmacrenan, co. Donegal; anciently the patrimony of the O'Breslans, but in later times of their expulsors, the Mac Swineys.

¹⁴ *Crich-tri-Ros*. The "territory of the

* fol. 16,
b 2.

In oen aimyir ocur Flann;
 Ní chraibend cell imbi cropf.
 Ní ticra nech co rath rí
 Ar tír tuair ar er in Finn,
 Achtmao coir coirpach in éuain,
 Ir mac in ruair ar in glinn.*
 Ticra ar m'eiri Colam caib,
 Paicear daib briaíra ir buair;
 Ir he rin oin fer ir ferr
 Genpear tall co tí la in luain.
 Ar grao Conaill ro éag me
 Dennechat a íl gach la;
 Uair geinrit uao gan bairi
 Rígrao gan tairi mar ta. Ota r.

Ro airneio Caillin fein tra aigeo ocur atbeogaio Conaill, ocur meo
na cana dliger dia éloino ocur dia chineo co brath, irin duain moir
 ro reubamar tuar .i.

Eri oll oilen aingeal;
 ocur ro airneo for Caillin don aingeal pecht oili in dia dliger for
 chloino Conaill, amail adubairt feinir iar na íarraigio de don an-
 geal. Caillin cecinit hoc; angelur diait:—

Angel.

Cotlad rino imdairu,
 'Don muno oir uirionoi,
 'Don mersí laramain,
 'Du Chaillin cháio.
 'Don muir dar minlochuib,
 'Don grein uar minnpennib,
 'Don brethir bláith.

three Rosses." A wild district in the
 barony of Boylagh, co. Donegal.

¹ *Flann*. The apocryphal last king of
 Ireland. See note ⁴, p. 62, *supra*.

² *Coir*. An apocryphal name, signify-
 ing "just."

³ *harbour*; i.e. of Lough-Swilly, or
 Lough-Foyle.

⁴ *the Ruadh*. The "Red man." Not
 known.

⁵ *the Glen*. Probably Glenswilly, or the
 valley of the Swilly, co. Donegal.

In the same time as Flann.¹
 He'll not harass a church in which is a cross.
 No one with kingly luck shall come
 Out of the northern land, after Find,
 Except the victorious Coir² of the harbour,³
 And the son of the Ruadh⁴ from the Glen.⁵
 After me will come holy Colum,
 Who will leave⁶ them counsels and victory.
 He is the very best man⁷
 That will be born yonder until doom.
 For love of Conall, who chose me,
 I will bless his seed every day;
 For from him shall be born, without fail,
 Chieftains without weakness, as it is.

Caillin himself also related the death and resuscitation of Conall, and the extent of the tribute due from his children and his sept for ever, in the great poem which we have written above, viz.,

"Noble Ireland, Isle of Angels," &c.,

and Caillin, moreover, related to the Angel, on another occasion, what were his rights over Conall's children, as he himself said, after he had been questioned by the Angel. Caillin cecinit hoc. Angelus dixit.⁸

Sleeping in this bed,⁹
 Is the splendid¹⁰ gold diadem,
 Is the flaming standard,
 The holy Caillin?
 Is the sea beyond small lakes,
 Is the sun beyond small stars,
 He of the blithe speech?

⁶ will leave. *raicear. raiceair,* A.

⁷ man. The literal translation of the orig. of this line is "he is the one man that is best."

⁸ dixit. This poem which follows is in the metre called *Bruilingeacht*, for the

characteristics of which see O'Donovan's *Irish Grammar*, p. 426.

⁹ in this bed. *riom imbaire. riom imbaire,* A.

¹⁰ splendid. *uirtuirtu. uirtuirtu, B.*
uirtuirtu, A.

Caillin.

Cped tae dom durgadra,
 A aingil uiridide,
 Ba derb in dal.
 Cped in fir firinde
 Damra nor failirigti
 Dar cetlaib clár.

Sil Conaill chathchalma,
 Oir maidim orra ran,
 Denat mo pér.
 Ir maith ro aithbeoairge
 In calma cupata,
 Conall a n-athairium;
 A anam tucurra,
 Fir for a pén.^a

^a fol. 17,
 a 1.

Aingel diait.

Cped duit ro gellratar,
 A iindirir ienorda,
 A u chaib Chaireda
 Ir mor du neart.
 Indir dam pirindi,
 Riam nucha n-ebartair
 Achtmao guth ceart.

Caillin pecit.

Screpall gach aen chairchi,
 Ired bligim diorium,
 Dais ir scel fir.
 Cacha tper cept bliadain,
 Se minci bligimri,
 Ech raith in rig.

¹ *what.* cped. cpet, A.

² *said.* "The words respondit Angelus,"
 are added both in A and B.

³ *Caireda.* The gen. is Chairedaró in

B., which is wrong. As this name does
 not occur in the geneal. of Caillin in the
 male line, as above given (pp. 4-6), it
 would seem that the saint's descent from

Caillin.

Why art thou awaking me,
Thou glorious Angel?
The event were sure.
What's¹ the vision truthful,
Unto me manifested,
By your chaunting bands.

The seed of Conall battle-strong,
Since I proclaim it o'er them,
Will my command obey.
Well did I resuscitate,
The mighty warrior,
Their father Conall;
Whose soul I moreover brought,
'Tis true, from pain.

The Angel said.²

What¹ did they promise thee,
Thou Elder, thou senior,
Thou holy O' of Caireda?³
Great is thy might.
Tell⁴ unto me the truth,
For never hast thou said
Save rightful words.

Caillin fecit.

A *screpall*⁵ from each sheep-owner,
Is what is due to me from them;
True is the tale.
Every third just year—
So often is due to me,
The king's goodly steed.

Caireda was in the female line. If this Caireda was the son of Finnchaemh, son of Cumscradh (see p. 4 *supra*), as is probable, then he was the maternal grand-

father of St. Caillin. See M'Firbis's *Geneal.* MS., 237.

⁴ *Tell.* 11017. 110188, A.

⁵ *screpall.* See note ⁶, p. 79.

Cingel.

In chain mana tucatrūm
 ʔio ʔigail ʔoiʔrūm,
 ʔr demin lem.
 ʔio ʔar a tellaig,
 ʔio ʔann a ʔinea,
 ʔio beg a ʔeno.

Caillin.

Miri ʔa ʔiapatrom,
 ʔiao apopath opparom,
 Oir ʔio ʔcel ʔir.
 ʔio calma a cath ʔigal,
 ʔib mor a n-uirʔnedrom,
 Maith ʔath a ʔig.

Ro labair ʔor ʔo Conmaicuib iar na ʔiappaiḡeḡ ʔe ʔon aingel ʔin
 imagalluim chetna. Aḡt chena leḡrem ʔechainḡ coleicc ḡo ʔo lab-
 ramm ʔo Conmaicuib ʔein in inaḡ heli inaḡ nḡiaḡ.

18 ʔo na neḡib ʔin ʔo ʔoilḡig Caillin an inaḡ eli .i. ʔia chanaib
 ʔor chloinḡ Conaill, ocuḡ ʔo thoduḡḡḡḡ Conaill ʔein a bar, ocuḡ ʔia
 mbuaḡaib aḡ chomall na cana ʔin, ocuḡ ʔia nḡimbuaḡaib mana ieaḡ
 in chain, ocuḡ ʔo na ʔlanuib ocuḡ ʔo na ʔathuib ʔo ʔaḡaḡ ʔo Chail-

fol. 17, lin ʔḡia a comall, ʔo chan Caillin ʔein ʔin ʔairḡigiri ʔi.
 a 2.

Caillin cecinit hoc.

ḡeḡaḡ epith in talam tenḡ,
 ḡach ʔir ʔalam iar mbrath nḡlonn;
 ʔa demin ʔo chaḡ in brath;
 ʔaiḡlet ʔieḡa in muiḡ ʔar chach.
 Me Caillin ʔronacha ʔir;
 ʔraethḡaḡ miri neḡt ḡach ʔig;
 ʔaiḡled cach, ʔr demin leam
 Maḡ ʔo aithbeoḡur Conall.

¹ *Angel.* C., B. Om. in A.

² *will follow them.* ʔio (buḡ, A)
 ʔoiʔrūm; lit. "will be to them."

³ *certain.* demin. deimen, B.

⁴ *earth.* talam. tallam, A.

⁵ *doom.* The original of this line is

Angel.¹

The tribute unless they give,
Vengeance will follow them,²

'Tis certain³ to me.

Waste shall their firesides be,
Powerless their tribes shall be,
Small be their might.

Caillin.

If they will me obey,
Great luck shall on them come—

'Twill be a true tale.

Brave in battle will they be,
Great shall be their dignity,
Their king's fortune good.

He spoke further of the Conmaicni, on having been questioned by the Angel, in the same dialogue; but we will let that pass at present, until we speak of the Conmaicni themselves in another place further on.

It is of those things which Caillin explained in another place, to wit, of his tributes on Conall's children, and of Conall's own resuscitation from death; and of their successes if they observe the tribute, and their misfortunes unless they pay the tribute; and of the sureties and guarantees given to Caillin regarding its observance, Caillin himself sang in this prophecy.

CAILLIN cecinit hoc:—

Trembling will seize the firm earth,⁴

Every land [will be] waste after the awful doom.⁵

Certain to⁶ all will be the judgment.

Beware! The sea will come over all.

I am true Caillin of Fidhnacha.

I will subdue the strength of every king.

Let each beware;⁷ certain I am,

How I resuscitated Conall.

rather obscure; and the translation is therefore, perhaps, not strictly accurate, although preserving the sense.

⁶ *to.* *ro.* Omitted, B.

⁷ *beware.* *paicleo.* *pachleo,* A.

Leť bliadain ip cuic bliadna,
 Amail tic do p̃ep riagla,
 Mip̃ co tanac mo čell,
 Bai Conall gan anmuin ann.
 Tathbeoġur Conall na cet,
 Ģep bo p̃ada po bai in éġ;
 Nī hoip̃ a athbeoġur t̃hpa,
 Ģid p̃ada ġo tanacpa.
 Do ġeall dam Conall mo chain;
 Do ġell ġo luiġp̃eð mom laim.
 Olegait a chlanna da ep,
 Cain aobail dam p̃e hairneip̃.
 Secht meic po bai aġ caem Conall,
 Ģeallpat mo chana huli;
 Aġ po in chain po ġellpatap,
 Itip̃ piġ ocup̃ p̃uip̃.
 Screpall ġacha aon chairchiġ,
 Oligim tob ġach t̃reap bliadnai;
 Eč in piġ biap opporan,
 Da mbet do p̃ep mo riagla.
 Patraice morġlan mor Macha,
 Aingil uilī tob bathaib,
 Ri tabairt na cana rin,
 Siat tucad p̃im ipraičib.
 Ine oġ uapal Adomnan,
 Mač[i] uilī tu tob bathaib;
 Se p̃en 'pa clog' tugurpa,
 Do patad p̃im ipraičuib.

• fol. 17,
 b 1.

¹ *revived.* tathbeoġur, for do-ath-beoġur.

² *he obtained not.* nī hoip̃, a very incorrect form of nī p̃uair̃, in which the inflected (or aspirated) p̃ is not sounded in pronunciation.

³ *seven.* See note ¹³, p. 137.

⁴ *screpall.* See note ⁶, p. 79, *supra*.

⁵ *sheep owner.* cairchiġ, gen. sg. of cairchech; a deriv. from cairpe, "a sheep," gen. cairpech, accus. cairpiġ. Cf. cáir-churde, gl. ovinus, Zeuss, *Gram. Celt.*, 9.

Half a year and five years,
 As it accords with rules,
 Until I came to my church,
 Was Conall without life.

I revived¹ Conall of the hundreds,
 Though long he had lain in death;
 His revival he obtained not,² moreover,
 However long until I came.

Conall promised me my tribute;
 He promised he 'd swear by my hand.
 His children after him owe me
 A tribute prodigious to be told.

The mild Conall had seven³ sons,
 Who promised all my dues.
 This is the tribute they promised,
 Both kings and chieftains.

A *screpall*⁴ from every sheep-owner⁵
 Is due to me every third year,
 And the steed of the king who is over them,
 If they would be according to my rule.

Great pure Patrick of great Macha,⁶
 The Angels all of both worlds,⁷
 For the payment of that tribute
 Were given⁸ to me, as sureties.

The exalted, perfect Adamnan,
 The nobles all of both worlds;⁷
 Himself and his bell, which I gave him,
 Were given to me as sureties.

⁶ *Macha*. Ard-Macha ("Macha's height"), or Armagh.

⁷ *of both worlds*. ɔib bathaib. bathaib is probably written for bethaib (dat. and abl. plur. of bith, *mundus*), merely to rhyme with the concluding word of the

stanza, ɔaib (recte ɔaib). In the prose account given above (p. 143), also, among the sureties named are the Archangel Michael, with the saints of Heaven.

⁸ *given*. tucaro. tuc, A.

Τρι τραιγί, con dub pegler,
 Mini tugat mo chuarta;
 Όα leget na τραιγί rin,
 Co brath bíd lop a n-ouarca.

Όα tucaro mo chanara
 buaro a rochar go pluagda;
 fuicaro miri orparan
 No co toir in brath buada.

Cathmarom catha pompa ran,
 buaro n-inorcne ir buaro n-erigna;
 buaro porba, buaro tinorcetail,
 buaro n-delba ir buaro n-denma;
 buaro ngormac, buaro nglan gilla,
 buaro rug ocur buaro rugna;
 buaro n-amuir, buaro n-apo oglais,
 buaro pirgairgedais grubdais.

Roga agam doibrin,
 Amraeth orpa no rata;
 Uair bíd iatro a n-dimbuada,
 Dimbuaro crechi ir catha;
 Dimbuaro rug ir rugdaimna;
 Dimbuaro pir, dimbuaro platha;
 Dimbuaro rugi ar fardelairb;
 Marpen pe dimbuaro catha. *Se.*

Ατα tuille elle dona irin eladuun rin labpur air Conmaicuib, ocur
 ni beiniur do rin i peeth ra, co po thpuallaith tuille eli porpo.

Ro mol, imorro, ocur po daingnig ocur po faguib Colam cilli mac
 fediunio mic fergura cenfoda mic Conaill gubain .i. prumpaird nini

¹ *Dubh-Regles.* "Black Regles" (or Church). Possibly another name for St. Caillin's *Duirtech*, or Oratory, at Fenagh. One of St. Columkille's churches at Derry was also called Dubh-Regles.

² *virtues.* In the margin in A. is the

note buada cineoil cConaill ar ioc na cana, ocur a ndimbuada muna n-focao i; "the profits of the Cenel-Conaill if they pay the tribute, and their misfortunes if they do not pay it."

³ *battle.* The first two letters of the

Three fasts [shall be performed] at the Dubh-Regles,¹

Unless they give my tributes.

If they omit these fasts,

Their woes shall be, for ever, many.

If they furnish my tributes,

Their profits shall be numerous.

I will leave unto them,

'Till comes the doom, virtues:²

Success of battle before them ;

The palm of knowledge and of wisdom ;

The palm of ending, and of beginning ;

The palm of figure, and of form ;

Luck of nephews ; luck of fair servants ;

Luck of kings, and luck of queens ;

Luck of soldiers, luck of arch-heroes ;

Luck of true, fierce warriors.

A choice I give to them ;

They may have ill luck, or graces ;

For their misfortunes shall be these :

Ill luck of foray and battle ;

Ill luck of Kings and Royal heirs ;

Ill luck of men and princes ;

Ill luck of kingship over the Gaidhel,

Along with ill luck of battle.³

There⁴ is also more in that composition which speaks of the Conmaicni; but I will not touch upon it now, until we attempt something further regarding them.

Colum⁵ Cille, moreover, the son of Fedlimidh, son of Fergus Cennfoda, son of Conall Gulban (i.e. the chief prophet of Heaven and Earth), awarded, and

poem are added, at the end of this line in the original, in token of conclusion. O'Rody has added in a marg. note, *o eim nap hiocau an eam oir o eamg na oimbuada ocu na miorata. Ni deanann na naomh breag.* "I see that

the tribute was not paid ; for the ill-luck and misfortunes have come. The saints do not commit falsehood."

⁴ *There.* This paragraph is omitted in B.

⁵ *Colum.* Collam, A.

ocur talman, in chain rin por chlanduib Conaill co brath, do Chail-
^a fol. 17, lin ocur dia chomarba.^a

^b 2.

18 amlaio porcoemnaccair in ni rin. Pecht n-aen dia tainic Colamb
 cilli go Caillin .i. iar mbrurid chatthai do, air pobruir Colam tri catha
 in Eriinn .i. catha na tri cul, ut poeta dicit.

Cath cula Dremni nan dremn,
 Ro chualatar fir Erienn;
 Cath chuili Feada ir fir roin,
 Ocur cath chuili Raean.

Tainis imorro Colam iar cur chaeta egin dib rin co hairm i paib
 in lia logmar ocur in fir naom porglide, ocur in locharn laramuin o
 peruib ocur mibailib, ocur in teni bithbeo congru n-goiriige .i.
 Caillin mac Niatach, co Fiönacha Muige sein, do chuinnigir vilgata
 dia anmain. 18 aigi ba doig lair a fuarlagad o a thargabalair ocur
 uimar. Ba himairgide ocur ba himchubair doiom rin, uair ba he
 Caillin rinnirer noem hErienn, ocur ba harolegoir ocur ba hairdeppoc
 Erienn he por; ocur ba he pob oir ocur po ba anmhara do Cholam
 sein. Ro inuir iarum a thargabala do Chaillin, co tarpt vilgad ocur
 maithem do.

18 iarrin do rat Colam cilli cuairt ocur caithem a manach ocur a
 oglach iuir Albain ocur Eriinn, ocur trian cuarta Colum cille sein
 lair rin iuir Eriinn ocur Albain; ocur po ordais peran gada cille
^a fol. 18, do Chaillin o Cholam cille;^b ocur po ordais ocur po fagair Colum
^b 1. cille do Chaillin na deg comada ocur na cana adubramar romain,

¹ *poeta.* poeta, A.

² *Cul-Dremne.* The name (now obsolete) of some place in the barony of Carbury, co. Sligo—between Sligo and Drumcliff. The battle was fought A.D. 561.

³ *Cul-Feada.* Dr. Reeves (*Adamnan*, p. 254), identifies this place with a Bealach-Dathi, where a battle was fought in 587, between the Northern and Southern Hy-Neill. Tuath-Dathi was the name

of a district in Bregia, or Meath (see *Lebor na hUidhre*, p. 42 a), with which the name of *Bealach-Dathi* may be connected. But as St. Colum Cille was not in Ireland in 587, he could hardly have taken part in the battle of Bealach-Dathi. In the authority which Dr. Reeves quotes (*ib.* p. 253), namely the Preface to the *Altus Prosator* in the *Lebar Brece*, Cul-Feada (or Bealach-Feada, as it is there

confirmed, and left that tribute on Conall's clans for ever, to Caillin and his successor.

This is the way it happened. One time Colum Cille came to Caillin, to wit, after he had gained three battles; for Colum gained three battles in Ireland, viz., the battles of the three *Culs*, ut poeta¹ dixit.

The battle of Cul-Dremne² of the conflicts
The men of Ireland have heard;
The battle of Cul-Feada,³ this is true,
And the battle of Cul-Rathain.⁴

Colum came, therefore, after fighting some battle of these, to the place in which was the precious stone, the true manifest saint, the lamp shining with wonders and miracles, and the perpetual fire with vivifying heat, to wit, Caillin⁵ son of Niata, to Fidhnacha of Magh-Rein, to implore forgiveness for his soul. 'Twas with him (Caillin) lay, he thought, his absolution from his transgressions and pride. This was right and becoming in him, for Caillin was the senior of the saints of Ireland; and he was also arch-legate and archbishop of Ireland; and 'tis he that was tutor and soul-friend to Colum himself. He afterwards told his transgressions to Caillin, who gave him pardon and forgiveness.

It was thereafter Colum Cille gave [Caillin] the fees⁶ and entertainment⁷ of his monks and youths both in Alba and Ireland, and the third of Colum Cille's own fees⁶ therewith, both in Ireland and Alba. And he ordered land for every church [to be given] to Caillin, from Colum Cille. And Colum Cille ordained, and left to Caillin, the good conditions and tributes we

called) is said to be near Cluain-Iraird, or Clonard, in Meath. The battle of Cul-Feadha was evidently fought before 563, the date of St. Colum Cille's departure from Ireland, since it is assigned as one of the causes of his leaving.

⁴ *Cul-Rathain*. Coleraine, co. Londonderry.

⁵ *Caillin*. Other authorities say that St. Molaise of Inishmurry, off the coast

of Sligo (or St. Molaise of Devenish, as O'Donnell states in his Irish life of the patron Saint of his sept), was the person to whom St. Colum Cille applied for counsel.

⁶ *fees*. *cucapτ*; lit. "circuit, or visitation; and, in a secondary sense, the fees or dues received during the visitation.

⁷ *entertainment*. *caithem*; lit. "spending."

ar clannaib Conaill gúlban, ocur leť op̃ra gáca tigi oil, ocur cuibrend
cach cuigir ña caē cor̃n gach cipeall.

Do beip̃t iap̃am Colam cille do Chaillin in cethir leabar, ocur in
chaťach ro r̃ep̃ib dia laim r̃ein, ocur ro gell gom̃a m̃ep̃gi buad̃aig̃i
ocur cor̃c̃air do manchaib ocur do muintir Chaillin co b̃rath na m̃inda
r̃in .i. in ċathach ocur in cethir lebor; ocur ro pag̃aib Colum cille
co naē g̃eb̃a tuat na r̃ine in nech do chlaiño Conaill no ċ̃iepão
inag̃aib na cana r̃in.

Ro pag̃aib Colam cille pag̃bala maithi do Chaillin ocur dia chomar-
baib, ocur dia jam̃a ocur dia chaťraig .i. buaib n-ab̃a, buaib tañair,
buaib com̃air ocur com̃airċi, buaib c̃rabať ocur c̃reom̃i, buaib n-eñig
et n-oẽdẽochairi ocur biaťaċair, buaib r̃oñair ocur r̃obarťhain, buaib
c̃aingne ocur com̃airli ocur gach d̃ala ar̃chena. Ro g̃eall Colam cille
nem do gach neoċ do geña r̃ep̃ Chaillin. Ro gell ipẽr̃n ocur gar
recl̃i do g̃aċ duine no jam̃echať r̃ionacha Chaillin co b̃rať.

Ro thair̃ngir Colam co ċ̃iepão ab̃ a r̃ionacha do thog̃aib̃ep̃o in chaĩr̃i.
Cec̃iñit in duair̃i hoc.

Der in ċaťa ċ̃ieĩr̃i

Cug̃at, a Chaillin r̃ep̃tuig̃.

Ag̃ro op̃t mo chom̃air̃i

Re dem̃na in dom̃uin dẽc̃raib̃.^a

^a fol. 18,
a 2.

¹ *Gulban*. MS. B. is defective from this (fol. 117 a) to the fourteenth line on p. 236 *infra*. A few sentences in a more recent handwriting on fol. 117 b, are illegible, with the exception of one in which "William Gorm, the Viceroy" is mentioned. But William Gorm (De Lasci) was never Viceroy. See note ⁵, p. 72.

² *door-post*. This is an idiomatic way of signifying free entrance.

³ *couch*. cipeall. This word has many meanings; for it not only signifies a circle (being, indeed, a loan from the Lat. *circulus*), but is also applied to articles

which are round, such as a bolster, pillow, &c. It likewise means, in a secondary sense, a bed or couch. This sentence is rather obscurely worded in the original.

⁴ *Cethir-lebor*. The Four Gospels, or "quatuorlibri." They are sometimes called merely *Cetar* (quatuor) by Irish writers.

⁵ *Cathach*. This is the famous MS., containing a copy of the Psalms supposed to have been transcribed by St. Colum Cille, now in the Royal Irish Academy. It is the property of Sir Richard O'Donel, Bart. The battle of Cul-Dremne, referred to above (see note ², p. 164) is said to have

have mentioned before, on the children of Conall Gulban;¹ and the door-post² of every drinking house, and the portion of any five [to be placed] before each; and a goblet before every couch.³

Colum Cille afterwards gave to Caillin the *Uethir-lebor*,⁴ and the *Cathach*⁵ which he wrote with his own hand; and promised him that those relics would be ensigns of victory and triumph to the monks and people of Caillin until doom, to wit, the *Cathach*, and the *Cethir-lebor*.⁴ And Colum Cille declared that whosoever of Conall's children should oppose that tribute would obtain neither territory nor tribe.

Colum Cille bequeathed good gifts⁶ to Caillin, and to his successors, and to his community and city, to wit, the palm of abbots; the palm of tanists;⁷ the palm of power and protection; the palm of devotion and faith; the palm of generosity, guest-ship, and hospitality; the palm of happiness and prosperity; the palm of covenant and counsel, and of every affair besides. Colum Cille promised Heaven to every one who would do Caillin's bidding. He promised hell and shortness of life⁸ to every man who would profane Fidnacha-Chaillin for ever.

Colum Cille foretold that an abbot would come in Fidnacha, who would levy this tribute. He sang this lay:—

After the battle⁹ I come
To thee, Caillin of miracles.
Thy protection I implore¹⁰
'Gainst the demons of the angry world.

arisen from a dispute regarding it. It was always regarded with veneration by the clans of Tirconnell, particularly the O'Donnells; and was usually carried thrice, right-wise, round their armies when going to battle. See the several virtues ascribed to this relic (the name of which signifies "præliator"), in Reeves's *Adamnan*, pp. 233, 249, 320, &c. The statement in the text, that it was given by St. Colum Cille to Caillin, is doubtless an invention, inasmuch as it seems to have

been always preserved in the co. Donegal (ib. 284).

⁶ *gifts*. A marg. note in A. reads, *buada Colum Cille do comarbaib fidnacha*, 71; i.e. "Colum Cille's 'graces' (buada; lit. victories) to the Comarbs of Fenagh, &c."

⁷ *tanists*; i.e. tanist-abbots, or abbots-elect.

⁸ *of life*. *recl*, for *raecul*.

⁹ *battle*. See p. 165.

¹⁰ *I implore*. The words *as ro opt*

- 18 tu m'oiu iŕ m'anmčara,
 18 tu iŕ gloine ſop talmain;
 Mo lam deŕg lem chugatra,
 'Diaŕrao t'oiuio dom anmuin.
- Caillin. Mo bennacht ar do bel mbino,
 Mor do maič aŕepi ſinn.
 'Dingebat uic breč chača,
 A Choluim go coem pača.
- Colum Cille. 'Do beŕra uuit ar a chenn,
 A aŕolegoit na hEŕenn,
 Cuapra mo manach ga toič
 Eŕip Eŕinn iŕ Albain.
 'S a daŕ trian mo čuapra ſa,
 Eŕip Albain iŕ Eŕinn,
 'Duit abepum ġinn tŕopcela
 A Chaillin uapail ġlebio
 A Chaillin, a aŕolegoit,
 A aŕdeŕŕcoip mo epui,
 'Do beŕ uuit go ſipino,
 ſepann mor ġacha cilli.
 Leč opſa ġač tiġi oil,
 Cuibreno cuġip i ceŕoip;
 Copn ġacha cipeaill malle,
 Red m'anchaib go deŕla.
 'S a chaſhach do ſepiburra;
 In ceſhip leabar ceſona;

literally mean "here's on thee;" but the translation represents the idiomatic signification.

¹ *red*; i.e. blood-stained.

² *thy peace*. t'oiuio, for do ſoiuio (*recte* ſoiuio).

³ *judgment of battle*. This is in allusion to the sentence alleged to have been pro-

nounced on St. Colum Cille, on account of his participation in the battles above referred to (p. 165), which led to his departure from Ireland. See Reeves's *Adamnan*, Int. lxxiv.

⁴ *tributes*. cuapra. See note ⁶, p. 165.

⁵ *both in*. eŕip=inter.

⁶ *I give*. abem, A.; an error for abepum.

My tutor and soul-friend thou art ;
 The purest on the earth art thou.
 My red¹ hand I bring to thee,
 Seeking thy peace² for my soul.

Caillin. My blessing on thy sweet mouth !
 Much of good thou say'st to us.
 I'll ward from thee the judgment of battle,³
 O, Colum of the mild graces.

Colum Cille. I will give to thee therefor,
 Thou arch-legate of Ireland,
 The tributes⁴ of my monks at home,
 Both in⁵ Ireland and Alba.
 And the good third of my own tribute,
 Both in⁵ Alba and Ireland,
 To thee I give,⁶ by the⁷ Gospel,
 Thou true, illustrious Caillin.
 O, Caillin ; O, arch-legate ;
 Thou archbishop of my heart,
 To thee I give, with truthfulness,
 The broad land of every church.
 The door-post⁸ of every tavern,
 The rations of five forthwith,
 A drinking-horn for every pillow⁹ also,
 Thy monks shall bravely have.
 And the Cathach¹⁰ which I wrote ;
 The "Four Books"¹¹ besides ;

¹ *by the*. The MS. has *gñl*, for *gñnn*, the meaning of which is not very certain. But the translation probably conveys the sense intended.

⁸ *door-post*. *Let onra* literally signifies "half door-post," but is idiomatically used to express "one door-post," as *let fñil* ("half-eye") *let lamh* ("half-hand") and

let coiſ ("half-leg") are employed to express respectively an "eye," a hand, and a leg. See note ², p. 166.

⁹ *pillow*. Or *couch*. See note ³, p. 166.

¹⁰ *Cathach*. See note ⁵, p. 166.

¹¹ *Four Books*. The Gospels. See note ⁴, p. 166.

Sı bpiſſep na congala
 Red manchaibſi go detla.
 Eac̃ gach rıg 'r ġac̃ ap̃o abao
 O Doiri go clap Copaino,
 Ar cheno choreair comairmıg
 Re claino epodara Conuill.
 Uingı d'or gach ain tairıg
 Duio o chlaino Conaill ealma;
 ġac̃ tpeſ bliatna op̃oairıgı,
 Onu co laiēi in bpaēa.
 Ech gach rıgna romiaēā,
 'S gach bannairıgı pelı;
 Screpall ġacha ain chairchıg,
 Ar ceno nıme daib pene.
 Do ril Conaill eathcalma,
 Paſgbairı doib ġan time,
 Nech diultpaſ i n-abruımrı
 Nı ġeba tuat na pine.
 Caillin p̄cit. 1Nıor dam a ēoem daltan,
 Al Cholıum Op̃oma tuama,
 In tiepa neē toibechur
 Mar do paıuir mo ēuap̄ta.
 Paıtrıne. ġenp̄o ab i p̄onacha,
 Etıſ mathair ıſ athair;
 Nem doſom ġan impeſan;
 Doı muıtır biı tpeſ tabuıg.

¹ *it.* Viz., the "Cathach."

² *Corann.* See note⁸, p. 97. The following note, by Thady O'Rody, is added at foot of fol. 18a, in A. Ar moſant aōbaſ maccarō a beıē aġ eıſdeacht pe daoinib ainbpeaſ-aēā aġ rıor paōa ġur ēuir. Taōg O Ro-
 daıge iomaō bpecc ſan leabaſ Caillin ſo do ſepıobaō ſan mbliatāin d'aoıſ Cpıoſt, 1516. "'Tis a great cause of laughter,

to be listening to ignorant people perpetually saying that Thady O'Rody put many lies into this Book of Caillin, which was written in the year of Christ's Age, 1516." Though O'Rody's annotations may escape the imputation of falsehood, they are not free from that of pedantry.

³ *screpall.* See note⁶, p. 79, *supra*.

⁴ *themselves.* After this line, the scribe

'Tis it' that will break the battles,
Before thy monks, bravely.

The steed of each king and arch-abbot
From Derry to the plain of Corann,²
For the sake of glorious spoils
Attending the brave Clann-Conaill.

An ounce of gold from every chieftain
Of the race of mighty Conall,
For thee, each third year, I ordain,
From this day till the day of doom.

The steed of every proud queen,
And of every generous chieftainess;
A screpall³ from every sheep-owner—
For the sake of Heaven for themselves.⁴

To the seed of battle-strong Conall
I award, without fear,
That whoever refuses what I say,
Shall obtain neither territory nor tribe.

Caillin fecit. Tell me, O fair foster-son,⁵
O Colum of Druim-thuama,⁶
Will any one come who will levy,
As thou hast given, my tributes?

A Prophecy. An Abbot will be born in Fídnacha,
Between a mother and father;
Heaven shall be his, without strife;
For thy people he will powerfully levy.

adds ἰλεμ ἰν οἱς ἀταυ ἰ βρεττα; "in Leim-in-ois I am at this time." Leim-in-ois ("the stag's leap"), now "Leamanish," is a townland in the parish of Fenagh, adjoining the village of Fenagh.

² foster-son. *ὑαλταν*, dimin. of *ὑαλτα*. See note ⁹, p. 125.

⁶ *Druim-thuama*. Drumhome, a village

in the parish of the same name, bar. of Tirhugh, co. Donegal, in the church of which, said to have been founded by St. Colum Cille, was for a long time preserved the *Cathach*, or "Book of battles," above referred to. See Reeves' *Adamnan*, App. to Pref., lxiii-lxiv.

Patrine beur. Genfid ab i Pionača,
 Aderim rib gan guaa;
 Gač duine thu trapechur
 Millpear a chland 'ra uaa.

Patriñe meur. Genpid ab i Pidonacha,
 Aderum pat gun arde;
 Gach ni in Spinn gellpa ran
 Comallpet he gan arde.

Páiríne beup. Gensio ab i Píonacha;
 'Se tabechur do chuarta;
 In aimpir Domnaill ino poir,
 Ocur Conchobair Chruachna.
 Annpin tig gall Gaedelach,
 Lar a millter do baili.
 Arren biaid ort ar do conach,
 Ocur bid tren do thairi.
 Gaé duine thu perechar,
 Aderumpi tria thuigri,
 Nem do geb o'm' tigeirna,
 Ocur credem do duitir.
 Gach duine thu trapechar,
 Aderum put gan baegal,
 Ipein do gan impeirain,
 Ocur bid luath dont raegal.

¹ *who*. 'ŕe, for 1ŕe, lit. "'tis he." The scribe suggests an alias reading, 1e, "by whom;" but the first reading accords better with the context.

² *Domhnall of Findross*. Domhnall Mór O'Donnell. See note ⁴, p. 86, and note ⁶, p. 87, *supra*.

^a *Conchobhar*. This was apparently Conor O'Rourke, slain 1257. See note ⁴, p. 84.

⁴ *Cruachan*. See note ³, p. 75.

^b *Gall-Gaidhel*; i.e. a Foreign-Gaidhel, or, as one would say, an "English-Irishman." Thady O'Rody has added a marginal note indicating the person intended by the prophet. "Seón óg mac Ragnuill, mac Eóguin mic Seoin, an gall-gaoidiál ro. Ben gall da .i. Ruisebard, a mátar. Píor Gaoidiál a átar. Oiríor gall da fuair for a Luinduin. Ar e tug Gaill

- Prophecy still. An Abbot will be born in Fidnacha.
I tell you without falsehood,
That of every man who profanes thee
The children and race destroyed shall be.
- Prophecy still. An Abbot will be born in Fidnacha.
I tell thee, with a token,
That everything he promises in Ireland,
Shall be fulfilled without delay.
- Prophecy still. An Abbot will be born in Fidnacha,
Who¹ will collect thy tributes,
In the time of Domhnall of Findross,²
And of Conchobhar³ of Cruachan.⁴
Then will come a Gall-Gaidhel,⁵
By whom thy place⁶ will be destroyed.
Thereafter thou shalt have great luck,
And thy relics shall be powerful;
Every man who obeys thee—
I say it through intelligence—
Shall obtain Heaven from my Lord,
If only he believes in thee.
Every man who thee profanes—
I tell thee, without danger—
Shall obtain Hell, without dispute;
And quick shall be [his exit] from life.

50 Fíadnacha ar tuar riam, iar ccogao
Cromwell, A.D. 1652, do rocrugao
na tíre, na raið fein don aram, acht
gurab ar a cómairle tangadar ann;
ocur doib olc leis fein rin iarrtam.
“This Gall-Gaidhel was John óg Mac Ragh-
naill, son of Eoghan, son of John. An
Englishwoman, i.e., a Russell, was his
mother. His father was a true Gaidhel.

English tutelage he also received in Lon-
don. It was he who first brought foreigners
to Fídhnacha, after Cromwell's wars, A.D.
1652, to settle the country. He was
not of the number himself; but it was
by his advice, at least, they came. And
he was himself sorry for it afterwards.”
But somebody else was meant.

⁶ thy place; i.e. Fídnacha.

^a fol. 18,
^b 2.

բաւքէտ օրտ ա շաւմ Շաւլլին,^a
Ծրաճրա ւմոճա Եօ րօրաւծ;
Ծուաւո ռ-աԲաժ, Բուաւո տանաւրե,
Աջաժ ցօ Եքքեժ Եօմոււն.
Ծուաւո Եօմաւր, Բուաւո Եօմաւրճի,
Ծուաւո ԵրաԲաւո օԵւր Ենիջ,
Ծուաւո րօնաւր, Բուաւո ԵօմաւրԼի,
Ծուաւո ցաճա ԵաԼա Եեժնիւր.

[Շաւլլին.]

18 մե Շաւլլին Բիժնաճա;
Իր մե աԲաւո Մուլլի րեւն;
Օ Եճա րաճաճաւր շուցամրա,
Իտա իտ աւնջալ Եօ.
Ա Շօլում մե Բեժլիմիժ,
Մօ Շեննաճաճ օրտ ցաճ ԵրԼիւր;
Իր րաջԲում Եօժ մոււնտիրի,
Եեժ ար ում ար մօ Եեջ Եւիր. Ե. Ե. ր. Լ. ռ. շ. ա. Ե. Լ.

Եօ րօ րաճ Ետ րօ րօրԲաւր մաճն ՄեաժԲա օԵւր րեարջւրս րօ Երան
1. ԵԼան Շոմաւե օԵւր Շեւր օԵւր ՇուրԵ. ՐօԲաժար Եօնօ րԼ Շոմոււ
մե Բեարջւրս ինտ րանժքեժ 1. 1 Շոմաւեճ Եււն մօւր. Եճ
Եւմոնջ Լեօ ա րօրԲա օԵւր ա րեարանժ, Ետ Եճ մօր Լեօ ա Եւււժ Ետ ա
Եօմքոււնիժ. 18 աւրսին րօ շիւրալԼրաժ րոնցուլ րօրջրանժ Ետ Երսււժ

^b fol. 19, Երաժիւրսւրս ինտեր րե.^b
^a 1.

Րօ շիւրօւրջրաճ իարամ րի Եօճ ում ւմոն Շաւնջին րն, ար իր աւԵւ

¹ *bequests*. Երաճրա; lit. "words."

² *tanists*. See note ⁷, p. 167.

³ *grant*. րաջԲում (րաջԲումԲ, MS.); lit. "I leave."

⁴ *right hand*. At the end of this line are added, in the text, the letters representing the opening words of the poem, according to the usual practice of Irish scribes.

⁵ *Medbh*. Pron. *Mév*. Queen of Con-

nacht. The Cleopatra of ancient Irish history. O'Flaherty, who describes her as "Virago potens, longæva, ac libidinibus," refers her death to *circa* A.D. 70. *Ogygia*, 276.

⁶ *Fergus*. Fergus Mac Roy, ex-King of Ulster, and paramour of Queen Medbh, at whose court he sought an asylum on his departure, or expulsion, from Ulster, about A.D. 30.

To thee I leave, O gentle Caillin,
 Many bequests,¹ with blessings;
 The palm of abbots, palm of tanists,²
 Have thou to th'end of the world;
 The palm of power, palm of asylum;
 The palm of devotion and of generosity;
 The palm of happiness, and of counsel;
 The palm of expedition in all affairs.

[Caillin.]

I am Caillin of Fidnacha.
 I am Abbot of Magh-Rein.
 Since thou camest unto me,
 An Angel of God thou art.

O, Colum son of Fedhlimidh,
 My blessing on thee without fail.
 And I grant³ to thy people, that they
 In Heaven be on my good right hand.⁴

The descendants of Medbh⁵ and Fergus⁶ grew and multiplied throughout Ireland, to wit, the children of Conmac,⁷ of Ciar,⁸ and of Corc.⁹ The seed of Conmac son of Fergus, in particular, were in Connacht, viz., the Conmaicni of Dun-mor.¹⁰ They thought their inheritance and land too confined, and their kin and blood-relations too numerous. Therefore it is that they projected a truly horrid fratricide, and breach of brotherhood, among themselves.

They fasted against¹¹ Heaven's God, however, regarding this affair; for

⁷ *Conmac*. The descendants of this person were divided into several tribes called *Conmaicni*, each tribe being distinguished by a territorial name, as *Conmaicni-Maighe-Rein* (in Leitrim and Longford), *Conmaicni-mara* (Connemara, in Galway co.), and *Conmaicni-Cuile-Toladh* (the barony of Kilmaine, co. Mayo).

⁸ *Ciar*. See note ⁸, p. 31, *supra*.

⁹ *Corc*. See note ⁷, *ib*.

¹⁰ *Dun-mor*. Now the bar. of Dunmore,

co. Galway. An alias name for the *Conmaicni* of Dunmore was "*Conmaicni-Cineoil-Dubhain*."

¹¹ *against*. *ἑν*. For some curious references to the practice of fasting "against" persons, to obtain the requisite favours, see *Senchus Mór*, vol. 1. Introd.

In the Book of Fenagh, Thady O'Rody asks in the margin, fol. 18 b., *cia asepoo co níl léir níl amhúirín dorpúirín* *is níl níl thof*; "who would say that

po bai i[n] fupacht. Ar a haithle rin tainicc aingel o Dia dia fupacht ocur dia comairliugad imon caingin rin. 18ed dono po paið int aingel fpuu .i. pera ocur techta do chop uathab co Roim d'iarrad Chaillin chumachtas .i. mac naemthau Niatach, ar ip do po ip ocur po chettas Dia foirithin na Conmaicnech, ocur a fupacht o a pingail, ocur fairringiugad a bpeand doib, ocur poeraice nime dia n-anmannab ar a n-adlucad is Caillin poðeoib i Fionacha Muiße sein.

Larodain po chuipret Conmaicni techta co Roim ar cent Chaillin, la porcongpa ocur la pulairsem in aingil, et po leicriut pail ina pingail ocur ina mipun, co tupa in tairngertach dia foigib .i. Caillin mac Niatach. Rangatar imorro na techta co Roimh, et po puaratar naem Chaillin indti.

As a haithle rin dopuacht Caillin mac Niatach co hEirind. Do poine perta ocur mipbaili imda indti. Ro indarb idla ocur apachta. ^{*fol. 19,} Ro baipe riga ocur puiug, ploğa ocur rocharde. ^{a 2.} Ro chuip daine¹ i mbar ocur in oibg, ocur in ipern co na ilpianuib iar nemcretem do Dia; et po athbeoas alaille o sein et bar iar mbit fpu pe ciana i mbar.

Da pada et ba himchian, imorro, bat ðoir do Conmaicnib pethem ocur fupnaide fpu in eochair fuairluiceti rin po ip Dia doib .i. Caillin, dia pertain gað maith do poine doib iar tuidecht; das ip he po thoipmurg a pingail ocur do pat peronn doib, ocur po congab a n-vegbraiþiri iat, ocur do bert poeraice nime doib ar bith as puar a chatrach; ocur air chomairchi ocur ar chaður do congail di co brath, ocur ar a n-adlucad aicce iar na n-egab.

18 amlaid porcaemnaðair in ni rin.

1N tan immarro dopuacht Caillin dochomb nEipenn i tetais, 18 ann dopuacht cetamur ait i paibe a chineð ocur a chombraiþre perin .i. clanna Conmaic mic Pergurra ocur Meob i ingine Echach peidlig, do thoipmerce a pingaili ocur a puatha. 18ed em arpept fpu. Ni coip,

there is now any writing (litir, "letter") that excels that above?"

¹ *messengers*. The orig., *pera*, pl. of *fir*, "knowledge," might be, perhaps, more appropriately translated "intelligencers."

² *with*. The prepos. *is* (written also *ic*, *ac*, *oc*) literally means *apud*. Caillin himself was not buried in Fenagh, although his bones were ultimately removed thither. See p. 12, *supra*. What was meant is

with Him was the power of relief. Immediately afterwards an Angel came from God to aid and counsel them respecting the matter. What the Angel then said to them was, to send off messengers¹ and emissaries to Rome, to invite powerful Caillin, to wit, the holy son of Niata; for it was to him God had granted and permitted to assist the Conmaicni, and to relieve them from their fratricide; to extend their possessions for them, and to secure Heavenly reward for their souls, on condition² of their being ultimately interred with³ Caillin in Fidnacha of Magh-Rein.

Thereupon the Conmaicni sent messengers to Rome for Caillin, at the command and persuasion of the Angel, and postponed³ their fratricide and evil intention until the prophesied one, to wit, Caillin son of Niata, should come to them. The messengers went to Rome, moreover, and found Caillin there.

Caillin son of Niata came immediately afterwards to Ireland, and wrought numerous wonders and miracles in it. He banished idols and images, and baptized kings and princes, hosts and multitudes. He sent men to death and destruction,⁴ and to hell with its many torments, for disbelief in God; and he resuscitated⁵ others from pain and death, after having been a long time dead.

Long, and very long, indeed, ought the Conmaicni have waited and tarried for that unlocking key God had vouchsafed to them, to wit, Caillin, if they could have known all the good that he did for them after coming; for he it was that prevented their fratricide, and that gave them land, and preserved them in good brotherhood; and that gave them the reward of Heaven on condition of being obedient to his seat, and of preserving for it [the right of] asylum, and respect, for ever; and on condition of their being buried with him after death.

How that thing happened is this wise.

When Caillin came to Ireland at first, therefore, where he first went was to the place in which were his own kin and co-brethren, to wit, the descendants

that the Conmaicni should be interred in the cemetery of Fenagh.

³ *postponed*. The words *no leicriut* *paill ma ringaill* signify lit. "they permitted negligence in their fratricide."

⁴ *death and destruction*. The word *oróg*, translated destruction, seems a corrupt form of *eḡ*, which means "death" also.

⁵ *resuscitated*. A note intimating that St. Caillin resuscitated Conall Gulban,

* fol. 19, em, in nī po thriallrabair, a braitheir inmaine, bar Caillin .i. pingal'
b 1. ocur buriuro braitheirra; acht chena denaid an nī adeirra prib. Do
genam em, a ardegoit ocur a tigeirna, gíobe pon domuin nī adeirra
prib. 18 hi mo chomairliir daib, a chlanna Conmaic, ar re, anaid
porra perannaib atatai coles. Rachatra, em, d'iarrao porra ocur
peraind daib amail bar tal do Dia. Ro molrat ocur po oentuisget
in nī rin por Chaillin. Celebraid doib iaram coles.

Luid Caillin o Dun mor go Cruachain Ai. Fagartach .h. Cathalan
ba ri porra in tan rin. Faidir Caillin la Fagartach in oirdi rin. Do
ratrat em cinel Fagartaig a per feirín do Chaillin.

18 annrin po gellrat do rerepall gača carcheis dia cined go brat
do Chaillin, gach tper bliadain. Dorat Caillin doibrin iaram buaid
tindlaicti ocur tabartuir, buaid marcachair ocur milraio; per leptha
righ dū do gper; buaid poelachta ocur pir upce. Na buada cetna
por daltuib .h. Cathalain. Acht combet do per Chaillin ir amlaid

* fol. 19, porbiait na buada rin.^b

b 2.

18ed do chuaid Caillin iarradain go haro Chapna, baili imbai a
chara ocur a chompanach perin, co Deo Aed. Perair Deo Aed pailti

after having been more than five years
dead, is added in the margin. See p. 91,
supra.

¹ *arch-legate*. O'Rody adds the marg.
note, acht nama ir doig lem nar ba leg-
oit in tan rin he, ocur po boi cet bliadna
ina ardegoit iap na robairt do ó Pat-
raic; "but I think that he was not a
legate at that time, though he was for 100
years arch-legate after it [the legateship]
had been given to him by Patrick."

² *at present*. coles seems to be a
corrupt form of the comp. adverb calléic,
which Ebel (*Gram. Celtica*², 610), who
thinks it comp. of the pron. *cach* (quavis)
and an obsolete subst. *léic*=Armor. *lech*
(locus), translates "utique," "omnino,"
and "semper"; but it more properly signi-

fies "meanwhile," "at present," or "for
the present."

³ *plan*. nī; lit. "thing."

⁴ *Dun-mor*. See note ¹⁰, p. 175.

⁵ *Cruachan-Ai*; or Cruachan of Magh-Ai.
Now represented by Croghan, or Rath-
croghan, in the par. of Kileorkey, bar. of
Ballintobber, co. Roscommon; about two
miles from Belanagare. Magh-Ai, the
plain of Ai, extended from the town of
Roscommon to the verge of the barony of
Boyle, and from near Strokestown west-
wards to Castlerea.

⁶ *Fagartach Ua Cathalain*. F. descend-
ant of Cathalan. Fagartach was the son
of Cathal, son of Muiredach Mal, son of
Eoghan Sremh (see p. 113, *supra*). He is
not mentioned in the usual lists of kings

of Conmac, son of Fergus, and Medbh, daughter of Eochaidh Feidlech, to prohibit their fratricide, and their enmity. This, also, is what he said to them. "That which you purposed, beloved brethren, is not right," said Caillin, "viz., fratricide and breach of brotherhood. But do what I tell you." "We shall do, truly, O arch-legate¹ and Lord, whatsoever in the world thou shalt command us." "My advice to you, sons of Conmac," said he, "is that you remain on the lands on which you at present² are. I will go, moreover, to seek possessions and land for you, as it may be pleasing to God." They praised that plan,³ and agreed to it for Caillin, who subsequently bade them farewell for a time.

Caillin went from Dun-mór⁴ to Cruachan-Ai.⁵ Fagartach Ua Cathalain⁶ was king over them⁷ at that time. Caillin rested that night with Fagartach. The Cinel-Fagartaigh,⁸ moreover, granted his own demand to Caillin.

It was then they promised Caillin a screpall⁹ from every sheep-owner of their kindred, every third year, for ever. Caillin afterwards granted them the palm of distribution and munificence, the palm of horsemanship and hunting, (and that a king's bed-fellow should be always of them); and the palm of brook-lime¹⁰ and pure water. The same virtues [he granted] to the foster-sons of Ua Cathalain, provided they were obedient to Caillin; for thus only could these virtues prevail.

The place to which Caillin went after that was to Ard-Carna,¹¹ where his own friend and companion was, to Beo-Aedh.¹² Beo-Aedh bade him welcome,

of Connacht; but his son Maelcatha, Aedh son of Maelcatha, and Uada son of Aedh (whose death is recorded in the Chron. Scotorum under A.D. 592), were reckoned kings of that province.

⁷ *them*; i.e. the Cinel-Faghartaigh. See next note.

⁸ *Cinel-Faghartaigh*; kindred of Fagartach. This tribe was situated near Castle-reagh, co. Roscommon, which is called "Caislen-riabhach-Clainne-Faghartaigh," or the "brown castle of Clann-Faghartaigh," in the Annals of Loch-Cé, at the

years 1256-7. The family name was O'Cathalain.

⁹ *screpall*. See note ⁶, p. 79, *supra*.

¹⁰ *brook-lime*. *pochlacht*. From many references in ancient historical tales, it would seem that the Irish used brook-lime for food, like water-cresses.

¹¹ *Ard-Carna*. Ardcar, a village four miles eastward of Boyle, co. Roscommon, where are the ruins of an ancient church.

¹² *Beo-Aedh*. Lit. "Aedus vivus." He was bishop of Ard-Carna. His death is entered in the Chron. Scotorum under A.D.

ppur, et ba rubach ruam. Iarppin ro chenglatar a cotach et a com-
thanupr. Puair Caillin imorro perann iarppin o ard Chapna rair.

Do luio Caillin iarppin pop Sinaino co Mag Cellachan rair. Anair
la Cellachan in oidei rin, ar rob hi a n-uioi. Lotar iaram co Tulach
na crot. Acht ata ni chena, ro fagaibriut Niri (.i. mac Niatach),
brathair Chaillin, ieccon Bennachan i Muig Niri¹, conio ann torchar
Niri la Cellachan. Mag Cellachan imorro ainm in muigi in tan
rin. Dorat imorro Cellachan in mag ocur a manéine do Chaillin, i n-
eue Niri; conio Mag Niri o rin ale; conio aipe rin is la Caillin in
mag.

Anair don Caillin i Tul[ais] na crot co ruacht corp a brathair
(.i. Niri) chuigi ann; conio on fúirec ocur on fúrnaiðe doronar na
cleirchi ppur in corp aipear in Urnaiðe o rin.

Ro tothlaig em Ríocc Inni bo fíndi co fagbad iare ipin inóbiur rin
* fol. 20, bui^a ina parrad, et ni puair ni di iarec. Conio in oidei rin ro
a 1. mallaisriut in loch o na ruaratar iarg ann. Lotar iaram o'n Ornaiðe
co Mag Rein .i. co dun mðaili.

Is annrin ro fothlaig Caillin poim aonaicéi na Conmaicnech .i. Píonaíca.
Conio iarruiou ro cpeo Aed dub do Chaillin, ocur ro marb fergna,
ocur ro chuip na draithi i g-clocharb amail dubramar romain. Is do
na neib[rin] ro raideo in duanra rin:—

518=521. His commemoration day was
March 8.

¹ *for it was their journey.* ar rob hi
a n-uioi. The construction of this passage
is rather rude. What the writer meant
to say is, that Cellachan's residence was
the end of a day's journey from Ard-Carna,
whence Caillin and his companions set out.

² *Tulach-na-crot.* "The hill of the
harps." Name obsolete.

³ *Bennachan.* This place is no longer
known by this name.

⁴ *Magh-Nisi.* The plain of Nisi (pron.
Nishy). In Perrot's Composition with

the chieftains of Leitrim (1585), Magh-
Nisi (or Moynishe) is given as an alias
name for the upper (or southern) part of
Muintir-Eolais (*Moynterolyshe oghtragh*),
cont. 50½ quarters of land, the inheritance
of the sept of Ir M'Granill, or Reynolds,
and of the sept of O'Mulvey. O'Flaherty's
Iar Connaught; App., p. 349. The resi-
dence of M'Granill of Moynishe was at
Inishmurrin, in the parish of Annaghduff,
bar. of Mohill; and the territory appa-
rently extended from Kiltubbrid, on the
north, to Annaghduff on the south.

⁵ *the Urnaidhe:* in Urnaiðe. Lit.

and was glad before him. They afterwards cemented their covenant and friendship. Caillin also obtained land afterwards, eastwards from Ard-Carna.

Caillin proceeded afterwards across the Shannon eastwards, to Magh-Cellachain. He stayed that night with Cellachan, for it was their journey.¹ They went after that to Tulach-na-crot.² Nevertheless, they left Nisi (i.e. son of Niatach), Caillin's brother, at the Bennachan³ in Magh-Nisi, where Nisi was slain by Cellachan. Magh-Cellachain, moreover, was the name of the plain at that time. Cellachan, however, gave the plain and its profits to Caillin, as an eric for Nisi; wherefore it has been called Magh-Nisi⁴ from that time to this; and that is why the plain belongs to Caillin.

Caillin also remained in Tulach-na-crot, until his brother's (i.e. Nisi's) body arrived to him there; and hence it is, from the waiting and tarrying for the body which the clerics performed there, that the place is since called the Urnaidhe.⁵

Riocc of Inis-bo-finde⁶ desired, moreover, that he might get fish in the *inbher*⁷ that was near them, and he got no fish; on which account they cursed the lake that night, because they found no fish in it.⁸

They proceeded afterwards from the Ornaidhe⁹ to Magh-Rein, to wit, to Dun-Baile.

Then it was that Caillin established the burial place of the Conmaicni, to wit, Fidnacha. And it was after this that Aedh believed for Caillin, and he (Caillin) killed Fergna, and turned the druids into stones, as we said before. It is of [those] things this Lay was sung.

"the waiting." This name would be Anglicised Urney, or Nurney (the latter being formed by the attraction to "Urney" of the *n* of the article, *in*). But there is no place in Leitrim known by this name.

⁶ *Riocc of Inis-bo-finde*. See note ⁴, p. 82; and n. ⁴, p. 118.

⁷ *inbher*. Usually explained as the estuary of a river; but it also signifies a pool; and the word *loch*, or "lake," is put for it in the second line following in the text.

⁸ *no fish in it*. O'Rody adds in the

margin, *ocur nri gabad iapum iarg ann o rin ar ni biad cro beo nama ar in loch rin*; "and no fish was afterwards caught in it; for they (the fishes) cannot even live in that lake." He does not tell us, however, the name or site of the lake referred to, which is probably that near Kiltubbrid, in the barony of Mohill, near the road from Carrick-on-Shannon to Fenagh, which must have been Caillin's route from Ard-Carna.

⁹ *Ornaidhe* = *Urnaidhe* (note ⁵).

Fingal do triall Conmaicni
 Ma čeno Duine moir,
 An airdeppcop oirtonde,
 Caillin, nar leg doib.

Corcio do bar n-imperuin,
 Do chan Caillin cair;
 In cogar do rigneabair,
 Legio damra ar dail.

18 miri bar reanathair,
 A ril Conmaic caoim;
 O'iarrad tuillio trebthachuir
 Rachaid miri dair.

Dar mančine ilerda
 Tabraid dam com chill.
 Do ženam a čigerna,
 Žač ni adera prino.

Ticc ar er na caingní rin
 Legoit leči Cuinn;
 Popal uaral ainglirde
 Do go Cruačuin cuir.

Pažurtač .h. Cathalan
 Dobr i Cruačuin camh,
 Olc re bodbard abarian
 Pairein Chaillin cam.

Cineš pirglan Pažartais
 .h. Cathalan coeim,
 Do gellrat da n-arcaduib
 Riarpugad in naim.

Do gellrat don naim aidi
 I Cruačain na cuac
 Screpall žača hain čairchig
 Žač tper bliadain buan.^a

^a fol. 20,
 a 2.

¹ *fair.* camh. A. has an alias reading clann, the dat. form of clann, "proles," which seems erroneous.

² *sight.* pairein, lit. "seeing." pairc-rinn would be more correct.

³ *of the cups.* na cuac. The word read

The Conmaicni purposed a fratricide,
 Respecting Dun-mor ;
 Which the glorious arch-bishop,
 Caillin, did not allow.
 " Cease from your quarrels,"
 The holy Caillin said ;
 " The conspiracy which you have formed
 Submit to my decision.
 " I am your old father,
 You seed of fair Conmac ;
 To seek for more possessions
 For you, I will depart.
 " Your numerous tributes
 Bring to me, to my church."
 " We shall do, O Lord," [said they],
 Whatever thou dost tell us."
 After this agreement went
 The Legate of Leth-Chuinn,
 With a noble, angelic company,
 To Cruachan of the feasts.
 Fagartach O'Cathalain
 Was then in Cruachan fair.¹
 Hateful to a foe [would have been]
 The sight² of mild Caillin.
 The pure-bright kin of Fagartach
 O'Cathalain, the meek,
 Promised, for the sake of gifts,
 To submit unto the Saint.
 They promised their holy tutor,
 In Cruachan of the cups,³
 A *screpall* from each sheepfold,
 Each third succeeding year.

cuać might perhaps be also read cnuac, which would signify "of the reeks," or mountains; but this reading would scarcely be topographically correct.

181ατρο να hairgeδα
 Tucad doib na diao,
 Urge rinoglan, pothlochta,
 Cruinnecht corera a cruaid,
 buaid tinoluieti ir tabartuir
 Tugad doib co rir;
 buaid milraid ir marcachuir,
 ir rir leptha ruz.
 Dalta gaē ui Chaſſalan
 Acht combet da per,
 Tug do gaē geg glan ſallain
 Fach buaid tug daib fein.
 Teit co tech a deg carat,
 Go h-ard Capna air cuairt;
 Fuair ic Deo Aed bennachtach
 Failti roclo ruairc.
 Con eclair do anurtair
 Gan dol uaiti amaē,
 Don leē thair do gabartair
 ſepand gleglan gar.
 A catach do chenglatar,
 Ippatharnd arpin.
 Nech millper andepnratar
 Ura thocht i ten.
 Aren co maz Cellačain
 Dar in Sinuind roir;
 Robi a n-uide tendathan,
 Anaitt irin moig.
 Adais do na comnaide
 Ic Ceallachan charp.

¹ *brook-lime*. pothlochta. See note ¹⁰, p. 179.

² *in clay*. a cruaid. a caaid, A. caid, or caith, would mean "chaff," or husks; but cruaid seems to be the reading required

in order to rhyme with diao, in the 2nd line of the stanza.

³ *bed-fellowship*. The poet meant to say that St. Caillin conferred on the Cinel-Fagartaigh the virtue of furnishing a

These are the boons that were
 To them thereafter given:
 Pure-bright water, brook-lime;¹
 Purple wheat in clay.²
 The palm of distribution and donation
 Was truly to them given;
 The palm of hunting and horsemanship,
 And of bed-fellowship³ of a king.
 The foster-son of each O'Cathalain,
 If him they would obey—
 To each pure perfect scion he gave
 Every virtue he gave themselves.
 To the house of his good friend he goes,
 To Ard-Carna,⁴ on a visit.
 From blessed Beo-Aedh⁵ he received
 A rich and joyous welcome.
 At the church he there remained,
 Nor from it forth went he,
 'Till on the east side he obtained
 Convenient, fertile land.
 Their covenant they ratified,
 On Saturday anon;
 Whoever nullifies what they did,
 Had much better enter fire.
 From thence to Magh-Cellachan,
 'Cross the Shannon, to the east,
 Was their tedious⁶ journey.
 They rested in the plain.
 One night was he⁷ abiding,
 With Cellachan⁸ the bold.

most eligible male bed-fellow of a king.

¹ *Ard-Carna*. See note ¹¹, p. 179.

² *Beo-Aedh*. See note ¹², p. 179.

³ *tedious*. This is but a conjectural

translation of the word *tenoathan*, which seems corrupt.

⁷ *he*; i.e. St. Caillin.

⁸ *Cellachan*. The pedigree of this per

Aſren do don Ornaide,
 Cor gab aiteb ar.
 Fasbuit ar lap Bennachan
 Nissi na ruan raim;
 Co torchair re Cellachan
 Brathair Caillin cair.
 O Chellačan compamač
 Do fíoinnóti in mag muar.
 Mag Nisi reil pobladač
 Air orin anuar^a
 A bſepann 'ra mainčine
 Fuair Caillin 'rin gnim;
 Semad hi tiri tairngire,
 Do berthair do ar rič.
 Niri gluar ar a čomnaide
 Co riacht chuige in corp;
 Conid de ata in Ornaide
 Ar Tulais na crot.
 Mian fíreire in inbiri rin
 Tic fo Rioc reil,
 Ni fuaſatari imričis
 Do fíromad in eirg.
 Malloigti in oirčiri rin
 Loč na maigreo mall.

^a fol. 20,
 b 1.

son has not been preserved. He was probably not of the Conmaicne, or sept to which St. Caillin belonged.

¹ *Ornaidhe*. See note ⁵, p. 181.

² *Bennachan*. See note ³, p. 180.

³ *Nissi*. Brother of St. Caillin, and the person from whom the name of Magh-Nissi ("plain of Nissi") was given to the plain previously known as Magh-Cellachain. See note ⁴, p. 180.

⁴ *proud*. *muar*. The MS. has an alias reading, *mor*; but as *muar*, the last word in the second line of the stanza, rhymes with *anuar*, the concluding word in the last line, *t* has been adopted in preference to *mor*.

⁵ *Is its name*. *air* lit. "on it", A.

⁶ *for the deed*; i.e. as an eric, or fine, for the murder of Nissi. The text is '*rin gnim*'; lit. "in the deed."

From that he went to the Ornaidhe,
 Where he took up his abode.
 In the plain of Bennachan² they leave
 Nissi,³ in slumber sound;
 Where by Cellachan was slain
 The brother of Saint Caillin.
 From Cellachan the active
 The proud⁴ plain had been named;
 Magh-Nissi, manifest, famous,
 Is its name⁵ from that time down.
 Their land and their tributes
 Caillin got for the deed⁶;
 Were it the land of Promise,
 They'd have given it him for peace.
 From his abode he moved not,
 Till the corpse to him⁷ was brought.
 And hence the name 'Ornaidhe' is applied
 To⁸ Tulach-na-crot.⁹
 A fancy for that *inbher's* fish¹⁰
 Did plainly seize Riocc.
 But they found no opportunity,
 To make trial of the fish.
 On that same night was cursed
 The slow-salmon lake.¹¹

² to him. churge. churge, A.

³ is applied To. *ata . . . ap*; lit. "is upon."

⁹ *Tulach-na-crot*. See note ², p. 180.

¹⁰ that *inbher's* fish; i.e. the fish of the *inbher* which was near Ornaidhe. The word *inbher* is usually explained "estuary," or mouth of a river, and regarded as connected with Welsh *aber*. But the word *loch* (=lacus), a lake, is put for it in the

second line of the next stanza. *Inbher* is frequently used in old texts to express a pool, or pond (Cf. *Book of Leinster*, 142, b. 1), which is probably its genuine meaning.

¹¹ *The slow-salmon lake*. In place of pointing out the situation of this lake, or *inbher*, if he knew it, O'Rody adds, for the instruction of some "William," a quatrain in praise of a Cormac Mac I Eidin (top marg. fol. 20, a).

1arḡ beo ar eḡ na coindomí rin
 Nochap ḡabao ann.
 Rob í a n-uíḡí on Opnaíḡe
 Co ren Maḡ Rein ruao;
 Condeapna roim Conmaíení
 Do Dun mbailí mbuan.
 A n-dun Chonaing beg ecluig
 Do bí Perna rial;
 Da ppeitech da ppeitechab
 Noem díbroig do ruar.
 Mac Perna rial ppegarthach,
 Aed dub co n-dath n-dael,
 ḡebíḡ ren ḡa a ren athar
 Do díchur na naem.
 Ropolluig a onpíne,
 Ic paicín na naomh;
 Slechtair Aed dub dírchíḡe
 A trí coicaitt laech.
 Do chuip chuca a cporana,
 Da cup arín chpích;
 Legḡa corpa clochbana
 Do ní in-deḡ naom díb.
 ḡebíḡ Perna ropbreḡac
 In aḡair na naom,
 Scíath leḡan ír lorppeḡar
 Co pann coma caom.

¹ *he*; i.e. St. Caillin.

² *Conaing Little-fear*. Conaing Beg-ecla, or Conangus Impavidus, from whom the *Dun* of Fidnach was anciently called Dun-Conaing. See note ³, p. 112, *supra*.

³ *responsive*. ppegarthach; i.e. responsive to his enemies, in battle.

⁴ *saints*. The MS. furnishes a second reading, Aed dub co n-dath n-dael, "Black Aedh of Chafer's hue." But a marg. note intimates that the line above printed is what was írint íompla, "in the copy"; from which it would appear that the copyist of the 1516 MS. had taken

A live fish, after that billet,
 Was never captured there.
 Their journey from the Ornaidhe was
 To noble, old Magh-Rein,
 Where he¹ made a burial place for the Conmaicni
 Of perpetual Dun-Baile.
 In the Dún of Conaing Little-fear²
 Was generous Fergna;
 Whose vow of vows was,
 Not to obey a paltry saint.
 Fergna's brave, responsive³ son,
 Black Aedh of chafer's hue,
 Seized his ancestor's spear
 To extirpate the saints.
 He suppressed his antipathy,
 On beholding the saints;⁴
 And dark, black Aedh bent the knee,
 With his thrice fifty heroes.
 He⁵ sent to them his satirists,⁶
 To drive them from the land.
 But white, pointed, stony flags⁷
 Of them the good saint made.
 The prejudiced Fergna seized—
 To oppose the saints—
 A broad shield and club-staff,
 And to fair Fan-Comha⁸ went.

liberties with the text of the original,
 which was doubtless in the possession of
 Thady O'Rody, the writer of the note in
 question.

¹ *He*; i.e. Fergna.

⁶ *satirists*. *cporana*, pl. of *cporan*, a
 buffoon, or jester; gl. "scurra." (Stokes'

Ir. Gloss., p. 39). In the Cornish Vocab.,
 printed by Zeuss (*Gram. Celt.* 1107),
mimus vel *scurra* is explained *barth* (bard).
 The *croana* were the druids above refer-
 red to (p. 115, *supra*).

⁷ *flags*. See note ⁴, p. 116, *supra*.

⁸ *Fan-Choma*. See note ¹, p. 114.

Tarḡaid Caillin comada
 'Don rṡ, ar a rṡar,
 Co naē ḡeē Connachta
 Acht ua d'Pergna rṡal.
 Pergna per na rṡr aillṡ,
 ḡer bo arnaid oḡ,
 Ma 'nderna do dṡḡairṡ
 Ro polāad man pot.^a

^a fol. 20,
^b 2.

10Ar pothagaad imorro rṡonaēa do Chaillin, ocur iar mbennachad
 Aeda rṡnd mic Pergna, ruair forba ocur perant rṡrmor o chloind
 Pergna, ocur o chined do chlannaib Conmaic mic Pergura iarum.

18 airṡin ro ḡellrat Conmaicni cṡr ocur comada uatha rṡin ocur
 ó a cined co brath, do cind inderna do maith doib.

18rṡ ro in chain ro ḡellrat Conmaicni do Chaillin; a n-dechmaid
 ocur a pṡmitti. Uingṡ d'or ḡaēa telluig ṡ Conmaicni .i. ḡaē rechtmao
 bliadan. Screpall o ḡach aen duine. Trṡcha bo ḡacha belltaine o
 Chonmaicni Rein do Chaillin, et ech ḡaē rṡḡ bṡar ar Conmaicnib. Cṡo
 ēorn ḡacha dabcha ṡ Conmaicne. Dechmao ḡaē rṡḡ ḡebur Conmaicni
 ocur a inṡlacao co rṡonacha co Caillin. A n-aṡlucad ṡ rṡonacha ṡ
 Caillin, ar ṡr he rṡin a mbrethium bratha.

Ro ḡell neam da ḡaē aen do rṡl Conmaic, acht copo haṡlaeti ṡ
 rṡonach[a]. Ro rṡḡaib terci ḡacha maithiura forpa da rechtair
 rṡonacha .i. terci cṡuid ocur cethra ocur ēonaig, dṡḡal ocur duinebad,
 ocur cogad ocur cornam inter rṡ; ḡait ocur brait ocur rṡll ocur rṡḡal;
 ethech ocur ercuine, ocur ḡirṡi rṡḡḡail. Ro ḡell ṡrṡin doib ḡemao

¹ *buried.* See p. 117, *supra*.

² *Conmac.* Ancestor of the Conmaicni.
 See the Pedigree above given, p. 7.

³ *he*; i.e. St. Caillin.

⁴ *first-fruits.* pṡmitti=primitiæ; which sounds rather modern, although the word occurs in the succeeding poem, apparently copied from the old *Book of Fenagh*.

⁵ *screpall.* See note ⁶, p. 79, *supra*.

⁶ *by Caillin.* Or by his successor.

⁷ *final judge.* brethium bratha, "judge of doom." This would be encroaching on the jurisdiction of St. Patrick, who obtained, according to the Trip. Life of the Saint, the privilege of "being judge over the men of Ireland on the Last Day." *Cusack's Life of St. Patrick*, p. 417.

Caillin offered terms

To the king, for obeying him :
That none should possess Connaught,
Save a descendant of brave Fergna.

Fergna, man of excellence,
Though perfect, strong, was he,
For the violence he had done,
Was buried¹ 'neath the sod.

On the foundation of Fidnacha by Caillin, moreover, and after he had blessed Aedh Find son of Fergna, he obtained extensive possessions and land from Fergna's sons, and afterwards from his kindred of the children of Conmac² son of Fergus.

Therefore it is that the Conmaicni promised rent and considerations from themselves and their kindred for ever, on account of the good he³ had done them.

This is the tribute the Conmaicni promised to Caillin ; to wit, their tithes and first-fruits.⁴ An ounce of gold for every hearth in Conmaicne, i.e. every seventh year. A screpall⁵ from every man. Thirty cows every May from the Conmaicni-Rein for Caillin, and the steed of every king who may be over the Conmaicni. The first goblet of every vat in Conmaicne. The tithes of every king that shall possess Conmaicne. And all to be transmitted to Fidnacha, to Caillin. They should be buried in Fidnacha by Caillin ;⁶ for he himself is their final judge.⁷

He promised Heaven to every one of the seed of Conmac, provided they were buried in Fidnacha. He awarded⁸ them scarcity of all good if they abandoned⁹ Fidnacha, to wit, scarcity of stock and cattle, and of fortune ; [besides] vengeance and pestilence, and war and contention among themselves ; theft and robbery, and treachery, and fratricide ; falsehood and malediction, and shortness of life. He promised them hell, whether it was with Cruimther-

¹ *awarded*. ἡο ἡαγαῖβ ; lit. "he left."

² *abandoned*. οἷα ἡεchnaτῑτῑ ; lit. "if they should avoid." From this it would appear that considerable jealousy existed

between the monks of Fenagh and those of the neighbouring monastery of Cloone, regarding the burial of the dead belonging to the district.

^a fol. 21,
a 1. ag cruimthir Fraech, no gíobe maígean^a aili i mbeoir, acht i Fionacha abain. Al roga do Conmaicneib fein, nem doib da togar i Fionacha is Caillin; No don gach plag ocur gach teiom, gac cogad ocur gac uigal uibrin forra. Saegal gairit ibur in troch bečair, ocur ipern rodeoid aca, cen bear Caillin for nim, da togar in nac eclur oili dia huairli.

Ni machtnad, imorro, co na beč roim aonacēi ag Conmaicneib buč ferr doib ina fionacā, gen go beč erccaine Chaillin ocur Cholaim ēille ocur na naom forra ar a rečna; Baili i tuc Caillin lair tairi in aon arptal dēc, ocur tairi Luirint ocur Sdepan, da martair; ocur baili i tuc in bpet do rinde moiri oğ, ocur do bič im Cripit fein iga biathad; et don baile i rabatar in commetiri do naemair ic rognun do Dia amail foirgler in rann:—

Colum cilli	Do rogain runna ni breg,
fecit.	Deč naim deič fichit, deič ceo;
	In tan do fuarur loğad
	Dom pečair in oen inač.

^a fol. 21,
a 2. Et don atat .ix. ríga .x. do rígaib Epenn fo uir Fionacha, amail atat irin lebar in ar ndiaid. Cait sin i bfuigbetir Conmaicne roim aonacēi buč^b cuibdi ocur buč ferr doib ina Fionacha, cid ar na rathair rin fein, gen co beth ipern aca ocur gach uigal olchena ar a rečna.

Ceo lepar gacā tigi do Chaillin ar a rinorriuēt. Ceo cuib-

¹ *Cruimther-Fraech*. "Presbyter Fraech," or "Cruhir-Ree", as the name is pronounced in the locality, is the patron of the parish of Cloone, adjoining that of Fenagh. The church of Cloone, anciently called Cluain-Conmaicne, was founded by him. He was of the same sept as St. Caillin, having been the 6th in descent from Cumscrach, from whom Caillin was descended in the 4th generation (*Pedig. Leabar Brecc*, p. 16; and *Ped.* above printed, p. 4). The two saints were thus

related; notwithstanding which, it would appear that great rivalry existed between their successors in Fenagh and Cloone. Cruimther-Fraech's day was the 20th Dec. He must have lived about the end of the 6th century. There is a tradition in the neighbourhood that a subterranean passage led from Cloone to Fenagh.

² *relics*. Vid. *ante*, pp. 11, 13.

³ *place*. The word in the MS. seems like moč (=modus); but mač (place) would better suit both rhyme and metre.

Fraech,¹ or whatsoever other place they might be [buried] in, except Fidnacha alone. The Conmaicni themselves might have their choice—Heaven they should have if they chose [to be buried] in Fidnacha by Caillin; or else every plague and pestilence, every war and vengeance, of the foregoing to come upon them; they should have a short life in evil plight here, and hell at last whilst Caillin might be in Heaven, if they chose [to be buried] in any other church, however exalted.

'Tis no wonder, moreover, that the Conmaicni could have no place of sepulture better for them than Fidnacha, even if the curse of Caillin and Colum Cille, and of the saints, did not fall on them for forsaking it—the place to which Caillin brought the relics² of the eleven Apostles, and the relics of the two martyrs Laurence and Stephen; and the place whither he brought the cloth which the Virgin Mary made, and which was wont to be around Christ Himself when being fed; and the place, also, in which so many saints were serving God, as the stanza testifies:—

Colum Cille	Here served—no lie—
fecit.	Ten saints, ten score, ten hundred,
	When I obtained forgiveness
	Of my sins, in one place. ³

And moreover, there are 19 kings of the kings of Ireland under the clay of Fidnacha, as they are [mentioned] in the following⁴ book.

Where then could the Conmaicni find a burial place fitter or better for them than Fidnacha, for those very reasons alone, even though they should not have hell and every other retaliation for forsaking it?

The first⁵ bed of every house [was awarded] to Caillin, for his seniority; the first produce⁶ of every Spring; and the priority of every bath. A vessel-full

O'Rody adds the note "1210 saints together in Fenagh, as St. Colum Cille testifies, ut supra."

⁴ *following.* ın ար ո՞րից; lit. "after us."

⁵ *first, or best.* A marg. note reads

ւոր Կոմաւնո՞ւ Կալլին; "Caillin's Conmaicne tribute."

⁶ *produce.* ւսւթք, lit. "portion," The word ւսւթք (=com-թք, co-distribution) is put for քնք (or քանք), "part," or "portion," in the Irish Life of St. Brigid, Leab. Brecc, 63 a.

peno gača heppach. Torač gača potpaciči. Lan epepa ar gač vabais, cenmotha in ceo čopn. Do gača pīr paitē, ocur pēpēpall gača tiḡ. Ro opoais em Caillin cathač uada pein do Conmaienib do bpiḡiud cača] pompa, ar čomallao na cana pa .i. epop čuill do gepaio, ocur a bapp tpa na bolgan, ipi in chathač pin. Ip don čanaiio pin ata int apcetal pa :—

Caillin caič cumachtač,
Eppcop uapal oiponiḡe,
Ip pōpbaillio puipečair,

Ria gač ain do čéin.

Ipe po inoḡigeno pon,
Cenn epabaiio na Conmaienech,
Do čipaiib, do oḡigēpaiib,

O Conmaienib pein.

Oḡiḡio Caillin caempēptach
Do epēchi o gač aon gabail,
Racur tap gač cet bepa

Ria na aipecht apio,

Oap ceno choḡcair commaiioḡiḡ,
Ip maoma ḡan contačairt,
Ra na epoiḡ čaič chumachtaḡ,

Ap ḡach pluas nḡlan nḡapḡ.*

Do hi po mo chathachpai,

Ap Caillin co caem pēptaiib,

Mo epop chuill ḡo cumachtuib

* fol. 21,
b 1.

¹ *true rath* ; i.e. every *rath*, or residence, of a man of position.

² *screpall*. See note ⁶, p. 79, *supra*.

³ *cathach* ; i.e. *præliator*, or battle standard ; from *cath*, a battle. These relics, which, when borne round an army, with appropriate ceremony, ensured victory, were of various kinds. The *cathach* given to the Cinel-Eoghain by St. Colum Cille,

now in the Royal Irish Academy, consists of a shrine containing a fragment of a Latin Psalter, alleged to be in the Saint's handwriting. The *præliator* given by St. Cairnech of Dulane to the Clanna-Neill was a *Misach*, or Calendar (*?*), from *mís*, a month. The *cathach* of the O'Kellys of Hy-Maine was the Bachall-Grellain, or Crozier of St. Grellan, their patron Saint,

out of every vat, besides the first goblet. A cow from every true *rath*;¹ and a *screpall*,² for every house.

Caillin also ordained, from himself, a *cathach*³ for the Conmaicni, to break battles before them, on condition of this tribute being kept up, to wit, a hazel cross to be cut, and its top through its middle—that is the *cathach*.³ 'Tis of that tribute this composition is [sung]⁴:—

Holy, powerful Caillin ;
 Illustrious, noble bishop ;
 Joyous he and festive is
 To each one from afar.
 This is what is due to him,
 The Conmaicni's chief of piety,
 In rents, in lawful tributes,
 From the Conmaicni-Rein.
 Mild-virtuous Caillin is owed
 A prey-cow from each capture
 That through each first gap passes,
 Before his august court ;
 In return for⁵ joyous victory,
 And undisputed triumph,
 Thro' his holy powerful cross,
 O'er every bright, fierce host.
 "Let this my battle ensign⁶ be,"
 Quoth Caillin of the virtues mild,
 "Mine hazel cross with powers great,

"or its likeness." Hazel was a curious material of which to make a sacred relic, for the hazel tree was regarded as possessing evil virtues by the ancient Irish.

⁴ *sung*. The following composition is in the same metre as the poem above printed, p. 155, sq. In the translation, an attempt has been made to preserve the metre, without departing from the sense of the

original. The scribe adds the marg. note : *ντεμπυλ ουιν μαυλ πο γραφνην εν λετ ουιλεος*; "in the church of Dun-Baile (Fenagh) this page was written."

⁵ *In return for*. *ναρ cenο* ; lit. "over the head ;" but idiomatically, "in consideration for."

⁶ *battle-ensign*. *cathach*. See note ³, last page.

Ar na gearrad d'aon buillid,
 Itir bun ir barr.
 Ar barr tre na bolganri,
 'Sa togbail co harrachta;
 Ni gebat prím manchaibri
 Sluaig Geardeal na gall.
 'Oligid Caillin campeptach
 Cet lepaid do trínriuchta;
 Prímit gacha ain tigi,
 Cuibrenn gacha h-ain eppach,
 'Dair cenn ratha rain.
 Cet torac gach potraicthi;
 Cet chopn gacha h-ain dábcha;
 'Oligid dib an airdeppcop,
 Re lan eppa ain.
 Nem ir rath gan contaíairt,
 Uaimri do gach Conmaínech,
 Ar Caillin na cell;
 Ar chomet mo chaem chanaí,
 'S ar thogbail mo locanra,
 Corcar cacha hairrechta,
 Uaimri ar a cenn.
 Nem ir rath gan contaíairt,
 Uaimri do gach Conmaínech,
 Ar chomet mo chaem chirra
 Gen beat ar bith ce;
 Ar chomet mo chaem chana,
 Ar tocbail mo loccan ra;
 Mana bett im aigíri,
 Uad rathmar p' a pé.

¹ *Gael or Gall.* Irishmen or Foreigners (English).

² *portion.* cuibrenn. See note ⁶, p. 193. The Church's share of Spring produce is doubtless meant.

³ *for sake.* dair cenn. See note ⁸, p. 195.

⁴ *use.* The words of the text, cet torac, mean lit., the "first beginning."

⁵ *alive.* ar bith ce. An expression frequently used in old Irish to signify "in

Lopped off by a single stroke,
 Between end and top.
 Its top then thro' its centre passed,
 And reared on high most mightily,
 Against my monks shall not prevail
 The hosts of Gael or Gall."¹
 To virtuous Caillin is due
 The first bed for his eldership,
 Of every mansion the first-fruits,
 The portion² just of every Spring,
 For sake³ of choicest luck ;
 The first use⁴ of every bath,
 The first horn from every vat,
 Is to th' archbishop due from them,
 With a large vessel full.
 "Heaven and grace, without dispute,
 From me to each Conmaicnian,"
 Said Caillin of the cells,
 "If they maintain my tribute fair,
 And of my place here will make choice,
 Of every court the triumph they
 Shall have from me therefor.
 "Heaven and grace, without dispute,
 From me to each Conmaicnian,
 If they maintain my tribute fair
 Whilst they alive⁵ shall be.
 If they maintain my tribute fair ;
 And if my place here they select ;
 Unless they are opposed to me,
 In their time⁶ they'll happy be."⁷

the world." Its exact meaning is not
 evident. *an* is a prep. signifying "on," or
 "upon," and *bith* (= *vita*) "life;" but *ce*
 is obscure, unless it may be connected

with Gr. *γῆ*.

⁶ *In their time.* *n' a ne*, for *ne a ne* ;
 lit. "during their time."

⁷ *they'll be.* *uab*, for *bab*.

* fol. 21,
b 2.

Օլիցո Կալլին Կափքրտաչ,
Սար Եոժ օլա՞ արժ Կարլի,
Տքրօքալլ չաչա Կ-աւն յօլցի,
Օ չա՛ւ մւնտիր մաւի.
Օլիցո յիւ ան արքրքօք,
Տօ շլօւնժ շալմա Շաւրօժ,
Եօ չա՛ւ քիր քաւ՛.

Օտչի Կալլին Կափքրտաչ
Լօքարժ Շրւմտիր շումաճտալց
Չան Ետէ ցլան ցլօ,
Տօքաւ Լէտ մօ Երօքանր,
Կար Կալլին Եօ Կափ քրքուի,
Ա Շրւմտիր շարժ շումաճտալց
Իտ Լօքարժ քրաւ քօ.
Միր քրաւ Լաւն յօւանրի,
Տօ շիւմտիրքէտ ալտօրօ,
Ա Կալլին շարժ շումաճտալց.
Չաչ քօւժի իր չաչ յօւ.
Տաբա՛ւ յերի յաջօւանօ,
Չօ քրքրիւն ա տօմալտուր,
Օ չաչ քիր իմ ինտրա
Քա Եիւիւ քրքրա.
Մ'էչրա իր մ'էրքօ արքրքօք
Տ' քաջաւ աջաժ Լօքարժի,
Ա Շրւմտիր շարժ շումաչտալց.
Տուտրի Կար իր շար;
Տրան չաչ Եարտա Օլիցմրի,
Տրան Կարի 'չա տրօն տաբաչ,

¹ *As fee for; or in return for.* տար
Եոժ. See note ⁵, p. 195.

² *scrapall.* See note ⁶, p. 79, *supra*.

³ *community.* մւնտիր properly means
"family," "community," or "people."

⁴ *Caireda.* See note ³, p. 156.

⁵ *true rath.* See note ¹, p. 194.

⁶ *Cruimther.* Cruimther-Fraech. See
note ¹, p. 192. The word *cruimther* seems
cognate with the Welsh *premter*; and

To virtuous, mild Caillin is due,
 As fee for¹ noble unction high,
 A *screpall*² for each mansion,
 From every good community.³
 Due to the archbishop is,
 From the brave clan of Caireda,⁴
 A cow from each true *rath*.⁵

When mild, virtuous Caillin saw
 The bed of powerful Cruimther,⁶
 Without clean clothing white ;
 "Take thou with thee this my plaid,"⁷
 Said Caillin mild and virtuous,
 "O, holy, pow'rful Cruimther,
 Into thy bed for life."⁸
 "I⁹ shall be near thy pure hand,
 For altar ministrations,
 O, holy, mighty Caillin,
 Each night and every day.
 A vat for every two good men,
 With their supply of nourishment,
 From each man representing me,
 For ever thou shalt have."
 "My steed, and my archbishop's robe,
 O, holy, mighty Cruimther,
 Shall at thy bed presented¹⁰ be,
 To thee, since it is right.
 The third of all fees due to me—
 By thee the third may levied be,

both appear to be borrowed from Lat. time."
 "præbyter."

¹ *plaid*. *bpeccan* ; a speckled garment ;
 from *bpec*, "spotted," "speckled."

⁸ *for life*. *ꝥꝥꝥꝥ ꝥꝥ* ; lit. "during thy

⁹ *I*. Cruimther Fraech here speaks.

¹⁰ *at thy bed presented*. *ꝥ'ꝥꝥꝥꝥ ꝥꝥꝥ*
ꝥꝥꝥꝥꝥ ; lit. "to be left at thy bed."
 The word *ꝥꝥꝥꝥ* (bed) is merely used for

Α Χρυσιμθηρ χαρὸ χυμᾶχταις,
Νὰ τεγεὸ ἀρ καὶ. Καὶλλιν ἔ.

Ro aipned Caillin n̄ don chanaid rin Conmaicni don aingeal iar na
iaipaidio de ipno imacalluim .i.

Cotlao 'ran imdaioiri.

* fol. 23, Ro labair ar Conall ar tur, ocur ar Conmaicniob iarum.*
a l. * * * * * * * *
(fol. 22 * * * * * * * *
lost).

Αἰγγελ ἰνδιρur core,

Nircepat gum iapuguo

Zein mapur ran rerebtrai. ḡ Gebair.

Ro pacuib em Colam cille mac Peirlimio na oiochragbala cetna do
Conmaicniob dia rechnatir a cuipr ocur a cennaiḡe Pionača; ocur po
gell por ḡo be nech do ḡloino Conmaic do ḡograp i cill eli combiad
a anam in ipern cein do biad Colum cille ocur Caillin por nim. ḡo
aire rin nama ba toḡča do Conmaicniob Pionacha gach cill oile.

Colam cilli cecinut hoc.

Mo chean Caillin cair,

Mairḡ p̄ur tiepa a p̄erḡ;

Tonn bunaid don bpač;

ḡuinne don n-or derḡ.

Muir moplan gach lucht,

Ab Pionača p̄ir;

Mairḡ tiepa pa cept;

Tract̄paio nept ḡač p̄uḡ.

the sake of metre, instead of some word
signifying house, or home.

¹ *fall not in arrear.* tol ar cair means
literally "going behind." The first words
of the poem, Caillin ḡ[air], are added in
token of its completion, according to the
usual practice of Irish scribes.

² "*Sleeping in this bed.*" The dialogue
referred to, of which this is the first line,
is that printed above, p. 155.

³ *Conmaicni.* This is the last word on
fol. 21, b. Fol. 22 is lost; and fol. 23
commences with the third last line of a
poem, the first words of which (ḡ. gebair)

O, holy, mighty Cruimther,
That they fall not in arrear.¹ Caillin.

Caillin described to the Angel some of that tribute of the Conmaicni, when it was asked of him in the dialogue

"Sleeping in this bed."²

He first spoke of Conall, and afterwards of the Conmaicni.³

* * * * *

Angel that tellest so far,
They'll not cease to obey me,
Whilst it in Scripture lives.

Colum Cille son of Fedhlimidh, moreover, awarded the same evil gifts to the Conmaicni, if their bodies and bequests⁴ avoided Fidnacha. And he also promised, that if any one of the children of Conmac should choose [to be buried] in another church, his soul should be in Hell, whilst Colum Cille and Caillin would be in Heaven. For which reason alone, Fidnacha was to be chosen by the Conmaicni in preference to any other church.

COLUM CILLE cecinit hoc.

My love is holy Caillin.
Woe to him who his ire encounters.
The fundamental wave of Doom;
The trumpet of red gold.
The great sea of all things full;
True Abbot of Fidnacha;
Woe to him who opposes his right.
Each king's might will he subdue.

are added to the concluding line. But the poem, if it exists in any other MS., has not been identified.

⁴ *bequests*. *cennaiġe*. This would be the ordin. pl. form of *cennac̃*, which means a bargain, or condition. (*Book of Leinster*,

114, a 2; and *Leb. na hUidhre*, 99 b). But it is probably put for *cennaiġe*, which O'Donovan explains as "a gift given by last will;" (*Suppl. to O'Reilly*, voc. *ceannaite*). But compare *cennige*, glossed "lixa"; Ebel's Zeuss, 229.

Do íamla ní oil
 Ar droing domuin dein;
 Maigh U Chonmaic cair
 Naé dingne do réir.

Clanna Conmuic cair
 Raétau uait bar cul;
 Le deman a n-dil,
 Le deman a pun.

[Caillin.]

Rair a Cholaim éair
 Creb bur digal doib,
 Ar tochtar dait uaim
 Co poiret co cluain.

[C.C.]

* fol. 23,
 a 2.

ḡaé neé raéur uait,
 Dot mancharb buiden,*
 Cein rabamne ar nim
 Betit rin a pein.

[C.]

Aerin oppa rein,
 A Cholaim na cell,
 Cein beit ag tocht uaim
 Sluag diabal na cenn.

[C.C.]

ḡeimir do laim
 ḡach aen ticra rit,
 Do gebad a olc
 Ar rcarad pe corp.

Ri arduine inbain
 Ir landemin leam,
 Mo manachri punn
 Ar bacbail ḡaé cell.

[C.]

Ticrait ní da dóin,
 Tiachtuin doib ní bet;
 Dio bitamla ler
 A tiachtuin ra éḡ.

¹ *Cluain.* Cloon, co. Leitrim. See
 note ¹, p. 192.

² *of their will.* da dóin, for da deóin,
 A.

Thy like does not exist
 In the vehement world's throng.
 Woe to the descendant of fair Conmac
 That will not thee obey.

Those children of mild Conmac
 Who'll backward turn from thee—
 With the demon shall be their fate,
 With the demon their desire.

[Caillin]. Say, O holy Colum, what
 On them shall the vengeance be,
 When they from me depart
 That they may go to Cluain.¹

[Colum Cille]. Each one that forsakes thee,
 Of thy own monks,
 Whilst we may be in Heaven
 Shall in torment be.

[Caillin]. Be it on them so,
 O, Colum of the cells;
 Whilst from me they are going
 May hosts of demons meet them.

[Colum Cille]. I pledge thee my hand,
 Whoe'er will thee oppose
 Shall get his evil reward
 After leaving the body.
 With delightful abbacy,
 Full certain to me 'tis,
 That my monks shall be here,
 After leaving every church.
 They'll come, not of their will;²
 No stain will coming be to them.
 Immortal shall the benefit be
 In their coming and their death³

³ *and their death.* γα εἰς; recte "and is very corrupt.
 his death." The original of this stanza

[C.C.]

Fuirrui duitri rin,

Lia oi maiē io teḡ

Iōerapa ruu

Iar mbratē ir mo čean. Mū.

Ro fairsneio ocuṛ po fairsleartair dono in Colum cilli rin mac
 Petlimio amuil robatar Conmaicni in iarthar Connacht ar tur, ocuṛ
 po fobratar peall air a čéile, ocuṛ amuil po čeguire int aingeal doib
 Caillin do thabairt chuca o Roim; co torrachat iarum Caillin dia
 cabair, ocuṛ co ruair perann doib o čloino Persna, amail adubramar
 remi. Conio aiperin tugrat a mbeo ocuṛ a marb do Caillin co brat,
 * fol. 23, ocuṛ ratha nime ocuṛ talman poppu in a čomallat.^a Ro tharngir
 b 1. dono Caillin fein co rachtar uada Conmaicni dia n-adlucad co Cluain.
 Conio aiperin po fairsneio Caillin do Cholum čilli agaraibe pios nime
 ocuṛ talman, cpeo hi in digal do bepa Dia ar Conmaicni ar dol o
 Caillin go Cluain. Iseo adbert Colum cille, bio la deman a mbar
 ocuṛ a mbetha, a pun ocuṛ a cogar; ocuṛ bičairreb ipein doib por,
 ar Colam, cein bemni por nim. Ro čairngir Adamnan por co nach
 gebad tuath na pine na ruḡe in nech do řil Conmuic nach impobad
 co Caillin. Et dono po tharngir Caillin co ticpatir Conmaicni tar
 anair chuge iar trill, amail po poillrig int Aingeal do; ocuṛ adbert
 na ragtar uad arpučri cein no marad litir i repertra ocuṛ i repubent.
 Ro geall dono Colam failti hruthain uada fein ocuṛ plait nime iar
 mbrath do Conmaicni, ar thoga doib i řionacha.

Mor tra in onoir ocuṛ in airmitin, ocuṛ in gead dermar, tuḡ
 Colam cille fein don baili uaral ainglir rin .i. řionacha. Adbert
 Colam dono, Inmuin lempa, em, in baili ři, ar ře. Inmuin a aer

^b fol. 23, uirre^b ocuṛ crabad, a loč ocuṛ a urce ocuṛ a inbera. Inmuin lem a
 b 2.

¹ *my love.* mo čean. These are the
 first words of the poem, added in token
 of its conclusion.

² *before.* See above, pp. 175–181.

³ *their living and their dead;* i.e. their
 living, to obey him, and their dead to be
 buried in Caillin's church of Fenagh.

⁴ *were the pledges.* The text has poppu,
 lit. "upon them."

⁵ *Cluain.* See note ¹, p. 192.

⁶ *conspiracies.* cogar; lit. "whisper";
 but in an extended sense, a plot or con-
 spiracy.

[Colum Cille]. "The better for thee is that;
 More good in thy house will be,"
 I shall say to them,
 "After judgment;" and my love.¹

The same Colum Cille son of Fedhlimidh also related and explained how the Conmaicni were in the West of Connacht at first, and contemplated treachery against one another; and how the Angel instructed them to bring Caillin unto them from Rome; and how Caillin came afterwards to their assistance, and obtained land for them from Fergna's children, as we have said before.² And it was on that account they gave their living and their dead³ for ever to Caillin; and the guarantees of Heaven and Earth were the pledges⁴ for its observance.

Caillin himself, moreover, foretold that the Conmaicni would go from him to Cluain,⁵ to be buried. And therefore it was that Caillin asked of Colum Cille, who had the knowledge of Heaven and Earth, what punishment would God inflict on the Conmaicni for going from Caillin to Cluain.⁵ What Colum Cille said is "with the demon shall be their death and life, their secrets and conspiracies;⁶ and hell shall be their everlasting abode also," said Colum, "whilst we shall be in Heaven." Adamnan likewise prophesied that any one of the seed of Conmac who would not turn⁷ to Caillin should not obtain territory, or tribe, or kingship. And Caillin also foretold that the Conmaicni would return to him after a while, as the Angel manifested to him; and he said that they would not depart from him again whilst a letter lived in scripture and writing.

Colum Cille, moreover, promised to the Conmaicni eternal welcome from himself, and the kingdom of Heaven after doom, if they selected to be [buried] in Fidnacha.

Great, truly, was the honour, and the respect, and the excessive love Colum Cille himself gave to that noble, angelic place, to wit, Fidnacha. For Colum said: "Beloved to me, indeed, is this place," said he. "Beloved its men of Orders and devotion; its lake, and its waters, and its *inbhers*.⁸ Beloved to

¹ *turn*. *impobao* is a corrupt form of the verb *impo*, to turn, which seems = *im-fo*, the *p* of *impo* being produced

by the hardening of the *m* before the inflected *í* in *im fo*.

⁸ *inbhers*. See note ⁷, p. 181, *supra*,

iplann ocur a fáiçti ar Colam, a maç ocur a fèrann archena. INmuin lem dono in lec curambi imaiçigib nan aingel. Gaç baili i rabur core, ar Colam, tair ocur tair they ocur tuaid, ir uile ocur ir toçá lem in roim aonaitir na Conmaicnech, ar Colam .i. Fionacha, oir ir ann fuarur logaib nan uile peccad ó Chaillin. Ni maçtað, em, ar re, ce do geðad gaç nech a itçi ocur a eibad i Fionacha, ar po batar .x. naim ocur .x. xx, ocur .x. c. ic rognam do Oia irin baili rin in tan fuair Colam uilgud a fècað ann .i. cur in cãta ir na teoraid cuiluib.

Mo bennachtur ocur bennacht in Choimced ar in inatara, bar Colum. Bennaisim a aer uirð ocur oirpinn. Bennuigim in doirthech i cantar in celebrad, i pilet na tri ced clar .i. clar po gach clérech. Bennaisim fèr gaça cepti ocur gacha dana gentep irin bailiri do cind a cuarta do Chaillin .i. rerepall gaç tref bliadain itir cepti ocur gaðuinn ocur in ol aer dana ocur oirpitið ocur fair. Ni poçair int aer dana po dairi eli arairin. Bennuigim gaç uili ni dambia irin baili olchena, ocur in magh uili. Fasbaim ar in mbaili ta na inat arcaingel co naç raib gan celebrad ocur oirpend co teped tomuin.*

* fol. 24,
a 1.

18 pollur do Chonmaenib conad fir gaç indechad ocur gaç uigal dar gell Caillin do tocht forra da fechnatir Fionachai, ar ir e ant Aingel tue gaç fir ocur gaç eolur do. Faç oili naç etir a inchrechad .i. Colum cille do daingnugad ocur do gell[ad] gach uile dar airmuir do tocht forra ar trefen fionachai; uair ba primpaid nime ocur talman

where it has been pointed out that *inbher* (pl. *inbhera*) is put for *loch*, a lake. Here *inbhera* would seem to mean rivers, or streams. There is no river at Fenagh, unless the name may be applied to a small stream nearly closed up by the falling of a precipice which hung over it. In winter the *srath* adjoining it is often inundated. In 1688, when Ward described it, he spoke of

"Numerous fine green meadows
Along the margin of the silent river."

And the late Mr. Myles J. O'Reilly added, in a note to this description, that it was "a placid, sluggish rivulet, and the epithet silent (*ciuin*) accurately appropriate." See O'Donovan's *Breifny Letters*: Ord. Surv. Collect., R. I. Acad., p. 62.

¹ *flag-stone*. "Lec-nan-Aingel," or the "Flagstone of the Angels." See note ⁹, p. 121, *supra*.

² *the three Culs*. See p. 165, *supra*.

³ *doirtech*. *doirtech*, *duirtech*, or *dairtech*, is usually explained as an "ora-

me its lawn, and its green," said Colum, "its plain, and its land besides. Beloved to me, indeed, is the flag-stone¹ which is wont to be the resort of the Angels. More dear and choice to me," said Colum, "than every place in which I have been hitherto, East and West, South and North, is this burial place of the Conmaicni, to wit, Fidnacha," said Colum; "for 'tis there I obtained the remission of all my sins from Caillin." "No wonder, truly," said he, "that every one should obtain his request and requirements in Fidnacha"; for there were ten saints, and ten score, and ten hundred, serving God in that place when Colum received pardon for his sins there, viz., the fighting of the battles in the three Culs.²

"My blessing, and the blessing of the Lord, on this place," said Colum. "I bless its men of Orders and Mass. I bless the *doirtech*³ wherein is chaunted the celebration, in which are the three hundred boards,⁴ to wit, a board before every cleric. I bless every man of trade and art who shall be born in this place, in consideration of his tribute [being paid] to Caillin, to wit, a *screpall*⁵ every third year, by the artisan, and smith, and all the men of art and minstrelsy, and carpenters."

(He did not put⁶ the men of art under any other bondage, nevertheless). "I bless everything else that may be in the place besides, and the entire plain. I grant to the place, which is the abode of Archangels, that it shall not be, until the world's end, without celebration and Mass."

It is manifest to the Conmaicni that it is true that every punishment and vengeance Caillin promised would come upon them, if they abandoned Fidnacha; for it was the Angel that gave him all knowledge and wisdom. Another reason which cannot be gainsaid is, that Colum Cille confirmed and promised that every evil I have enumerated would come upon them if they abandoned Fidnacha; for he was the chief prophet of Heaven and Earth, and never spoke

tory"; but a building furnished with 300 seats or tables, to accommodate as many celebrants, would scarcely convey the idea generally entertained of an ancient Irish oratory, which was regarded as a house of austerity or penitence. See Petrie's *Round Towers*, p. 119, sq.

¹ *boards*. *clap*; which also means a table. See last note.

² *screpall*. See note ⁶, p. 79, *supra*.

⁶ *did not put*. *ní rocuir* (for *ní rocuir?*). This clause seems parenthetical.

he, ocur ni ebert breḡ riam, ocur ni derua erpa riam. Et dono teger
ḡaē dardain for nem, amail atbert fein:—

im eolaē for talmain tino,
Riccim co hadbair ipirno.
Tegim ḡaē dardain for neam,
Po ḡairm riḡ na tri muinteḡ.

18 cḡeḡti do Conmaicnib conaḡ fir ḡaē indechaid ocur ḡaē digal
dar ḡell Caillin naem mac Miatāē ocur Colum cille mac Feolmuid do
ēecht forpa, da tḡeḡo a roim adnairti fein .i. Fionacha. Et Adomnan
forr da thairngiri ḡaē uile doib dia rechnat[r] Fionacha, tḡptio.
Colam cille do rair in rúitiri fir pecht nain diarabi ic celebrat do
Chailin, iar nḡilḡud a cionn dau.

Celiubroim do dun mbaili,
Inaḡ uaral ainglioi,
I fuairur caḡur fri tḡell,
Ic arḡ řenoir na hḡpenn.
Inmuin lim in baili caid,
Ocur inmuin a aer ḡraid;
Inmain lim a cḡoē 'r a crann;
Inmuin a loē 'r a abonn.
Inmain lium a řaiēēi ḡlan;
Inmain lim lec nan aingel;
Inmain lim ḡaē inaḡ ann;
Inmain a maḡ 'r a peponn.
ḡaē baili da bḡacur riam,
Thuaid ir tair ir tḡir ir tiar,

¹ *a vain thing.* erpa. The word
ḡimḡoimear ("idleness") is added over
the word, as a gloss.

² *to Heaven.* This is probably an allu-
sion to some alleged visions or raptures
of St. Colum Cille, not mentioned in the
Latin or Irish Lives of the saint.

³ *of the three peoples.* na tri muinteḡ.

A pedantic way of expressing the Trinity,
perhaps.

⁴ *to him.* dau, for do, A. This word
seems to have puzzled Thady O'Rody, a
fair Irish scholar, who copies the clause in
the margin, converting the words a cionn
dau ("to him of his sins") into one
word, cionnta, "sins." He also observes

untruth, and never did a vain thing.¹ And, moreover, he was wont to go every Thursday to Heaven,² as he himself said :—

I am learned in [the affairs of] the firm Earth ;
I reach to the abodes of Hell ;
Every Thursday I go to Heaven,
At the call of the King of the three peoples.³

The Conmaicni should believe it to be true, that every punishment and vengeance which Saint Caillin son of Niata, and Colum Cille son of Fidhlimidh promised, will come upon them if they forsake their own burial place, to wit, Fidnacha. And Adamnan also foretold, in the third place, every evil for them, if they abandoned Fidnacha.

Colum Cille uttered this composition down here, on one occasion when he was bidding farewell to Caillin, after the pardon to him⁴ of his sins :—

I bid farewell to Dun-Bailè,
A noble, angelic place ;
Where I found respect for a while
With the arch-senior of Ireland.
Dear to me is the holy town,
And dear its men of grade ;
Dear to me its stone and tree,
Dear its lake⁵ and river.⁶
Dear to me its bright fair-green ;
Dear to me the Angels' flag.⁷
Dear to me each spot therein ;
Dear its plain, and dear its land.
Than any place I've ever seen—
North and east, south and west—

“Quia Columba pius venit ad St. Kilianum et ei confessus est peccata sua, ut patet hic et alibi in libro &c.” ; and adds “lege hoc morem difficilem hanc hoc est” (sic.) Regarding the notion that St. Colum Cille had recourse to St. Caillin in his

trouble, see note ², p. 165.

⁵ lake. Loch Salach, at Fenagh.

⁶ river. abonn. See note on inbher ; p. 205, note ⁸.

⁷ Angels' flag. See note ⁹, p. 121, *supra*.

* fol. 24,
a 2.

Is tocha lium dun mbaili,
 Roim po diler Conmaicni.^a
 Conmaicni epai buadač,
 Cineđ bagach mapeřluagač ;
 Do batap gu epuaioh i řmachť,
 In iapthap chuigio Connacht.
 Do řuabair maicni Međba
 řingal mór tpe domennia,
 Uair nup řetřatup řan oil
 Aitřeb na bpeřann comair.
 Tpoirřio řein řpř Dia na řip,
 Cia do řóiređ a řinguil ;
 řup innup int aingal cain,
 'Se Caillin řan impeřain.
 Do chuipřetar techta řair,
 řo Roim aingliř řa iapřaio,
 Co tainicc in noem anair
 Co Conmaicnaib řa cabair.
 řellřat řup co met ngora,
 Cineđ řialmar řepřora,
 A mbeo 'ř a marb cain řan řeall,
 Acht co tucad doib řepann.
 Tis Caillin co dun mbaili,
 Re cloinđ mairiř puđpaigne,
 Co řuair doib tıp řan tacha,
 O ěloinđ řepřna i řiđnačā.
 IApřin tucřat řlana řup,
 Re Caillin mac Net napřuip

¹ *brave-hearted*. epai buadač ; where epai seems wrongly written for epude ("heart"), the correct form.

² *messengers*. techta ; from techť, going, or coming. A marginal note has ep adřamed in eolair cup bo do uairđ com-

galain na techto hihřin, řidet ni innupř na hunup ři řip na tectad. Is apř řin nachap adřilř linne a cup řip amail buđ loinn ře dpeim ; i.e. "What the learned say is that those messengers were of the Ui-Congallain. These authors here,

More choice to me is Dun-Bailè,
 The Conmaicni's dear burial place.
 The brave-hearted¹ Conmaicni,
 A martial, chivalrous race,
 Were in hard subjection in
 The west of the province of Connacht.
 The children of Medbh essayed
 Great fratricide, thro' evil mind,
 Since they could not, without shame,
 Abide in their narrow land.
 The men themselves fasted before God,
 [As to] who would save them from fratricide,
 Until the mild angel told them
 That 'twas Caillin, without dispute.
 They sent messengers² to the East,
 To Angelic Rome, seeking him.
 And from the East the saint did come,
 To the aid of the Conmaicni.
 They promised him with fervour great—
 The generous kin of Fergus—
 Their living and dead,³ without guile,
 Provided that he gave them land,
 Caillin came to Dun-Bailè,
 Before Rudhraige's handsome race;
 And obtained for them fruitful land,
 From Fergna's clan, in Fidnacha.
 Then sureties they gave to him,
 To Caillin son of noble⁴ Niata,⁵

however, do not specify the messengers.
 Therefore it is that we do not like to set
 them down, as would be agreeable to some."
 From this it would appear, (1) that the
 scribe was himself the composer of this
 poem, and (2) that he wrote it in the pre-

sence of critics.

² *living and dead.* See note ¹, p. 204.

⁴ *of noble.* napbuir. napbuir (gen. napbuir) is glossed uairal maic ("noble-good") in A.

⁵ *Niata.* Net is put in the gen. form

Im a morad ar gač muo
 Cein do biao muiṛ na hinuṫ.
 18iat plana tugrat riṛ,
 Ri Caillin co caemi eniṛ,
 Im a riap do ṫabairt do,
 Uluid uili iṛin oen lo.
 Do gellrat duit noča go,
 Uluid uili iṛin oen lo,
 Conmaicne con imat celg,
 Co riarratt tu gan mor mairg.
 Da coimled duiti doṛiṛ,
 Mar do geallratuṛ do čim,
 Medeča pač gač tiḡi;
 Cuirpe diḃ annainṛine.*
 Cpeḃ im nač puiḡbed gach nech
 A itchi uait co heneč,
 Uair iṛ duit poḡnuit co tenn
 Uṛmór uairli na hEṛenn,
 Do poḡuin runna ni bpeḡ
 Deich naim deich riḡit deich céo,
 In tan do ṛuaruṛ logad
 Dom pecthuib in oen inad.
 Mo bennacht ar an inad
 Ar a tánac co hiḃan,
 Ocuṛ bennacht Cuiṛt na ceall
 Ar lucht a uirḃ 'r a airpenḃ.
 Bennuigim in duiṛthech can
 Indentar opḃ co heiniḡ;
 Tri ced clap ta ran tiḡ,
 Clap ṛa chomair gach cleṛiḡ.
 Fear gač ceṛḃ bennuigim
 Ačt congene ar do baile,

* fol. 24,
 b 1.

for Niatach, merely to avoid a metrical error.

¹ *altogether*. uili . . . iṛin oen lo; lit.
 "all . . . in the one day."

That every way they'd him exalt,
 Whilst in its place the sea remained.
 The sureties which they gave to him,
 To Caillin of the fairest skin,
 For giving him th' obedience due,
 Were the Ulidians altogether.¹
 They promised thee, no falsehood 'tis,
 By the Ulidians altogether—¹
 (The Conmaicni of many wiles)—
 That they'd thee cheerfully obey.
 If they again will furnish² thee
 Thy tribute, as they promised,
 'Twill of each house the luck increase;
 'Twill banish from them all their foes.
 Wherefore should not every one
 Freely his wish from thee obtain,
 Since for thee do stoutly serve
 The greater part of Ireland's nobles.
 Here served—no falsehood 'tis—
 Ten saints, ten score, ten hundred,
 When I did absolution get
 For all my sins, in the one spot.
 My blessing be upon the place
 From which I came away so pure;
 And the blessing of Christ of the Cells
 On its Order-band and Mass-band.
 I bless the *duirtech*³ fair, wherein
 Are celebrations nobly made.
 Three hundred tables are in the house—
 A table before each cleric.
 The man of every trade I bless,
 If he out of thy town be born.

¹ if they furnish. *Ṍa comleṑ*, for *Ṍa comailleṑ*; lit. "if they preserve."

³ *duirtech*. Oratory. See note ², p. 206.

buaid gac dala dingbala
 Do ar chenn chuarta dot aithne
 Subdoiri ir cept ir goba,
 Saer ir oirpdech rona;
 Mo bennacht don chuiger chain,
 Aet co riapat do muintir.
 Mo bennacht ar haer dana,
 Genper o Senchán malla,
 Tabrat dot abaid cialta
 Sceapall oir gach tre[r] bliadna.
 Bennaisim in baili peir;
 Bennaisim gach ní annfein;
 Ir bennaisim uile in mas
 Ta i rarrad na cathrach.
 18 miri Colam O Mell;
 Facbuim do dun baile pen,
 Go deirad domain debrad
 Nocha bia gan celeabrad.
 Pionacha baili in crabad,
 Ait i do na harcainglib.
 Al Cmuort dan denuim adrad,
 Na rab ri gan chelebrad.* Cet.

* fol. 24,
 b 2.

Ro thairngir em Adamnan mac Tinde mic Ronain pecht oili co treic-
 ritir Conmaicni a roim ruider sein rri deper domain .i. Pionacha.
 Et dono ro thairngir co ticrairir tar a nairs arur po deoir, dia
 raerad ar sein ocur ar epcaine ocur ar perg Chaillin. Ar ann ro
 thairngir Adamnan in ní rin in tan do roine brethemnur a rri
 do Chaillin sein.

¹ *will.* aithne; lit. "command."

² *tanner.* Subdoiri. Elsewhere written ruairpe. See line¹⁶, p. 102, *supra*.

³ *Senchán.* The mention of this name in connexion with "men of song," or poets, suggests that the person alluded to

was Senchán Torpeist, chief poet of Ireland in the early part of the 6th century, who is said to have been half-brother to St. Caillin. His name is identified with the "recovery," or composition of the *Tain Bo Cuailnge*. For some account of this

Success in every proper affair
 Be his, for tribute at thy will.¹
 The tanner,² artisan, and smith ;
 The carpenter, and minstrel happy—
 My blessing on the jovial five,
 If they thy people will obey.
 My blessing on thy men of song
 Who from mild Senchán³ may descend.
 Let them give thy discreet abbot
 A *screpall*⁴ of gold each third year.
 I bless the smooth place,
 I bless every thing therein ;
 And I bless the entire plain
 Which is near the *cahir*.⁵
 I am Colum descendant of Niall.
 I leave to the same Dun-Bailè,
 That, 'till the end of th' oppressive world,
 'Twill not be without celebration.
 Fidnacha, home of devotion !
 An abode 'tis for archangels !
 O, Christ, whom I do adore,
 May it not be without celebration.⁶

Adamnan, son of Tinde, son of Ronan, also foretold, on another occasion, that the Conmaicni would, towards the end of the world, forsake their own proper burial place, to wit, Fidnacha. And he likewise foretold that they would return at last, to save themselves from torment, and from the curse and anger of Caillin. The time that Adamnan foretold this thing was when he interpreted his vision for Caillin himself.

remarkable person, see O'Curry's *Lectures*, &c., pp. 29, 30 ; and *Manners and Customs*, &c., passim.

¹ *screpall*. See note ⁶, p. 79, *supra*.

⁵ *cahir*. The *cahir*, or stone-fort, of

Fenagh. See note ¹¹, p. 125.

⁶ *celebration*. The scribe adds at the end of the last line, the abbrev. for the first word of the poem, to signify that it is completed.

On one occasion that Caillin was asleep, he saw a strange, incomprehensible vision, which he brought Adamnan to explain to him. Caillin began the relation of the vision to Adamnan; whereupon he said:—

"I saw then," said Caillin, "that Fidnacha was covered with monsters.¹ I saw the wolves of the forests also coming about Fidnacha. I saw the sea come over it. I saw a full-bright torch² flaming around me. I saw that savage monsters had destroyed all Magh-Rein. I likewise perceived furious lions contending and fighting against myself and Fidnacha. I perceived myself gnashing and hacking those lions," said Caillin. "I perceived as if I were extinguishing the torch³ with my breath," said Caillin, "and exhausting the sea." "Do thou give the interpretation⁴ of that vision, O Adamnan," said Caillin.

"O, primate⁵ and arch-legate," said Adamnan, "this is the interpretation of that vision"
 * * * * *

* * * * *

The steed and dress of the king of Oilech⁷ to be given to Caillin every seventh year. A *screpall*⁸ out of every house subject to the children of Eoghan son of Niall.

Caillin and holy Cairnech⁹ granted¹⁰ sovereignty and hostages from all to the Clanna-Neill.

Domhnall¹¹ son of Aedh, and his chieftains and counsellors, gave this tribute to Caillin before going into the battle of Magh-Rath.¹² Caillin foretold, moreover, the kings of the family of Conall and Eoghan, as they are in this Lay.

CAILLIN Cecinit.

Take ye a blessing. From me depart.
 Invade the land towards the North.

of Tuilen (now Dulane), near Kells.

⁷ *Oilech*. See note ³, p. 62, *supra*.

⁸ *screpall*. See note ⁶, p. 79, *supra*.

⁹ *Cairnech*. St. Cairnech of Dulane, near Kells. A native of Cornwall. His day in the British and Irish Calendars is 16th May. For some notices of this

remarkable man, see Todd's *Irish Nennius*, App. cxi.

¹⁰ *granted*. *paguib*, lit. "left."

¹¹ *Domhnall*. King of Ireland; ob. A.D. 639.

¹² *Magh-Rath*. The battle of Magh-Rath (Moyra, co. Down) was fought A.D. 634.

Τρεϊρεϊτί Τεαμαϊρ ζαν τλur;
 ̊α Emuin ̊iar ̊ar n-arur.
 Cumcaig̊o ar clannuib 1r;
 ̊len chath ̊aib ag ̊ol na tir.
 Na gebair̊ oman ̊o ̊ol,
 Oir ̊io ̊omuib ζaē puathor.
 ̊o gebēai mor ̊'omman and;
 ̊ar neacht̊a n̊ ̊a hanband.
 Cuir̊it̊i ζleoit̊i naē ζar,
 ̊o iathuib ēuig̊o Ulåo.
 1N̊reēt̊at Ulåo t̊e ̊ep̊z
 Oir̊b uil̊i co ̊erna n-̊ep̊z.
 Clo̊ep̊r Ulåo '̊in ζleo ̊ian;
 ̊io cumuin leo ζo lan ēian.
 To̊raē t̊ep̊i leēi Cuin̊o
 ζabar̊ Emna allur ̊uir̊n;
 ̊r ̊ulang̊ ζleo n-̊o̊o̊ain̊z ̊ian,
 Conall Eogan ir ̊ir̊giall.
 ̊omnall ir ̊ep̊gur na ̊ep̊z;
 ̊a ēuig̊o clano Neill n̊ cel̊z;
 Cet ̊iar ̊o ζab ne̊t̊ anair,
 Co becht̊ ̊othuair̊ ar Ulåuib.
 T̊ig̊ep̊nur ̊åo̊a co ̊ir̊
 1ζ clannuib Neill ir 'ζa ̊il;"
 ̊r mo ̊iar co mor '̊ ζo ζur̊,
 ̊io iat̊ clano Neill in tuair̊e̊it̊.

* fol. 27,
 a 2.

The ancient Irish account of the battle was published by the *Irish Archaeol. Soc.*, in 1842, under the editorship of Dr. O'Donovan. This battle forms the subject of Dr. Ferguson's fine epic poem *Congal*; Dublin and London, 1872.

¹ *intimidation*. ̊m̊, A., which seems to be an abbrev. for ̊'omman; lit. "of fear."

² *Berna-derg*. Lit. "red gap." This is probably an allusion to Achadh-leith-derg, in Fermanagh, where the Irian race of Ulster was overpowered by the Orgallian septs in A.D. 331; in consequence of which the former were driven eastwards beyond the Bann, and their palace of Emania, near Armagh, was demolished.

Powerless Tara you must abandon.
 Emania your abode shall be.
 Press ye on the sons of Ir.
 Be one body entering their land.
 Be not afraid of going;
 For every onset shall be yours.
 You'll meet great intimidation¹ there.
 Your expedition will not be feeble.
 Battles not brief will be fought
 Throughout the lands of Uladh's province,
 In fury the Ulidians will advance
 Against you all to Berna-derg.²
 Vanquished in the stern fight will the Ulidians be.
 Long shall they remember it.
 The front of the battle of Leth-Chuind,
 In taking Emania by force of hands,
 After sustaining hard, stern fight,
 [Are] Conall,³ Eoghan,³ and the Airghialla.
 Domhnall⁴ and the angry Fergus⁵—
 Two heroes of the Clann-Neill—no deception—
 Are the first pair from the East, who'll obtain sway
 Northwards, over the Ultonians.
 A long sovereignty, truly,
 The Clann-Neill and their seed shall have;
 By obeying me greatly, and quickly,
 They shall be the Clann-Neill of the North.

The present would therefore seem to be a retrospective prophecy, unless the expedition recommended was the one which resulted in the battle of Magh-Rath, where also the Ulidians proper were worsted.

³ *Conall—Eoghan.* The Cinel-Conaill and Cinel-Eoghain are sometimes signified by the names of Conall and Eoghan, their

respective progenitors; but neither of these persons lived at the time of the struggle between the Collas and the race of Ir, nor until a century afterwards.

⁴ *Domhnall.* See note ¹, p. 121.

⁵ *Fergus.* Son of the last-named Domhnall. His "Jugulatio" is entered in the *Chron. Scotorum* under A.D. 651.

Eogan in arðplaitiur ann,

Ocur Conall na cruaid land;

Genro gan dimbaid on dpeim

Risraio imda por Eriinn.

Ar ieur aipeāir ēlann Ir

Don Eriuo, bio porgeall pīr,

Ni cloch ilocc uigī ann

In cuir cruaid porgab ann.

Dimbaid le Tempais na tpeb,

Le Cruachuin ir le Cairēl,

Aliporūg cloinōi Neill co nim

le pāipbrūg orpa a hūlltuib.

Diuid a porpānn ar gac nōaim,

No conuultat tall pem taim,

In aimpir Aeda iar cethair,

In Arð bo i lo na cetuib.

Dimiuid dom chleirēch, dom clog,

Ocur dom liubar co spro;

Slog tobepa ēall 'ga toig,

Mor a mela da macuib.

Diuid orpa nept Oanar ino;

Nept aiporūg eli a hEriuo.

Oup gan mo pēir, ceim gan chap;

Diuid a ngell i Cino ēopao.

Sebtaitt clanna Ħriuin arpin

A ngeill uil co Cruachain,

¹ *Clann-Ir's rule.* The descendants of Ir, son of Milesius (who were better known as the Clann-Rury, from Rudhraidhe, twentieth in descent from Ir), enjoyed the chief rule over the North of Ireland down to the time of their expulsion from Western Ulster, in 334, by the Orgallian septs. The principal representatives of the Clann-Ir, or Clann-Rury, are now to

be sought in the Magenis or Guinness families.

² *in the place.* ilocc=in loco; written as an alias reading over the words i luais of the text, which are not correct.

³ *Ard-bo.* Lit. the "Cows' height." Not identified. There is an Ardbo, or Arboe, in the barony of Dungannon, co. Tyrone, which was of importance in

Eoghan shall be in high sovereignty there ;
 And Conall of the lances hard.
 From these shall be born, without stain,
 Numerous chieftains over Ireland.
 On the cessation of Clann-Ir's rule¹
 Of Ireland, a true saying 'twill be,
 That "not 'a stone in the place² of an egg' will be
 The brave knight who obtains sway there."
 Woe to Tara of the tribes 'twill be—
 To Cruachan and to Cashel—
 [To see] Arch-kings of the Clann-Neill, fiercely
 Ruling over them from Uladh.
 Their power shall be over every tribe,
 Until they deny my people yonder,
 In Aedh's time, according to prophecy,
 In Ard-bo,³ in the day of the hundreds.⁴
 Contempt to my cleric, to my bell,
 And actively unto my book,
 The people who offer, yonder at their houses,
 Shall cause great sorrow to their sons.
 The Danars' power⁵ shall be o'er them therefor ;
 And the power of another arch-king of Ireland.
 How stupid, not t'obey me—a simple course⁶ !
 Their hostages will be in Cenn-coraidh.⁷
 The sons of Brian will after that obtain
 Their hostages all, as far as Cruachan ;⁸

ancient times. But it does not seem to be the place here referred to.

¹ *of the hundreds.* This is in allusion to some great meeting, probably, in which Caillin's representative was insulted.

⁵ *Danars' power ;* i.e. the power of the Danes.

⁶ *a simple course.* ceim cen chap ; lit. "a step without error," from ceim, a step,

advance, or career ; and chap, acc. of cap, or cap, error, guilt.

⁷ *Cenn-coraidh ;* Anglicised Kincora ; the residence of Brian Borumha, near Killaloe.

⁸ *Cruachan.* Very probably Cruachan-O'Cuprain in the co. Cavan. See note ³, p. 75. Under the year 1008=1010 the Chron. Scotorum records a hosting by

Co tí fep aipe anma
 Níba caipe acht Cu chalma.
 Gum lebar, gum cloc, gum fepin,
 Trairepíð Maelmara co fí; ^a
 Tartelach gac tírú teiníð;
 Gebuio rígi fop Eíuníð.
 Fpécepuio dam cuairt nach epin;
 Aitne dam aideo in rígi;
 Ní tuill do Temair ná tpeb,
 Sluas guillbelpai da marbad.^a
 Gach rechtmað bliadain pé baíð,
 Olegaitt clanna Neill dam cáin,
 Sceball deppit ar gach tíg
 Eð íf eíppeo rígi Oílig.
 Fagbuimíí doib íf rí penn
 Luað coimeltat tar a čeníð,
 Da fpeccrat me, becht in blaíð,
 Combe a nept ar a namíð.
 Baigim Bpian;
 Baigim tírí Aeo íf tírí Níall;
 Fep pé cloc comland ná cneo
 Bíð e in Domnall fo depeo.
 Mac in leith;
 Níall in gluin ní ba tím tpeith;

^a fol. 27,
 b 1.

Brian to Claenlocha of Sliabh-Fuaid (the Fewes Mountains, co. Armagh), on which occasion "he carried off the hostages of the Cinel-Eogbain and of Uladh." This is possibly the proceeding hinted at in the "prophecy."

¹ *more fair*. caipe; apparently for camhe, compar. of cam, fair, and pronounced like caipe.

² *Cu*. There were so many persons

whose name began with Cu—, that it is impossible to say who was here alluded to.

³ *Maelmara*. The Editor cannot say what person was referred to under this name, which means "servus maris."

⁴ *Oilech's king*. See note ³, p. 62.

⁵ *answer*; i.e. respond, in the way of paying dues.

⁶ *Brian*. Probably Brian Borumha.

The rest of the poem is composed in a

'Till comes a man of noble soul,
 Than whom none more fair,¹ save mighty Cu.²
 Before my book, my bell, my shrine,
 Maelmara³ will truly fast—
 The traverser of each stout land,
 Who over Ireland will obtain rule.
 To my tribute unfailing will he respond ;
 To me the fate of the king is known ;
 To Tara of the tribes no boon 'twill be
 That foreign-tongued hosts shall him slay.
 Every seventh year, through love,
 The Clann-Neill to me, as tribute, owe
 A special *screpall* from each house,
 And the steed and dress of Oilech's king.⁴
 I and the King of the Stars grant them,
 As sufficient reward therefor ;
 That if they answer⁵ me, in perfect part,
 Their power o'er their foes shall be.
 I proclaim Brian.⁶
 I proclaim three Aedhs,⁷ and three Nialls.⁸
 But the man to win the woundful fights
 Shall, at the last, be the Domhnall.
 The son of the Liath—
 Niall of the knee⁹ 'll not be faint-weak,

curious, but well known style, which requires that the words in the first line of every stanza should be repeated, in order to complete the line.

¹ *three Aedhs.* Five persons of the name of Aedh (or Hugh) were kings of Ireland between the sixth and tenth centuries.

⁸ *three Nialls.* This is the number of persons of the name of Niall who were

kings of Ireland, after St. Caillin's time.

⁹ *Niall of the knee.* Niall Gluindubh, or Niall "Black-knee," King of Ireland, who was slain by the Danes, in the battle of Kilmashoge, near Rathfarnham, co. Dublin, in 917. He is here called "son of the Liath," from his father's name being Aedh Finnliath (k. of Ireland ; ob. 876). From this Niall is derived the cognomen "O'Neill," or "descendant of Niall."

Ni ba deoluio dam pe lino
Sil Eoguin iſ clano Conuill.

Deſad dam,

Iſir thuairde ni mo čean;
Đio doſuings don te dober;
Ni mor moluim a maiđim.

Cerſam truag.

Robađ e mo ſarad ruan;
Subač me in tpač čanuim ſailm
Ocuſ do nim maiſb do luad.

Nirſam oſ;

Tarſad morſi ar gač poſt;
Socharde do chuaird nem pe
Do ſluagaib ſon cpe iſ ſon poſt.

Tene deſg

Do chlanuib Nell um amail celg;
Gač nech do bepa biđ nemtſen;
Đio airſen celſep gač ſelg.

Conall cruaird;

Da ſil do ſagbur mor mbuaird;
Uair agam ta co bechſ
a ula 'ſ a ſepſ 'ſa uaiđ.

In tarb tſom;

Domnall mac Aeda nan glonn;
In cet ſi do bepa dam
Cach ni, pomchar can a čoll.

Longreč lam;

Mo chen ſa tan tic dommall.

¹ *it*; i.e. the treason-like "red fire"; or ardent treachery, as it may be expressed.

² *Domhnall*. Son of Aedh Mac Ainmi-rech, and king of Ireland. By him was gained the battle of Magh-Rath, over

Congal Claen, prince of Ulidia. See note ¹², p. 217.

³ *Longsech*. King of Ireland. Slain in a battle in Corann (now represented by the barony of Corann, co. Sligo), by

No feeble band in his time shall be
 The race of Eoghan, and Conall's clan.
 Refusal to me,
 In the midst of tribes, I love not;
 Sad will it be for him who gives it;
 Not much his success do I praise.
 Though I am poor,
 Sleep my satiety would be.
 Joyous am I when I sing psalms,
 And do commemorate the dead.
 I am not young.
 Many kings I've met in ev'ry way.
 Great multitudes, during my time,
 Have gone under the clay and sod.
 A red fire
 Of the Clann-Neill round me, treason-like.
 Each one that offers it¹ shall be weak.
 Therefore shall every chase be hidden.
 Conall the brave—
 To his seed great triumph I have left,
 For with me certainly remains
 His sepulchre, his grave, and tomb.
 The heavy ox,
 Domhnall² son of Aedh of the battles,
 Is the first king who'll give me all;
 Who'll love me without malice.
 Longsech³ with me.
 I love the time when to my hall⁴ he comes.

Cellach of Loch-Cime (now Lough Hacket, co. Galway), A.D. 701.

⁴ *to my hall.* *dommáll*; which is very corrupt. The editor does not know what to make of it, unless to regard one *m* as

redundant, and consider *domáll* = *do m' all*, "to my hall;" although the use of the word *all* (*rectè* *alla* = Lat. *aula*), for hall, is scarcely so old as the age of the text.

* fol. 27,
b 2.

Τρυαῖς lem α τοιρῖ^b pe ρλοῖ ρomat,
Co Corann Connacht da epad.

Capa dam ;

Capa do Πατρίκε ρomchar,
In dechmad mal ρλαithpept[ach] ρino,
Riar mo mind tall in gach tan.

Ris mac ρis,

ρλαithpeptach bid maic a oil;
Lér damra mar ρorḡlit ρlaithi
Da aicmi maithi da ρil.

Sil in mail,

Ocup ρil Canannain choeim,
I ρis Conuill co tuillmech,
Co ti ρil Luigdech in loeim.

III ρer ρoll,

Slonḡpeap o muine na nḡlonḡ;
Doilic lem naḡ tapḡenn eped;
Ṗailid ρur mo chet 'r mo chonn.

Oed da ér,

In dibapḡaḡ Opoma ler;
Do ber a ech 'ra eipḡed aic
Ocup mo chain dam dap m'er.

Seirer ρein

Do ρil Chanannain na ceil,
Uap ir buideḡ miri dib,
Duideḡ in ρí or ḡaḡ tḡeb.

¹ *Corann*. See note ³, p. 224.

² *friend to Patrick*. i.e. friend to the church and community of Armagh.

³ *Flaithbhertach*. Son of Loingsech, king of Ireland, referred to in note ³, p. 224, and also monarch of Ireland himself. The expression, "friend to Patrick," is in allusion to his having resigned the sovereignty for a religious life. He died

at Armagh in 729.

⁴ *seers*. ρlaithi; pl. of ρlaith, a prince, chief, or lord; and also, in a secondary sense, a sage, or man eminent in knowledge.

⁵ *Mael*. This is a puzzling abbreviation for the name of Maeldoraidh, whose descendants shared, alternately with the sept of O'Canannain, the chief power in Cinel-Conaill, or Donegal, before the rise

I grieve for his journey, with a turbulent host,
 To Corann¹ of Connacht, to harry it.
 A friend to me—
 A friend to Patrick² who loved me—
 The tenth prince, fair Flaithbhertach,³
 My relics yonder will always honour.
 A king and king's son—
 Flaithbhertach—good will be his lot.
 To me 'tis plain, as seers⁴ announce,
 That two good septs of his seed shall be.
 The race of the Mael,⁵
 And the race of Canannan the fair,
 Shall opulently o'er Conall rule,
 Till comes the seed of fierce Lugaidh.⁶
 The mighty⁷ man,
 Who shall be named from *Muine nan glond*.⁸
 To me 'tis sad that he reaches not earth.⁹
 My sanction and sense to him are pleasing.
 After him Aedh,¹⁰
 The fugitive of Druim-les,
 Who'll give me his steed and warrior-dress,
 And my tribute, when I am gone.
 Six are they,
 Of the race of Canannan; hide it not;
 For grateful towards them am I;
 Grateful the King o'er every tribe.

of the Sil-Luigdech, or O'Donnells. See note ³, p. 138.

⁶ *Lugaidh*. Ancestor of the Sil-Luigdech. See note ³, p. 138.

⁷ *mighty*. *poll*; most probably for *ṫoll* (*ṫopoll*), the sign of abbrev. being omitted.

⁸ *Muine na nglond*. The "thicket of evil deeds." Not identified.

⁹ *reaches not earth*. This is doubtless in reference to the manner of death of Flahertach O'Canannain, chief of Cinel-Conaill, the person alluded to by the "prophet," who was drowned off the coast of Sligo, in 1153.

¹⁰ *Aedh*. Aedh or Hugh O'Canannain, elected chief of the Cinel-Conaill in 1154.

h. Maeluoraid baigim for;
 Cuicceper co nor dam pomuil;
 No co ti in forar dawaiġtear,
 Normar ġairther in ġairm riġ.
 Per in noir,
 Do ril Luigdeġ teta im tuair;
 Enechan corepach nach cranna,
 Roiġper a alla in ġaċ cluair.
 Ig a ril,
 Diaid athaċ in ruathar riġ;
 Ir ni tabrat dam dera;
 Ni pammellat maith com vil.
 Pear tren trom,
 Mac Eneċain, Domnall donn;
 Pailid miri ppirin per;
 Pailid ri na rēb co holl.
 Al tri mic,
 Ġebtaitt riġi ġarb a n-ġleic;
 Ocur in mac vil ba ro
 Ar ir mo doberim breċ.
 Ar mo riap,
 Dia corepaċ do ġabail ġial,^a
 Ar muiar ar tir mor a tpeghan;
 Ni ġebthar ppir tair na tiar.
 Og 'ġa riap,
 Og aġ vil cpeḋal ir cliair.
 Dia e rin in riblaċ ren
 Maten na tren or dpuim cliaċ
 Nonbur riġ,
 Ġebtaitt in tir tuaid da ril.

^a fol. 28,
 a 1.

¹ *Lugaidh's race.* See note ³, p. 138.

² *Enechan.* See note ⁵, p. 86.

³ *Domhnall.* See note ⁶, p. 87.

⁴ *His three sons.* Three of Domhnall Mor O'Donnell's sons became chiefs of Tir-Conaill, viz., Melsechlainn, Godfrey,

Ua Maeldoraidh I also proclaim.
 Five of fame to me shall be true.
 Till comes the youngest, who'll enraged be,
 Formally shall the king's title be proclaimed.
 The man of renown,
 Of Lugaidh's race,¹ liberal to reward,
 Is victorious Egnechan,² not decrepid;
 Whose fame shall reach to every ear.
 With his seed
 Shall be force of the regal onset.
 And they'll not to me refusal give.
 Will not deceive me, but love me well.
 A heavy strong man,
 Will Egnechan's son be, brown Domhnall.³
 Glad am I towards the man;
 Glad is the mighty King of things.
 His three sons⁴
 Shall obtain kingship—fierce their conflicts.
 And on the youngest son of them
 Do I the most a judgment pass.
 By obeying me,
 He'll be triumphant in obtaining pledges.
 On sea, on land, great his power.
 East or West he'll not be opposed.
 Great at obeying;
 Great at rewarding clerics and poets,
 The prosperous traveller he will be,
 On the morn of the strong, o'er Druim-cliabh.⁵
 Nine kings
 Of his race will obtain the Northern land.

and Domhnall Og.

⁵ *Druim-cliabh*. Drumcliff, co. Sligo;
 near which Godfrey O'Donnell gained a

victory over the Anglo-Norman army
 under Maurice Fitzgerald, the Lord De-
 puty, in 1247.

Ḫiḭ ḡibṛin in ball ḡepṡ ḡpṡnaḗ
Ocuṛ in coṛepaḗ naḗ epin.

Al clano ṛen,

Ir clann Canannain na cel,
Ir clanna moelta in moeil,
Ḫiḭ tṛaeta a taeib ṛel ṛe ṛṛeib.

Al ṛi ṛaḗ,

Miri Ir Carnech, ṛir in ṛath,
Ro ṛagṛam ḡo chlannaib Neill
Ṽlaṛtiur ocuṛ ḡeill o chach.

'Con capnn claḗ,

Tuc 'Domnall ḡam ṛe caḗ ṛath,
Noeim Ir cuingio leḗ Cuino,
In ēuairṛ on tuinn ḡam com tḡeḗ,

Co maṡ Reiu,

'Domma muintir Ir ḡam ṛéiu,
In onoir Cholaim na cell,
Ir in ṛiṡ ṛoḡelḗ ḡṛéiu.

'Ḫol co tṛe,

'Dom ṛamuo i epic mac Eṛe,
Ḫiḭ moirḡe a n-ḡiḗ nan aruṛ,
Luḡairḡe a caḡuṛ co beḗt.

Lop lem ṛein,

Maṛ ḡo ēanuṛ, Ir na ceil
Ir tairbach tuipem na tṛath
Ra beir ṛe cach ocuṛ beir.

Ḫeipuo b.

Ṽatṛaice mac Calpuirṛ, ṛṛimappṛal hEṛeno ocuṛ iartḡar Eopṛa, ocuṛ

¹ *Ball-derg*. *bā ḡepṡ*; i.e. freckled, or red spotted. This epithet ultimately came to be used as a Christian name among the O'Donnells.

² *Mael*. An abbreviation for the name Maeldoraidh, the ancestor of the O'Maeldoraidhs, or O'Muldorys. He and Canan-

nan, the ancestor of the O'Canannains, were sons to Flahertach king of Ireland, referred to in note ³, p. 226.

³ *from the wave*; i.e. from the furthest borders of Ulster.

⁴ *Crich-Mac-Ere*. A name for Ulster, derived from Ere, daughter of Loarn king

Of them will be the inciting Ball-derg,¹
And the *Coscrach* not decrepid.

His sons,

And the sons of Canannan—hide it not—
And the brave sons of the Mael,²
Shall be subdued, for a time, along the river.

O, King of Grace,

I and Cairnech—true the cause—
Have left unto the Clanna-Neill
Lordship and hostages from all.

At the cairn of stones,

Domhnall pledged me, 'fore the battle of Rath,
The saints and chiefs of Leth-Chuinn, that
This tribute from the wave³ to my house should come,

Unto Magh-Rein,

For my people, and for myself,
In honour of Colum of the cells,
And of the King who shaped the sun.

If rarely go

My congregation into *Crich-Mac-Ere*,⁴
The greater⁵ will be their loss at home;
Their honour certainly the less.

Enough meseems,

As I have sung; and hide it not.
Gainful 'tis to count⁶ the hours.
Say this to all and TAKE. TAKE.⁷

Patrick son of Calpurnius, chief apostle of Ireland and the west of Europe,

of Scotland, and mother of Muirchertach Mac Erca, king of Ireland. Muirchertach met a strange fate, having been on the same night drowned in a vat of wine, burned in a house on fire, and then killed (!), through the machinations of a fairy, in the year 531. *Chron. Scotorum*. See Todd's

Irish Nennius, App., p. cl.

⁵ *greater*. *moire*. *moaire*, A.

⁶ *to count the hours*. In other words, to observe the canonical hours.

⁷ *Take*. This is the first word of the poem, repeated here, to indicate the completion of the poem. The text of MS. B

^a fol. 28,
^a 2.

fep fuarlaitēi gíall nan Gairdel, ocur a mbreṭem brata. Do patrín
 onoir ocur airmítin adbal do noem Chaillin mac Niatach ar a fínd-
 rípecht reṭ noemaib Epenn.^a Ro bennais a éill ocur a chaṭruis, ocur
 tug ardegoirdecht Epenn do, co raibe ced bliadna ina ardegoit. Do
 ratao imorro onóir adbail mor oili o Phatruice do Chaillin, in tan
 robatar iar n-dichur chruim chruaṭe aird idal na hErend huile.
 Is iarrín do rat Patruice a élog fíirín do Chaillin, ocur arpept
 Patruice, Ro olomur ocur po diultur mor do noemuib Epenn im an
 cloccra cur anu, ocur ní tucur do neoch dib. Derrí lat in clag
 chena, a Chaillin, et ge bepar po trí uait bíd lat hé co lá in
 bratha.

Clog na ríis nomen in cluis rín, ar ír mór dí ríisib Erend po
 baíteo ar.

Du chlanuib Eogain mic Neill ír duthaid in clog rín rech cach,
 dais ír ar po baíteo da mac Muircheartaig mic Epea .i. Domnall
 ocur Fergur, da ríis Erend. Is ar po baíteo, dono, raep élan na hÍla
 Neill ter ocur tuaid. Tait buada ocur pagbala maíthea ar élanuib
 Neill da ríarat in clog rín in tan raṭur éuca .i. ríó ocur ríomeno,
 ríonur ocur ríobartain, ocur raṭe ríis ríopa. Gaṭ egen ocur gaṭ anpor-
 lono imbet clano Eoguin, da cuirther in clog ina timchell po trí
 raepaid íat o gaṭ egin. Icaid gaṭ teidm ocur gaṭ galap ocur gaṭ
 angor, ocur gaṭ^a uilí írṑoit dambia ríopa.

^b fol. 28,
^b 1.

IN tan naṭ ríarat clanna Eogain mic Neill cloc na ríis ocur com-
 arba Chaillin, iar na breṭe chuca, gorta ocur galap, tercí bíd ocur
 imad cogaid ocur creṭaípecht ina trí; donur ocur doṇnach ríopa
 abur, ocur íreirín tall.

recommences with the next sentence. See
 note ¹, p. 166.

¹ *Cahir*. See note ¹¹, p. 125.

² *Crom Cruach*. This idol, formed of
 gold, is said to have stood, surrounded by
 twelve silver idols, in the plain of Magh-
 Slecht, in the present county of Cavan.
 See the legend of their destruction by St.

Patrick in Miss Cusack's *Life of the
 Saint*, p. 399.

³ *idol*. idal. idgal, B.

⁴ *name*. nō, A. noīm, B. As to the
 name, see note ², p. 140, *supra*.

⁵ *that*. rín. Omitted in A.

⁶ *out of it*. ar. After this word, which
 concludes the text of p. 112 b, in B, the

and the deliverer of the hostages of the Gaedhil, and their judge of doom. He gave immense honour and respect to Caillin son of Niata, for his seniority beyond the saints of Ireland. He blessed his Church and his *Cahir*,¹ and gave him the Arch-legateship of Ireland, so that he [Caillin] was arch-legate during 100 years. Other great honour was moreover given by Patrick to Caillin, when they were after expelling Crom Cruach,² the chief idol³ of all Ireland. Thereafter it was that Patrick gave his own bell to Caillin. And Patrick said, "I have refused and denied many of the saints of Ireland, unto this day, regarding this bell; and I gave it to none of them. Bear away the bell, however, O Caillin; and though it may be thrice taken from thee, it shall be thine till the day of judgment."

Clog-na-righ is the name⁴ of that⁵ bell, for many of the kings of Ireland were baptized out of it.

To the children of Eoghan Mac Neill the bell is appropriate beyond all others, for out of it the two sons of Muirchertach Mac Erca, to wit, Domhnall and Fergus, two kings of Ireland, were baptized.⁷ Out of it were also baptized the free clans of the Ui-Neill, South and North.

There are good virtues and bequests for⁸ the sons of Niall, if they obey that bell when it comes to them; to wit, peace and fair weather, happiness and prosperity, and luck of kings, shall be theirs. Every difficulty and oppression in which the Clann-Eoghain may be—if the bell is thrice carried round them, 'twill save them from every danger. 'Twill cure every plague, and disease, and anxiety, and every evil from which they may suffer⁹.

Whenever the sons of Eoghan Mac Neill shall not obey *Clog-na-righ* and Caillin's Comarb, when it is taken to them, famine and disease, scarcity of food, and much warfare and plundering, shall be in their land; misfortune and poverty shall be theirs here, and hell yonder.

following note is added; ἡ ἀσφαλὶς ἐν ῥέλι
ῖν Μαλσεχλῖν ὁ Ὀβερν τοῦ μαρτυροῦ α
τανῖ; i.e. "that is awful news, Maelsech-
lainn O'Birnn to be slain at this time."
The person referred to was probably Mael-
sechlainn (or Melachlainn) O'Beirne, slain
by the sons of Cathal Mac Dermot, in

1536. See Ann. Loch Cé, ad ann., in
which his death is much deplored.

⁷ were baptized. πο βαπτισθ. πο
βαπτιστ, B.

⁸ for. ἀν; lit. "upon."

⁹ from which they may suffer. τοῦ αὐτοῦ
πορρο; lit. "that may be upon them."

Ólegait rí Conaill Cremthainne a riar don clog rín na rí, dais
 is ar po báirted Conall Cremthainne. Ólegait clanna Conaill Gulban
 mar in cetna, ar báirted Conall Gulban ar. Ólegait Oirgialla in
 cetna beup, ar is ar po báirted a rinne. 18 ar po báirted clanna
 Brian mic Echach, im Duach ngal[ach] in rí. 18 ar po báirted Aed
 ocu Muidmedach Muinderg rígráid hUlaid. 18 ar po báirted Congar
 mac Nattraic rí Cairil. 18 ar po báirted Brandub mac Echach rí
 Laigen. 18 ar po báirted rí Cormaic Cair mic Oilella, conid eo do
 rat rí ocu oircedur doib. Cid rí ann tra aet ní fuil in Éirinn rí
 naé a cloc na rí po báirted a rinne; conid de rín po lean cloc
 na rí de.

* fol. 28, b 2. Ser da gach rí atair clog na rí gan teacht ina dail d'pethain
 fáilti rí ocu re a comarba; ocu maoin ina ríde ber, ser do gan
 erí ina dail. In la atair hi Mailechluind^a ní dentar ole doib.
 Maig rí do rígráid Éirinn nach rígráid clog na rí ocu a comarba
 co na daim .i. da rí de. Ní coir do neoch a imchar acht rí gráid
 nama. Síd be rí do rígráid Éirinn rí a troireir cliair cluig na rí
 co dligthech, ocu in cloc do bein ina ait choir, biaid d'it bí ocu
 gorta ocu galair ocu teim ocu cogad ocu crecha ina tír, no raine
 ndigla rí rí.

18 rí po cuairt cluig na rí o gach rí in tan rádur muinter Chaillín
 lair, ead rígráid gach rí co na etach; ríreball ar gach rí imbia

¹ *Conall Cremthainn.* conall crem, A. Conall Cremthainn was son to Niall Nine-Hostager. His death is recorded in the *Annals of Ulster* at A.D. 480; in the *Chron. Scotorum* at 476=480; and in the *Annals of the Four Mast.* under 475. He was the ancestor of the O'Melaghlin of Meath, the principal sept of the southern Hy-Neill, who bore the name of Clann-Colmain. The Clann-Aedh Slaine, or children of Aedh Slaine (king of Ireland, slain 604, *Chron. Scotorum*) were also descended from him. It appears from the Irish Annals that

seventeen of his descendants occupied the throne of Ireland.

² *Brian son of Eochaidh*; i.e. son of Eochaidh Muidhmedhoin. He was the brother, therefore, of Niall Nine-Hostager; and was the ancestor of the O'Conors, O'Flahertys, Mac Dermots, and other notable families of Connaught.

³ *Duach Galach.* King of Connacht. He lived in the time of St. Patrick, by whom he is stated to have been 'blessed' at *Dumha Selga*, which was the old name of Cairn-Fraich (now Carnfree, near Tusk,

The descendants of Conall Cremthainn owe their obedience to this Bell of the kings, for out of it Conall Cremthainn¹ was baptized. So also do the descendants of Conall Gulban, for Conall Gulban was baptized out of it. The Oirghialla owe the same also, for it is out of it their ancestors were baptized. 'Tis out of it the sons of Brian son of Eochaidh² were baptized, including the king Duach Galach.³ Out of it were baptized Aedh and Muiredach Muinderg, princes of Ulster. Out of it was baptized Aengus⁴ son of Natfraech, king of Cashel. Out of it was baptized Brandubh son of Eochaidh, king of Leinster. Out of it the race of Cormac Cas son of Oilill were baptized, and it was it that gave them sovereignty and supremacy. In short, there is not in Ireland a king whose ancestor was not baptized out of *Clog-na-righ*; on which account [the name of] *Clog-na-righ* has attached to it.

It is a *ges*⁵ to every king that shall see *Clog-na-righ*, not to go towards it, to bid welcome to it, and to its *comarb*; and if he be sitting, 'tis a *ges* to him not to rise to meet it. The day the O'Melachlainns shall see it, no harm shall be done to them. Woe to any king of Ireland's kings that obeys not *Clog-na-righ* and its *comarb*, with its suite, to wit, twelve men. No one should carry it about except a man in orders. Whatsoever king of the kings of Ireland against whom the attendants of *Clog-na-righ* shall legitimately fast, striking the bell in its proper place, there will be loss of food, and hunger, and sickness, and disease, and war and depredations, in his country; or some other kind of vengeance will fall on each king.

This is the fee⁶ of *Clog-na-righ* from every king, when Caillin's people go with it: the steed of each king, with his clothes; a *screpall* from every house in which there shall be smoke;⁷ bathing, and ablution, and

co. Roscommon), according to Mac Firbis. *Geneal.*, 196.

⁴ *Aengus*. The first Christian king of Cashel, or Munster. He was baptized by St. Patrick, who, during the ceremony, incautiously thrust his crozier into the king's foot, pinning it to the ground. But Aengus never winced under the torture; and explained, when asked why he did

not cry out, that he thought it was part of the baptismal ceremony!

⁵ *ges*; i.e. a prohibition, or spell.

⁶ *fee*. *cuairt*. The word *cuairt* signifies a circuit, or visitation; but it is also applied to the fees received on a visitation by a bishop or other ecclesiastic.

⁷ *shall be smoke*; i.e. every occupied house.

deathaċ; potpacad ocur opaic ocur peoil ocur plebol dia ċleir; lan in ċluig o gach ri d'op no d'arset.

Mor in onóir do rat Patraice do Chaillin, in clog rin do tabairt do reċ naemaiċ Erenn.

Ā buain in Oilech ar clannuib Eogain mic Neill, iar trosgad a cleri go dligthech. ¹ Siċ Āeda ruaiċ ar Conallchaib. ¹¹ Emain Maċa ar Ulltaib. Ā Nar ar Laignib. ¹ Cruachan ar clannuib Duac. ¹ muis Ādar ar clannuib Lorcain. Ā buain ic Āro beina ar Mag sein ar clannuib Fergna.

Ro řaguib Patruig ocur ċenen ocur Cairnech don ċlog rin, ġo be ri do řuguib Erenn do ċluirped řaiċ cluig na řug iar trosgad a cleri, co nach buċ indola i ċliathar no a comlonn iarum, ocur maiċm řar i poe chatċa.

¹⁸ d'onoir ocur d'airmuidin cluic na řuġ, ocur amail po tindaice Patraice do Chaillin hē řech ġac naem eli tře řinirreċt ocur onoir, po řairċed in duan řa;

ċeir a Chaillin clog na řuġ,

Duit ir dīl řethal na řearċ.

ċennaiġri ar clanna Neill;

Ār do řiar ġebair ġac neart.

Mor naem do ċuinċiġ mo ċlog;

ġur anocht ni tucar uaim;

Āċċ ġe beċter uait řo tři,

Ir duit bur ni co lā in lūain.

¹ *Ailech*. See note ³, p. 62, *supra*.

² *Sidh-Aedha-Ruaidh*. The *Sidh* (pron. *shee*), or hill, of Aedh Ruadh; now Mullagh-Sidhe (or Mullaghshee), near Ballyshannon, co. Donegal. "*Sith Aedha Esa Ruaidh*," in B.

³ *Conallachs*. The descendants of Conall Gulban, or septs of Tir-Conaill, or Donegal.

⁴ *Emain Macha*. Emania; now represented by the Navan fort, near Armagh.

⁵ *children of Duach*. The O'Conors, Mac Dermots, O'Flahertys, and the other principal families of Connacht, descended from Duach Galach, king of Connacht (5th cent.), who was the youngest of the 24 sons of Brian, brother to Niall Nine-Hostager.

⁶ *Magh-Adhair*. Now Moyre, a level plain near Tulla, co. Clare. Under a celebrated tree that stood in this plain

meat and drink, for its company ; and the full of the bell of gold or silver from each king.

Great was the honour which Patrick conferred on Caillin, in giving him this bell in preference to all the saints of Ireland.

It should be rung in Ailech¹ against the race of Eoghan Mac Neill, after its clerics shall have fasted rightfully. In Sidh-Aedha-Ruaidh² [it should be rung] against the Conallachs.³ In Emain-Macha,⁴ against the Ultonians. At Naas against the Leinstermen. In Cruachan against the children of Duach.⁵ In Mag-Adhair⁶ against the children of Lorcan.⁷ It should be rung at Ard-berna,⁸ on Magh-Rein, against the children of Fergna.⁹

Patrick, and Benen, and Cairnech, left it (as a privilege) to this bell, that, whatsoever king of the kings of Ireland would hear the sound of *Clog-na-righ* after the fasting of its clerics, should not be fit to go afterwards into battle or conflict ; and should be defeated in the field of battle.¹⁰

It is regarding the honour and reverence due to *Clog-na-righ*, and the way Patrick gave it to Caillin beyond every other saint, through seniority and honour, this lay was sung.

Take, O Caillin, *Clog-na-righ*;
 To thee the wonder-working relic is due.
 Bless thou, out of it, the Clanna-Neill.
 By obeying thee they 'll obtain all power.
 Many a saint has begged my bell.
 Till to-night I gave it not away.
 Though it be thrice taken from thee,
 Thine own 'twill be till the Judgment Day.

the O'Briens were wont to be inaugurated as princes of Thomond.

¹ *children of Lorcan*. The O'Briens and their correlatives, descended from Lorcan, the grandfather of Brian Borumha.

⁸ *Ard-berna*. "Gap-hill" (or "Gap-height"). There is no place near Fenagh known by this name ; though there are two townlands in the barony of Droma-

haire, co Leitrim, called Ardvarney, a name very similar.

⁹ *Fergna*. The ancestor of the Breifnian families of O'Ruairc, Mac Rannell, and their correlatives.

¹⁰ *of battle*. *chatha*. With this word ends fol. 28 b, in A, from which fol. 29 is missing. The contents of the missing leaf are supplied from B, in which they

Darben hé ren Chiapan rái
 Ar in pí or Tailltin uair,
 Do díchur Danmarg na tref,
 Uair nochan he a leat po rmuain.
 Doben he Ruadan ar rein,
 Or dreich Tempa ar Diarmaid nóur;
 Conaó de tairnir a flaitiur,
 Dar rging gaé maithet on múr.
 Do bí ag Cairnech re heo cian;
 Ir ar do riar rígraid roo;
 Do bé in cneádal píri in rath,
 Do benaó gaé trath in clog.
 Ar do bairt Cairnech gan cher
 Clann Muirceartaig móir nar mín.
 Ir doib do ráguib a tínná,
 Gomaó imda uathaid rígh.
 Bheoin ir Cairnech nar crin;
 Ratraig fortaé píri gan locht,
 Ar cathugad cruim nár lán mín,
 Tugrat do Chaillin in clog.
 Do rágbatar da gaé rígh
 Atcluimpe a fáid gan a péir,
 Conach gebaó píri cleith comlainn,
 Ní mó dograinn dó co pein.

occupy fol. 113 (MS. Cott., Vesp. 11.; Brit. Mus.)

¹ *rang*. darben (=do-ar-ben); lit. "struck it." See Todd's *Cogadh Gaedhel re Gallaibh*, pp. 11-13, where a somewhat different version of this stanza is given, the author being represented to be Bec Mac Dé, "poet and prophet."

² *Tailltiu*; gen. *Tailltenn*; now Teltown, co. Meath.

³ *Danmargs*. Danmarkians, men of

Denmark, or Danes.

⁴ *Ruadan*. St. Ruadan of Lothra, (Lorrha, co. Tipperary), who quarrelled with king Diarmaid Mac Cerrbheoil, and cursed Tara, then (6th cent.) the royal residence, with tongue and bell. See the curious account of his proceedings, which are stated to have resulted in the abandonment of Tara, quoted in Petrie's *Essay on Tara Hill*. *Trans. R. Ir. Acad.*, vol. xviii, part II, p. 125, sq.

Old Ciaran the sage rang¹ it,
 For the king, over cold Tailltiu,²
 To banish the Danmargs³ of the battles;
 For 'twas not their good he meditated.
 Ruadan⁴ rang it afterwards,
 O'er Tara's face, 'gainst stubborn Diarmaid;
 Wherefore it was that his reign did end,
 When all good vanished from the *Mur*.⁵
 Cairnech had it a long time;
 By it he ruled mighty kings.
 He was the devotee, true the assertion,
 Who used to ring the bell every hour.⁶
 Out of it Cairnech, without pain, baptized
 The ungentle sons of Muirchertach Mór⁷.
 To them he left, by testament,⁸
 That from them should be many kings.
 Benen⁹ and Cairnech, not decrepid,
 Patrick, true comforter without fault,
 After warring with Crom,¹⁰ who was not very mild,
 Gave to Caillin the bell.
 They awarded to every king
 Who'd hear its sound without obeying it,
 That he should not succeed in battle strife—
 No greater anguish to him, save pain.

¹ *the Múr*; i.e. Tara, which is explained by etymologists as *Te-Mur*, or *Mur-Te*, the wall, or rampart, of a fabulous woman named Te. See Petrie's *Tara*, p. 130.

⁶ *hour*. *ὑπάθ*. This means time, occasion; and is here put for canonical hour, or occasion of celebration of the canonical office.

⁷ *Muirchertach Mór*; i.e. Muirchertach Mac Erca, king of Ireland from 513 to 533.

⁸ *testament*. See an account of St.

Cairnech's legacy to the Clanna Neill, in the *Leabhar Buidhe Lecain* (MS. H. 2. 16, Trin. Coll. Dublin), col. 312, where it is stated that *Clog-Phadraig*, or Patrick's bell, was a relic which they should possess.

⁹ *Benen*. St. Benignus, disciple of St. Patrick, and abbot, or bishop, of Armagh.

¹⁰ *Crom*; i.e. Crom-Cruach, the idol alleged to have been worshipped by the pagan Irish at the coming of St. Patrick. See note ², p. 232, *supra*.

Galur iſ gopta ran tip,
 Tercí bíd cogad iſ cpech,
 In tan nač piapat Clanna Neill
 In clog le chleip, buðhí ambeč.
 Ğer da gach piğ atchí in clog
 Mana tí go ġrot na dáil;
 Da mbett ar a čind go percor,
 Na peram peruid ppiſ pailtt.
 In clog beg ní coip a čleč,
 Đepar bpač don tí nač piar.
 Domán dochnaich do go pann,
 Iſ do ġia čall imad pian.
 Cinel Eogain doib iſ dú
 In peathal go clú ġan epač,
 Oip iſ doib dlegar co dian,
 Al piar pi moradh a mail.
 Đeittit buača pop chloind Neill,
 Mo piar gach inbaid po ġia,
 Soimend, robapthan iſ pičh,
 Ogur path piğ in gach iath.
 Pağbala piſe po pear,
 Al cinel Eogain na trear;
 Ğac egin ġrott ambí in dream
 In clog pa tpi na timčeall.
 Icaid gač galap, gač teiom;
 Icaid gač porrand gač peiom;
 Dobep cátuđ da gač cloind
 Mar do pağuib mac Calppuind.
 Perğur iſ Domnall náſ docht,
 Đairdter artur ar in cloc.

¹ *ges.* a prohibition, or spell.

² *Welcome.* pailtt, B., for pailte,
which being a word of two syllables

would not suit the metre, and therefore
is incorrectly written.

³ *yonder.* In the next world.

Sickness and hunger in the land,
 Scarcity of food, war and plunder,
 When the Clanna-Neill do not obey
 The bell with its clerics, will be their lot.
 It is a *ges*¹ to each king who sees the bell,
 If he come not quickly towards it;
 Were they to await it until evening,
 Standing, they must bid it welcome.²
 The little bell—it should not be concealed—
 He that obeys it not will be judged;
 A wretched world he shall sadly find [here],
 And yonder³ he shall reach to much torment.
 To the Cinel-Eoghan doth rightly belong
 The famous relic, without anguish;
 For to them it is strenuously commanded
 That they obey it, by increasing its tribute.
 The Clanna-Neill shall have privileges
 For obeying it, when it reaches them—
 Fair weather, prosperity, and peace,
 And luck of kings in every land.
 True gifts are left, it is known,
 To the Cinel-Eoghain of the combats,—
 In every sudden danger in which the tribe may be,
 The bell should be borne round them thrice.
 'Twill cure every sickness, every disease;
 'Twill heal all oppression, all trouble;
 'Twill give nobility to every clan,
 As the son of Calpurn decreed.
 Fergus and Domnall⁴, who were not niggardly,
 Were at first baptised from the bell.

¹ *Fergus and Domhnall.* The two sons of Ireland, A.D. 565–566., according to the
 of Muirchertach Mac Erca, and joint kings *Chron. Scot.*, = 559–561, F. Mast.

Da ril bíð milla gac moð;
 Det riðða imða o Eoðan.
 Ní uil raerðlann thet na ðuairð,
 Do ril Neill berett gac buairðh,
 Ní cel opt gan locht pam len,
 Nach ara clog po bairteð.
 Oliget cinel Conaill thet
 Clog-na-rið do ríar pompet;
 Ar do bairteð an ri
 Conall cuana CREAMTHUINDI.
 Ir ar po bairteð co huain
 Conall glan Gulban atuarð;
 Do fuil runna gan trena
 Uaða riða po trena.
 Olegait Oirghiall uile
 Eirgi poime ar a riðð;
 Uair thet, gan airðer gan oil,
 Ar do bairteð a rinrip.
 Ar do bairteð clanna ðriain,
 Im Duach galach ar in rliab;
 Ní diðna ðrongroilt gandoil
 Riðrað Connacht ar creidem.
 Riðrað Ulað nar clecht celg,
 Aloð ir Muirðeac muind ðerð;
 Do bairteð ní brécc in dáil
 Ar in clog cedna comlán.
 h. Maileðlann a Mide,
 Oleguit peip ón riðrine.

¹ *Eoðan.* The son of Niall of the Nine Hostages, and great-grandfather of the two last-named kings.

² *Conall Cremthaind*; son of Niall of the Nine Hostages, who died A.D. 475.

³ *Oirghialla.* See Index.

⁴ *Brian.* King of Connacht; son of Eochaidh Muighmedhoin, and brother of Niall of the Nine-Hostages; and the progenitor of the principal families of Connacht.

⁵ *Duach Galach.* King of Connacht,

To their race each mood shall be mellow ;
 From Eoghan¹ will be numerous kings.
 There is no noble clann South or North,
 Of the seed of Niall that bears every triumph,
 (I 'll not hide from thee, that blame may not pursue me),
 Who were not baptised from the Bell.
 The race of Conall in the South are bound
 To obey *Clog-na-righ* ; to me 'tis known.
 From it was baptised the king,
 The excellent Conall Cremthaind.²
 'Twas out of it happily was baptised
 The pure Conall Gulban from the North ;
 There are here, without denial,
 Mighty kings from him descended.
 The Oirghialla³ are all bound
 To rise before it from their seats ;
 For in the South, without error, without stain,
 Their ancestors were out of it baptised.
 From it were baptised the sons of Brian,⁴
 Together with Duach Galach,⁵ on the Sliabh ;⁶
 No contemptible race at marching⁷
 Are the chieftains of Connacht after the Faith.
 The kings of Uladh, who practised not deceit,
 Aedh and Muiredach Muinderg,
 Were baptised, not false the account,
 Out of the same perfect Bell.
 The Ui-Maelechlainn⁸ of Meath—
 Obedience is due from the Regal tribe ;

and son of the Brian referred to in the last note. See note ³, p. 234, *supra*.

⁶ *Sliabh*. The Sliabh (or mountain) here alluded to is probably Sliabh Badhbhghna, or Slieve-Bawn, in the co. Roscommon.

⁷ *marching*. The original of this line is very obscure, and the translation only conjectural.

⁸ *Ui-Maelechlainn* ; i.e. the O'Melachlins, or descendants of Maelsechlainn II., king of Ireland, who died. A.D. 1022.

Ní aicepet olc, mór int aó,
 In la aicepet in clogan.
 Hí Cairéal na ríge gan gur
 Ír ar do bairdeo Aongur;
 Cona uad gan bairrí arin,
 Rígeaó Cairél ar eirdein.
 Brandubh mac Echach comblao,
 Ír arin clog ro bairtao;
 'Da eir co becht, gníthraó glom,
 Neir riam ag rígeaio Laigen.
 Síl Cormaic Cair, ní brega,
 'Do bairteo on clog ceona;
 Cona rínechura peim
 Ír oirnechura pop Éirinn.
 Ní uil an Éirinn ní peab
 Nach ar do bairdeao a rean;
 Cona de ro lean pe gairm
 Clog na ríge he rech gaó ainm.
 A buain pe Tailtín atuaio
 'Do cloim Colmain noch a buaio;
 'Do ríl Aeda Slaine rin
 'Dith na daime co deimhin.
 A buain ar rith Aeda ruaió,
 Fa depeo ac teacht atuaio;
 Buidh dith gach neir bepeimain bind;
 Smitheo neir cineoil Conaill.

¹ *Aengus*. Aengus Mac Natfraich, king of Munster; slain in the year 487, by Illann, son of Dunlaing, king of Leinster. See note ⁴, p. 235.

² *Brandubh*. King of Leinster; who defeated Aedh, son of Ainmire, king of Ireland, at the battle of Dun-Bolg, co.

Wicklow, in the year 598. Slain, A.D. 605.

³ *Cormac Cas*. Ancestor of the Dal-Cais, or tribes of the O'Briens and their correlatives.

⁴ *To ring it*. a buain, lit. "to strike it".

They'll not see evil—great the luck—
 The day they see the little Bell.
 At Cashel of the kings, without anger,
 Aengus¹ was baptised out of it;
 Wherefore from him, without falsehood, are
 The kings of Cashel since the Faith.
 Brandubh² the famous, Eochaidh's son,
 Was out of this Bell baptised;
 After him certainly, a patent fact,
 The kings of Leinster have ever had power.
 The race of Cormac Cas³—no lie—
 Were baptised from the same Bell.
 With their tribes [have remained] command,
 And supremacy over Ireland.
 There is not in Ireland an active king,
 Whose ancestors were not baptised out of it;
 Therefore it has followed, that it has been called
Clog-na-righ, beyond all names.
 To ring it⁴ to the north of Tailtiu
 Is no luck to the Clann-Colmain⁵;
 To the race of Aedh Slaine⁶ this is
 The certain ruin of the sept.
 To ring it on Sith-Aedha-Ruaidh,⁷
 At the last, on coming from the North,
 Will be the ruin of each strong sweet power.
 The might of Cinel-Conaill will be cut off.

¹ *Clann-Colmain*; a branch of the Southern Hy Neill, descended from Colman Mór, second son of king Diarmaid Mac Cerbheoill, who was slain in the year 552.

² *Race of Aedh Slaine*. Another branch of the Southern Hy Neill, descended from Aedh Slaine, king of Ireland (ob. 600),

who were settled in Meath. In later times the principal family of the race was that of O'Kelly of Bregia. See O'Flaherty's *Ogygia*, part III., cap. 93, p. 431.

³ *Sith Aedha Ruaidh*. Now Mullagh-shee, at Ballyshannon, co. Donegal. See note ², p. 236.

A buain in Oilech co p̃er̃g,
 D̃ith ar r̃il Eogain in ceño;
 Ñi m̃ĩão ñi m̃ãĩp̃e co h̃an,
 D̃a t̃p̃ãĩr̃g[̃ĩt] cl̃iap in cl̃ogain.

A buain in Emain Macha
 Ar ull̃toib b̃ĩo cl̃õd p̃ãth̃a;
 P̃ãĩo in cl̃ũĩg b̃ĩo ñem co p̃ũño,
 Ocũr a buain co p̃ochũĩño.

A buain ĩr moñar m̃eth̃a
 Ar car̃n m̃op r̃leib̃e B̃eth̃a,
 Ar Ãĩr̃gail̃l; b̃ĩo d̃ith ĩr doñ
 D̃a r̃ĩg̃aib̃ g̃an a r̃ĩar̃ũg̃ão.

A buain a Nar̃ Laĩgen loño,
 B̃ĩo c̃rão d̃a cell ĩr d̃a coño;
 D̃ith ar d̃aiñib̃, com̃ach c̃rũĩo;
 P̃ich ãg r̃ĩg̃aib̃ d̃a p̃och̃t̃ain.

A buain a C̃rũach̃ũĩn na c̃et,
 Ar r̃ãeb̃ãd̃ r̃aiñt̃i na r̃et;
 B̃ião r̃il D̃uach a d̃er̃im d̃e,
 G̃an õĩr̃p̃oim o t̃ũaith oile.

A buain b̃ĩo g̃ar̃b in g̃al̃ur,
 Ar up̃lar M̃ũĩg̃i Ãd̃ar;
 B̃ião r̃il L̃or̃c̃ain a l̃eñ d̃e,
 Co t̃r̃en ar na t̃im̃d̃ib̃e.

A buain ar cl̃anñuib̃ P̃er̃g̃na,
 Ar m̃ãg̃ R̃ein ic Ãr̃o b̃er̃na,
 B̃ĩo d̃ith ar g̃ach ar̃o õil̃i;
 Ñi r̃ũĩg̃b̃ẽo r̃ĩth na r̃ũĩd̃i.

¹ *Oilech* or *Ailech*. See note ², p. 62. *supra*.

² *Emain Macha*. See note ⁴, p. 236.

³ *Sliabh-Betha*. Now Slieve Baugh, on the confines of the counties of Mon-

aghan and Tyrone. The cairn on the mountain is supposed to have been raised over Bith (gen. Betha), son of Ladhra, one of the first colonists of Ireland, whose death is referred to A.M. 2,242.

⁴ *Nás*. Now Naas, in Kildare.

To strike it in Oilech,¹ with anger,
 Will be ruin to princely Eoghan's race.
 Nor honour, nor good, will it nobly be,
 If the clerics of the little Bell fast.

To strike it in Emain Macha²,
 Against the Ultonians, will be destruction of luck.
 The sound of the Bell will be sharpest poison,
 If it be rung with reason just.

To strike it against the Orighialla,
 On the great cairn of Sliabh-Betha,³
 Is a cause of decay; loss and misfortune
 'Twill be to their kings, if they obey it not.

To strike it at Nas⁴ of fierce Leinster
 Will be torment to their minds⁵ and reason.
 Destruction to people, dispersion of flocks,
 Contention among kings, will its arrival produce.

If struck at Cruachan of the hundreds,
 Against the foolish lust of treasure;
 The race of Duach⁶ will then be, I say,
 Without respect from another tribe.

If struck on the plain of Magh-Adhair,⁷
 Severe will the affliction be.
 Lorcan's race⁸ will be in grief therefor,
 Mightily undergoing extinction.

If struck against the sons of Fergna,⁹
 On Magh-Rein, at Ard-Berna,¹⁰
 There will be ruin from every quarter;
 They'll not find peace in their abode.

¹ *their minds*; i.e. the minds of the Leinstermen.

⁶ *Duach*; i.e. Duach Galach. See note ³, p. 234; and note ⁵, p. 236.

⁷ *Magh-Adhair*. See note ⁶, p. 236.

⁸ *Lorcan's race*; i.e. the O'Briens of Clare, and their kindred tribes.

⁹ *sons of Fergna*. The Conmaicni, or tribes of Breifne, viz., the O'Rorkes and their correlatives.

¹⁰ *Ard-Berna*. See note ⁸, p. 237.

* fol. 30,
a 1.

Mairg níg nach riapuíg in clocc,
Láran¹ mian rith ocur rocht;
Mairg do ber dímbríg ar lo
San élog fírtac² nac³ geb ceo.

18r ro cuairt in éluig cano,
O rígraid Éreinn in aig;
Eé rliarta gac níg gur ruirig,
Ocur a etac⁴ go gríb.

Screball no ret don pethal,
Ar gac tíg ambia dethach,
Re ndeg ol da éler gan col,
Peoil pleodol ír potragad.

Tabrad gac ní ruamnad gal
Al lan i gclog na cpedal,
Cein cuarta na meallaó mal,
D'or no d'airget imlan.

Fer graid da imchur ar ret;
Ní lam neé oili co heg;
Gid remi gan pedg o tíg,
Tene derg he da rírib.

Da fer deg dlegar na daim,
Ar put Éreinn, derb in dáil;
Gilla graidinn na naem rin
Tura a Chaillin epin porbein. *Deir, &c.*

Mag Rein eio diata. Ní. Ro foillrig fíndtan mac boéra airídenoir
ocur arídenchaid Éreinn dindrenchur Moigi Rein do Phatrac mac
Calppuinn. 1Meolaéra, em, ar fíndtan, in ní diata Mag Rein .i.

¹ *whose desire.* laran mian. laran
miaó, B.

² *without fail.* co gríb, "quickly."

³ *screpall.* See note ⁶, p. 79.

⁴ *set*; pron. *shéad*. The meaning of
this word is rather undefined. It signi-
fied a cow, a jewel, or precious thing, as

well as property or cattle of any kind.
See O'Donovan's *Suppl.* to *O'Reilly*, in
voce.

⁵ *beverage good.* deg ol. meo ol,
"mead beverage," B.

⁶ *tribute.* The orig. of this line is
rather obscure.

Woe to the king that obeys not the Bell,
 Whose desire¹ is peace and quiet.
 Woe to whoever shows daily contempt
 To the wondrous Bell that bears not obscurity.

This is the holy Bell's tribute,
 From the valorous chiefs of Ireland:
 The riding steed of each king and prince
 And his clothing, without fail;²

A *screpall*³ or *set*⁴ for the relic,
 From every house in which smoke shall be,
 With beverage good⁵ for its stainless clerks,
 Meat, festive drink, and bathing.

Let every king of reprovng valour
 Into the bell of the faithful put,
 As a rich visitation tribute,⁶
 Its complete fill of gold or silver.

A man of grade must bear it on the road;⁷
 None else should ever⁸ dare to do so;
 And if before it no gleam comes from a house,
 A red fire⁹ 'twill certainly be.

Twelve men for its company are required,
 Throughout Ireland; sure is the fact.
 The beloved *gilla* of those holy men
 Art thou, old Caillin, who hast rung it. Take, &c.¹⁰

Magh-Rein, whence is it [so called]. Not hard to tell. Finntan, son of Bochra, arch-senior and arch-historian of Ireland, explained to Patrick, son of Calphurnius, the ancient history of Magh-Rein. "I know well the event," said Finntan, "from which [it is called] Magh-Rein. It is this."—

¹ *on the road.* *an ret.* Instead of these words, A. has *am*, "indeed."

⁸ *ever.* *co heg*; "till death," A, B.

⁹ *red fire.* The meaning is that if the Bell and its attendants were not well

received at every house visited, it would be like a devastating fire to the inmates.

¹⁰ *Take.* This is the first word of the poem, added here in token of its completion.

ṽaep ḱir aṽbail mop robaí ag Fomorchaiḃ por p̃epuib Ḳp̃eno p̃ri p̃e
cian .i. ṽa t̃pian etha ocur blechta, ocur c̃et ġin c̃echa cloinde ṽo
iolac̃aṽ cuca co maġ Cetni, ocur uingī ṽ'or ar ġaḱ p̃r̃óin in Ḳp̃inn.

^a fol. 30,
^a 2.

Lugaid lampada imorro, po p̃uarguil p̃ir Ḳp̃enn on ṽair̃ri rin, amal¹
at̃p̃iaṽat eoluiġ. 18 e po ḱp̃ir cath muigī Tuired por Fomorchaiḃ.
ṽop̃iacht imorro ṽrong mop ṽona Fomorchaiḃ i p̃ian maṽma ocur
teiḱium p̃ia Lug cur in maġ ueut; coño on p̃ian teiḱm̃ir̃in at̃berap
Maġ p̃ein. ḱep̃ir Lug p̃oppa i c̃ind oir̃p̃thepach in maigī. Ro tuit,
em, .ix. p̃iġa ṽ'Fomorchaiḃ ar Maġ p̃ein la Lug lampada. Ro p̃aḱ
iapum lecca lan-mopa or p̃ep̃uib ocur or aṽluic̃tib na p̃iġrin, coño
iat̃rin na cor̃p̃iṽo ar Maġ p̃ein. Cl̃itep, Maġ Rein. ḱai p̃i am̃pa
por Ḳp̃inn .i. Conaing bececlac̃. Mac p̃ein ṽuaḱ mic Muireduiġ, mic
Simoin b̃p̃ic, mic Cl̃eṽain ġlaip.

18 air in maġ ġa, imorro, po cath p̃iom, em, p̃iġi ñḲp̃enn co ceño
ḱoicc m̃bliat̃na ñdecc. ḱai mac mop̃ġiaḱach laṽ in p̃iġ .i. Cobthach mac
Conaing. ṽo p̃iacht Cobthach la nann ṽo p̃nam in loḱa bui ina
p̃app̃aṽ, ġup po baṽeṽ ann. Teit iapum muime Chobthaiġ, .i. Rian a
hainm, ṽia iap̃mop̃acht p̃on loḱ, ġup po baṽeṽ ann; coñaṽ uaṽthe ainm-
nig̃thep loḱ Rein ocur Maġ Rein.

^b fol. 30,
^b 1.

Ñoi t̃p̃aḱ ṽo Chobthach p̃on loḱ iap̃ na^b bathaṽ. P̃ir h̃Ḳp̃eno ic a
chained p̃p̃ir̃in p̃e rin. ṽo p̃ataṽ, imorro, Cobthach i t̃ip̃ iap̃rin ocur
coland̃ a muimi .i. Rian. Ro p̃ep̃aṽ a chl̃uiche cane iap̃rin la p̃ep̃aḃ

¹ *Magh-Cetne*. A plain in the co. Donegal, between the rivers Erne and Drowse.

² *nose*. Hence, perhaps, the expression "paying through the nose." This exaction is not mentioned in Keating's account of the Fomorian tribute, and seems to be borrowed from the alleged exactions of the Danes, who are said to have cut off the noses of non-taxpayers. Keating adds that the tribute was paid at Allhal-lowtide. See *Haliday's* translation, p. 181.

³ *Lughaidh Lamhfada*. Lughaidh (pron. Looney) of the Long Hand, thirteenth king of Ireland; slain A.M. 3330, according to the Four-Masters, but A.M. 2804, according to O'Flaherty. See *Ogygia*, p. 177.

⁴ *Magh-Tuiredh*; i.e. Magh-Tuiredh, or Moy-tury, of the Fomorians; now Moy-tirra, par. of Kilmactranny, bar. of Tirerrill, co. Sligo. See O'Donovan's interesting note on the subject, *Annals of the Four Masters*, A.M. 3330, note¹.

⁵ *Magh-Rein*; i.e. the plain of the track or path; from *Magh*, a plain, and *rein*,

"The Fomorians imposed an immense tribute on the men of Ireland for a long time, to wit, the two-thirds of their corn and milk, and the first-born of every family, to be sent to them to Magh-Cetne,¹ and an ounce of gold for every nose² in Ireland.

"It was Lughaidh Lamhfhada,³ moreover, who delivered the men of Ireland from that bondage, as the learned relate. It was he that gained the battle of Magh-Tuiredh⁴ over the Fomorians. A great number of the Fomorians, in their path of retreat and flight before Lughaidh, came as far as that plain; and it is from this course of retreat it is called Magh-Rein.⁵ Lughaidh overtook them at the eastern head of the plain. Nine kings of the Fomorians fell, moreover, on Magh-Rein, by the hand of Lughaidh Lamhfada. Immense flags were afterwards stuck over the graves and sepulchres of those kings, and they are the *Corrginns*⁶ on Magh-Rein."

Aliter, Magh-Rein. "There was an illustrious king over Ireland, viz., Conaing Bec-eclach.⁷ He was the son of Duach, son of Muiredach, son of Simon Breac, son of Aedan Glas. It was on this plain, moreover, he exercised the sovereignty of Ireland during fifteen years. The king had a much loved son, to wit, Cobhthach⁸ son of Conaing. Cobhthach came one day to swim in the lake that was near him; and he was drowned in it. Cobhthach's nurse, whose name was Rian, went afterwards in search of him, under the lake, and was drowned there; wherefore it is from her Loch-Rein⁹ and Magh-Rein are named.

"Nine days¹⁰ was Cobhthach under the lake after he was drowned. The men of Ireland were bewailing him during that time. Cobhthach, however, was afterwards brought ashore, together with the body of his nurse, i.e. Rian. His *Cluiche Caine*¹¹ was thereupon celebrated by the men of Ireland," said

gen. of *rian*, a path, track, course, or way.

⁶ *Corrginns*; i.e. pillar stones. See the other account of the origin of these pillar stones given above, p. 117.

⁷ *Conaing Bec-eclach*. See p. 26, note ³, and p. 113, note ³.

⁸ *Cobhthach*; pron. "Covach."

⁹ *Loch-Rein*; i.e. the Lake of Rian, from *Loch*, a lake, and *Rein*, gen. of Rian.

¹⁰ *days*. *trath*. The word *trath* is

used to express an indefinite period of time; but it is also used to signify a space of a day and night.

¹¹ *Cluiche Caine*; i.e. "game of weeping," or funeral solemnities. The word *cluiche*, signifying game, sport, and pastime, is rather suggestive of the kind of exercises practised by the pagan Irish on such occasions, conspicuous among which was horse-racing.

hÉrend, ar Fíndtan, ac indírin in rgeoilrí do Patraic, ocur ba himda meic ruz ocur ruiruz d'fepuib Éreinn annrín ag caine Cobthais.

Damar umorro, ar Fíndtan, rri recht laithib na rechtmuine inar bfeuib Éreinn is guba ocur is gólgaire; conad o na gairib doratramar aderap Dun ngaire órin anall.

Tangatar cuccuinn don ar Fíndtan, bantpochta ocur bannala Éreinn do éaineo Chobthais. Iarrín ro hadlaiced Cobthach linn co nonoir moir, nai cemenai ale on éoirrgend; fepc a muine dono Reine o ript Cobthais alle. Tictir, imorro, rri Éreinn co hainteč cur in mas rin rri ré Conuing, rri etirgleod a caingend ocur do epnad a cana ocur a eiora; comad on rian ocur on ruz ílised do ponrat ríde atberap Mas Rein rór, arrintí Fíndtan. Ro faguib, imorro, Conaing Mas rein iarum do éumaid a mic.

Atconnapera diu in Mas Rein rí ar Fíndtan, gan ait aontige de na raibe ro choill in aimir cloinde Nemid. Atconnape ror, a Patraice, ar Fíndtan^a .ix. ruzá déc aga raibe ruzi nÉreinn ar Mas R.; conad ann atat a lečtai ocur a nadnaitēi .i. ra lec na ruz.

Ba díbríde fēde ollgothach, cetur, Conuing bececlāč, ocur Eochaid Opthach in aen uaiš; Crimthand Corcapach, Oítorba mac Oimain, Conall gulban, Óperal bodibaid, ocur Fínd mac Rora in aen uaiš;

¹ *Finntan*. This is the celebrated Finn-tan, son of Bochra, otherwise called Tuan Mac Cairill, mentioned above. See p. 6, note ².

² *Dun-Gaire*. Apparently another name for Dun-Conaing, or Fidnacha; comp. of *Dun*, a fortress, and *gaire*, gen. of *gair*, a cry.

³ *women*. bantpochta, for bantpochta, meaning a company of women. A marginal note reads "íreo armit in eolais conit uada rin ainmnigter cnoc in bantpochto," i.e. "the learned calculate that it is from them *Cnoc-in-bantpochta*

('the hill of the women') is named." See note ³, p. 254, *infra*.

⁴ *female bands*. bannala; for bantala, pl. of bantail, an assembly of women. It is from these *bannala* that Dun-ivinally, in the parish of Cloon, not far from Fenagh, is probably named.

⁵ *After that*. Iarrín. Repín, A.

⁶ *side*. If this part of the MS. was transcribed at Fenagh, as it probably was, the site of Cobthach's grave should be to the north of Fenagh, in the townland of Longstones. See note ⁴, p. 116.

⁷ *track*. The gen. of *rian*, "a track," being *rein*, it is sought here to explain

Finntan,¹ relating this story to Patrick; "and many were the sons of kings and chieftains, of the men of Ireland, there bewailing Cobhthach.

"We men of Ireland," said Finntan, "were moreover engaged in sorrowing and lamenting during the seven days of the week; and it is from the cries which we uttered that *Dun Gaire*² is [so] called from that time to this.

"There came to us, then," said Finntan, "the women³ and female bands⁴ of Ireland, to bewail Cobhthach. After that,⁵ Cobhthach was interred by us with great honour, nine paces at this side⁶ of the *Corrgins*. The grave of his nurse Rian, also, is at this side of Cobhthach's. The men of Ireland used to come unitedly to that plain, during the time of Conaing, to arrange their covenants, and to pay their tributes and their rents; and perhaps it is from the track⁷ and path which they made the place is still called Magh-Rein," said Finntan.⁸

"Conaing afterwards abandoned Magh-Rein, through grief for his son.

"I saw this same Magh-Rein long ago," said Finntan, "in the time of Nemed's sons, when there was not in it the site of one house that was not covered with wood. I have also seen on Magh-Rein, O Patrick," said Finntan, "nineteen kings who possessed the sovereignty of Ireland; and it is there that their graves and sepulchres are, to wit, under *Lec-na-Righ*.⁹

"Of these were, firstly, Geide Ollgothach,¹⁰ Conaing Bec-eclach,¹¹ and Eochaidh Opthach,¹² [who are] in one grave; Crimthand Coscrach,¹³ Dithorba¹⁴ son of Diman, Conall Gulban, Breasal Bodibhaidh,¹⁵ and Find Mac Rossa,¹⁶ in one

Magh-Rein as signifying the "plain of the track." But where so many attempts at explanation have been made, it may be assumed that the true etymology remains yet to be discovered.

⁸ *Finntan*. in τῷ *Finntan*, lit. "the person, Finntan."

⁹ *Lec-na-Righ*; i.e. "the stone (or flag) of the kings." Not identified.

¹⁰ *Geide Ollgothach*. "Gedius Grandivocus," king of Ireland, A.M. 3313-25, according to O'Flaherty.

¹¹ *Conaing Bec-eclach*. See note ³, p. 112, *supra*.

¹² *Eochaidh Opthach*. King of Ireland, A.M. 3432. See note ⁵, p. 25, *supra*.

¹³ *Crimthand Cosgrach*. See p. 29, *supra*.

¹⁴ *Dithorba*. King of Ireland from A.M. 3589 to 3596, according to O'Flaherty's Chronology.

¹⁵ *Breasal Bodibhaidh*. King of Ireland, A.M. 3865-3874. See p. 32, note ².

¹⁶ *Find Mac Rossa*. This person is not usually included in the list of Irish kings. Finn, son of Rossa, son of Ruaidhri, is the individual referred to.

Dungal ocur Gormgal, da piſſ bpepne; o leic na Lennan ale ata a pep. Cnoc in banntročta umoppo, a Patraice, ar Pindtan, .i. in cnoc alla thep don muiſſ; .u. piſna .x. do fuaip bar ar in maiſſ; ip de ta Cnoc in banntrochta. Do ponad, em, epada adbbail morai oili ar Maſſ rein, a naem Patraice, ar Pindtan, .i. ix. ced mor macam do maieni Partholoin, do clannuib aipduiſſ ocur uppiſſ, do chotar do fnam ar in loč dianad ainm loč na pepi aniu. Pocpeppa pepi uatmar čuca ar in loč, ſupobaid in macpuio uili, conač tepno nač naen oib. Ni tepnad fnam ar in loč opin anuar. 18 o puioiu ip Loch na pepi, ar Pindtan.

Pecht naen da pabara, ar Pindtan, funn 1 Cnuc na piſſ, maraen pe hEochaid poidlech, .i. pi Epeno, tugad Cathbaid opai chuguind ann rein. ^a Da paib piſé in pepin,^a ar Pindtan, ar ni ebairt bpeſſ nam. ^a 1. Deipul dono pogniō ſač piſ ocur ſach paitine, poday po cpeided do Cpiſt. Piarpoiōip in pi .i. Eochaid poidliuē do Cathbad opai cinnur po biad in maſſ ſa ppi teped domain. Ppēcpiur Cathbad do iapum, ocur arpept, biad imoppo in maſſ ſa na piſſ, ar Cathbad, aſ clepchaib ppi teped ampiu. 1Nt inad imoppo i pil bpiuigen na piſſ ip ann biar cathair ocur congail aſ Caillin noeb. Biō imda imoppo ſuē cluiſſ ocur clepech pan cnocra na piſſ, ar pe. Biad dono tech naideō coitcheann ipin cnoc ſa na piſſ, aip ſač dam da duilgi ocur ſač cliar ocur ſač auidgnech aipchena da niappa biathad co oligthech poſeba ann in ſač uile ampiu; ocur buō tellach aeideōchape ocur paili co teped domain in cnocra na piſſ, ar Cathbad.

¹ *Dungal—Gormgal*. Not mentioned in the Irish Annals.

² *Lec-na-Lennan*, "the stone (or flag) of the sweethearts (or concubines)." The situation of this grave is not easily identified among the numerous sepulchres with which Fenagh abounds.

³ *Cnoc-in-Banntrochta*; i.e. "the hill of the women." See note ³, p. 252.

⁴ *Loch-na-Pesti*; i.e. the lake of the

Piast, or water serpent. A fabulous name for Fenagh lake.

⁵ *Eochaidh Feidhleach*. O'Flaherty refers the reign of Eochaidh Feidhleach, father of Queen Medbh of Connacht, to A.M. 3922. See *Ogygia*, p. 267.

⁶ *Right-hand-wise*. deipul. That is to say, he observed the old heathen practice of turning right-hand-wise, following the course of the sun, towards which his face

grave; Dungal¹ and Gormgal,¹ two kings of Breifne—on the hither side of *Lec-na-Lennan*² their grave is.

"*Cnoc-in-Banntrochta*,³ moreover, O Patrick," said Finntan, "is the hill to the south of the plain; viz., fifteen queens that died on the plain—hence it is (called) *Cnoc-in-Banntrochta*.³

"There were other prodigious great losses suffered on Magh-Rein, O, Saint Patrick," said Finntan, "to wit; nine hundred noble youths of the descendants of Partholan, sons of arch-kings and dynasts, went to swim in the lake which is at this day called *Loch-na-Pesti*.⁴

"A horrible monster came towards them in the lake, and all the youths were drowned, so that not one of them escaped. There has been no swimming in the lake from that time to this. It is from that circumstance it is called *Loch-na-Pesti*," said Finntan.

"One time," said Finntan, "that I was here on *Cnoc-na-Righ*, along with Eochaidh Feidhlech,⁵ i.e. the king of Ireland, the Druid Cathbadh was brought to us there. That man was a true phrophet," said Finntan, "for he never told a lie. Right-hand-wise,⁶ also, he used to utter every prediction and prophesy, because he believed in Christ.⁷ The king, i.e. Eochaidh Feidhlech, asked the Druid Cathbadh how this plain would be towards the end of the world. Cathbadh replied to him afterwards, and said, 'this plain of the kings shall belong to clerics, truly, towards the end of time. 'Tis in the place where the palace of the kings is now, moreover, that Saint Caillin's *cahir* and residence will be. Numerous, also, will be the tones of bells and clerics around this *Cnoc-na-Righ*,'⁸ said he. 'There will be a general guest-house likewise on this *Cnoc-na-Righ*; for every guest however troublesome, and every poet and other needy person, that demands refection in a proper manner, will always receive it there; and this *Cnoc-na-Righ* will be a hearth of entertainment and hospitality to the end of the world,' said Cathbadh.

was turned, in performing his incantations, and uttering his predictions.

¹ *believed in Christ*. This is very improbable, in a druid; although Conor Mac Nessa, king of Ulster in the first cent., cousin-german of Cathbadh, is stated, in

ancient Irish authorities, to have had information of the Passion of Our Lord. See the account of Conor's death, in O'Curry's *Lectures*, &c., App., p. 636.

⁸ *Cnoc-na-Righ*. "Hill of the kings." A name for Fenagh.

Ṭicpa imorpo naem uasal onorach runo ar Cathbad, ocur bíd inann genealach do ocur damra, arpe, .i. Caillin noem; is he benneochur in baili; ocur bíd la eigrib ocur a comarbuid in mag co brath. Maiss neč bía na gairé isin aimirir rin .i. in dēpeč domuin, daig ni bia neam na raegal ag nech da tuillir a epcaine isin baili rin.

* fol. 31,
a 2.

Mongenar adlaicthir isin baili rin^a ar Cathbad, uair do orduis Crisr neaht da gač aen teit ro uir Caillin. Mongenar d'ultuib na hēmna .i. do clannaib is ocu Ruoruiḡe adlaicther aga mbratair naom sein .i. is Caillin, daig biao nem aca da činn, ar Cathbad orai. Togaimir isin enocra, ar cind Caillin ocur Patraice ar d'arital na hēpend, ar Cathbad orai.

Mongenar do samab ocur do muintir Chaillin sein ar Cathbad orai, čongbar a gēra ocur a ragbala don baili da eir .i. gan diultad pe dpeič nduine o matain co ferḡar. Is da mbuaduib aēidi acu in gač aon oidei co brath. Da coimlet amlaid rin biao neam ocur raegal [raoa] ag comarbaid in baili.

Is i rin patrine in oruad ar belaid Echach seidiḡ, a Phatraice, ar Finotān. Is am cumainir Eri ar da mag, ar Finotān .i. ren Mag Elta in Etar ocur Mag Rein. Is fir andubairt Cathbad, ar Patraice fir cač, ocur dono fuair aen bečā fir hainglib nini, ar is e ro cpeo artur in Eriinn; et dono is aingel o Dia ro fir andubairt. Ragbuimr sein, ar Patraice, sonur ar in mbaili .i. nadecha aoičē gan riar gemač daidbir gač aen ann. Is annirin ro bennaiḡ Patraice pprim arital enoc na rui, ocur arpept gur bo lan dainglib .i. ora cind in ar had-
luiced^b Cačbad. Crbert Patruice comad don muintir in rpiruta naēht gach nech adnairithi ro uir Caillin i Finacha.

* fol. 31,
b 1.

¹ *Sen-Magh-Elta, in Etar.* The plain lying between Dublin and Howth. In the *Chron. Scotorum*, it is stated that the plain was called *Sen Magh Elta Edair*, or old "Magh Elta Edair," because no tree had ever grown there. Magh Elta Edair signifies "the plain of the flocks of Edar" (a fairy king).

² *over-head.* The meaning is, that the

air over the place of Cathbadh's grave at Fenagh teemed with the presence of Angels. But there is no authority, save the foregoing statement, to prove that the druid Cathbadh was buried in Fenagh. On the lower margin of fol. 31 a (in A), the scribe has written a stanza in very rude and incorrect language, in which Manchan, Caillin, Cairelan and Brigid are

" 'A noble, honourable saint will come here, moreover,' said Cathbadh, 'and his pedigree shall be the same as mine,' said he, 'to wit, Saint Caillin. 'Tis he that will bless the place; and the plain will belong to his heirs and comharbs for ever. Woe to him who will be inimical to him in that time, i.e. at the end of the world; for no one will enjoy Heaven or [long] life that earns his malediction in that place.'

" 'Happy are they who will be buried in that place,' said Cathbadh, 'because Christ ordained Heaven for every one that goes under Caillin's clay. Happy will it be for the Ultonians of Emania, to wit, the descendants of Ir and Rudhraigh, who shall be buried with their own holy brother, i.e. Caillin; for they shall have Heaven therefor' said the Druid Cathbadh. 'I elect [to be buried in] this hill, in anticipation of Caillin, and of Patrick Arch-Apostle of Ireland,' said the Druid Cathbadh.

" 'Happy will it be for Caillin's own congregation and people,' said the Druid Cathbadh, 'who shall observe his prohibitions and injunctions to the place after him, to wit, not to reject the face of a man from morning until evening. It is of their privileges to have guests every night for ever. If they observe [their orders] thus, the comharbs of the place shall have Heaven and long life.' This is the druid's prophecy in the presence of Eochaidh Feidhlech, O, Patrick," said Finntan.

"I remember Ireland with only two plains," said Finntan, "viz., Sen-Magh-Elta, in Etar,¹ and Magh-Rein." "What Cathbadh stated is true," said Patrick to all; "and verily, he obtained the same life enjoyed by the Angels of Heaven; for it was he that first believed in Ireland; and it was an Angel from God, moreover, that verified what he said." "I myself," said Patrick, "bequeath happiness to the place, viz., [I decree] that no guest shall depart without being served, even though every one there be poor." Then it was that the prime apostle Patrick blessed *Cnoc-na-Righ*; and he said that the place in which Cathbadh had been interred was full of Angels (i.e. over head).² Patrick said that every person who should be buried under Caillin's clay³ in Fidnacha would be of the family of the Holy Spirit.

mentioned as consuming 'very little' on an island called *Inis-dun-na-trath*, the situation of which is not easily ascertained.

³ *Caillin's clay.* The clay of the cemetery adjoining the old church of Fenagh.

18 iatrin dinnrenchur ocur rgela Maigi Rein, ar Pindtan pr
 Patraice. Ro pardo, em, in duanra rir ar na neitibri, .i.

Mag Rein, ga haoban dia bfuil ;

Alban a Pindtan eolais ;

In mag rin ni beg a blað ;

Paguið aguin a bunad.

18 eolach damra buodein

In aoban dia bfuil Mag Rein ;

Uair irim cuman arcur

Al ribal ir a imthurr.

Gabal tainic in Erin,

Mor brecht ar atainic creuin ;

Al cir rin nir beg in rnaidm ;

Fine Pomra ire a comainm.

Da trian d'it, da trian do blicht,

Tucað doib ar a mor nir ;

Fine Pomra do fuair roin

O gac rið in Erin iaðgloin.

Uing d'or doib ar gað rroin ;

Deirin nir damatar cóir ;

No gur eug in Lug lonn,

Do rad Eri a anporlonn.

Lug lampada tue in maidm

Ar ril inercill, ar claind sdairn.

O rian teicmi na per nos

Ala Mag rein na rið pot.

San éind oirptherað don moig

Deir Lug ar in laechuirð.

Pagbad na lechtuib con lin

Na corrgind, do nir doduing.

¹ *poem.* The poem here given was probably composed by the compiler of the Book of Fenagh, as no copy of it is dis-

coverable, save the one contained in MSS. A. and B.

² *Impart.* paguið ; lit. "leave."

"These are the antiquities and stories of Magh-Rein," said Finntan to Patrick. This poem¹ down here was also uttered regarding these things, viz. :—

"Magh-Rein, why is it [so called]. ?

Say, O learned Finntan ;

The fame of this plain is not small.

Impart² to us its origin."

"Well known unto me myself is

The reason why Magh-Rein is [so called].

For I remember from the first

Its progress³ and its history.

"An expedition to Ireland came

A long time ere the Faith arrived ;

Their tribute was no small oppression ;⁴

Their name is the Fomorian tribe.

"Two-thirds of the corn, two-thirds of milk,

Were given to them for their great might.

The Fomorian tribe received this

From every king in bright-landed Ireland.

"An ounce of gold for every nose they got.

To Ireland they did not grant justice ;

Until arose the fierce Lughaidh,

Who did Ireland free from thrall.

"Lugh-Lamhfada inflicted a defeat

On the seed of the Hercules—on the sons of Starn.

From the line of retreat of the mighty men

Magh-Rein is a royal road.

"At the eastern head of the plain

Lugh overtakes the warlike band ;

In their graves, with the band, were placed

The Corrginns—to him it was not difficult.

² progress. *ṛibad* ; lit. "walking."

⁴ oppression. *ṛnadm* ; lit. "knot ;"

but also signifying "difficulty," or "oppression."

Do íarē ar pērtuib na bpep
 Cloċa arda map ingnar;
 O na coirrgennuib rin fuil
 Al lan ainm ar na laechaib.
 Nōi rīga do ēuit la lūg[aid],
 Ar māg sein, cóir^a anairim
 Sgela loga rgeoil go céill;
 Conid uada māg glan Rein.
 Pat elī ra fuil māg Rein
 Ar in māg ba rīga rem;
 Conuing bececlāc combuaird
 Rī Epenn ann 'ra arda íluas.
 Do ēī re coice bliadnaib dec
 Ar in māg Conuing na cet;
 Cup bairde a das mac de,
 Sur treis in māg tria tuirri.
 Das mac as Conuing na cuan,
 Cobthach menmnaċ na mapefluas;
 Do ēuaird do ínam ar in loċ,
 Ocur do bairde Cobthach,
 Go tainic Rian glegel grūid,
 Muimi Cobthais mic Conuing,
 Do iarad a dalta dīl,
 Cup bairde hī na degaird.
 O buime Chobtais loċ sein
 Ipe derbur doib na rgeoil;
 O pērt Chobtais lain alle
 Alta allecht īr a līge.
 Nāi trāt do Chobthach uan cuan.
 Rīr Epenn co tuirreċ truas.
 In pērt ra fuil ra ēuid oir,
 Im eolach me eīd reoir.

^a fol. 31,
 b 2.

¹ *The names.* It may be inferred from pillar stones, had some inccriptions cut on this expression that the Corrginns, or them.

- “ On the graves of the men he fixed
 High stones, as a prodigy.
 From those Corrginns the names¹
 Of the heroes are fully known.
- “ Nine kings fell by Lughaidh,
 On Magh-Rein; to count them is right;
 The tales of Lugh are tales of sense;
 For from them bright Magh-Rein is [named].
- “ Another cause why [the name] ‘Magh-Rein’ is
 Applied to the plain of regal sway,
 Is that famed Conaing Little-fear,
 King of Ireland, was there with his mighty host.
- “ Conaing of battles was on the plain
 During the space of fifteen years;
 Until his good son drownèd was,
 When he through grief forsook the plain.
- “ Conaing of the bands had a good son,
 Proud Cobhthach of the cavalry.
 He went to swim upon the lake;
 And Cobhthach was drowned.
- “ Then came the fair-bright beauteous Rian,
 The nurse of Cobhthach, Conaing’s son,
 Seeking for her nursling sweet;
 But she was drownèd after him.
- “ From Cobhthach’s nurse is Loch-Rein named—
 Such do the stories to them report;
 On this side of brave Cobhthach’s grave
 Is her grave and resting place.
- “ Nine days was Cobhthach under the lake.
 The men of Ireland were sad and grieved.
 The mound under which he and his gold² do lie,
 I know, although a senior I.

¹ *his gold.* α χρυσ οίη; “his share of gold.” Several of the graves at Fenagh have been examined, but no gold ornaments have been found.

Τεγυρ α τῖρ Cobthach ciuin ;
 Ρῖρ Epenh τοῖρρεῖ ταιδιuir.
 'Oo περαo α cluichi caini
 Re ρῖξ ρluagair περ ρuiniō.

Dun ngairε γαιρther don enoc
 O τερτα Cobthach comnart,
 Uair batar ρε ρεῖtmain ann
 Αῖς γολγairi na timchell.

Τεγair εῖguinn, ba ρeel τpuas,
 Mna Epeno ba mop in ρluas;
 'Oo εῖained Cobthair, nῖρ εῖelg,
 Tainis in banntracht beldepg.

Imoα ann ρon n'Dun γairε
 Mac ρῖς ba lan d'imnairε.
 Nai ceim on choppeind ale
 Ατα Cobthach na lóige.

18 uime ρo εῖos Conuins
 In magra ρairit ρomuinna,^a
 Αρ μεo airim ann o Lug[αo],
 Ir ar imao α ingnao.

'Oo ρictir cuicci ρa ρεῖ
 Maiῖi Epeno co haintech ;
 Α ρian ρin nῖρ beg in blaο;
 Cono uao τα in ρen mas.

Dindrenῑur in Muigi móir
 Sloind ocur innir co coir ;
 Γαῖ περ oα ρuil ar Mas ρein,
 Αbair α ρινotain epein.

^a fol. 32,
a 1.

¹ *game of sorrowing*; i.e. funeral games;
lit. "game of lamentation."

² *Fir Fuinidh*. Lit. "men of the set-
ting," or "Viri occidentales"; a meta-
phorical name for the men of Ireland.

³ *Dun*. The "*dun* (or fort) of lamen-
tation." See note ², p. 252.

⁴ *Corrginds*. The pillar stones above
referred to. See note ⁶, p. 251, *supra*.

⁵ *Lugaidh*. Either Lugaidh Lamhfada,

- "Cobhthach the mild was brought ashore;
 Disconsolate, sad were Irishmen.
 His 'game of sorrowing'¹ was celebrated
 By the kingly hosts of the *Fir Fuinidh*²
 "Dún-gáirè³ the hill is called,
 Since mighty Cobhthach was lost;
 For they were there during a week,
 Engaged in loud wailing about him.
 "There came to us—'twas a sad tale—
 The women of Ireland, a great band.
 To mourn Cobhthach, 'twas no deceit,
 The red-lipped female band did come.
 "Around the *Dun*³ many were the cries
 Of kings' sons, full of modesty.
 Nine paces on this side of the Corrginds⁴
 Is Cobhthach reposing.
 "The reason why Conaing chose
 This plain, which we described before,
 Was from the quantity of arms there, after Lugaidh,⁵
 And for the extent of its wonders.
 "To him were wont in turn to come
 The nobles of Ireland, unitedly.
 The fame of their track⁶ was not little;
 And from it, therefore, the old plain is [named]."
 "The Dinnsenchus⁷ of the great plain,
 Do thou relate, and truly tell:
 Every grave that is on Magh-Rein,
 Do thou describe it, O, Finntan."

(note ³, p. 250), or Lugaidh, son of Eocho Uarches, stated to have been slain by Conaing Little-fear. See p. 27, *supra*.

⁶ track. *puan*; gen. *peim*; from which

comes Magh-Rein, "the Plain of the track."

⁷ *Dinnsenchus*. Ancient history, or antiquities.

Ατconnairc miri Mas sein
 Ξαν αιτ αον τιγι ann peio,
 Acht pe na avbar pιαδαις
 Ας clainn Nemio nept giallaig.
 Nai puga dec ar Mas sein,
 Α πατραic da cpeoim sein ;
 Θρι do gabpat le nept,
 Αρ Mas sein τα α τιuglecht.
 Ξεoi ollgothach co ceill
 Pa leic na pug ar Mas sein.
 Conuing bececlach combuair,
 Eochairh opthach in en uaiξ.
 Crimthann corcapaδ comblao,
 Lan pi lecan o laigen ;
 Mor nech puair bar o glaic gloin ;
 Pan leic pór τα in laech rin.
 Oicorba mac Oemair dein ;
 Conall gulban do clano Nell ;
 O'Erinn domdamatar cept ;
 Αρ Mas sein τα α τιuglecht.
 Αερin duitri pept in pug,
 Dperal bodibair na mbpug ;
 Ocur Pind mac Rora puair
 Cona clano, tuilleδ in aen uaiξ.
 Dungal ocur Gormgal garξ,
 Da pug Dperne atat pon apd,
 O leic na lennann ale
 Ατα lecht na laeçpαιde.

¹ *sepulchre.* τιuglecht ; lit. "last heap" (or last bed.)

² *Lec-na-righ.* The flag-stone of the kings. This was the name of one of the many ancient sepulchres still traceable at

Fenagh ; but it cannot be identified at this day.

³ *Lec* ; i.e. *Lec-na-righ*, referred to in last note.

⁴ *with his sons fit in one grave.* The

- " I have seen Magh-Rein
 Without the site of a house there cleared ;
 But it was used as hunting ground
 By strength-subduing Nemhid's sons.
- " Nineteen kings dwelt on Magh-Rein,
 O, Patrick, in whom I believe.
 They possessed Ireland, by their might ;
 On Magh-Rein their sepulchre¹ is.
- " Geide Ollgothach, the wise,
 Is under *Lec-na-righ*,² on Magh-Rein ;
 Conaing Beg-eclach, the famous,
 And Eochaidh Opthach, are in the same grave.
- " Crimhthann Coscragh the renowned,
 Full, wide-ruling king, from Leinster ;
 Many found death by his brave hand—
 Under the *Lec*,³ also, that hero is.
- " Dithorba son of fierce Deman,
 Conall Gulban of the Clann-Neill,
 To Ireland justice did accord—
 On Magh-Rein their sepulchre is.
- " Here you have the grave of the king,
 Breasal Bodibhaidh the vigorous,
 And of Finn son of Ross the Red,
 Who with his sons fit in one grave.⁴
- " Dungal and fierce Gormgal,
 Two kings of Breifne, are under the height.
 At this side of *Lec na Lennan*⁵
 Is the grave of the warriors.

MS. A. furnishes another reading, viz. :—

"no con cloich tuill iat in aen uairg .i.
 cloch toll oire," i.e. "or at the *cloch*
 they fit in one grave, i.e. *cloch toll* (hole-

stone) hodie."

⁵ *Lec na Lennan*. "The flag-stone of
 the favorites"; a fanciful name for some
 grave not now to be identified.

Cnoc in banntrochta ro ter,
 A patrasc do reriγ gac gair;
 Coic rigna dec, raidim ruib,
 Do fuair bar ar in mor muig.

Do deatar cur in loč
 Maicni partholoin co moč;
 Nai ced macam ba he allin,
 Do elaino uirrig ir ardrig.

Pert nime do bi ran loč;
 Do rinne riu^a cluici troch;
 Gur ab ainm oin alle
 Don loč rin loč na perti.

Marbair in pert rin nai ced
 Do ril partholoin, ni breg;
 Ba bronac rir Erenn de,
 Do uath[ar] a macroide.

Ni dernat rnam air iarrin,
 O do bairde in macraio.
 In larin nri beg in rgel,
 Erbadā mora ar Mag-rein.

Do bađura ar Cnoc-na-Rig,
 Ir Eochaid perolech maraen [rim];
 Dob aibind duin air in cnoc,
 Oir nri ba eguil duin do člog.

Tegair čuigunn Cathbad rrai,
 Co hEochaid mar ambai in ri;
 Uair do arad do Chriur čaid,
 Do rič na naingeal nimirán.

Deriul do nio Cačbad rrai
 Cach paitrine, mor a gna;

^a fol. 32,
 a 2.

¹ *Cnoc-in-bantrochta*. "The hill of the women."

² *Loch-na-pesti*. The "Lake of the

Serpent." The lake referred to is now known as Fenagh Lake, or Loch-Saloch.

³ *Cnoc-na-Righ*. The "Hill of the Kings";

- “Cnoc-in-bantrochta¹ is this to the South,
 O, Patrick, who dissolved each spell ;
 Fifteen queens, I say to you,
 Expired upon the great plain.
- “Unto the lake did go,
 At early morn, Partholan's kin.
 Their number was nine hundred youths,
 Of the sons of princes and arch-kings.
- “A venomous serpent was in the lake,
 That towards them a sad game did act.
 Wherefore, from that time to this, the name
 Of that lake is *Loch-na-pesti*.²
- “That serpent killed nine hundred
 Of the seed of Partholan—'tis no lie.
 The men of Ireland were sad therefor—
 For the drowning of their youths.
- “No swimming was done in it after that—
 From the time the youths were drowned.
 On that day—not small the news—
 Great were the losses on Magh-Rein.
- “I was on *Cnoc-na-Righ*.³
 And Eochaidh Feidlech along with me ;
 To us 'twas pleasant on the hill,
 For thy bell we did not fear.
- “Cathbad⁴ the druid came to us,
 To Eochaidh, where the king was ;
 For he did worship Holy Christ,
 Of all the perfect angels King.
- “Right-hand-wise⁵ Cathbad used to utter
 Every prophesy—great his power ;

another name for the hill near Fenagh.

⁴ *Cathbad*. See note ⁷, p. 255, *supra*.

⁵ *Right-hand-wise*. *deisiul*. In the

performance of religious ceremonies in Pagan times, the ministers seem to have had regard to the course of the sun, whose

Coimeṛ nī pēṛṛṛṛṛ ṭṛṛṛ ṛṛṛ;
 Ḃṛēḡ ṛṛṛṛ nī ṭṛṛṛṛ ṭ'ṛṛṛṛ.
 Ṭṛṛ ṛṛṛṛṛṛ Ḃṛṛṛṛ ṛṛṛṛṛṛṛ
 Ṭṛṛ CṛṛḂṛṛ ṭṛṛṛ, cṛṛ ṭṛṛṛṛṛ;
 Cṛṛṛṛ Ḃṛṛṛ ṛṛ ṛṛḡ ṛṛ ṭṛṛ,
 Ṭṛṛṛṛṛ nṛ Ḃṛṛṛṛṛ.

Ṭṛṛ ṛṛḡ ṛṛ ṛṛ ṛṛṛṛṛ, ṛṛ ṛṛ,
 Ḃṛṛṛṛṛṛ CṛṛḂṛṛ cṛṛṛ ṭṛṛṛ,
 ḡṛ ṭṛ ṛḡ ṛṛḡṛṛ, ṛṛṛṛṛ ṛṛṛṛ,
 Ḃṛṛṛ ṛḡ nṛṛṛṛṛ nṛ ṭṛḡṛṛṛ.

Ṭṛṛ ṭṛṛṛṛḡṛṛ ṭṛṛṛṛ CṛṛḂṛṛ ṭṛṛṛ,
 Ḃṛṛ ṛṛ cṛṛṛ ṛṛ, ṛṛṛ ṛ ḡṛṛṛ,
 Ḃṛṛ Ḃṛṛṛṛṛ nṛ ṛṛḡ ṛḂṛṛ
 CṛṛḂṛṛ ṛḡ Cṛṛṛṛṛ ṛṛṛ ṛṛṛṛ.

Ṭṛṛ ṭṛṛṛḡ ṛṛ ṭṛṭṛṛṛ, ṛ ṛṛṛ,
 Ḃṛṛṛṛṛṛ CṛṛḂṛṛ ṛṛ ṭṛṛṛ,
 Ḃṛṛ ṛṛṭṛ ḡṛṛ cṛṛḡ ṛṛ cṛṛṛ;
 Ḃṛṛ Ḃṛṛṛ cṛṛḡṛ nṛ ṭṛṛḂṛṛṛ.

Ḃṛṛṛ ṭṛṛ nṛṛṛṛ cṛṛṭḂṛṛṛ cṛṛṛ
 ṛṛ ṛṛṭṛ ṭṛṛṛ ṭṛṛṛ nṛ ṛṛḡ;
 ṛṛṛṛṛṛ ṛṛṛ ḡṛṛ cṛṛṛ ṛṛ ṛṛḂṛṛ,
 Ṭṛṛ ṛṛṛṛ Ḃṛṛṛ cṛṛ ṭṛḡṭṛḂṛṛ.^a

Ḃṛṛṛṛṛṛṛ Cṛṛṛṛṛ ṛṛ ṛṛḡ,
 Ḃṛṛ Ḃṛṛṛṛ ṛṛ ṭṛ ṛṛ Ḃṛṛṛ;
 Ḃṛṛṛ ṛṛ ṛṛḡ ḡṛ ṛṛṛ cṛṛ ḂṛṛṭṛḂṛṛ.
 Ḃṛṛ nī ṭṛṛḡṛṛṛ ṛṛ ṛṛṛ ṭṛṛṛṛ.

Ṭṛṛḡṛṛṛṛ ṛṛṛṛ ṛṛ ṛṛṛ
 Ṭṛṛṛṛ Cṛṛṛṛṛ ṛṛ ṛṛṛṛ;
 Ṭṛṛṛ ṭṛ ṛṛṛṛṛ Cṛṛṛṛ nṛ cṛṛṛ,
 Nṛṛ ḡṛṛ ṛṛṛ Ḃṛṛṛ nṛ ṛṛṛṛ.

movement in the Heavens they followed, by turning round on the right hand, keeping their faces to the sun. The Irish names for the cardinal points prove this: *des*, *tuaid*, *iar*, *air*, "south," "north,"

"west," "east," meaning respectively "right," "left," "back," "front."

¹ *race*; i.e. his successors; for it is nowhere related that St. Caillin left any other progeny, although the word *ṛṛṛ*, lit.

^a fol. 32.

^b 1.

- To equal him no druid was able ;
 A falsehood never uttered he.
- “ Eochaidh Feidhlech did inquire
 Of druid Cathbad, earnestly,
 ‘ How is it this plain will be
 In the latter end of time ’ ?
- “ ‘ This plain on which you are O king,’
 Said Cathbad the druid mild,
 ‘ Though kings have it, I say to you,
 Saints shall have it afterwards.’
- “ Druid Cathbad to us foretold,
 On this hill—great was his power—
 That on the site of the king’s mansion here,
 Caillin would have a residence.
- “ ‘ This hill on which you are, O king,’
 Said Cathbadh the druid—
 ‘ Numerous will be the sounds of bells ;
 Melodious the clerics about it.
- “ ‘ A general, fair guest-house shall be
 Beside the Hill of the Kings ;
 Where each company will be served in turn,
 If they demand food rightfully.
- “ ‘ Caillin will bless the plain,
 O, Eochaidh ; to him my tribute’s due ;
 His race¹ shall have this plain for aye :
 They ’ll not do evil at any time.
- “ ‘ Happy he that goes under the clay
 In the *relig*² of virtuous³ Caillin ;
 For Christ of the crosses ordained
 Heaven to each one who shall be in his house.’⁴

“seed,” might suggest such a supposition.

² *relig* ; i.e. a cemetery.

³ *virtuous*. The MS. has in pun, “of
 the secret ;” but the word pun is merely

used to rhyme with the last word of the
 preceding line.

⁴ *in his house* ; i.e. in St. Caillin’s
 “house of clay,” or cemetery.

buaid cletí 7 buaid catha
 Ar rígaib ar dam[n]ača;
 Da mbet na loigí gan locht
 Ic Caillin ina arthrop.
 Maírg bía ar gairí don cnoc,
 In tan bía caé uilí olc;
 Ní bía nem na rægul de
 Ic neé da millí in baile.
 1 Nand ríocht dam ír don naeim
 Dennechur i cnoc na rí;g;
 Diaid nem íg clannuib ír de,
 Da creder do ír do bailí.
 Da congbad a muintir fein
 A gera don naem aigbeil,
 Diaid nem ocur rægul de
 Íg co[m]arbaib na cillí.
 O matuin co traé luídi
 Gan diultad re dpeic nduine;
 Do buadaib in bailí de
 Aoiðe ann gaé aen oíðí.
 Creidimí ferta don rí;g,
 Adubairt Caébad caem dpaí;
 Diaid m'anam pa gué in cluig,
 'San cnoc pa atiepa Paatraic.
 18 i rin paitine in dpuad,
 A Paatraice da creder pluais.
 In la rin nír bind gué cluig
 Ar Cnoc na rí, a Paatraice.
 18 mírí fíndtan co rír;
 Ír mithid dam beé lan crín;
 Tappaid me Eirí ar da maí,
 Síthe Maí fein ír Sen maí.

m.

¹ ruins the town. The word "ecce" is Kings;" i.e. Fenagh.
 added in the margin, by Thady O'Rody.

³ sons of Ir. See note,¹ p. 220, *supra*.

² Cnoc-na-Rígh. "The Hill of the

⁴ near. pa; "around," or "under."

- “ ‘ Success of conflict and of battle
 Kings and royal heirs shall have,
 If they be lying, without stain,
 With Caillin in his chief abode.
- “ ‘ Woe to him who’s opposed to the hill,
 The time when all shall wicked be ;
 For neither heaven nor long life
 Shall he who ruins¹ the place enjoy.
- “ ‘ Of the same race am I and the Saint
 Who will bless *Cnoc-na-Righ* ;²
 The sons of Ir³ shall have heaven thereby,
 If they believe in him and [Dun-] Bailè.
- “ ‘ If his own people do observe
 His injunctions, for the terrible saint ;
 Heaven and long life therefore shall
 The Comharbs of the church enjoy.
- “ ‘ From morning ’till the time of rest
 They must not a man’s face deny ;
 For of the privileges of the place is,
 That a guest should be there every night.
- “ ‘ Henceforth I believe in The King,’
 Said Cathbad, the druid mild ;
 ‘ My soul shall be near⁴ the sound of the bell,
 On this hill to which Patrick shall come.’
- “ That is the druid’s prophecy,
 O, Patrick, in whom hosts believe.
 On that day no sweet bell’s sound,
 O, Patrick, was on *Cnoc-na-Righ*.
- “ I am Finntan, truly ;
 ’Tis time for me to be full old ;
 Ireland I’ve seen with but two plains ;
 Even Magh-Rein and Sen-Magh.⁵ ” M.

The meaning is that Cathbad’s disembodied spirit would be hovering round the sound of the Christian bell.

⁵ *Sen-Magh*. Sen-Magh-Elta. See note ¹, p. 256.

18 fip adubairt Cathrad,
 Ar Patraice fip na maithib;
 Fuair re creodem in tes glan,
 Imers na naingel nuairal.

Oras ni dubairt Caebad de,
 Rirraider in pairtine;
 Uair ip he cet fer ro creod
 In hEirind he, bar Patraice.*

* fol. 32,
 b 2.

Gac buaid da ndubairt Caebad,
 Ar Mas sein cona maithib;
 Ip e int aingel, raoidim ruib,
 Do fip compairt Catbaid.

Fagbuimri, ar Patraice na mbuaid,
 Sonur ar in mbaili mbuan;
 Co fagbad ni da gac neoch,
 Demad daidbir gac clerech.

Bennaisim anor an cnoc,
 Ar Patraice, as buain a eilog,
 Uair atat aingil nime
 Uar Caebad na comnaide.

Fagbuimri rin, ip lor buadh,
 Neam gac nee ga mbia mo duan;
 Uair do bi aingil nime
 Der caebaid ga pairtine.

Do muintir in rpiruta naoim
 Gac corp biar i Cnoc-na-Rig;
 O ro bennais Caillin de,
 Gac ardo po taeb in muisi.

m.

Se ced naom pa do de.

Tainic Patrais ran mbaile,

¹ *poor*. The sentiment expressed in this stanza conveys a pretty fair idea of the generous character of Irish hospitality,

whether dispensed by ecclesiastics or laymen.

² *my lay*; i.e. the *Feth Fiadha*, or

"What Cathbad did relate, is true,"
 Said Patrick to the chieftains.
 "He obtained by faith the mansion bright
 Amidst th' illustrious angels.
 A lie Cathbad said not thereof;
 The prophecy will be proved true;
 For he the first man that believed
 In Ireland was," Patrick did say.
 "Every virtue Cathbadh mentioned
 [Attends] on Magh Rein with its chiefs;
 It is the Angel, I tell you,
 That has confirmed Cathbad's sayings."
 "I leave," said Patrick of the virtues,
 "Prosperity to the constant place;
 So that it shall provide for all,
 Though every cleric should be poor.¹
 I bless the hill now,"
 Said Patrick, striking his bell,
 "For the angels of heaven are
 Above Cathbadh, abiding.
 "I leave this—and 'tis ample bliss—
 Heaven to him who my lay² shall have;
 For the angels of heaven were
 Prophesying it after Cathbadh."
 Of the people of the Holy Spirit shall be
 Each one that is in *Cnoc-na-Righ*;
 For to that end did Caillin bless
 Every mound around the plain.
 Six hundred saints, twice told,
 Came with Patrick to the place.

Hymn alleged to have been composed by St. Patrick. See Stokes's ed., *Goidelica*,² p. 149. sq. The Hymn has also been published (amongst others) by Mr. O'Beirne Crowe, with a translation and annotations evincing much ability, and

ῤῡαῖρ Caillin, τῤῡα περτῡῖḃ ḃe,
 Ἀ ραῖθ ar lap in maige.

M. R.

Ἀḡ ῤῡῡ περτ Chatḃaḃa ḃῤῡαι,
 Ἀρ benaῖρρ ḃo ḡlog, a naῖm;
 ḃa maῤaḃ Catḃaḃ ḃῤῡαι ḃe,
 Ἀτρετῤaḃ ῤḡela in maige.

M. R.

Ἀ Ρατῤaῖḡ ḃa πετῡῡῡ ῤḡel,
 ῤῤ appῤῡῡḃ me ῤῤ noḡa τῤen;
 ḡe aṡṡ aṡṡ ḡo haṡḃaṡṡ ḃe,
 ῤῤ eol ḃaṡ ῤḡela in moige.

M. R. ḡa haḃḃaṡ ḃῡa ῤῡῡl.

18 περρ ḃῡῡῡ ḃῡ peḃḃῤa co ῤo ῤeῤῡḃaṡ ῡḃo aῖρceṡal πεῤaḡ ῤoῤḡῡḃe
 ῤῡ τaῖṡḡ o Ἀρḃ Macha ῡῡῡῡḃaṡ naem Chaillin ṡῡc Nῡaṡaḃ, oῖῤ aṡa
 oṡoῖῤ ḃo Chaillin ῡḃḃῡ.

* fol 35,
 a 1.

* * * * *
 * * * * *

* Cῤaῖḡ na ḃῤῡῡḡṡe,
 ḃḡeḡaṡ ḃῡṡ τῤῤῡṡ a tenna.

ḃḡṡṡṡṡ, ḃῡaῤṡaῖḃ naῖḃ tennaḡ;
 ṡῡῤeḃḃaḃ, ṡῡῤḃaḃ ῤῡṡṡa;
 ḡῡṡṡa na naem ῤeḃa ṡoῖῤ;
 Nῡ ḃeῤṡ aṡṡ ḃῤoῖṡ ḃaṡ ṡῡṡḃa.

Cen coῤaṡ ḃῡḃ ῤῡḡ ḡῡaḃaῡḡ,
 Tῡc τῤῡ ρaethῡ ḃa ῤῡṡῡḃῡ.
 ḡeṡῤῡ o ṡṡṡaῡ ḃa naῖceṡe
 ḡaῡ ḃaṡa naῖῤῡ o ῤῡḡῡṡ.

Ἀṡaḡḡaῖḃ, Ἀṡṡaῖḃ ḡῡaῖḃṡṡ,
 ṡaḡḃῤῡḡḃe ῤoῖῤeῤ cṡeḃaῡ.

acquaintance with old Irish, in the
Journal of the Hist. Soc. of Ireland, vol. 1,
 4th ser., part 8.

¹ *Magh-Rein, why is it so called.* This
 is a repetition of the first line of the poem,
 in token of its conclusion, according to

the general practice of Irish scribes.

² *in it.* Folios 33 and 34 are missing
 from A., and folio 35 commences imper-
 fectly, so that the matter or prophecy
 brought from Ard-Macha (Armagh) is
 lost, unless the scribe refers to the fore-

Caillin found, through the miracles of God,
 Enough for them in the midst of the plain. Magh Rein
 That is Druid Cathbad's grave,
 At which thou'st rung thy bell, O saint.
 If Druid Cathbad did but live,
 He'd tell the stories of the plain. Magh Rein.
 O Patrick, to whom I history tell,
 Aged am I now, and not strong ;
 But though I now am weak indeed,
 I know the stories of the plain.
 Magh-Rein, why is it so called.¹

It is better for us on this occasion that we should write this skilful plain poem, which came from Armagh, in the book of Saint Caillin, son of Niata, for there is honour to Caillin in it.²

• • • • • •
 • • • the crag of the palace
 I am bound to enumerate their stout ones.
 Domnall, Diarmaid—not firebrands—
 Muiredach, Murchadh of the Shannon ;
 Gilla-na-Naemh of Fidh Mór—
 They'll not give offence³ to my relics,
 Though of them be not Siadal's race,⁴
 Three septs⁵ shall of their number come ;
 From a woman of their tribe will be born
 A sage in their science, O'Finghin.
 Amalgaidh, Amlaibh, I mention—
 Maelbrighde who relieves wounds ;

going poem, which is probable. In any case, the scribe's observation goes to prove that much of the contents of the present volume was derived from very old traditions.

³ *offence*. *bpon* (for *bpon*), lit. "sorrow."

⁴ *Siadal's race*. The O'Siadail, or family of O'Sheil.

⁵ *septs*. *raethi* (*recte* *raethi*), pl. of *raethe*, which usually signifies a "swarm," as *raethe bech*, a "swarm of bees."

Αἰγναί εὐ βράθι νι ἐρὸν θάρ,
 Κοτὶ Δοννχαδὸν δα νδελᾶ.
 Δοννχαδὸν δαλαῖ νι δουαῖνιδ,
 Ρορ μάμα ριρ ἰν ροῖν νιμ.
 Ζενρὶδ υαδᾶ ραί ραμῶα,
 Ζαμβία αὐδᾶ ἰ ἐρὶῖ ἐομαίρ.
 Σὶλ Ἐτῖς ολλᾶιμ Ἐλγᾶ,
 Ἀρρῖν νιρῆρζα ἁ μβαζα,
 Δεττῖτ ὀρ λεγαῖβ δανβα,
 Νὸ ἐο τὶ ἀλμα ἀζᾶ.
 Σὶλ λῖνμαρ δὸ μεῖς μνῖρνεχ,
 Κομμακ, Κῖαρ, Κορὲ ἰν ἐομαίρ;
 Ἀ Μεδῶβ ραῖτταιτ ἐνῖρ ἐρῦαῖδ
 Ροθῦαῖδ ρῖ δερῶδ δὸμουιν.
 Ζεβτᾶιττ Ἐμαῖν ἁ μβῦναδ,
 Κνῖκεδ Ὑλᾶδ ρὲ νερῶβετ.
 Δῖδ ρῖρ ἰ ρνῖγλῖμ ρὲ βαῖζ,
 Οἰρῦρ νοχᾶ τᾶιρ ρορ χερῖτ.
 Ραῖτρῖνε ἀνῖρὸ βευρ.
 Δᾶ ρεζᾶδ νᾶ ραθᾶ,
 Τανῖς τῖραῖ δὸ τυρῶρποῖδ.
 Ρερῖρᾶδ ἀνῖρ ρνεχῖτα,
 Νὶ μελῖτα δὸ Μνῖρποῖν.
 Δὸ λεχῖτ νι ρὶ λοεχῖρᾶνδε,
 Ἀ Τᾶιρρῶελβαῖδ* θᾶρ ἀχῖτ.
 Ἀ κνῖνῖγῖδ νᾶ ἐετῖτα,
 Ρῖρ τεκα ρὲ ἡδᾶρῖτ.

* fol. 35,
 a 2.

¹ *Elga*. A Bardic name for Ireland.

² *o'er Banba's Leeches*. In other words, the family whose fame is here extolled would be pre-eminently distinguished in medical science, beyond all others in Banba (Ireland).

³ *Conmac—Ciar—Corc*. Sons of Queen

Medbh of Connacht, by Fergus Mac Roy. See notes ⁷, ⁸, ⁹, pp. 31 and 175, *supra*.

⁴ *Medhbh*. Queen of Connacht. See note ⁵, p. 174, *supra*.

⁵ *Emania*. Used here for Ulster.

⁶ *prophecy*. This is a distinct prophecy from the last, and is in a different metre.

Their countenances shall ne'er be humbled,
 'Till, to divide them, Donnchadh comes.
 Donnchadh of the assemblies ; not hard to be known,
 In manly deeds, is he in truth.
 From him will descend a likely sage,
 Who'll have a home in the neighb'ring land.
 The triumphs, afterwards, of Sil-Etigh,
 Ollamhs of Elga,¹ will not decay.
 They will be o'er Banba's Leeches,²
 Until valourous tribes shall come.
 A numerous race of cheerful sons,
 Conmac,³ Ciar,³ Corc³ of Comar,
 From Medhbh,⁴ hardy champions, will proceed
 Northwards, towards the end of the world.
 They'll obtain Emania⁵ as a patrimony,
 Ulad's Province, by prowess.
 What I assert will be famously true ;
 And will no blot on justice be.

A prophecy⁶ here still :—

If you would observe the prophets,
 The time of your trouble has come :
 Snow⁷ will be shed to day
 That cannot deceive Mughron.⁸
 Thy grave shall not be with heroes
 O Toirrdhealbhach,⁹ without doubt ;
 Thou, O leader in battles,
 Shalt on thy pillow die.

¹ *Snow*. This is probably in allusion to an event recorded by the Four Mast. under A.D. 1030 ; namely, the death of Ruaidhri O'Canannain, on an expedition which was called the "Crech (or foray) of the snow."

² *Mughron*. The person so often re-

ferred to under this name in the following stanzas, has not been identified. There are several of the name mentioned in the Irish Annals, from the 8th to the 12th centuries.

⁹ *Toirrdhealbhach*. Turlough O'Conor, king of Ireland ; ob. 1156.

Mo na aoidio Mugroin
 In dam tiepa in Erinio.
 Cuiru nach ba caput;
 Nihí in baput belbino.

Mo na aoidio Mugroin
 Cath na ruz i Cairbreiu.
 Bio corepach rlog Conaill
 Ar clod opuinu airgno.

Mo na aoidio Mugroin
 Cath na Mona moru;
 Toeth leth Mogau morlono
 Re poplono na popu.

Mo na aoidio Mugroin
 Muirceptač il Letir;
 Da tuiteno co homda
 Re rlog Cnogba i Clotig.

Mo na aoidio Mugroin
 Dar Conchobair Chruachna.
 Tuitio in ru delbach
 Re teglach co ruačda.

Mo na aoidio Mugroin
 In eptechta amail,
 Manoubthar ra choirliabh
 Opmain Chathail Chappuig.

¹ *Barit.* This seems to have been the name of some woman, to whom the "prophet" wished to pay a compliment.

² *Cairbre*; i.e. Carbury, co. Sligo. It is uncertain which of the conflicts that took place in Carbury, between the O'Rorkes and O'Donnells, is here referred to.

³ *host of Conall*; i.e. the people of Tirconnell.

⁴ *battle of Móin-mór.* The celebrated battle fought at Móin-mór, near Mallow, co. Cork, in the year 1151, between the armies of Connaught and Munster, in which the Munstermen were defeated with tremendous slaughter. Four Mast.

⁵ *Muircertach in Letir.* The event here alluded to, seems to be the battle of Letirluin, (a place in the par. of Newtown-hamilton, co. Armagh,) fought A.D. 1166,

Greater than the fate of Mughron, is
 The band that will come to Ireland ;
 Heroes who will not be friends ;
 Not like the sweet-mouth'd Barit.¹

Greater than Mughron's death will be
 The battle of the kings in Cairbre ;²
 The host of Conall³ will triumphant be,
 After inflicting slaughters upon us.

Greater than Mughron's death shall be
 The battle of Moin-mór.⁴
 Leth-Mogha the fierce shall fall
 By the force of the pursuit.

Greater than Mughron's death, is
 Muirchertach in Letir,⁵
 Where he shall untimely fall
 By the host of Cnoghbha⁶ and Cletech.⁷

Greater than Mughron's death, is
 The death of Conchobhar of Cruachan.⁸
 The comely king shall fall
 By his rebellious household.

Greater than Mughron's death
 Is the similar catastrophe,
 In which will be hacked at Corrsliabh⁹
 The form of Cathal Carrach.¹⁰

in which Muirchertach (or Murtough) Mac Lochlainn, king of Ireland, or at least of the North of Ireland, was slain by the Oirghialla. Vid. Four Mast., *ad an.*

⁶ *Cnoghbha.* Knowth, co. Meath.

⁷ *Cletech*; on the Boyne, near Navan ; an ancient residence of the kings of Tara, from which the men of Meath were sometimes called the "host of Cletech."

⁸ *Conchobhar of Cruachan.* Conor of

Croghan, or Rathcroghan, the seat of the kings of Connacht. The Conor in question was Conor O'Conor, also called Conor of Maenmagh, king of Connaught, who was slain in the year 1189, by a party of his own tribe, "at the instigation of his brother," as the Annals of Ulster state.

⁹ *Corrsliabh.* The Curlieu hills, between the counties of Roscommon and Sligo.

¹⁰ *Cathal Carragh.* Cathal Carragh

Mo na oirio Mugroin
 Oirio cpetra in croibdearg;
 Ocuir leo na dearg,
 Treoin meail moirdearg,

Mo na oirio Mugroin,
 Oirio in Duinn Dabail,
 Re cloinó Neill in ortair,
 Ir pe bpoirnaig Conuill.

Mo na oirio Mugroin
 Gaé nī tarla air m'aire;
 Nī tīg uim rem aimir
 A tarobrin duit uilí.

Tlepa gairnech Cruaena;
 Dúe danar co deola;
 Dúo dúe he ar a pinne,
 Co teit rligi ecca.*

Dúo anbann clann Perna
 Re a aimir, nī chelim.
 Tarer na cath corcpach
 Dúo torrach do in eirim.

Tlepa raman pen rir
 I tír Conuill corcpaig;

* fol. 35,
 b 1.

O'Connor, king of Connaught, who was slain near Boyle, in the year 1201, by Cathal Crovdearg O'Connor and William De Burgho.

¹ *Crobhderg*. Cathal Crobhderg ("Red Hand") O'Connor, king of Connaught; who died A.D. 1224, in the monastery of Knockmoy, "in the habit of a Grey Friar."

² *Aedh*; i.e. Hugh, son of Cathal Crovderg O'Connor, and king of Connaught; murdered in 1228, by an Englishman, who was executed by the Lord Deputy

for the crime. Mageoghegan states in his translation of the *Annals of Clonmacnoise* (A.D. 1227-8), that "the cause of killing the king of Connaught was, that after the wife of that Englishman that was so hanged by the Deputie, had so washed his head and body with sweet balls and other things, he, to gratifie her for her service, kissed her, which the Englishman seeing, for meer jealousie, and for none other cause, killed O'Connor presently at unawares."

³ *Donn of Dabhall*. Not identified.

Greater than Mughron's death
 Is the pious end of the Crobhderg;¹
 And of Aedh² after him,
 Through the great red treachery.
 Greater than Mughron's death
 Is the killing of Donn of Dabhall,³
 By the steady⁴ Clann-Neill
 And the rabble⁵ of [Clann]-Conaill.
 Greater than the fate of Mughron,
 Is each thing that has come under my notice;
 My time would not suffice
 To exhibit them all to you.
 The horseman of Cruachan⁶ will come—
 The bold destroyer of Danars.⁷
 He will be ruin to their tribe,
 Until he goes the way of death.
 Clann-Fergna⁸ will be feeble
 During his time, I deny not;
 After the triumphant battles,
 His journey shall be quiet.
 A happy man will then come
 In the land of victorious Conall,

Dabhall was the ancient name of the river Blackwater, which flows between the counties of Armagh and Tyrone, into Lough Neagh. "Donn of Dabhall" was probably the chief of some neighbouring tribe.

¹ *steady Clann-Neill.* Clann Neill in oírtair. The words in oírtair seem for in íoírtair, "of the steadiness."

⁵ *rabble.* bpoíñ for bpoínaíḡ, dat. of bpoínach, "fragments," "faggots."

⁶ *horseman of Cruachan.* This was

probably Turlough, son of Aedh O'Connor (see note ²), who was drowned in the Shannon, A.D. 1244.

⁷ *Danars.* This word is generally applied to the Scandinavians by the Irish writers; but it is likely that the "prophet" had his eye upon the Englishmen who were appropriating to themselves, in the 13th century, the plains of Connaught.

⁸ *Clann Fergna:* i.e. the septs of O'Rourke, O'Reilly, and their kindred tribes.

Διδ τρεν αρ α ναμιτ;
 Μορ γρανιτ ρε βρορναϊς.
 Τραετραιδ τρεοιν να τιμχελλ;
 Ιμδα α δεβτχα δερβαν;
 Ρε ραιγιδ co ρααβαč
 Δα cρyαδbac το ι Τερμονν.
 Ταρερ τρερα Τερμουινν,
 Τρερα ιν λαčα λyαιδιμ.
 Ραχαιδ cετθρι echτpa,
 Ιρ bechτa ρo ρμyαινιμ.
 Ρορρεαρ Ερι uιι
 Ο ναρ α ραρ μιλλεδ.
 Τραοθηραρ γοιλλ να cοιηδμεδ,
 Αρ τορnem α nιmel.
 Δομναλλ δεβτhach δαιρε;
 Μυιρcheτtach α Μυμαιν;
 Αεδ α hoιleč αμρα,
 Ρε labρα biδ λyğαιρ.
 Διαδ co ηανδyαιν Ερι
 Ρε ρορραν να ρερριν;
 Δα τοιρε co ραιτh cloεητα
 Νι βα μοεlτα α μεραιρ.
 Δiceρτhαρ να δαναιρ,
 Αρ chaτyιb, αιρ chpeδιμ;
 Νι βα cαιη α coρταδ
 Αρ λογγad γach lebιηη.

¹ *fear him*. The original of this line is very obscure, and the translation merely conjectural.

² *successful*. cρyαδbac (=cρoδbach), "prosperous;" from cρoδ, stock, cattle, or property. Several words in this poem are purposely disguised in a corrupt and absurd orthography, in order to give to the

"prophecy" an appearance of antiquity.

³ *Termonn*. Probably Termon-Dabheog (or Termon-Magrath), co. Donegal, where the Cenel-Eoghain were defeated by the Cenel-Conaill, in A.D. 1043.

⁴ *Lake*. Not identified.

⁵ *Galls of the 'billeting.'* This is seemingly an allusion to the retaliatory massacre

He will be strong against his foes ;
 With terror shall they fear him.¹
 He'll subdue the mighty around him ;
 Many his conflicts, I assert.
 By joyously advancing,
 He'll successful² be in Termonn.³
 After the conflict of Termonn,³
 The battle of the Lake⁴ I mention ;
 He will go on four expeditions,
 As I exactly think.
 All Ireland will be delivered
 From its state of great destruction.
 The Galls of the ' billeting '⁵ will be subdued,
 After the humbling of their borders.
 The contentious Domnall⁶ of Derry ;
 Muirchertach⁷ from Munster ;
 The noble Aedh⁸ from Ailech,
 To speak of will be sad.
 Ireland will be exhausted
 By the oppression of those men ;
 Of their expedition to Rath-Claenta⁹
 Thy judgment should not be favourable.
 The Danars¹⁰ will be expelled,
 After battles, after faith ;
 Not happy shall be their condition
 After the burning of every ship.

of the foreigners billeted in Connacht, in the year 1202, as recorded in the *Annals of Loch Cé*.

⁶ *Domhnall* ; i.e. Domhnall Mac Loughlinn (or O'Loughlin), who contested the sovereignty of Ireland with Muirchertach (or Murtough) O'Brien. See *Cambrensis Eversus*, ed. Rev. Matt. Kelly ; vol. ii.,

p. 47, *sq.*

⁷ *Muirchertach*. Great grandson of Brian Borumha. See note ⁶.

⁸ *Aedh* ; i.e. Aedh O'Neill, Lord of Oilech ; ob. A.D. 1033.

⁹ *Rath-Claenta*. Not identified.

¹⁰ *Danars*. See note ⁷, p. 281.

Ἄ Cpuacūm, α Caiyul,
 Ἄ hOileč nach anband,
 Tapanteap gan tlar iat
 Conap potur mapb and.

Tecait co tuaitē Tuirmī,
 Goill Epenn iar nimned;
 Ἄr torri gač tapme,
 Ἄn argnī 'ran indreab.^a

^a fol. 35,
 b 2.

Nī bia α nept α nEpint
 Ohrin co brath mbechta;
 Ἄcht turium α tamēi,
 Ἄ lathre 'pa lechta.

Dia luain ina longuib,
 Ic degail pe hElga,
 Ic peolad ran chamair
 Ἄr pagail mor tendta.

Ἄr lena chinō choprbuilg
 Ir and biar mo leachtra;
 Nī poetim α pena,
 Uair ir it pecla bechta.

Ἦα. pe. na p. am.

111 tan iaram ba hampriur α etrechtaí do naem Chaillin mac
 Níatač, et po ba mitchid la Dia α dol dochum nime; ocur dono pobatar
 muinteap nime na ferrum as purnarde etriuchta Caillin et α dola
 eap in mbetha ruthain; 18 and po boi Caillin in tan rin ind eclur
 Močōemocc; et po ba Manchán ina páppad and. Ro gab iaram as
 accallum Manchán tria baile ocur páitpne. Ro thairngir do dono
 Saxain do čoigečt in Epint amail po foillrig int angel do tria pī;
 et arpept pī Manchán, ge rogabtar leč Chuinn uilī cona gebtar a

¹ *mercy*. tlar; lit., smoothness, gentleness.

² *Tuath-Tuirmhī*. This was the ancient name of a district round the village of Turvey, near Donabate, co. Dublin.

³ *ravages . . . plunders*; i.e. the rav-

ages and plunders to which the Danars would be subjected.

⁴ *Elga*; i.e. Ireland.

⁵ *fires*. The prophet meant to say, that some band of Foreigners, on their forced departure from the shores of Ireland, would

From Cruachan, from Cashel,
 From Ailech not feeble,
 They'll be chased without mercy,¹
 Altho' they be not slain there.
 They'll come to Tuath-Tuirmhi²—
 The Galls of Ireland, after troubles—
 Fatigued from their privations,
 Their ravages³ and plunders.³
 They'll have no sway in Ireland,
 From thence to the certain Judgment ;
 But the enumeration of their deaths,
 Their sites and graves, [shall remembered be].
 On Monday in their ships,
 They will depart from Elga ;⁴
 Sailing at daybreak,
 After leaving great fires.⁵
 On the meadow of Cenn-Corrbuilg⁶—
 There shall my grave be—
 I cannot conceal it ;
 For it is true history.⁷

When it was, therefore, the hour of the death of Saint Caillin son of Niata, and God thought it time that he should go to Heaven ; and when also the people of Heaven were standing, awaiting the death of Caillin, and his departure to the perpetual life ; where Caillin was then, was in the church of Mochoemog ;⁸ and Manchan⁹ was there along with him. He subsequently began to converse with Manchan, through ecstasy and prophecy. He then foretold to him, that Saxons would come to Ireland, as the Angel had manifested to him through knowledge ; and he said to Manchan, that though

set fire to some places which he does not indicate.

⁶ *Cenn-Corrbuilg*. Not identified.

⁷ *true history*. γcela bechta ; lit., "authentic stories." But the situation of the "prophet's" grave is indeed very

uncertain.

⁸ *church of Mochoemhog*. *Ecluis Mochaemhog*, or *Relig-Mochaemhog*. See note,⁵ p. 12, *supra*.

⁹ *Manchan*. See note ⁴, p. 12, *supra*.

* fol. 36, chell ocyr a chathruigium .i. Pionacha muigi Reine muimi Cobthais.^a
a 1.

18 mitchio damra, a Manchán, arpre, dol do com nime, dais is plan
u. ced bliadan cur anocht dam. Ni uil imorro acht aen piacal im
éinn, ocyr ata as tuitim anor. Forgillim, em, duitir, a Manchán,
et dom Dia nime et talman, na tainis breg tar mo det anor nam.
Da cormail rium rru Patraice on muirín. Atberum rru, a naem
Manchán, arpre, na ril naem da tarrura do noemais Erenn nach puil
cuairt ocyr cain uada dom baili ri .i. Pionacha .m. p.

Uligim, imorro, cetamur do Patraic Macá, ardaratal iarthair
Eorrai, a ech ocyr a eirred dom éomarbais zach bliadain.

Uligim imorro do búiuit rerepall d'or do iolacat ar a cill dom
chleirchib.

Uligim ro do Samuinn, don noimois, caé dechmat rerepall dia
tabechar.

Uligim do Ciarán, ocyr d'Finnen Muigi bile, cuit tri ced ar gaé cill .

Uligim do Ruadan Lothra, ocyr do Brenuinn, ocyr do Lugna, cuit
tri ced in gaé raiti. Cuid tri ced o gac aen don triarra do Chaillin,
o Deo Aed airé Carna, ocyr o éerin ocyr o Etuin Tuama.

Tinne arsit o Channech mac ui Dalon. Cuid tri ced in gaé eppach
^b fol. 36, o Berchan Cluana rorta,^b ocyr o Chaimgin Glinne da lacha. Screpall
^a 2. oir gaéa caébach o Laétain Lugmuigi, ocyr o eppcop Ibar, ocyr o

¹ *past my tooth.* A similar story is told of St. Mochta, of Lughmbagh, or Louth (co. Louth). See Mart. Donegal, at 19th August.

² *Patrick of Macha.* St. Patrick of Armagh. The same fees were of course due from his successors, if due from him.

³ *screpall.* See note ⁶, p. 79, *supra*.

⁴ *Samthann.* St. Samhthann, virgin, of Cluain-Bronaigh (Clonbroney), in the co. Longford, who died in the year 739.

⁵ *Ciarán*; i.e. St. Ciarán of Saighir, or Seir-Keeran, in the King's county.

⁶ *Finnen of Magh-Bile.* St. Finnian

of Moville (co. Down).

⁷ *Lothra.* Lorrha, co. Tipperary. St. Ruadhan (or Rodanus) lived in the sixth century. In consequence of a quarrel with the then king of Ireland, he cursed Tara in 565, after which it ceased to be the seat of the Irish monarchs. See Petrie's *Tara* (Trans. R. I. Acad. vol. 18, part ii.), p. 125.

⁸ *Brenainn.* St. Brendan of Clonfert.

⁹ *Ard-Carna.* See note ¹¹, p. 179.

¹⁰ *Sesin.* In the Martyrology of Donegal, at the 31st August, Sesin, or Sessen, is said to be of Ath-omna, which was probably the old name of Kill-Sessin, or Kil-

they should obtain all Leth-Chuinn, they would not possess his church and *cahir*, viz. :—Fidnacha of the plain of Rian, Cobhthagh's nurse. "It is time for me, O Manchan," said he, "to go to Heaven; for I have completed five hundred years this night. Moreover, there is only one tooth in my head, and it is now falling. I declare truly to thee, O Manchan, and to my God of Heaven and Earth, that a falsehood has never come past my tooth' upwards."

He was like unto Patrick in that respect.

"I tell thee, O holy Manchan," said he, "that there is no saint whom I have met of the saints of Ireland, from whom fees and tributes are not due to my place, viz. :—Fidnacha of Magh-Rein.

"I am entitled, firstly, from Patrick of Macha,² Arch-Apostle of the west of Europe, to his steed and his dress, [to be given] to my Comarbs every year.

"I am entitled, also, from Brigid, to a *screpall*³ of gold, to be sent from her church to my clerics.

"I am entitled, further, from Samthann,⁴ the holy Virgin, to every tenth *screpall*³ of what she levies.

"I am entitled from Ciaran,⁵ and from Finnen of Magh-Bile,⁶ to the portion of three hundred [men] out of every church.

I am entitled from Ruadhan of Lothra,⁷ and from Brenainn,⁸ and from Lugna, to the subsistence of three hundred every quarter." The subsistence of three hundred from each of these three is due to Caillin, [viz. :—] from Bec-Aedh of Ard Carna,⁹ and from Sesin,¹⁰ and from Etain of Tuaim.¹¹

A bar of silver from Cainnech Mac Ui Dalon.¹² The subsistence of three hundred every spring from Berchan of Clonsost,¹³ and from Caemhghen¹⁴ of Glenn-da-locha. A screpall of gold for every mansion from Lachtain of Lugh-

teashin, in the west of the parish of Ardcarne, co. Roscommon, where the Bishops of Elphin anciently had a palace.

¹¹ *Etain of Tuaim*; i.e. St. Etaoin (or Madoena), of Tuaim-Naoi (now Tumna), a par. in the bar. of Boyle, co. Roscommon. See the Martyrology of Donegal, at the 5th of July.

¹² *Cainnech Mac Ui Dalon*. mac ua

ṛaṛt (MS.). St. Cainnech, or Canice, of Kilkenny; and of Aghabo, Queen's co. He had also some churches in the North of Ireland, the principal of which was Drumachose, in the barony of Keenaght, co. Londonderry, of which district he was a native.

¹³ *Clonsost*. Clonsast, in the King's co.

¹⁴ *Caemhghen*; i.e. St. Kevin of Glendaloch.

Moling a Luachair. 11 cetna (.i. rerepall) oir gača bliadna o Molairi, ocur o Tigernač, ocur o Sinell (t. Sincell), o Cairnech, ocur o Comgall Dennechair.

Cuairt a mainchera gač trear bliadain co brath o Cholam cille, ocur o [A]domnan on tir thuair. Gač dechmad pingin go brat o Chruimthir Praech; ocur a iolacat co Fionacha.

Gač ab gebur i cill iarluidi mic loga; a eirpet do iolacat co Fionacha.

Atlugat buid dom Coimio na ndula, ar naem Chaillin mac Natač, ar ni fil in Eriuo archena naem na oligim cuio tri cet de.

Ro thairngir iarum Caillin fein, co tiepat ab i Fionacha, ppi deperet domuin, po togebat in cuairtirin. Ro thairngir Caillin mor do nethib oili tria baile ocur pairtine do Manchán.

Ro tpeān co tiepatir clepiz ppi deperet domuin do fil cpeome, ocur cuirpēt po dmiuin ocur dmiat minna ocur bachla, ocur cluice na naem.

18 tre dmiat ocur tre nemēatur dona naemuib millpider Eri iur mnab ocur peruib ocur maccab.

11 tan do bepat Gaioil a nonoir ocur a termannpēin dona naemuib
 * fol. 36, ocur da minnab ocur da neigrib^a ocur da comarbuib, connidchuirpētir
 b 1. Gail a hEriuo, 7 congebtair Gaioel a peranna fein a pputhir.

18ed atberum pput a Manchán, condigela mo coimio nime ocur talman ar na Galloib rin paragat ocur arguin mo chathrach pa .i. Fionacha.

¹ *Lughmhagh*. Louth. This is apparently a mistake for Achadh-úr, or Freshford, co. Kilkenny, of which place St. Lachtain was patron.

² *Bishop Ibhar*, of Beg-ere, or Begerin Island, in Wexford harbour. He was a rival of St. Patrick. A curious account of the rivalry between the saints, taken from the scholiast on Aengus's *Festology* (at 23rd April), is given in Todd's *Life of St. Patrick*, p. 216.

³ *Moling of Luachair*; or Moling Luachra, patron and founder of Tech-Moling, or St. Mullins, in the south of the co. Carlow.

⁴ *Molaise*. St. Molaise of Devenish Island, in Lough Erne.

⁵ *Tighernach*. Patron and founder of Cluain-Eois, or Clones, co. Monaghan.

⁶ *Sinchell*. St. Sinchell of Cill-achaidh, or Killeigh, King's co.; or St. Sinell, of Cluain-inis, in Lough Erne.

magh,¹ and from Bishop Ibhar,² and from Moling of Luachair³—the same (i.e. a *screpall* of gold) every year from Molaise,⁴ and from Tighernach,⁵ and from Sinell (or Sinchell),⁶ from Cairnech,⁷ and from Comgall of Bennchair.⁸

The dues of his emoluments every third year ~~for ever~~ ^{for ever} from Colum Cille, and from Adamnan, from the northern land. Every ~~third~~ ^{tenth} penny for ever from Cruimther-Fraech⁹—and to be sent to Fidnacha.

The dress of every abbot who obtains the church of Iarlaithe¹⁰ son of Lugh, to be sent to Fidnacha.

"Thanks be to my Lord of all things," said St. Caillin, son of Niata, "for there is not in all Ireland a saint from whom I am not entitled to the portion of 300."

Caillin himself afterwards foretold that an abbot would come in Fidnacha, towards the end of the world, who would levy that tribute. Caillin foretold a great many other things, through ecstasy and prophecy, to Manchan.

He foretold that clerics would come towards the end of the world, to disseminate religion,¹¹ and that they would subject the relics, croziers, and bells of the saints, to contempt and disrespect.

"It is through disrespect and irreverence for the saints that Ireland will be ruined, both women and men, and boys.

"When the Gaedhil give their proper honour and respect to the saints, and to their relics, and their heirs, and Comharbs, the Foreigners will be expelled from Ireland, and the Gaedhil shall possess their own lands again.

"What I say to thee, O Manchan, is that my Lord of Heaven and Earth will avenge on those Foreigners the violation and ravaging of my *cahir*, viz:—Fidnacha."

¹ *Cairnech*. Bishop of Tulen, or Dulan, near Kells, co. Meath. Vid. *supra*, p. 216, note 6.

⁸ *Bennchair*. Bangor, co. Down; of which St. Comgall was the founder.

⁹ *Cruimther Fraech*. See note 1, p. 192, *supra*.

¹⁰ *Iarlaithe*. St. Iarlaith (or, as the name is now ignorantly written, St. Jarlath) of Tuam, who was related to St. Caillin. In Colgan's version of the life of St. Iarlaith,

it is stated that he and St. Caillin were alumni of St. Benignus, the disciple of St. Patrick. *Acta Sanctorum*, p. 308.

¹¹ *disseminate religion*. If the Reformation is here referred to, St. Caillin, or the author of this prophecy, is certainly entitled to the character of a *vates*, as the "Old book of Fidhnacha" was written before the year 1400, and the MS. from which the R. I. Acad. copy has been taken was transcribed in 1516.

1 ΤΙΣ Mochaemos degelur m'anampa p̄rim chop̄p, a Manchān, ap Caillin; ocur ar and adlecthar mo chop̄p po bun in b̄ili i p̄eilis Moč̄aemos, ocur p̄luais aingel impochair. Τρι ced d'aingl̄ib po b̄io imampa aḡ ep̄gi ḡacha matne ocur iḡ luigi im im̄dair; et don ni ebar̄tur mo tr̄atha p̄iam co eluin̄io muint̄er nime aḡ celebr̄at.

10C̄p̄rin po iar Caillin p̄op Manchān a onḡat, ap pobatar aingl̄ nime aḡ p̄uirech p̄ria a anmuin.

18 dup̄rin lem̄ra, p̄op Manchān, a Chaillin, a ap̄olegoit, nach it chaḡp̄uis ocur it chaoim chill p̄ein ata do thair̄iri ocur t̄erep̄gi i. F̄idnacha M. R.

111 tan, iarom, bur lom mo ḡnamar̄ai ocur mo thair̄i, bar Caillin, tarr̄ra p̄ein, a Manchān, ocur mo ḡamar̄a om f̄idnāc̄[a], ocur ber̄io mo thair̄i dom chill p̄ein.

Τιερ̄amat chena, bar Manchān, ocur τιερ̄at da ap̄tal deg na
*fol. 36, h̄ep̄no linn, ocur ber̄am do thair̄i ri dot chill.^a
b. 2.

Mo bennacht̄ra op̄ra, a Manchān, bar Caillin, ocur ḡibe mill̄p̄er ap cella ap̄aon, ni ḡeba tuaḡ na p̄ine.

Do ber̄ra d̄uit̄ri luaḡ do bennacht̄ain, ap Manč̄an, ḡibe ni iarp̄ur nech dot muint̄ir op̄am, p̄ogeba uaim.

Mo ap̄uiner̄i d̄uit̄ri, a Manchān, co cen̄o p̄echt mbliat̄na, ap Caillin; et don ber̄ let mo ḡelara ocur mo p̄enchur com F̄idnacha p̄ein. Duo he Cruim̄ther p̄raech, mo chara ocur mo d̄alta, bur ab̄at i F̄idnacha ap ter p̄e coicat mbliat̄an, co ticc Rech̄tur mac Nap̄at̄ais. Iḡ he adlacur cruim̄ther [p̄raech] iart̄ain po leic na naingel i F̄idnacha.

Τρια metap ocur baile p̄o p̄air̄h Caillin na neth̄iri anuar p̄ri

¹ *Mochaemhog's relig*; or *Relig-Mochaemhog*. See note ⁵, p. 12, *supra*.

² *offices*. τ̄p̄ata. The word *trath* (pl. *tratha*) properly means a time, or season, but it is also used to signify a canonical hour, and the offices or exercises appropriate thereto.

³ *abbacy*; i.e. the successorship of St. Caillin, in the abbacy of F̄idnacha.

⁴ *history*; i.e. an account of Caillin's proceedings was to be furnished to his congregation.

⁵ *Cruimther-Fraech*. See note ¹, p. 192, *supra*.

"In the house of Mochaemhog my soul will separate from my body, O Manchan," said Caillin, "and my body will be buried at the foot of the tree in Mochaemhog's *reliq*,¹ and a host of angels near me. Three hundred angels were wont to be about me when rising every morning, and when lying in my bed; and I never said my offices² until I heard the people of Heaven celebrating."

Caillin afterwards requested of Manchan to anoint him, as the angels of Heaven were waiting for his soul.

"I grieve, O Caillin, O Arch Legate," said Manchan, "that it is not in thine own *cahir* and fair church thy relics and thy resurrection should be, i.e., in Fidnacha of Magh-Rein."

"When my bones and relics shall be bare," said Caillin, "do thou thyself come, O Manchan, and my congregation from my Fidnacha; and bear ye my relics to my own church."

"We shall come, truly," said Manchan, "and the twelve Apostles of Ireland shall come with us; and we will convey thy relics to thy church."

"My blessing on thee, O Manchan," said Caillin; "and whoever destroys both our churches shall not obtain territory or tribe."

"I will give thee the reward of thy blessing," said Manchan. "Whatsoever thing any one of thy people asks of me, he shall receive it from me."

"Have thou my abbacy,³ O Manchan, to the end of seven years," said Caillin; "and also bear with thee my history⁴ and my *senchus* to my own Fidnacha. Cruimther-Fraech,⁵ my friend and foster-son, will be abbot in Fidnacha after thee during fifty years, until comes Rechtus,⁶ son of Naradach. 'Tis he that will afterwards inter Cruimther [Fraech] under the 'flag of the angels' at Fidnacha."

Through metre and ecstasy⁷ Caillin spoke the foregoing things to Manchan,

⁶ *Rechtus*. *pecht*, in A. There is no saint or ecclesiastic of this name in the Irish Calendar. The form of the name in the MS. may be an abbrev. for *Rechtabra*, an abbot of Liath-Mochaemhog, (and therefore a successor of St. Moch-

aemhog), whose death is recorded by the Four Mast., under A.D. 838. But see note ⁴, p. 306.

⁷ *metre and ecstasy*. "Per metum [leg. metrum ?] et furorem spiritualem hæc loquebatur." Marg. note, in A.

Manchan, ge po rēribamairne tria ppoir. 18ed innro in metarbachtrin
Caillin fein, iarua foillrigud on angel:—

Al Manchan romaccill fein,
Uair ir me Caillin na cell;
Coninnirur co dāna,
Inni dambiat mor rgela.

Atcondarcur fir anocht,
Do craid mo croide mam corp;
Saxuin dar gal do leāo,
Dar Eirind na find pethal.

Atcondarcur fir oile,
Do craid mo conn 'r m[o] croide;
Eri do beith* co riri,
Mo Saxain i trom dāire.

Ga rad beir, a Chaillin choir,
Ir hEri aca ma bpon;
Innir duin a idain oig,
Al uarail ir a fipeoin.

Inderat, a Manchain moir,
Mambitt aingil ran chamoir;
Cuicc cett, tri bliadna co becht,
In Eirind ga tarimtech.

Ge tegait in ndaim anair
'S ge gabuid leth Cuinn codail,
Al deir pum int angel tra,
Ni gabait mo bailire.

18 miri Caillin cialda,
Ab roma do reir riagla;

* fol. 37,
a. 1.

¹ *in prose.* tria piri; the sign of abbreviation being omitted from the p.

² *great accounts.* mor rgela. The rhyme is faulty in this stanza. Some critic (most likely, Thady O'Rody) observes in the margin, ni maith focerbad find irin

ponnirin, a mic noemtha Niatach, ma iar nupriatnaire; "not well has a point been put in that stanza, O holy son of Niata, according to the New Testament (i.e. modern knowledge)."

³ *present.* ran chamoir; "in the

though we have written them in prose.¹ This is the metrical composition of Caillin himself, after the angel had enlightened him:—

“O, Manchan, converse with myself,
For I am Caillin of the cells;
That I may boldly relate things
Whereof shall be great accounts.²

“I saw a vision this night,
Which grieved my heart in my body—
The Saxons spreading across the sea,
O'er Ireland of the relics fair.

“I saw another vision,
Which grieved my head and heart
That Ireland would be for aye,
Under Saxons in great bondage.”

“How long, O just Caillin,
Will they have Ireland under sorrow?
Tell us, thou perfect, pure,
Thou noble man, and true.”

“I will tell, O great Manchan,
Round whom angels always present³ are—
Five hundred and three years exactly,
They'll in Ireland be, abusing it.

“Though the host come from the East,
And though they possess all Leth-Chuinn;
The angel tells me, ne'ertheless,
That they my place will not obtain.

“I am the prudent Caillin,
Abbot of Rome⁴ according to rules.⁵

camor”; but *camor* is not Irish, and is probably a loan from Lat. *camera*. Some Irish dictionaries have *camhaoir*, “twilight,” or “dawn”; but the word is neither old nor genuine.

¹ *Abbot of Rome*. This is certainly a

bounce, unless Caillin meant that he was an Abbot who had been ordained at Rome.

⁵ *according to rules*. το περ το ριαγλα. The *alias* reading “ε γο το ριαγλα,” “or, very regularly,” is added in the margin.

Cuicc a¹ bliadan bla^o bino,
 Dam im legoite air hE^oino.
 18^oed ir plan dam gan locht,
 Cuicc ce^o bliadan cur anocht.
 En piacuil im c^ono gan cli,
 Conar tuitenn pi baili.
 18 m^ori Caillin gan bair;
 Pa^oa m'air pe hilap n^oa;
 Cuicc ce^o bliadan cur anocht,
 O^oa anacc i curp c^oia^o.
 Noconuil naem don chuipe,
 Neoch do appaio me uili,
 Do na^o dligimm cuairt ir cain,
 O'P^oonacha caio Muigi Rein.
 Dligim do Pa^oraic Macha,
 Do mac Calppuinn gach patha,
 A ech ra ep^ouio gan tap
 Dom abair ga^oa bliadna.
 Dligim do b^origit Banba,
 O'ingin Dubthaigh co tarba,
 Sceball oir ar a cill cain,
 'Sa innlacao dom chathraig.
 Dligim do jamthuinn co naib,
 Don chaillig nam i^ouin oig,
 Gach techmao sceball co p^oir,
 Toibger in chaem do leth Cuino.
 Dligim do Chiapan na crop,
 Do bi i Sai^oir in arur,
 18 o'Pinnen Muigi bile,
 Cuitte tri cett gach aen chille.

*fol. 37,
 a. 2.

¹ *Macha*; i.e. Ard-Macha, or Armagh.
 The successors of St. Patrick were cer-
 tainly never tributaries to the abbots of
 Fenagh. The statement is a pure inven-

tion of the O'Rody family.

² *Banba*. A bardic name for Ireland.
 St. Brigid was gathered to her fathers
 before St. Caillin was born; and her

Five score famous, pleasant years,
Have I been Legate over Ireland.

"I have faultlessly completed
Five hundred years up to this night;
In my head is one feeble tooth,
Which by good luck does not fall.

"I am Caillin, without folly;
Long is my age with honour great,
Five hundred years till to-night [have passed],
Since I came into an earthly body.

"There is not a saint of the band,
Of all those that I have met,
Who does not owe me dues and tribute,
For fair Fidhnacha of Magh-Rein.

"I exact from Patrick of Macha¹—
From the son of Calphurn of all grace—
His steed and his garment without blemish,
For my abbot every year.

"I exact from Brigit of Banba²—
From the useful daughter of Dubthach—
A *screpall* of gold from her fair church;
To be delivered to my *cahir*.³

"I am entitled from courteous Samhthann⁴—
From the pure, perfect holy nun—
To every tenth *screpall*, truly,
That the fair one collects from Leth-Chuinn.

"I am entitled from Ciaran⁵ of the crosses—
Who was abiding in Saighir⁶—
And from Finnen of Magh-Bile,⁷
To the share of three hundred from each church.

successors are therefore alluded to.

³ *cahir*. The MS. A. adds "*to dom
cleircharb*," "or to my clerics."

⁴ *Samhthann*. See note ⁴, p. 286.

⁵ *Ciaran*; i.e. St. Ciaran of Saighir,
or Seir-Kieran, King's co.

⁶ *Saighir*. See last note.

⁷ *Magh-Bile* Now Moville, co. Down.

Óligim do Ruadan Lothra,
 Ar do íen Bpenainn rocla,
 Ír do Lugna na cet de,
 Cuid trí cet gača paithe.

Óligim do beo Aed chaem chaid,
 Ír do tŕepin con oen dail,
 Ír d' Etain in crabadh grinn,
 Cuid trí cet ar gač aen éill.

Óligim do mac ui Dalaich,
 O Chainneč co caem graduib,
 Tinni dargat congille
 O Chainneč on čaem dila.

Óligim do Berchan na cet,
 A Cluain ferta, nocha bres;
 'S do Chaemgin Glinde da loch,
 Cuid trí cet irin eppach.

Óligim do Lachtain gan chair,
 Ír do Moling a luachair,
 Ír d'epreop ibair gech tan,
 Scepeall óir gač aen chačpač.

Óligim do Molairi na cell,
 Do Tigeirnač 'rdo Sincheall,¹
 Do Chairnech 'rdo Chomgall tra,
 Scepeall oir gača bliadna.

Óligim do Cholam atuid,
 'S d'Adomnan in chrabadh cruaid,

*fol. 37,
 b. 1.

¹ *Lothra*. Now Lorrha, a townland and parish in the barony of Lower Ormond, co. Tipperary. See note ⁷, p. 286.

² *old Brendan*. St. Brendan of Clonfert, co. Galway. There were several saints of the name, but the most notable were St. Brendan of Birra (Birr, or Parsonstown, King's co., ob. 571), and St. Brendan of

Ardfert, in Kerry, and Cluain-ferta, or Clonfert, co. Galway (ob. 576). The latter is probably here referred to.

³ *Lugna*. There were several saints called Lugna; and it is hard to say which of them is here alluded to.

⁴ *Beo-Aedh*. See note ¹², p. 179.

⁵ *Sesin*. See note ¹⁰, p. 286.

I am entitled from Ruadhan of Lothra,¹
 And from old Brendan² the renowned,
 And from Lugna³ of the hundreds,
 To the portion of three hundred every quarter.
 I am entitled from the mild, chaste Beo-Aedh,⁴
 And from Sesin,⁵ at the same time,
 And from Etain⁶ of the joyous devotion,
 To the share of three hundred from each church.
 I am entitled from the son of Ua Dalaigh—
 From Cainnech⁷ of the mild grades—
 To a bar of silver bright,
 From Cainnech, the chaste friend.
 I am entitled from Berchan⁸ of the hundreds,
 Of Cluain Sosta—'tis no lie—
 And from Caemhghen⁹ of Glenn-da-locha,
 To the share of three hundred in the Spring,
 I am entitled from stainless Lachtain,¹⁰
 And from Moling¹¹ of Luachair,
 And always from Bishop Ibhar,¹²
 To a *screpall* of gold for every mansion.
 I am entitled from Molaise¹³ of the churches,
 From Tigernach,¹⁴ and from Sinchell,¹⁵
 From Cairnech¹⁶ and from Comgall¹⁷ also,
 To a *screpall* of gold every year.
 I am entitled from Colam¹⁸ from the North,
 And from Adamnan of the rigid devotion,

⁶ *Etain*. See note ¹¹, p. 287.

⁷ *Cainnech*. See note ¹², p. 287.

⁸ *Berchan*. Of Cluain-Sosta, or Clonsast, in the King's county.

⁹ *Caemhghen*; i.e. St. Kevin of Glendalough.

¹⁰ *Lachtain*. See note ¹, p. 288.

¹¹ *Moling*. See note ³, p. 288.

¹² *Bishop Ibhar*. See note ², p. 288.

¹³ *Molaise*. mblaise, A. See note ⁴, p. 288.

¹⁴ *Tigernach*. See note ⁶, p. 288.

¹⁵ *Sinchell*. so tŕineall, A., which has an alias reading ŕincheall, apparently the more correct. See note ⁶, p. 288.

¹⁶ *Cairnech*. See note ⁷, p. 289.

¹⁷ *Comgall*. See note ⁸, p. 289.

¹⁸ *Colam*. Colum Cille.

Cuairt a mancher is a cell,
 Fach tper bliadan co coitcheand.
 Oligim do Chruimther Fraech,
 Gaē dechmad pingind co bpath,
 'S a iolacat dom gaire,
 'O' Fionacha co coemglaine.
 Oligim do deo mac loga,
 'O' Iarlaithe, dom chaemchora,
 Fach ab gebay a chell éain,
 A chathepper dom abuid.
 Oligim do gaē naem pem linn,
 Cuid tri cet ar gaē aen chill,
 Do naemaid Epenn uili,
 Acllochay dom rug purpa.
 Gebuid ab ar mo chill chain,
 Toibger fpu deper domain,
 Fpu pemey in Aeda uill,
 Geinper a Cruachuin chaem éuirp,
 Tig nech pe ril Braide Ruairc
 Fpu deper domain daē fuaire;
 Biohe a éomainm int Aod oll,
 Gebur Connachta na clann.
 Tegait pe peimey 'r pe lind
 Sil Fingin do mo chaem chill;
 Gaē nech dib do dol ar nem,
 Gan merrugad ran piceg.
 18 andrin da iera in per,
 'Do ril Angaili na plet,

¹ *Cruimther Fraech*. See note ¹, p. 192, *supra*.

² *Iarlaithe*. See note ¹⁰, p. 289.

³ *Cruachan*. See note ³, p. 75.

⁴ *Braide Ruairc*. Gilla-Braide O'Rourke seems here referred to, who was slain in

the year 1124, according to the Four Masters.

⁵ *race of Finghin*. Sil-Finghin. This was the tribe name of the family of Mac Cagadhain (now Cogan, or Mac Cogan) of Clann-Fermaidhe, or Glanfarne, in the

To the dues of their profits and churches,
Every third year in general.

" From Cruimther Fraech¹ I am entitled

To every third penny for ever ;
Which must be delivered, at my call,
To Fidhnacha of mild purity.

" From Lugh's good son, Iarlaithe,²

My gentle friend, I do exact,
That every abbot who obtains his fair church
[Shall send] his battle dress to my abbot.

" I am entitled from each saint of my time

To the share of three hundred from every church—
From the saints of Ireland all—
Thanks be to the Lord my King.

" An abbot my fair church will obtain,

Who'll levy towards the end of time ;
During the reign of the noble Aedh,
Who'll be born in fair smooth Cruachan.³

" One will come with the seed of Braide Ruairc,⁴

Towards the end of the bright-hued world ;
His name will be the mighty Aedh ;
He'll obtain Connaught of the Clans.

" In his reign and time will come

The race of Finghin⁵ to my fair church ;
May each one of them go to Heaven,
Without diminution, unto the Kingdom.

" Then it is the man will come,

Of the race of festive Angaile,⁶

barony of Dromahaire, co. Leitrim. See O'Donovan's ed. of O'Dugan's Topog. Poem, App., 266 ; and Mac Firis's *Pedigrees*, p. 279.

⁶ *Angaile*. Son of Emhin, son of roman ; the common ancestor of the

O'Rourkes, O'Reillys, O'Quinns, and other families of Leitrim, Longford and Cavan. He was the ninth in descent from Lughaidh Conmac, from whom the name of *Conmaicne* was derived.

* fol 37,
b 2.

Ocup bíd airdire a ainm;
 Tuirfid leir maibh is biaid rel;^{*}
 Rí cuice ríctt bliadan bind;
 Noconegail do eplind.
 Tuirfid ri bpreini combais
 Re fear in anma comlain;
 Do cliathais Droma da dub,
 Da mbiait maibh is a nongad.
 Ticea in donn ban pingalach,
 Fear in anma condeni;
 Al athli na comergi
 Gabaid ont rliab co heli.
 Cadé a díl
 Fear in anma a Chaillin chaem;
 Indir dúinn a fear comblaid,
 Al uarail a ard egnaid.
 Inneat, a Manchain glain,
 Al craibdis uarail idain;
 Al eg in oilithri uill,
 Iar mbuid chaéa is comluint.
 Noéa ba gili in gaeth cain,
 In uair tet da oilithri;
 Iuir cenn is coir is láim;
 Det aingil ri is compad.
 Maith a díl,
 Uair ní eabartair acht fear;
 Nem d'raibail d'fear in anma,
 Al Chaillin co naem tharba.

¹ *awhile*. It would appear from the context, that some lines are here omitted.

² *Druim-da-dubh*. Neither the date of this battle, nor the situation of the place, has been discovered.

³ *Donnban*. Lit. "fair prince." See next note.

⁴ *of the fierce name*. This seems to refer to Ualgarg O'Ruairc (ob. A.D. 1231, *Four Mast.*); whose "Christian" name, "Ualgarg," signifies "fierce shout."

And glorious his name shall be ;
 Bodies shall fall by him, and he'll be awhile ;¹
 During five score joyous years,
 He need not fear neglect.

"The valorous King of Breifni will fall
 By the man of the perfect name,
 In the battle of Druim-da-dubh,²
 Where dying men shall anointed be.

"The fratricidal Donnban³ will come,
 The man of the fierce name⁴—
 Immediately after the rising out,
 He'll obtain from the Sliabh⁵ to Eli.⁶

"What is the fate, [what the fate],
 Of the man 'of the name',⁷ O mild Caillin ;
 Tell us, thou famous man,
 Thou noble, thou eminent sage ?"

"I will tell, O pure Manchan,
 Thou illustrious, stainless devotee :
 He shall die in a great pilgrimage,
 After gaining battles and conflicts.

"Not purer is the chaste wind
 [Than he], when he goes on his pilgrimage,
 Both in head and foot, and hand :
 Angels shall be conversing with him."

"Good is his lot, [good is his lot],
 For thou hast spoken only truth ;
 The 'man of the name' will obtain Heaven,
 O Caillin, with holy bounty."

¹ *the Sliabh.* Slieve-an-iarainn, in the W. of the co. Leitrim.

² *Eli.* Some place in the eastern part of Breifne.

³ 'of the name.' The person referred to would seem to be Ualgharg O'Rourke, as

in the second next stanza it is foretold that he would die in pilgrimage. Ualgharg O'Rourke is stated in the Irish Annals to have died, in the year 1231, on his way to the River [Jordan]. See *Ann. Four Mast.* and *Ann. of Loch-Cé*, ad an.

A Manchain nī ebart breg;
 Riam nī tainig ar mo det;
 Maig do ril Fingin na ndaí,
 Naé riappa mo briaépara.

Tiepaiteit na cporana.

Fui depeo Domain dathais;
 Beite Gaoidil go huchanach
 Gunna meanduib tíg thairpí;¹
 Conepret na cromanais,
 Aronaim hEreinn da éabair.

Clepíg tíg ran aimpírin,
 Rí pupail riagla ír cpeomí;
 Ír leo dimignigtheo tra,
 Minna ír cluic, im baéla.

Treimít rin millídeo tra
 Pípa Epend, macca ír mna,
 Ar dimiccin chlog ír cheall,
 Congeib danair a bpeando.

Gaé uair da tibeo Gaoidil
 A termann fein do naemuib,
 Cuirpear díb na Góill gan fell,
 Ír gebtaít fein a bpeando.

Na Gullorin raidim ríob
 Saípechtait minna ír nemeo,
 Dígelaid Cúirt mo chara,
 Ma íarğıorin Píonacha.

Pagbuimrí pagbala dí,
 Píonacha con ainglídí;
 Do neoch íaraisper mo céll,
 Gaírdí raoğail ír ípernn.

Píonacha con ainglídé,
 Dailí mo chleib 'r mo chpoíde;

ecce gairí
 saogail.

¹ *Race of Finghin.* See note ⁵, p. 298. glossed *scurra* (Stokes's *Irish Glosses*, p. 4.)

² *buffoons.* cporana, pl. of cporan, Welsh *croesan*, a "buffoon." Cf. also

- " O Manchan, I have told no lie ;
 Never has one come past my tooth.
 Woe to the race of Finghin¹ of the bands.
 If they my counsels won't obey.
- " The buffoons² will come
 Towards the end of the changeful world.
 The Gael will be groanful
 From the troubles which will come o'er it,³
 Until shall arise the *cromanachs*,⁴
 Ireland's great saints, to aid it.³
- " The clerics who will in that time come
 To impose rules and religion—
 By them shall contemnèd be
 Relics and bells, with croziers.
- " Through this, also, will be destroyed
 The people of Ireland, men and women ;
 Through contempt of bells and cells,
 The Danes shall obtain their land.
- " Whenever the Gael shall give
 Their reverence due unto the saints,
 The Galls will be expelled from them, without fail,
 And they, themselves, will get their land.
- " Those foreigners—I say to you—
 Will profane relics and sanctuaries.
 Christ, my friend, will it avenge,
 If they profane Fidnacha.
- " I leave privileges to it—
 To Fidnacha the Angelic—
 Whosoever profanes my church,
 Shall have shortness of life, and Hell.
- " Fidnacha the Angelic—
 Home of my bosom and my heart—

scurra (gl. *barth*, i.e. *bard*, in Welsh ;
 Zeuss, *Gram. Celt.*, 1107).

³ *it* ; i.e., the world.

⁴ *the cromanachs*. An epithet for holy
 men ; derived from *cpomao*, to stoop, to
 bow down.

Inmuin inaḁ aingliḁe,
 Fasbuim ar meḁ gan caire.

1 Tis Mocaemocc gan locht,
 Deleochur m'anam rem ḁorp
 Ann aḁlecthar me arpoim
 Ma bun in bili clotaig.

Ann aḁlecthar meḁi fein,
 A De nime fein rimcheill
 Ocur pluag aingeal ampa,
 Imampa im chaen aḁba.

Tri ceḁ ḁ'ainglib imampa,
 Aḁ eḁgi gaca tpaḁa;
 Gen co faicir mo cuiri,
 Biḁ imam riḁi im loiḁi

Noḁo denuinḁ mo tpaḁa,
 Gen b' imḁa naoim im lathrach,
 No co cluinḁ tuar ar nim
 Muinter nime ga nḁenim.^a

Deḁa anor m'ongar a naoim,
 A Manchain cur in mor man;
 Uair atait muinter nimi
 Na rerum com upnaide.

Do genra hongar a naim,
 A mic Niatach co nḁeg aeib;
 Or lomnan umuinḁi in tech,
 ḁ'ainglib nime ar a riḁeg.

Saeḁ lim
 A Chaillin na naingel rinḁ,
 Gan ḁo thairi ri it chill chain,
 Riḁnacha ḁain in chpaḁairḁ.

Tan buḁ loma mo ḁnama,
 A Manchain na morḁala,

^a fol. 38,
 a 2.

¹ *Mochoemhog*. See note ^b, p. 12.

² *offices*. tpaḁa; i.e. canonical offices
 or exercises.

Delightful is the Angelic place
I leave behind me stainless.

" In the house of faultless Mochoemog'¹
My soul will separate from my body.
There I shall be buried afterwards,
At the foot of the famous tree.

" There I myself will be interred,
O God of fair Heaven, with my consent,
And a host of illustrious Angels
'Round me in my chaste abode.

" Three hundred Angels round me were,
When I got up at each canonical hour ;
Though my flock see them not,
They 'll be around me when I am lying.

" I used not to perform my offices,²
Tho' many saints in my presence³ might be,
Until I heard, in Heaven above,
Heaven's people performing them.

" Do thou anoint me, now, O Saint ;
O Manchan of the treasure great ;
For the people of Heaven are
Standing up, awaiting me."

" I will thee anoint, O Saint—
O son of Niata, of good repute—
Since the house is round us full
Of Heaven's Angels, from the Kingdom.

" 'Tis sad to me,
O Caillin of the Angels bright,
That thy relics are not in thy pure church,
Fidnacha fair of the piety."

" When my bones are bare,
O Manchan of th' assemblies great,

¹ *presence*. The poet seems to use the rhyme of the preceding line.
lathpach, for lathair (presence), to suit

Tegar mo íam[ad] glan gríno,
 Comberat leo dom chaem chill.
 Tairriu fein a Manchain moir
 Na nagaio dam dom onoir;
 Co rabair ar mo éino éain,
 Ag buain mo éairi a talmain.
 Ticepatra ir lucht in leginn,
 'S da arptal déc na hÉiríno;
 Ir bermaid linn dot éill éain,
 Do éairi, a Chaillin éaemglain.
 Mo bennacht ar do belra,
 A Manchain chaird gan timi;
 In neé millriur ar cella
 Nir gaba tuat na fine.
 Luaé uaim duit do bennachtan,
 A Chaillin na ced cuiri;
 A itei ag gaé aen duine
 Agam dot múintir huili.
 Gebri ardaíne im inaó
 Re recht mbliadna co hídán;
 Ir ber co Fionacha caird,
 Let mo íenchur a Manchain,
 Se Cruimther Fraech, mo dalta,
 Geburr ar her Fionacha,
 Re coicat bliadain co trean,
 Co tic Rechtur, a Manchain.
 Rechtur mac Naradach deirg,
 Aolecur Cruimther gan meirg,

A Manchain.*

* fol. 38,
b 1.

¹ *twelve Apostles.* For the names of the twelve Apostles of Ireland (or thirteen, as some authorities count them), see Todd's *St. Patrick*, p. 99, n. ¹, and O'Donovan's ed. of *Magh-Rath*, p. 27.

² *Cruimther-Fraech.* See note ¹, p. 192.

³ *Rechtus.* See next note.

⁴ *Rechtus, son of Naradach.* There is no mention of this Rechtus in any other authority. He was possibly the son of

- Let my bright pure congregation come,
And bear them unto my fair church.
- "Come thou thyself, O great Manchan,
To meet them, in honour of me;
That thou may'st be o'er my mild head,
Taking my relics from out the earth."
- "I will come, and the reading band,
And the twelve Apostles¹ of Ireland;
And we will bear to thy fair church,
Thy relics, O pure, bright Caillin."
- "My blessing on thy mouth,
O chaste Manchan without fear;
Whoso'er destroys our churches,
Nor territory nor tribe shall he obtain."
- "The reward of thy blessing I give thee,
O Caillin of the hundred bands—
His request to every man
Of thy whole people, I shall grant."
- "Take thou the abbotship in my place,
Purely, during seven years;
And to Fidnacha the holy bear
My history with thee, O Manchan.
- "'Tis Cruimther-Fraech,² my foster-son,
That shall possess Fidhnacha after thee,
Firmly, during fifty years,
Until comes Rechtus,³ O Manchan. O Manchan.
- "Rechtus, son of red Naradach,⁴
Will bury Cruimther⁵ without stain,

Naradach, who was the father of Rodaghan, *a quo* the O'Rodys, and fifteenth in descent from Lughaidh Conmhac, ancestor of the Conmacine. But see note ⁶, p. 291. On the lower margin of fol. 38, b, in A, the

scribe adds a note complaining that his ink had been spilled by boys, and stating that he was compelled to make more.

⁵ *Cruimther*. Cruimther—Fraech. See note ¹, p. 192.

1c leic naim na naingel nan;
 Poillrig do éac a Manchán.

No conairimthir dāna petlanna nime, ocur gainem in mara, et in
 fér ocur na huili luibí arait tria thalmāin, et in drucht anur for in
 breor ocur for na luibib, ní čoemraind perda Chaillin naib do airneir,
 manam tegurcead aingel o Dia.

Per ríman tra in perpa, co nglaine aienid amail uaralathrečai.
 Rír ailithir o croid et o anmain amail Abrahām. Cennair vilgadhach
 o croidi amail Moyri. Pralmcetlaid molbthage, amail Dauid. Ertad
 hecna ocur eoluir amail hpolam. Lertur toga rri rogna ririndi amail
 Ról arptal. Per lan do rath ocur deolaidecht in rpirata noib amail
 Eoin maccan. Lugborc cain co clannuib rualac. Gerec pine co toirčigi.
 Tene taidlech congriur gairthe ocur tearroigehta na mac mbethad,
 im andud ocur im elrcod dešerpe. Leo trian nept ocur cumachta.
 Colom ar chendpa ocur diuiti. Načir ar trebairne ocur tuachli rri
 * fol. 38, maiti. Cendair ailgen umal iniriul rri macca bethad.* Per dorchaid
 b 2. ecennair rri macca bair.

Moš račair ocur rognama do Cuir. Rí ar ordan ocur cumachta,
 rri cuimpech et tuarlugad, rri doerad ocur roerad, rri marbad ocur
 bethugad.

1Crr na mormirballaib ri thpa, iar marbad ocur bethagad dāne,
 iar porcetal ocur bairdeš rochaid, 1CRR pothagad cell ocur congail;
 iar traothad eladan ndiabal do ocur draidecta; Ro comairig laič
 etrečta Caillin, ocur a thočta do chom nime; et po batap muintir
 nimi ina ferram ag a rurnaid a dola dočom nime; et po poillrigeš
 do laič a theachta do chom nime. Ro thočaid, imorro, Caillin a bethaid,
 .i. 500 bliadan, in aeintib, in ernigthib, in almranaib, i teoir i riatnuri
 in chomdeš. Arpoet coragad na hecalri o Manchán noeb, et po

¹ *Manchán*. The first line of the poem
 is repeated, in token of its conclusion.

² *treasury*. *ertad*. In the *Leabhar*
Breacc (p. 29 a) the form is *irtad*.

³ *vessel*. *leartur*; which is glossed by

roičioč, a vessel, or pitcher, in the margin.

⁴ *youth*. *mčan*, for *maccan*; the dimin.
 of *mac*, a son.

⁵ *garden*. *lugborc*, by metathesis for
lubgorc, an herb-garden; from *lub*, an

At the holy Flag of the noble Angels—
Explain to all, O Manchan.¹

Until then, the stars of Heaven, and the sands of the sea, and the grass and the other herbs that grow through the land—and the dew that remains on the grass and on the herbs—are reckoned, I could not relate the miracles of the Holy Caillin, unless an angel from God should instruct me.

A man of truth, however, was this man, with purity of nature, like the Patriarchs. A true pilgrim from heart and soul, like Abraham. Gentle and forgiving of heart, like Moses. A laudatory psalmist, like David. A treasury² of wisdom and knowledge, like Solomon. A chosen vessel³ for the pronouncement of truth, like the Apostle Paul. A man full of virtue, and of the grace of the Holy Ghost, like the youth⁴ John. A fair garden⁵ to the sons of virtue. A vine branch with fruitfulness. A bright fire with the power of warming and heating the sons of life, towards promoting⁶ and fostering⁷ charity. A lion in strength and power. A dove in gentleness and humility. A serpent in wisdom and cunning for good. Gentle, mild, humble, lowly, towards the sons of life. A man dark and ungentle against the sons of death. A servant and labourer for Christ. A king in dignity and power, for binding and loosing, for enslaving and freeing, killing and bringing to life.

After those great miracles, moreover; after killing and reviving people; after instructing and baptising multitudes; after founding churches and establishments; after subduing the arts of demons and druidism, the day of Caillin's death and departure to Heaven drew near; and the people of Heaven were standing awaiting his going to Heaven. And the day of his going to Heaven was manifested to him. Moreover, Caillin spent his life, i.e. 500 years, in fasting, in prayers, in almsgiving, in meditation before the Lord. He received the rites⁸ of the church from Saint Manchan, and bequeathed to

herb, and γορτ, a garden (Lat. hortum).

⁶ *promoting*. ανουο. This word is not found in dictionaries; but its meaning can scarcely be doubtful. Cf. ηνι ανουο n-one, translated "to institute hilarity" by O'Curry; Stokes's *Goidelica* ², 176.

⁷ *fostering*. ελγχοο. This word is also unknown to the glossarists; and the explanation of it above given is only conjectural.

⁸ *rites*. κοραγαο; lit. "arrangement," A.

τιμναι α ποιη ο ουρ ενταρ α χατρach ουρ α mac necailpi το co
cento uii. mbliaadan, et το Cruimthir Praech iarrin coicat bliadan.

Ro παιρ α rpirat docom nime. Ocur po hadnachta a chopp a lia
Mocoemhog, co nonoir m6oir ουρ αιριιττιν; conio iar lomad a enam
το παταρ α θαιρι co Pto[nacha], ap nio lop lair naeni comad in 6p
anetapgnoid no hadnaicti iar na egaib.

fol. 39,
a 1.

Σιο m6p α on6ip τρια na mop miopuulduibh ipin uiOTH abopp,^a bio
mop mo α onoir in θαλ bratha in tan τατηγρεr amail grein ino
nim; 1N oentair apptal ουρ deipal ipai, 1N oentair .ix. ngraonimi
natapimdecatar; 1N ointair doinechta ουρ διαδachta mic De; 1N
ointair na noim τρινοiti uarli .i. athar ουρ mic [ouy] rpiruta noi6.

Almitchi, iapum, mop trocaire nDe uili chumachtaig τρια impipe
naem Chaillin, διατα λιε et ποραιthmet in ecailpi na cypταpe ipin
lai6ip. Ro apullem, poipam, po atpebam ino oentairin in pecula
peculorum. Amen.

OROIT RAITH ET TOICTI ANNSO TO THACTH O RODUIGHACE .i. co-
murdu Caillin p6onuchu; pear lan d'ecnu, et d'aitini, et d'eolus
et το iudicecho; et legthoir scotice; et per domi segou et
occlachus, et per conguss duarou et gesa in baali adpuil .i. tech
naoide6 coitcheno, et gan diultuo re dreic nduine, acht se
ina oil nemchumscuigthi antaconnachta tre bithu.

18 he in TACTH SIN PODERU AR MUIRGES O MACELCONAIRE IN LEBURSU
TO COR INDSO IN A SGEOIGECHT TRE IMUTT A ELUDUN ET TRE ROMET
DUTHRUCHTU TO CAILLIN, TAIG NI RAIBI ACHTMAC DACH ISINT SENLIUBAR.

¹ clerics. mac n-ecailpi; "sons of the church," A.

² Lia-Mochoemhog. Otherwise, *Relig-Mochaemhog*. See note ⁵, p. 12, *supra*.

³ strange. anetapgnoid. The way in which this word is written in the MS. puzzled Thady O'Rody, who has made an attempt to explain it, too absurd to be reproduced.

⁴ O'Rodaighe. Over this is added ocur

ta chommam .i. Onopa ingen .h. Maoil-muaro; "and to his wife, Honora, daughter of O'Molloy."

⁵ segda. Explained in a gloss, *dan oglachuis*, or "*oglachus* poetry." *Oglachus* is a species of poetical composition which requires seven syllables in every line. See O'Donovan's *Irish Grammar*, p. 424.

⁶ *oglachus*. See last note.

⁷ the place; "i.e. Fidnacha of Magh-

him his possessions, and the government of his *cahir* and clerics,¹ during seven years; and to Cruimther-Fraech after him for fifty years.

He resigned his spirit to Heaven; and his body was interred with great honour and veneration in Lia-Mochoemhog.² And after his bones had become bare, his relics were brought to Fidhnacha, for he liked not at all that he should be buried in strange³ clay after his death.

Though great his honour through his many miracles in the present life, much greater shall be his honour in the assembly of Judgment, when he will shine like the Sun in Heaven, in the union of the Apostles and Disciples of Jesus; in the union of the Nine Orders of Heaven which cannot be surpassed; in the union of the Humanity and Divinity of the Son of God; in the union of the noble Holy Trinity, the Father, Son, and Holy Ghost.

We beseech, therefore, the great mercy of Almighty God, through the intercession of Saint Caillin, whose festival and commemoration is on this day observed in the churches of Christendom. May we deserve; may we reach; may we possess that union, *in sæcula sæculorum*. Amen.

A prayer here for happiness and prosperity to Tadhg O'Rodaighe,⁴ i.e., the Comharb of Caillin of Fidnacha; a man full of wisdom, and knowledge, and learning, and of jurisprudence; a reader of the Scotie; and a man who composes *seghda*⁵ and *oglachus*⁶; and a man who observes the privileges and prohibitions of the place⁷ in which he is, to wit, that he should keep a house of general hospitality,⁸ and not deny the face of a man,⁹ but be like an immoveable rock¹⁰ in humanity for ever.

It was this Tadhg that caused Maurice O'Mulconry¹¹ to put this book here in a narrative form, through the extent of his learning,¹² and through the excess of his devotion to Caillin¹³; for there was only poetry in the old book.

Rein." Gloss.

⁸ *hospitality*. .i. illa ocuṛ innoirdē .i. ar tuathab ocuṛ bochtab ocuṛ aer gac dāna; "i.e. day and night, for strangers and paupers, and people of every profession." Gloss.

⁹ *man*. .i. do tpeinn na do tpeuag; "i.e. of the great or poor." Gloss.

¹⁰ *rock*. .i. ar aen ait bī tpe bitha amail chloich nach cumrcaigter, no amail

palais no ibar; "in one place he should be for ever, like a rock that cannot be moved, or like an oak or a yew tree." Gloss.

¹¹ *Maurice O'Mulconry*. The orig. of this name is added by way of gloss.

¹² *learning*. i.e. "Gaidhelic and Latin." Gloss.

¹³ *Caillin*. .i. nīr mīad laṛ gan a bet ma rgeuib; "i.e. he liked not that it should not be in narratives." Gloss.

RO THARRNGAIR CAILLIN COTICFAD APP I FIDHNACHU RO THOIBEÓD
 A ÉIS AR ERIND PRI DEREDH DOMAÍN, ET DAR LINNE IS DON TI DO
 RIGNI IN DUTHRACHT SO DO BUD COIR SIN .1. TADG COMARBU FID-
 NACHA. MUIRGUIS MAC PAIDIN .h. MAELCONAIRE RO SCRIB IND
 LEACRGA DO; OCUIS CONIORICA CAILLIN SIN PRIU ARACON ISIN UETHA

* fol. 39, haithaín etir ainglib nime.*

a 2.

Conall cuingio cloinni Neill,

Tainis a Tempais taibreio,

D'athe a [f]alad ir tip thuaid,

Ar éuicid Ulad armcruaid.

Ro brip Conall coicait cath

Ar tocht a Tempais amač.

Nip brip[ed] air, ba pat noll,

Cač na eliačach, na còmlond.

Ni derpad olc ppi duine,

Do élanais Neill meit bloide,

Nač pif do éoraitpif poin,

Re Conall nglonnmer ngulbuin.

Ni derpad olc pe chapaid,

Conall pigda a po tabairt,

Ipe a bunad, bopb a blač,

Nach cent cupad poricpad.

Nip dam Conall coir na cept

Do biobaid, ba pigda in pecht,

Acht floig do čit a doman

'Sa epic uili d'polmugad

Nip dam cept man tip atuid

No gur coruin hi co cruaid;

Ar na cornum nip ceim pann,

Ronnair co peig a pepann.

¹ *Ua Maelconaire.* O'Mulconry. For some account of the scribe, Maurice O'Mulconry, see Introduction.

² *Conall.* Conall Gulban, son of Niall Nine-hostager. In O'Donnell's Irish Life of St. Columba (MS., Rawlinson, 514,

Caillin prophesied that an Abbot would come in Fidnacha, who would collect his tribute over Ireland towards the end of the world; and it seems to us that it is to the person who exercised this zeal towards him the duty should properly belong, to wit, Tadhg, Comharb of Fidnacha. Maurice, son of Paidin Ua Maelconaire,¹ that wrote this book for him; and may Caillin repay that to them both, in the life perpetual, amongst the Angels of Heaven.

Conall,² chief of the sons of Niall,
 Came from smooth-sided Tara,
 To avenge his wrongs in the northern land,
 On the province of Uladh of hard weapons.
 Conall gained³ fifty battles,
 After coming forth from Tara;
 'Gainst him was not won—'twas great luck—
 Battle, conflict, or combat.
 No evil was done to a man
 Of the Clann-Neill, of great renown,
 That was not reported to him—
 To valorous Conall Gulban.
 No evil was done to the friends of
 Conall, regal his great bounty,
 (Their source he is, and fierce his fame),
 That a knight's head should not repay.
 Conall accorded nor justice nor right
 To an enemy—regal the rule—
 But to destroy hosts for the affront,
 And devastate his country all.
 He allowed no justice to the northern land,
 Till he vigorously contested it.
 After contesting it—no weak step—
 He quickly divided its domains.

Bodleian Library, Oxford), this poem is quoted as the composition of Flann Mainistrech, (ob. 1056), although O'Reilly states that it is "by some writers attributed to

Flann Mac Lonain," slain in 918. (*Trans. Ibero-Celtic Soc.*, 1820, p. lxxvii).

³ *gained.* po bpiŕ; lit. "broke."

Let do fein puc ar ga čert,
 Dais ir leirr tangur in pecht;
 Let da braitrib gairdi gal,
 Do Charppe, d'Enna, d'Eogan.
 Forba Eogain ardomtha,
 O rruib bpoim go glair nEnncha.
 Perann Enna riar arpin,
 Co Bernar mor, co Sruthail.
 Cairppi rruir aniar, miad ngal;
 Enna eturpa ir Eogan;
 Pergur ir boguine balc,
 Rir atuaid, a da des mac.
 Cuid is Conall fein don poido,
 Teora fuind criči Conaill;
 O Peruir co Dobar noid;
 Oda Dobar co hEidnig.^a
 Oda Eidnig ni rličt cam,
 Co poič poder co Cromchall;
 O Bernar gan tairi threb,
 Co Ror itir da inber.

a fol. 39,
 b 1.

¹ *Eoghan's land*; i.e. the district of Cinel-Eoghain, or Kinel-Owen, now Inishowen (the island of Eoghan), in the co. Donegal.

² *Srubb-Brain*. Now Struve, Shruve, or Sreeve Point, in the parish of Lower Moville, barony of Inishowen, and county of Donegal.

³ *Glas-n-Enncha*. This was probably the old name of the Errity river, which falls into the River Swilly, near Manor-cunningham.

⁴ *Enna's land*; otherwise Cinel-Enna. The position of this territory is described

by Colgan, in a note on the life of St. Baithenus, as follows:—"Est in Tir Conalliâ inter duo maris Brachia, nempè inter sinum Loch Febhail (Lough Foyle) et sinum de Suilech (Lough Swilly), et ab hoc Enna possessam fuisse et nomen sumpsisse tradunt acta Conalli fratris ejusdem Ennæ, et aliæ passim domesticæ hystoriæ." *Acta SS.*, p. 370, note ¹⁴.

⁵ *Bearnas-mor*; i.e. "the great gap," now Barnesmore, and locally called Barnas; in the N. E. of the barony of Tirhugh, co. Donegal.

⁶ *Sruthail*. Now Sruell, in the parish

The half for himself he took by his right,
 For with him the expedition went;
 Half for his closely united brothers—
 For Cairpre, Enna, and Eoghan.
 Eoghan's land¹ is known to me;
 From Srubh-Brain² to Glas-nEnncha.³
 Enna's land⁴ from that to the west,
 To Bearnas-Mor,⁵ to Sruthail.⁶
 Cairpre⁷ to the west of him, great honour;
 Enna betwixt him and Eogan.
 Fergus⁸ and stout Boghuine⁹—
 His two good sons—to the north of him.
 Conall himself had, as share of the division,
 The three districts of Conall's land,
 From Fertas¹⁰ to the constant Dobhar,¹¹
 And from Dobhar to Eidhnech;¹²
 From Eidhnech, not a crooked track,
 Till it reaches southwards to Cromchall;¹³
 From Bearnas without weakness of tribes,
 To Ros-itir-dha-inbher.¹⁴

of Killyward, barony of Banagh, and co. Donegal.

⁷ *Cairpre*. The descendants of this Cairpre gave name to the territory called Cairpre Droma-Cliabh (Cairpre of Drum-cliff), now the barony of Carbury, in the north of the co. Sligo.

⁸ *Fergus*; i.e. the son of Conall Gulban, whose territory was situated to the north-east of the barony of Banagh, co. Donegal.

⁹ *Boghuine*, or Enna Boghaine, the second son of Conall Gulban, whose descendants occupied, and gave name to, the barony of Banagh, co. Donegal.

¹⁰ *Fertas*. This is now called Farsetmore, or "the great ford," and is situated on the river Swilly, in the parish of Leck, barony of Raphoe, and co. of Donegal.

¹¹ *Dobhar*. The ancient name of the Gweedore (or Gaeth-Dobhair) river.

¹² *Eidhnech*. The river Enny, which flows into Inver harbour.

¹³ *Cromchall*; i.e. "the bent wood," or "bent hazel." Not identified.

¹⁴ *Ros-itir-dha-inbher*; i.e. the "Ross (or wooded point) between the two inbhera," or estuaries; one of the "Rosses," bar. of Boylagh, co. Donegal.

Ro[ino] Cairpre riap arpin rloino,
 Co roen glair a tip Chopuino.
 Amluio rin, nup bo cranna,
 Fotlairet a bperanna.
 Ocht meic Neill ba tren a tper;
 Cetpar thuaid dib, cethpar ther;
 Maine ther, Laeguiru arpin;
 Conall Cremtuinne ip Riachaid.
 Enna thuaid, Eogan gan ail;
 Cairpre ip Conall gulbuin;
 Se po fagrat Tempais trell,
 Nip fagrat nigi nEpend.
 Der Nell ocur Oat thoir,
 Togthar Conall i Tempais;
 No gur breg Laeguire lonn
 Iaracht na nigi o Chonoll.
 18 ramlad riric rpi rnat
 Samlad Eoinne Neill ri cach;
 Ip ramlad peinned pe pann,
 Samlad mac Neill pe Conall.
 Engnum Cuinn cedchathais eaid
 1 Niall .i. giallais neptnair;
 Gan engnum Neill caide glonn,
 1 mac aigi acht i Conall.
 Lair tangatar a Tempais,
 Clanna Neill co nept menmain,

¹ *Faen-glas* ; i.e. the "green slope." The alias reading *Fér-glass* ("green grass") is suggested. The place must have been situated on the southern boundary of the barony of Carbury, co. Sligo ; but either name is now obsolete.

² *Tir-Corainn*. Now the barony of Corann, co. Sligo.

³ *Maine*. The fourth son of Niall ;

ancestor of the O'Dalys of Westmeath, of the O'Catharnaighs, or Foxes, of Teflia, and of the O'Breens of Bregmhaine, or Brawney, co. Westmeath.

⁴ *Laeghaire*. Monarch of Ireland ; progenitor of the tribes called the Ui Laeghaire of Meath, of which O'Caindealbhain, or O'Quinlan, was the chief.

⁵ *Conall Cremhthainne*. Ancestor of

Cairpre's share westwards after that, explain :
 To Faen-glas,¹ in Tír-Corainn.²
 In this manner, not by chance,
 Did they parcel out their lands.
 Of Niall's eight sons, strong in battle,
 Four were in the North, four in the South ;
 Maine³ in the South ; then Laeghaire ;⁴
 Conall Cremhthainne,⁵ and Fiachadh.⁶
 Enna in the North, Eoghan without stain,
 Cairpre, and Conall Gulban ;
 Though they abandoned Tara for a time,
 They abandoned not the kingship of Ireland.
 After Niall and Dathi in the East,
 Conall was chosen in Tara ;⁷
 Until the fierce Laeghaire coaxed
 The loan of the kingship from Conall.
 'Tis comparing silk⁸ to yarn,
 To compare the sons of Niall to any ;
 'Tis comparing weaklings to heroes,
 To compare the sons of Niall to Conall.
 The prowess of brave Hundred-battle Conn
 Was in mighty Niall Nine-hostager ;
 But the valour of Niall of noble deeds
 Was in no son of his, except in Conall.
 Along with him⁹ from Tara came
 The sons of Niall, with strength of mind,

the Clann-Colmain, or O'Melaghlin, of Meath ; and seventeen kings of Ireland derived their descent from him. See O'Flaherty's *Ogygia*, part iii., p. 401.

⁶ *Fiachadh*. From this chieftain are descended the O'Molloys of the King's county, and the Mac Eochagáin, or Mageoghegans, of Westmeath, whose original territory, called Cinel-Fiachach from

their ancestor, and Anglicised Kinelea, is now comprised in the barony of Moycashel.

⁷ *chosen in Tara*. See note ⁶, p. 139, *supra*.

⁸ *silk*. *ṛṣuc* (siric), a loan from Lat. *sericum*.

⁹ *With him* ; i.e. with Conall Gulban.

Ocur Fiachraibh gan laig;
 Do dígail a ppithoide.
 Muireadach ment luaidheo gail,
 Ppithoide Conaill gultain,
 Ocur Fiachraig gan laige,
 Robhe rin a apd oide.
 Cana ocur a clann cneodach,
 Casad doib pe Muiredach;
 Gabratar a dun gan feill;
 Marbhad ppithoide Conuill.^a
 Rangatar na techta roir,
 Dinroiged Conuill gultain,
 Ir co Fiachraig mac Echach,
 Ir co Niall neptchrechach.
 Tainis Conaill peme arpin,
 Ochtar doib do deis braitheub,
 Ocur Fiachra co na cloinb,
 Co riachtatar clap Copuinn.
 Tarsther o Ulltoib gan fell
 Dpeit apdbretheman Epenn,
 Do Conaill sein gan laige,
 A naibib a ppithoide.
 A dubairt Fiachraibh andrin,
 Apd oide Conuill gultain,
 Dennaet ar mo dalta noil,
 Nar ap peoirt pe a enig.
 Ata pe rogebam inb,
 A Fiachraig in feilt oirpinb;

^a *instructor*. ppithoide is explained "usher" in O'Reilly's Ir. Dictionary; but it is certainly put here for oide, or teacher, the word used in the last line of the next stanza.

² *Muiredhach Mend*. The Four Mast., at the year 742, record the slaying of Muiredhach Mend, chief of Ui-Meith, by the Ulidians. He seems to have been the chief referred to in the text, for in the next page

And of Fiachra without weakness,
 To avenge his instructor.¹
 Muiredach Mend,² whom fame reports,
 Was the instructor of Conall Gulban ;
 And Fiachra without weakness—
 His chief tutor was he.
 Cana and his wounding sons
 Were at war with Muiredach.
 They captured his fort without delay,
 And slew Conall's instructor.
 The messengers went to the East,
 To seek Conall Gulban ;
 And to Fiachra,³ Eochaidh's son,
 And to strong-plundering Niall.
 Conall proceeded on after that—
 Eight good brothers were they—
 And Fiachra with his sons,
 Until they reached the plain of Corann.
 By the guileless Ultonians was proffered
 The award of the chief judge of Ireland,
 To Conall himself, without weakness,
 For the death of his instructor.
 Thereupon Fiacha did say,
 (Conall Gulban's chief tutor),
 " A blessing on my loved foster-son ;
 Let not treasures his condition be."⁴
 " A peace there is we'll accept therefor,
 O, Fiachra of the fair golden hair,

" the host of Uladh " is represented as the party from whom Conall Gulban demanded atonement. In this case there is here a considerable anachronism, unless we understand the names of Conall and Fiachra to signify their descendants.

³ *Fiachra* ; i.e. son of Eochaidh Muidh-mhedhoin (pron. Eohy Muee-veón), and brother of Niall Nine-Hostager.

⁴ *his condition be.* *rit a emg* ; lit. "be his honour's peace ;" i.e. peace for his wounded honour.

M'oidhe beo gan epon gan chrao,
 Al dun 'ra argain imlán.
 Nochonruighe turra rin,
 Dpeŕrech tai a Chonaill gulbain;
 O rlog ulao admuŕ baig,
 Nochon aigenda aŕaŕbail.
 Mana ŕaŕar mo cept ŕein,
 Ar Conall gulban mac Neill,
 Ni uil biobao ongebao cept,
 Ar nŕenam uile rim aein ŕecht.
 Nocho d'ulltoib ir nar rin,
 Ar in techtairea d'ulltaib,
 Acht do Niall na tuicŕi teno,
 D'airŕuig uil na hŕenno.
 O na rogab Conall coir,
 O ulltoib collin arloig.
 Aras Niall air a ŕlann,
 Gan dol ŕe diŕeill Conaill.
 Scaruio ŕri Conall annŕoin
 Conall Cŕemthainni a brathair,
 Ir Maine collin a rloig,
 Ir ŕiaŕa mac Neill nept-moir.
 Ruabruŕ ŕearao ŕruŕ uil,
 Clanna Neill co meo bloib;
 Acht in leoman, garŕ a gal,
 Eogan moŕ mac a mathar.*
 Annŕin atbept Eogan oll,
 Tam ŕein lin digla ar nglonn;
 Nibaŕ cepta ar ar cloinno,
 Mui ir turra a Chonuill.

* fol. 40,
 a 1.

¹ of comprehension strong. na tuicŕi as a various reading.
 teno. The words "no co tpeŕi nŕenno," ² his mother's son. In the tract on cele-
 i.e. "or with might of battle," are added brated women, preserved in the Book of

My tutor alive, without defect or anguish,
His fort and its plunder entire."

"Thou wilt not receive that—

(Thou 'rt eloquent, Conall Gulban)—
From Uladh's host who valour boast,
It's obtainment is not natural."

"Unless my own right I obtain."

Said Conall Gulban, son of Niall,
"There's no foe from whom I'll justice take,
After doing me injury any time."

"Not to the Ultonians is that a shame,"

Said the Ultonian messenger,
"But to Niall of comprehension strong,¹
To the chief king of Ireland all."

Since Conall justice did not accept,
From the Ultonians with all their host,
Niall commanded his children
Not to join in Conall's folly.

From Conall then did separate
His brother, Conall Cremthainne,
And Maine, with all his army,
And Fiacha, son of mighty Niall.

They all began to abandon him—
The sons of Niall of great fame—
Except the lion, fierce in valour,
Eoghan the great, his mother's son.²

Then the noble Eoghan said,
"We are strong enough to avenge our affronts;
We shall not be a reproach to our sons,
I and thou, O Conall."

Lecan (ff. 184–189), Indiu, daughter of Lughaidh, is stated to have been the mother of Eoghan, son of Niall, and of the two Conalls, i.e. Conall Gulban and

Conall Cremthainne. The other sons of Niall were by a different woman. But other accounts differ from this. See O'Flaherty's *Ogygia*, p. 402.

Ragaid rinne lið annrín,
 Ar Dáti ocus ar Fiachaidh;
 Slog romlata naé prith faill,
 Oide is comaltai Chonall.
 Atbert Enna re Cairpri,
 Rí oide ceim gan cairde,
 Ní fuigeb Conall romchar,
 Ar rmachd oide na athar.
 M'ane a Enna, ar Cairbre,
 Sunn as Conall gan chairde,
 Anraora as Eogan sunn real;
 Meth gach peolad co rinreir.
 Raga mui ar iaracht let,
 Ar Laeguirí go laeé neit;
 Danuga iaraét gan fell,
 Uait aris ort mar iarram.
 Ní tibra ar Fiacha na fleg,
 Oide Conall na corp fleg,
 Celga Laeguirí gan acht,
 Ní bí in rígi acht ar iaracht.
 Cuma lem, ar Conall caird,
 Cía buir rí i Tempais Fáil;
 Gíobe tír imbiura and,
 Bíd lem a rígi, ar Conall.
 Indeimín toidecht beo a cáit,
 Ar Laegaire collan raé;
 Ní ro dam a Conuill éain,
 Iaraédo fur ríac dom anmain.
 Do raó Conall gan chairde
 A bpeitir re Loegaire;

¹ *senior*. This line seems to contain a proverb. Cairbre was the elder brother of Enna.

² *a loan*. The loan appears to have

been the loan of the sovereignty of Tara, or Ireland, as it is explained immediately after. But Conall Gulban never was king of Ireland, and therefore could not

"We will go with you then,"
 Said Dathi, and said Fiacha ;
 A famous band that deserves not neglect—
 The tutor and foster-brothers of Conall,
 Enna said to Cairpre,
 To his tutor, straight without delay,
 "I'll not leave Conall who loved me,
 For sake of the censure of tutor or father."
 "If you, Enna," said Cairbre, "remain
 Here with Conall, without respite,
 I'll stay here with Eoghan awhile,
 For all guidance is feeble compared to a senior."¹
 "I'll go with thee, for a loan,"²
 Said Laeghaire of heroic strength."
 "If thou fairly givest back the loan
 From thee, again, when we ask it?"
 "Give it not," said Fiacha of the feasts,
 The tutor of Conall of the sharp spears ;
 "Laeghaire will doubtless deny,
 That he had the kingship only by loan."
 "I care not," said Conall the brave,
 "Who'll be king in Tara of Fail ;"³
 In what land soever I may be,
 Its kingship shall be mine," said Conall.
 "Return alive from battle 's uncertain,"
 Said Laeghaire with richest grace ;
 "I will not retain, O chaste Conall,
 A loan which would be penal to my soul."
 The stainless Conall then pledged
 His word unto Laeghaire,⁴

have lent the dignity to Laeghaire. See note ⁶, p. 139, *supra*.

³ *Tara of Fail*. A bardic name for Tara, which was called Temhair Fail from

the stone, Lia Fail, alleged to have been brought thither by the Tuatha De Danann.

See Petrie's Account of Tara, p. 160, *sq.*

⁴ *Laeghaire*. leoige, A.

* fol. 40,
a 2.

Co tibreth do rech gach p̃ep,
In cet airgeth do ĩppeth.
Lotrat clanna Neill pothuair,
Co hor θrau rogloin puair;
Sur gabradar longport ann,
Go comnart ima Chonall.¹
Tinolaic Ulair a p̃ẽt,
O nar gabad uatha cept;
Co rangatur co hθyr puair,
Do ēabair Chana clann puair.
Cana ir Cissi na nglonn
Ocur Senach na raerchlann;
Tri riḡ Ulair gan laig,
Tiaḡad ra na rocpairde.
Tri caṡa d'Ulltoib annroin,
D'indroigeat aṡa Senaiḡ;
Ocur oen chath don taeb ēall,
Ro eirgetar ba Conall.
Compairt uan aṡ annroin,
Clanna Neill ocur Ulltai;
Dar aṡ Senaiḡ, dar θr Ruair,
Dui fuil co pairp̃gi forpuair.
Ceth la fiaṡair laeṡda a li,
Ocur da c̃ẽd re Dathi;
Maine ir Enna in mail,
Da cet leo ran ēaṡ irḡail;
Ceth laeṡ rri loḡairne lonṡ,
Ocur ceth re hθogan oll;
Dobherin comlann ḡaṡ rir,
Do t̃pen p̃epuib int rluairḡ.

¹ *Eas-Ruaidh*. Now Assaroe, near Ballyshannon, co. Donegal. See note 7. not appear in the authentic genealogies of the Ulidians, and are probably names of legendary personages.
^{2 3} *Cana and Cissi*. These names do

That he would give him, beyond all men,
 The first boon he would demand.
 The Clanna-Neill went northwards,
 To the margin of the bright Eas-Ruaidh;¹
 Until there they pitched their camp,
 Powerfully surrounding Conall.
 The Ultonians assembled their army,
 Since justice was not accepted from them;
 And then proceeded to Eas-Ruaidh,¹
 To protect Cana of the noble clans.
 Cana² and Cissi³ of the valorous deeds,
 And Senach⁴ of the noble race—
 Three kings of Uladh without weakness—
 Came with their multitudes.
 Three battalions were the Ultonians then,
 Going towards Ath-Senaigh;⁵
 And one battalion on the other side
 Rose up around Conall.
 They then fought around the ford⁶—
 The Clann-Neill and the Ultonians.
 Over Ath-Senaigh,⁵ o'er Eas-Ruaidh,⁷
 Blood flowed unto the crimson sea.
 A hundred fell by Fiacha, warlike his look,
 And two hundred Dathi slew;
 By Maine, and the chief Enna,
 Two hundred fell in the battle-strife.
 A hundred heroes fell by fierce Laeghaire,
 And one hundred by the famous Eoghan.
 Such were the deeds of each man,
 Of the heroes of the host.

⁴ *Senach*. See note ¹, next page.

⁵ *Ath-Senaigh*. See note ¹, next page.

⁶ *the ford*; i.e. Ath-Senaigh, or the ford
at Ballyshannon.

⁷ *Eas-Ruaidh*; or Eas-Aedha-Ruaidh.
The Salmon Leap at Assaroe, near Bally-
shannon. The name signifies, literally,
the "cataract of Red Hugh."

Gnimpada Conuill co ngail,
 Nip beg a erba d'ulltaib;
 Cana rnumach, cona clainn,
 Do rochar do laim Conuill.
 Torchar for ri Conall roin
 Senach o bpuil at Senais,
 Ocur tri ced, fionnti rin,
 D'ulltoib rian dol don lachar.
 Ciri ri Carbroighi cruaid,
 O dochoir on ath pothuaid,
 Torchar le Conall gnim ngle,
 Conid uada ri Ciri.
 Al cataraim oirin amač,
 Al airneir ir eran polac,
 On chač rin at Senais
 Co rcainnir ndeirc ndegenaig.^a
 Cač Bernair, cač Dobair duinn;
 Cač lacha Febail ropuill;
 Cač Garighi, cač Spubai bpoim;
 Ocur cač airid Eogain.
 Cač Doirni, cač Inbir uill,
 Ocur cač Comair chpualoinn.
 Cač Line co forni puil,
 Cač Doirni ocur cač Delais.

* fol. 40,
 b 1.

¹ *Ath-Senaigh*. Now Ballyshannon, co. Donegal; properly Bel-Atha-Senaigh, the "mouth of the ford of Senach."

² *Cisi*. Pron. *Kishy*. A fabulous character. See note ⁴.

³ *Carbroighi*. Corbraig was the name of a sept anciently located in Fanad, in the north of the present co. of Donegal, from one of whom St. Colum Cille's mother was descended. See *Mac Firbis's* Geneal., 151.

⁴ *Sidh-Cisi*; pron. "Shee-Kishy," and now Sheegys, a townland to the north of Ballyshannon, in the parish of Kilbarron, barony of Tirhugh, co. Donegal.

⁵ *Bearnas*. The "Gap;" probably Barnismore, in the barony of Tirhugh, co. Donegal.

⁶ *Dobhar*. Or Gaeth-Dobhair (?); the Gweedore river, co. Donegal.

⁷ *Loch-Febhail*. Lough Foyle.

The achievements of valorous Conall
 To th' Ultonians caused no small loss.
 The grumbling Cana, with his sons,
 Fell by the hand of Conall.
 By the same Conall still was slain
 Senach, *a quo* Ath-Senaigh,¹
 And three hundred, be this noted,
 Of the Ultonians, before leaving the place.
 Brave Cisi,² king of Carbroighi,³
 When he went northwards from the ford,
 Fell by Conall, a glorious deed ;
 So that from him Sidh-Cisi⁴ is [named].
 His battle-career from thenceforth
 To relate, superfluous is,
 From that battle of Ath-Senaigh,
 To his latest crimson fight.
 The battle of Bearnas;⁵ the battle of brown Dobhar,⁶
 The battle of the famous Loch-Febhail,⁷
 The battle of Gairig;⁸ the battle of Srubh-Brain,⁹
 And the battle of Ard-Eoghain.¹⁰
 The battle of Boiren;¹¹ the battle of great Inbher;¹²
 And the battle of Comar¹³ of the fierce valour ;
 The battle of Linè,¹⁴ where blood was shed ;
 The battle of Boiren,¹⁵ and the battle of Belach.¹⁶

⁸ *Gairig*. Not identified.

⁹ *Srubh-Brain*. See note ², p. 314.

¹⁰ *Ard-Eoghain*. "Eoghan's Height." Not identified. The alias reading ϵ c. $\epsilon\alpha\mu\tau\varsigma$ ennu $\tau\varsigma$, is written over the name $\alpha\rho\tau\alpha$ eogam.

¹¹ *Boiren*. Anglicè "Burren." There are several places called "Burren" in Ireland ; and it is uncertain which of them is here referred to.

¹² *Inbher*. Inver, in the bar. of Banagh, co. Donegal.

¹³ *Comar*. Probably Comber, co. Down, which is an anglicised form of the Irish *Comar* ("a confluence"), also written "Comer" and "Cummer."

¹⁴ *Linè*. Magh-Linè, or Moglinny ; in the bar. of Upper Antrim, and co. of Antrim.

¹⁵ *Boiren*. See note ¹¹.

¹⁶ *Belach*. Belach means a "pass." But there are so many places in Ireland called *Belach* (or "Ballagh"), that it would be hard to determine which is here meant.

Caṭ Clochar, caṭ Cnuḗa cruaid;
 Caṭ Maḗa, caṭ Emna uair;
 Caṭ Delgan dal conthemne;
 Caṭ Daen ir caṭ Muirthemne.
 Caṭ Caradh ir caṭ Grian,
 Caṭ Cruachan, caṭ Corrléib;
 Caṭ Cera, caṭ Gallmhí glain,
 Caṭ Aíonh ir caṭ Umayll.
 Caṭ Luimniḡ, caṭ Luachra arpin;
 Caṭ Claenratha, caṭ Cairil;
 Caṭ Clíach, caṭ Claire, caṭ Roir,
 Caṭ ōn, caṭ Argetroir.
 Marti, Liaman, Lirí lonn,
 Siuir beoir beirba, Alma oll;
 Eoar ath in deirca dail,
 Laithir rin ḡaṭa Conaill.
 Deich caṭa dōb illeaghib,
 In noigail Neill neirtabail,
 Deich caṭa i Mumain martair,
 Ir ocht caṭa ar Connachta.

¹ *Clochar*. Probably Clogher, co. Tyrone, anciently called "Clochar-mac-Daimheine," or the "Stony-place of Damhein's sons."

² *Cnucha*. Now known as Castleknock, near Dublin.

³ *Macha*; or Ard-Macha ("Macha's height"); Armagh.

⁴ *Emania*. The seat of the Ulidian monarchs; the site of which is now known as the Navan Fort, near Armagh.

⁵ *Delga*. Or Dun-Delgan, Dundalk.

⁶ *Daen*. Not identified.

⁷ *Murthemne*. This was the name of a district comprising the greater part of the county of Louth. Some of the battles recorded in the *Tain Bo Cualnge* were fought in it.

⁸ *Caradh*. This was the name of a place in Roscommon, and the northern boundary of the O'Kellys' country (Hy-Maine). See O'Donovan's *Tribes and Customs of Hy-Many*, pp. 66, 134.

⁹ *Grian*. A river that falls into Lough-Grany, in the barony of Tullagh, co. Clare, and that anciently formed the southern boundary of Hy-Many, *Ib.* p. 134, note.

¹⁰ *Cruachan*. Rathcroghan, in Roscommon; the ancient seat of the kings of Connaught.

¹¹ *Corrslabh*. Now the Curlew Hills, between Roscommon and Sligo.

¹² *Cera*. The barony of Carra, co. Mayo.

¹³ *Gallimh*. Galway. The MS. A. furnishes the alias reading *no glúnoe in glúino* or "of the Glen of the deed," the

The battle of Clochar ;¹ the hard battle of Cnucha ;²
 The battle of Macha ;³ battle of noble Emania ;⁴
 The battle of Delga,⁵ a vehement meeting ;
 The battle of Daen,⁶ and the battle of Murthemne.⁷
 The battle of Caradh ;⁸ the battle of Grian ;⁹
 The battle of Cruachan ;¹⁰ the battle of Corrsliabh ;¹¹
 The battle of Cera ;¹² the battle of bright Gallimh ;¹³
 The battle of Aidhne,¹⁴ and the battle of Umhall.¹⁵
 The battle of Luimnech ;¹⁶ the battle of Luachair¹⁷ thereafter ;
 The battle of Claenrath ;¹⁸ the battle of Cashel ;
 The battle of Cliach ;¹⁹ battle of Claire ;²⁰ battle of Ross,
 The battle of Eni,²¹ battle of Airgetross.²²
 Maistiu,²³ Liamhain,²⁴ the rapid Liffey,
 The Suir, Nore, Barrow ; noble Alma ;²⁵
 Etar,²⁶ the ford of blind Derc²⁷—
 These are the battle-fields of Conall.
 Ten battles of them were in Leinster fought,
 In revenge of Niall²⁸ of the mighty strength.
 Ten battles in Western Mumha,²⁹
 And eight battles over Connachtmen.

situation of which is uncertain.

¹⁴ *Aidhne*. Or Ui-Fiachrach-Aidhne ; now represented by the diocese of Kilmacduagh, co. Galway.

¹⁵ *Umhall*. Now represented by the bar. of Burrishoole, co. Mayo.

¹⁶ *Luimnech*. Limerick.

¹⁷ *Luachair*. The hilly district of Sliabh-Luachra, between Limerick and Kerry.

¹⁸ *Claenrath*. One of the residences in ancient Tara was called *Claenrath* (or "sloping rath"); but the place here alluded to seems to have been in Munster.

¹⁹ *Cliach*. A district in the co. Limerick, lying around Knocklong, in the barony of Coshlea.

²⁰ *Claire*. The ancient name of the hill

near Duntrileague, co. Limerick.

²¹ *Eni*. Not identified.

²² *Airgetross*. The old name of a district in the barony of Fassadining, co. Kilkenny.

²³ *Maistiu*. The Hill of Mullaghmast, co. Kildare.

²⁴ *Liamhain*. A district containing Dun-Liamhna (now Dunlavin), co. Wicklow.

²⁵ *Alma*. The Hill of Allen, co. Kildare.

²⁶ *Etar*. Howth.

²⁷ *Derc*. The situation of *ath-in-derca-daill* has not been discovered.

²⁸ *In revenge for Niall* ; i.e. Niall Nine-Hostager, who was slain by Eochaidh, son of Euna Cennselach, a Leinster prince. See Chron. Scotorum, ad an. 411.

²⁹ *Mumha*. Munster.

ʒa caṭ .x. leir ar Ulltoib,
 Map indoir na hugṑair;
 Ro ba pecht flaṭa ar rianair.
 A pecht caṭa air Oirghiallaib.
 Caṭ Tempa, caṭ Tailten thair,
 Ocur caṭ Tlachtga taebglain,
 Ro bair ar pearair Mide,
 Fuir ni pagair Laegaire.
 ʒeich caṭa ocur ʒa cet rin,
 Ar na rim a Manistir,
 ʒ'Oengur maraen ir ʒo flann,
 Ro chom in gper ʒo Chonall. Conall Cuingi.^a

^a fol. 40,
 b 2.

ENNA ʒalta Cairpri cruair,
 Ro gab ʒir nEnna armpuair;
 Pagbar in cuingio a ʒloind,
 1 porcaṑ ceneoil Conaill.
 ʒa pa pagair Enna a ʒloind
 1 porcaṑ ʒineoil Conaill,
 Ro tpegeṑ iat 'r ni ar laige,
 ʒo pe Arla ir Tippairde.
 Clann ʒipei ir Pergus ʒan fail,
 ʒo tpeicpet ril nEnna uill,

¹ *Airghialla*, or Oirghialla. The descendants of the "Three Collas," who conquered the ancient Ultonians, and wrested from them the greater part of Ulster.

² *Temhair*; i.e. Tara, co. Meath.

³ *Tailltiu*. Now Teltown, in the co. Meath.

⁴ *Tlachtgha*. Now the hill of Ward, near Athboy, co. Meath.

⁵ *two hundred*. ʒa cet. As the battles

mentioned amount to about fifty, for *da cet*, we should read ʒa ricet, "forty."

⁶ *Manister*. Manister-Buite, or Monasterboice, co. Louth.

⁷ *Flann*. Flann Mainistrech, or Flann of the Monastery (Monasterboice). See note ⁸, p. 123.

⁸ *Conall*. The first two words of the poem, *Conall Cuingi*, are added in token of its completion, after which the scribe

Twelve battles he gained over the Ulidians,
 As the authors do relate.
 A prince's expedition 'gainst heroes seemed
 His seven battles over the Airghialla.¹
 The battle of Temhair;² the battle of Tailltiu³ in the east,
 And the battle of fair-sided Tlachtgha,⁴
 He gained over the men of Midhe,
 For Laeghaire did not him oppose.
 Ten battles and two hundred⁵ are these,
 As counted in Manister,⁶
 By Oengus, together with Flann,⁷
 Who composed the work for Conall.⁸

ENNA,⁹ foster-son of hardy Cairbre,
 Occupied Tir-Enna¹⁰ of the bright weapons.
 The warrior left his descendants
 Under the protection of the Cinel-Conaill.
 Though Enna his descendants left
 Under the protection of the Cinel Conaill,
 They were forsaken, and not through weakness,
 Till the time of Asal and Tipraide.
 The sons of Erc¹¹ and guileless Fergus¹²
 Abandoned the race of noble Enna,

writes no tuirrig fein leban ronacha
 me, ardaig is cleirech do rpuib rompla
 na bloiriu de; "the Old Book of Fenagh
 has tired me, for it was a cleric that wrote
 the exemplar of this part of it."

⁹ *Enna*. This poem is quoted in O'Donnell's original Life of St. Colum Cille, in the Bodleian Library, as the composition of Flann Mainistrech. There are various copies of the poem in the MS. collection

of the Royal Irish Academy; but none of them very good.

¹⁰ *Tir-Enna*, or Cinel-Enna. See note ¹, p. 314.

¹¹ *Erc*, or Earc, daughter of Loarn Mór, king of Alba, or Scotland; who was first married to Muiredhach, son of Eoghan, and after Muiredhach's death to Fergus, son of Conall Gulban.

¹² *Fergus*. See last note.

Do maccuib a mathar mban,
 Do Muircheptach 'r do Moan.
 Ga ra gab Enna gan ail
 Tir nEnna gan uirerbaid,
 Nir gab nech orin alle,
 Da ril gur gab Típpaitti.
 Serca bliadna truaig in dáil,
 Darer Enna enechnair,
 Gan neit ga ril na tir tall,
 Acht Eogan air ir Conall.
 Ni bai coepichur rir rin
 Ag ril Conaill ná Eogain,
 Im éir nEnna ba mor muirinn,
 Ar baib ingine Louirno.
 Erc ingen Loairn gan len,
 Maéair na nocht mac mortrén,
 Ir a ril ir treoraé éall
 Iuir Eogan ir Conall.
 Tigernaé ba tren a rig,
 Ir Feradach co plaitheñail;
 Muircheptaé, Moan co raé,
 Clann Erci re Muirédaé.
 Clann Tigernaig o raib te
 Sil Tigernaig mic Erce,
 Feradaé fein plait amuis,
 O dat cenel Feradaig.

¹ *Muircertach and Moan.* These were two of the sons of Eare, by Muiredhach, cousin of Fergus. This Muircertach, or Muircertach Mac Erc, was king of Ireland from A.D. 513 to 533. Moan was the ancestor of the Cinel-Moen, the chiefs of which were the Ui Gairmledhaigh, or O'Gormleys; whose original territory was comprised in the present barony of Raphoe; but they were driven across the Foyle

by the O'Donnells.

² *since.* orin alle. The words "no da ril, no dar dail," i.e. "of his race, or across Dail (the river Deel, or Dale-burn)," are added over orin alle. But the next line commences with the words da ril.

³ *Eoghan.* The race of Eoghan, or Cinel-Eoghain.

⁴ *Conall.* The Cinel-Conaill, or race of Conall, are here meant, the name of

For the sons of their fair mother,
 For Muircertach¹ and Moan.¹
 Though Enna the stainless possessed
 Tir-Enna, without deficiency ;
 None of his seed possessed it since,²
 Till Tipraide did it obtain.
 For sixty years, pitiful the case,
 After Enna of honour great,
 His sons had no power in their land yonder ;
 But Eoghan³ and Conall⁴ ruled it.
 There were no 'mearings' during that time,
 Between the race of Conall or Eoghan,
 Regarding the land of Enna of great mirth,
 Out of love for Loarn's daughter.
 Erc, daughter of Loarn without woe,
 The mother of the eight valiant sons ;⁵
 'Tis her seed that is powerful yonder,
 Between Eoghan and Conall.
 Tigernach, whose rule was strong,
 And Feradach of princely sway,
 Muirchertach and lucky Moan,
 Were Erc's sons by Muiredach.
 The Clann-Tigernaigh from the warm side
 Are the race of Tigernach, son of Erc ;
 Feradach, too, was a full ripe⁶ prince,
 From whom are the Cinel-Feradhaigh.⁷

their ancestor being frequently used to represent the tribe.

¹ *eight valiant sons.* The four sons of Erc, by Muiredhach, son of Eoghan, son of Niall, were Muirchertach Mac Erca, king of Ireland, Feradhach, Tighernach, and Moan. Her four sons by Fergus, son of Conall Gulban, were Sedna, Fedhlim (father of St. Colum Cille), Brendan, and

Loarn.

⁶ *ripe.* amuig, which means "within",
 A. But in other copies of the poem the word is abaró, "ripe."

⁷ *Cinel-Feradhaigh.* The Cinel-Feradhaigh were seated in the barony of Clogher, co. Tyrone. The chief family name was Mac Cathmhail, a name which has been anglicised "Caulfield, and Campbell."

*fol. 41,
a 1.

Cenel Moan co meðaiþ,

O Moan mac Muirþeðaiþ;
Muirþeðeptaē co meðaiþ mir,
18 uaðh aipþuþrað Oiliþh.^a

Siþ rin na cethri mac min
Ro bai aþ Eipe a neogan tip;
Sloinþeþ anor pluaiþ co rinþ,
Siþ mac neipe i epie Conuill.

1Nþ Epe ip a clanna rin,
Ingen loaiþn a hAlþain,
Tuc þeþþur mac Conaill chain,
Al epui ðeþ Muirþeðaiþ.

Setna þeðlimið po þeþ,
þpenain ip loaiþn laiþ ðeþ,
Clann Epeð ðelþþora in ðþoinþ,
ip þeþþura mie Conaill.

Ni bai aþ þeðlimið ðo cloinþ,
Alþt Eogan beç ip Colum (i. C[ille]).
Nip þaþ þpenuinþ, þem co þaē,
Clanþ aēþ þaiþhin biþhmaith.

Loopn ba laiþir a þlac,
Rop uapal þþimþeine a mac,
Ronan aþaiþ na mac menþ,
Colman, þingin, ip laiþpenþ.

Na tri meic rin po þaþ Epe,
þan ril aēþ naob co naemneþ;
Setna, aicci po rilat
Tuath þaiþrech ip tþen þuþa.

¹ *Cenel-Moan.* 𐌺𐌺𐌹 𐌹𐌺𐌹, A.

² *Ailech.* See note ², p. 62, *supra*.

³ *Had.* 𐌹𐌺𐌹. Other copies of the poem have 𐌹𐌺𐌹, "left."

⁴ *A weapon'd host.* 𐌹𐌺𐌹 co rinþ. Other copies read 𐌺𐌹𐌺, "without

fail," a more correct expression. See Todd's *Nennius*, App. cv.

⁵ *Baithin.* He was first cousin of St. Columba, his successor in the abbacy of Hy (or Iona), and the founder of the church of Tech-Baithin (or Taughboyne),

The Cenel-Moan¹ the powerful are
 From Moan, son of Muiredach ;
 From Muircertach of the merry mind
 Are the chief kings of Ailech.²
 These are descendants of the four gentle sons
 Whom Erc had³ in Tir-Eoghain.
 Now I shall name to you a weapon'd host,⁴
 The race of Erc's sons in Tir-Conaill.
 The Erc, whose sons these are,
 Was daughter of Loarn of Alba ;
 Whom Fergus, son of mild Conall, took
 For a dowry, after Muiredach.
 Sedna, Fedhlimidh, it is known,
 Brenainn and Loarn fully fair,
 Were the sons of Erc (nobly formed the band),
 And of Fergus, son of Conall.
 Fedhlimidh no children had
 Save little Eoghan and Columkill.
 Brenainn of happy career left
 No child, save Baithin⁵ ever-good.
 Loarn⁶—strong was his hand—
 Great was the first born of his sons,
 Ronan, father of the noble men,
 Colman,⁷ Finghin⁸ and Laisrenn.⁹
 Those three sons¹⁰ whom Erc left
 Had no issue save saints of holy grace ;
 But from Setna did descend
 Territorial chiefs, and mighty kings.

co. Donegal. He died on the 9th of June, A.D. 600, three years after St. Columba.

⁶ *Loarn* ; i.e. the son of Fergus Cennfoda, by Erc, daughter of Loarn Mór.

⁷ *Colman*; or Columbanus. See Colgan's *Trias Thaum.*, p. 480, note ⁸.

⁸ *Finghin*. The copy in the O'Conor

Don's MS. has "Seighin." See Todd's *Nennius*, App., p. cvi., n. ¹.

⁹ *Laisrenn*. See Colgan, *Tr. Thaum.*, p. 481, note ²⁶.

¹⁰ *Those three sons*. It should be "three of the sons."

Setna mac Pergus a páil,
 O fuil síl Setna raep naip,
 Cenel Lugdaē thair ra bor,
 Sluas Fanad co sír pollur.
 Clano Chiarain, clano Crunnmail éan,
 ír clann loingris co rígaib;
 ír iatrin co ngnim ngora,
 Síl Setna mic Pergus.
 Síl mac Eirce rín gan ail,
 Ítir Conall ír Eogan.
 Ágryn a gcarrdey bai la,
 Do síl Cormaic mic Enna.
 Do éuinidig Erc cumaid caith
 Ár a hoēt maccaib moir blath,
 Pánn poití na ríut páill,
 O maccaib í erich Conaill.
 Á heic a hor a hetaē,
 Á tironacal trentretaē.
 Á rreptal rór co rleōaib,^a
 Uaithe ar maccaib Muireadaig.
 Do rinne a timna ra neg
 Erc ocur ní himar breg;
 Á eric do Chairneē miao ngal,
 Do neg mac a derbpechar.

^a fol. 41,
 a 2.

¹ *Fail*; i.e. Ireland.

² *In the East and here*; i.e. in Scotland and in Ireland.

³ *Fanad*. A territory in the north of the co. Donegal, extending from Lough Swilly to Mulroy Lough, and from the sea to Rathmelton.

⁴ *Conall*. Put for Tir-Conaill, or Donegal.

⁵ *Eoghan*. For Tir-Eoghain, or the

country of the descendants of Eoghan, son of Niall Nine-Hostager.

⁶ *noble*. cath, A.; but carō in the copy of the poem in the O'Connor Don's MS.

⁷ *in fee simple*. na ríut páill. Dr. Todd observes that this is a Brehon law term, nearly equivalent to "our fee simple." See *Irish Nennius*, Appendix, p. cvii., n.^b.

^a *her sons*. The copy in the O'Connor

Setna, son of Fergus of Fail,¹
 From whom are the noble, brave Sil-Setna,
 The Cenel Lughdech, in the East² and here,
 And the host of Fanad³ manifestly.
 The Clann-Ciarain, fair Clann-Crunnmail,
 And the Clann-Loingsigh with their kings—
 They are, with valorous deeds,
 The race Setna, son of Fergus.
 These are the stainless seed of Erc's sons,
 Both in Conall⁴ and Eoghan.⁵
 Behold their relationship once
 To the seed of Cormac, Enna's son.
 Erc besought a noble⁶ gift
 From her eight sons of great renown;
 Land for her maintenance, in fee simple,⁷
 From her sons⁸ in Conall's land.
 Her horses,⁹ her gold, her clothes,
 To be furnished in full measure,¹⁰
 And also to be supplied with banquets,
 She exacted from the sons of Muiredach.
 She made her will before her death,
 Did Erc—and no falsehood 'tis.
 Her land (she gave) to Cairnech of great fame,
 To the good son of her sister.¹¹

Don's MS. has ο ριτ μαρ Εηρε," from the seed of Erc's sons."

⁹ *horses*. This stanza does not occupy the same place in the MS. A., as in the O'Connor Don's MS., in which it follows the next stanza but one.

¹⁰ *full measure*. τῇ τεταρ, for τῇ τεταρταῖ; lit. "flock-heavy." τῇ τεταρταῖ, O'Connor Don's MS.; the meaning of which

is nearly similar.

¹¹ *sister*; i.e. Pompa, or Bebona, daughter of Loarn Mór; and wife of Saran. St. Cairnech was the founder of Tulen, now Dulane, near Kells, co. Meath, and died about the year 539. See *Irish Nennius*, p. 178, and App., p. ci. For his genealogy, see the Geneal. Table in Reeves's ed. of *Adamnan*, pp. 438-9.

A heipreð gača bliaðna,
 Mar do beč beo nem riagla,
 Iſ ceð do gač epwð appin
 Do Chairneč o ril Eogain.
 Tuerat meic Pergusar di
 Druim Ligen ar a huairli;
 Ar a comðeri iſ tir thall,
 Itir Eogan iſ Conall.
 Tuerat ril Eogain a cir
 Fſi pe Chairniſ gan nač reiſ;
 Ocuſ do patrat miað ngal,
 Da ep pe picit bliaðan.
 Marran iſ Caran appin,
 Da comarba ðeiſ Chairniſ;
 Tuerat Druim Ligen gan chain,
 Ar chiſ Chairniſ do congbaíl.
 Tuerat d'oib Neill co path
 Gan chiſ gan pecht, gan pluagad;
 Gið cia no congbað gač rel
 Cir Capniſ a Druim Ligen.
 Pergusar mac Muircheartaig moir,
 Cona cloinn uaral arðmóir,
 Gabrat in Druim ra čir ðe
 Fſi Droma Ligen laigce.
 Ro bai in ſepað amlað rin
 Fſi pe reiſir genealuig,

¹ *Druim-Lighen*; or Cruachan-Lighen, now Drumleene, on the western bank of Lough Foyle, near Lifford, co. Donegal. This stanza follows the one beginning "Ere besought," in O'Connor Don's MS.

² *Between Eoghan and Conall*; i.e. between Tir-Eoghain and Tir-Conaill.

³ *race.* mic, sons, A., in which the word

ril, race, or seed, is added as a various reading over mic.

⁴ *Massan and Cassan.* Colgan says that Massan was the St. Assan (Massan=Mo-Assan, my Assan) commemorated in Martyrologies on the 27th of April; and that Cassan was the St. of the same name whose festival was observed on the 20th

Her suit of apparel every year,
 As if she were alive—a regular act—
 And an hundred of every kind of stock,
 To Cairnech from Eoghan's race should be given.
 The sons of Fergus gave to her
 Druim-Lighen,¹ for her excellence;
 Because of its fitness in the land yonder,
 Between Eoghan and Conall.²
 The race³ of Eoghan paid their tribute
 During Cairnech's time, without murmur.
 And they gave it, great the fame,
 For twenty years after him.
 Massan⁴ and Cassan⁴ subsequently,
 Two comharbs after Cairnech,
 Gave Druim-Lighen, without tribute,
 For the maintenance of Cairnech's rent.
 To the prosperous Ui-Neill they gave it,
 Free from rent, expedition, or hosting,
 If they would maintain, for all time,
 Cairnech's tribute in Druim-Lighen.
 Fergus, son of great Muirchertach,
 And his mighty, noble sons,
 Took the Druim,⁵ subject to this tribute,
 [And hence] were called *Fir-Droma-Lighen*.⁶
 The land was in this manner,
 During the time of six generations,

of June. See *Acta Sanctorum*, p. 783,
 note ⁸. They are mentioned as contemporaries of St. Cairnech in the ancient tale called *aireo Muirceptais mic Erca*, or "the tragic death of Muircertach Mac Erca," a copy of which is preserved in the MS. H. 2. 16, Trinity Coll., Dublin.

¹ *Druim*. Druim-Lighen.

⁶ *Fir-Droma-Lighen*; i.e. "men of Druim-Lighen." The particular sept known by this name was that of O'Donnelly. See O'Donovan's pedigree of this respectable family, Appendix to *Four Masters*, p. 2426.

O Enna anuar gan laige,
 Go ro in tpenpír Típpairí.
 Típpairí mac Tnúthais tús
 Mic Luigdech ír mic Cormaic
 Mic Conchobair * *
 * * * * *

Tanais Típpairí o Thempais
 Ma éogairm Apla engais;
 Tangatar ann diar blathaé,
 Ronan ocur Uargalaé.*

* fol. 41,
 b 1.

Domnall mac Aeda na ner,
 He ro chuip Típpairí ander,
 Do éornam in tíu tóinn
 Do Típpairí a níre Conaill.

Tíolair Típpairí tpen,
 Clanda Luigdech na laempgel,
 Cormac * * *
 Ciaran ocur Tigernach.

Comepít cenel Eogain
 Ma Maelpítrig nar deolair,
 Ma Connalacé eain gan epair,
 Ma Dalbaé ír ma Conmal.

Topchair Maelpítrig peppair,
 Do laim Típpairí Tempa;
 Rí Garb mac Ronain co raé,
 Taeé Conmal ír Connalach.

Topchair Apla, garig a gail,
 Do laim Dalbaig púir Comair;
 Topchair Dalbaé ran debair,
 Do laim Píngin na degar.

¹ *Conchobhar*. The rest of this stanza
 is wanting in the MS. A. It is also
 wanting from the copy in the O'Connor

Don's MS.

² *Domhnall*, son of Aedh. King of Ire-
 land; ob. A.D. 640. *Chron. Scotorum*.

Down from Enna who was not feeble,
 'Till the time of powerful Tipraidè.
 Tipraidè, son of active Tnuthach,
 Son of Lughaidh, son of Cormac,
 Son of Conchobhar¹ * *
 * * * * *

Tipraidè from Tara came,
 At the call of valiant Asal.
 There also came a famous pair ;
 Ronan and Uargalach.

'Twas Domhnall, son of Aedh² of the cascades
 That sent Tipraidè from the south,
 To contend for the stout land,
 For Tipraidè, with Conall's might.³

The powerful Tipraidè collects
 The Clann-Luighdech, famous in story,
 Cormac⁴ * * * *
 Ciaran and Tigernach.

The Cinel-Eoghain arise,
 With Maelfitrigh who was not mean,
 With mild Connalach without anguish,
 With Dalbach, and with Conmal.

The manly Maelfitrigh fell
 By the hand of Tipraidè of Tara.
 By Garbh, Ronan's lucky son,
 Conmal and Connalach fell.

Asal, fierce his valour, fell
 By the hand of Dalbach of Port-Comair ;
 Dalbach in the fray was slain,
 After that, by Finghin's hand.

³ *Conall's might* ; i.e. the power of the
 Cinel-Conaill.

⁴ *Cormac*. The rest of the line is
 wanting in A.

Uargalač iſ Ronan pann,
 Toperaſar le ſoranann;
 Topchar ſoranann ſebail,
 Do laim cſoda Caibdenaiſ.
 6pupceſ tpi caſa ſin muig,
 Ra Tipraiſi mac Tnuthaiſ;
 Sil 6ogain ma meala i maiſ,
 Iſ tpi 6enna ina duthaiſ.
 Do paſ Tipraiſe ſan top,
 Don tpiar tanaice na tinol,
 O glaiſ na nenach neoiſ,
 Co Druim niaſthar nouibeiſ.
 Rudleſſ Tipraiſe ſein taiſ,
 O tha Dail co ſinn ſormiſ,
 O lec Tamlacha co tenn
 Co Cpuacān iſ ſo leſglenn.
 Rudleſſ 6ſla daiſ delbuſ,
 O Sputhail iſ o 6ernuſ,
 Onnuſ onail andar,
 ſo daiſ po aſogaib 6ſſal.
 ſabrat don taeb oili im Dail
 Ronan, Uargalač aſmchar.
 Mac o'Uargalaiſ gluaiſ ſpeſač,
 In cuiſgiſo cpuaiſo Cobdenach.
 Mac do Ronan Narguſ oll,
 Dar bo mac 6peſal boſb lonn;
 Mac o'6ſla ſingen co ſeb,
 Senathaiſ 6loinde ſingin.

¹ *Febhail*; i.e. the Foyle, or Lough Foyle.

² *were won*. 6pupceſ, lit. "are broken."

³ *Glas-na-Nenach*. See note, ³, p. 314.

⁴ *Druim-Iarthar*. This was the name of some place on the western boundary of Tir-Enna, co. Donegal. But it has not

been identified.

⁵ *Dail*; i.e. The river Dale, now called Burndaley, which flows from Lough Dale to the Foyle, and joins that river to the north of Lifford.

⁶ *Finn*. The Finn river, which flows nearly parallel to the Dale, on the south.

Uargalach and Ronan bold
 Were slain in fight by Forannan ;
 Forannan of Febhail¹ fell
 By the brave hand of Coibdenach.
 Three battles on the plain were won²
 By Tipraidè, son of Tnuthach ;
 Eoghan's race was mocked in the plain,
 And Tir-Enna became his (Tipraidè's) own.
 The stainless Tipraidè gave,
 To the three who in his muster came,
 From bright Glas-na-Nenach,³
 To the dark-surfaced Druim-Iarthar.⁴
 Tipraidè's own estate in the East
 Was from the Dail⁵ to the rapid Finn ;⁶
 From Lec-Tamlacha⁷, stoutly,
 To Cruachan,⁸ and to Leth-glenn.⁹
 The patrimony of Asal, the fair formed, was
 From Sruthail,¹⁰ and from Bernas,¹¹
 * * * * *
 To the Dail,¹² Asal nobly possessed.
 On the other side of the Dail did settle
 Ronan, and Uargalach of the straight weapons ;
 Inciting, brave Uargalach's son
 Was the bold champion, Coibdenach.
 Ronan's son was famed Nargus,
 Whose son was haughty, fierce Bresal ;
 Asal's son was good Finghin,
 The ancestor of Clann-Finghin.

¹ *Lec-Tamlacha*. The "flag-stone of Tamlach." Not identified.

⁸ *Cruachan*. Now Croaghan, barony of Raphoe, co. Donegal.

⁹ *Leth-glenn*. Somewhere near Croaghan, referred to in the last note.

¹⁰ *From Sruthail*. *opp*ruthail, A. See

note ⁶, p. 314.

¹¹ *Bernas*. See note ⁵, p. 314.

¹² The original of this line is so corrupt, that the Editor does not venture to translate it.

¹³ *Dail*. The river Dale, or Burndaley. See note ⁵.

Siol Enna ar a rab a pat,
 Tugrad do cinel Lugdaē,
 Gaē darna pot na tīr thall,
 Da ndin in agaid echdrann.
 Tugrat cinel Luigdech luinn
 Sočar mór don Enna éloind;
 In tīer baili in gaē tuaitē theinn,
 Doib in uair buo epinill.
 Re cenel nEnna gan fáil
 Drechtar rīg cenel Conaill.
 Leorom re deēber na pecht,
 A peīm a eāirecho.
 Milčoin éineil Conaill éaid
 Cenel nEnna heinechnair;
 Cenel Lugdaē co lin nga,
 Muni ročair rīl nEnna. Enna d. cā.

A eolcā Conaill ceolung,
 Sloinnid duin, dail naē deolaid,
 Ga cuir mar gab Dalac dīl,
 Forlamur for a briaithrib.
 Siarpoigir eli uil ann,
 Do éleirēib Conuill cet ceall,
 Ga naeb ro fac bpeithir mbuain
 Do élanuib Dalais dpech puaid.
 Mar e Colum cille caird
 Ro facc in mbrethir tpe baid,

¹ *his luck*; i.e. the luck of Enna, progenitor of the Sil-Enna, or Cinel-Enna.

² *descendants*. gñ, A. This is a loose form of abbrev. for cinel, "family," or "kindred."

³ *the support are*. The first words of the poem are repeated in token of its conclusion.

⁴ *YE jovial learned*. This poem is quoted in O'Donnell's life of St. Colum Cille, as

Enna's race, who enjoyed his luck,¹
 Granted to the Cinel-Luighdech,
 Each second sod in their land yonder,
 For defending them against strangers.
 The descendants² of fierce Lughaidh gave
 Great favours to Enna's sons—
 The third town in each stout district
 [Should be] theirs, when they were unprepared.
 To the Cinel-Enna, without doubt, belong
 The offices of the king of Cinel-Conaill;
 With them by right of law doth rest,
 To attend him, and to guard him.
 The watchdogs of the brave Cinel-Conaill
 Are the Cinel-Enna of honour great;
 The Cinel-Luighdech of many spears
 Of Sil-Enna the support are.³

YE jovial learned⁴ of [Tir-] Conaill,
 Explain to us—no subject mean—
 The reason why beloved Dalach⁵
 Over his brethren rule obtained.
 Ask, all of you who are there,
 Of the clerics of Conall of the hundred cells,
 What saint left a lasting blessing⁶
 To the sons of ruddy-visaged Dalach.
 If 'twas the holy Colum Cille
 Who, thro' love, the blessing left;

the composition of Flann Mainistrech.
 Copies of it are contained in MSS. in the
 Library of Trinity College, Dublin, and in
 the R. I. Acad.; but none so old or

accurate as the present.

⁵ *Dalach*. See note ¹, p. 352.

⁶ *blessing*. bpechur (brethir), lit. "a
 word."

Cinnur po ac, toluib gall,
 'S nač inann pe i rabatar.
 ʒio cia po ʒipeð ʒan epað
 Lebar čilli mic nEnan,
 Ro ʒeabtha ap a lap co lom
 ʒir ʒača vala i Conoll.^a
 18 ann do ʒuarura ʒein
 ʒenčur ʒremi ʒib co ʒeio;
 Otha lugaio do lachtmuig,
 Co Valač mac Muircheptaig.
 Lugaio mac Setna na ʒrian;
 Do ba mac Ronan ʒiʒpial;
 Mac do Ronan ʒarb congai;
 Mac do ʒarb cet Cennpaolao.
 ʒiamain ʒuilech, ʒepoa a ʒail,
 Cet mac Cinnpaolao ʒleoa;
 Atheta na ʒlogh ʒunn co ʒal,
 Op ʒenetai clanna ʒiamain.
 Mac oili Cmopaolao ʒin,
 Maelouin athair Aipnelaig;
 ʒri meic d'Aipnel[ach] miað ngai;
 ʒnedgal, ʒiangur, Cennpaolao.
 Cennpaolao ʒegainn ʒepač,
 Do roba mac Muircheptač;
 Muirceptach ʒaiobir ʒome,
 Cona ʒaignib ʒa čloinne.
 Maelpothbil, Maelgaethe ʒep,
 Ocur Cepnačan corptren;

¹ *Cill-mic-nEnain*. Now Kilmacrenan, co. Donegal. The Book of Kilmacrenan has totally disappeared.

² *in its pages*. ap a lap; lit. "on its surface." A.

³ *Conall*. Put for Cinel-Conaill, or Tirconnell. Some doggerel is written on the lower margin of fol. 41, b.

⁴ *Lughaidh*. Ancestor of the Cinel-Luighdech.

How did he leave it—wondrous fact—
 Since they lived not at the same time.
 But if, without much pain, you searched
 The book of Cill-mic-nEnain,¹
 There in its pages² you'd plainly find
 The knowledge of each event in Conall.³
 'Twas there I plainly found, myself,
 The history of a branch of them,
 From the time of Lughaidh⁴ of Lachtmagh,
 To Dalach,⁵ son of Muircertach.
 Lughaidh, son of Setna⁶ of the bridles,
 Had a son, generous Ronan.
 The son of Ronan was the valorous Garbh;
 Garbh's son was the first Cennfaeladh.
 The wounding Fiaman, of manly might,
 Was festive Cennfaeladh's first son;
 Parent of the hosts from this to the sea,
 From whom are derived the Clann-Fiamain.⁷
 Another son this Cennfaeladh had,
 Maelduin, father of Airnelach.
 Three sons had famous Airnelach,
 Snedgal, Fiangus, Cennfaeladh.
 Cennfaeladh, the loving chief—
 Muircertach was son to him;
 Muircertach, the rich and happy,
 With his cluster of great sons.
 Maelfothbil, Maelgaethe the keen,
 And strong-bodied Cernachan,

¹ *Dalach*. The eighth in descent from Lughaidh, and ancestor of the O'Donnells.

² *Setna*. See the pedigree compiled by Dr. Reeves, *Adamnan*, p. 342, with which this poem completely agrees.

³ *Clann Fiamain*. A tribe name of

the O'Dogherty's of Inishowen, co. Donegal. Dochartach, *a quo* the name of O'Dogherty, was the grandson of Fiaman, who was the seventh in descent from Conall Gulban.

Dalač, bpadagan combluid,
 Coic meic maithi Muirceptuis.
 bpadagan ir Dalač dian,
 A mathair acu ar aon rian.
 Aen mathair con triar eli;
 Ba comlan a cairdine.
 Ar neg Muirceptais, ni go,
 Roindeat in clann rin a ero;
 I coice rannaib, riğda in roind;
 Coic puirte gač rir don compoind.
 Seacht mbliadna Dalaiğ ba rlan
 Ar neg a athair do tham;
 Pobairiut gan ni do de,
 Do eru a athair re a oige.
 Gið os libri Dalač donn,
 Atbert bpadagan meo nglonn,
 Dligid cuio don chro eabraid
 Ar a beč os anarraid.^a
 Atbert Maelpothbil pepsach,
 Ir Cernachan cruaid celgach,
 Ni miao linne lič gan acht,
 Beč ar uired re os mac.
 Na hindirid da bar maccuib,
 Atbert bpadagan tre baid.
 Muri coirenur gart glan,
 A cuio do mac mo mathair.
 Annrinn atbert Dalač der,
 Nir bfuigell olc anairčer,
 Derid mo cuio don chro eain,
 Do eind forlamair opuib.
 Sanntach na brathair man crod;
 Tainis počuib a denam.

*fol. 42,
 a 2.

¹ *They*; i.e. his elder brethren.

² *submit*. The literal translation of the

original is "for the sake of supremacy over you."

Dalach, and famous Bradagan,
 Were the five good sons of Muircertach.
 Bradagan and Dalach bold
 Had the same mother, as it chanced.
 One mother had the other three ;
 Their relationship was thus complete.
 After Muircertach's death—no lie—
 These sons divided his property,
 Into five parts—regal the division.
 Five forts had each man for his share.
 Dalach's years were only seven,
 At his father's death from pestilence.
 They¹ attempted to give him none
 Of his father's wealth, on account of his youth.
 "Though young you deem the brown Dalach,"
 Said Bradagan of many deeds,
 "A share of the stock is due to him
 Because he's young and immature."
 The angry Maelfothbil said,
 And hard, deceitful Cernachan,
 "We like not, certainly, that we
 Should have but the same as a young lad."
 "Tell not that unto your sons,"
 Through friendship, Bradagan did say;
 "'Tis I that will rightfully defend
 His portion for my mother's son."
 The comely Dalach then did say—
 'Twas not a bad, unripe decision—
 "Take ye my share of the fair stock,
 If ye will to my rule submit."²
 The brothers, greedy for the wealth,
 Agreed the compact to fulfil.³

¹ *fulfil*. The original, closely translated, would read "it occurred to them to do it" [i.e. to agree to the condition imposed by Dalach].

Ro fegrat huili co becht
 Ar bpaðagan in æinpecht.
 Tabraid do cenðačt gan epað,
 Adubairt riu bpaðagan.
 Riđi do Dalach 'r da chloin
 Do thairngir daibri Coluim.
 18 amlaid do thairngir rin
 Mac rialbrečāč Peirlimio;
 Mac ar a mbiað Dalāč der,
 Clanna Luigdech ga mor learr.
 19 Deratpa daib tre threoir,
 A ebdoide og an uirgeoil,
 Mar do tairngired co tenn
 Dalāč ga mbiað in deg clann.
 Merlech do chuaid gan trena,
 Do řil Tippaidi ir Enna,
 Do merli ar ġroid Ronain ruaid,
 Dar gabad he co hanuain.
 Dubenach a ainm in řir,
 O řuil muintep Duibenaig.
 Ar do cetgabad can epað
 Cadač conige Adamnan.
 Trialltar a chpochar co tend,
 Co tanig Colam na čend;
 řoilriđter do řin miað ngal,
 In řep caidaig ga chpochar.^a
 19 daib[ri] ga trialltar lib,
 Adubairt Colam caemvil,

^a fol. 42,
 b 1.

¹ *tale*. The original is rather obscure ;
 and the editor cannot make a better attempt
 at rendering it. In a copy of the poem
 in the MS. 23, C, 33, in the R. I. Acad.,
 the line is represented by *bud aobda an*
fath ursgeoil: "'twould be a famous sub-

ject of a tale."

² *Enna*. Ancestor of Cinel-Enna.

³ *Dubhenach*. dubenaig, MS.

⁴ *Muintep-Duibhenaigh*. O'Devany,
 now Devany, without the O'. Of this
 family was Conor O'Devany, bishop of

They all then looked fixedly,
 Together, upon Bradagan.
 "Give him supremacy, without anguish,"
 Unto them said Bradagan
 "'Kingship to Dalach and his children'
 Colum-Cille to you foretold."
 "In this wise such did prophesy
 The true-judging son of Fedhlimidh:
 'The son who's comely Dalach called,
 Him shall Clann-Luigdech fully serve.'"
 "I will tell you, for your guidance,
 You young men, the famous tale,¹
 How powerfully was prophesied
 Dalach, who shall have the good sons.
 "A robber went, without denial,
 Of the race of Tipraide and Enna,²
 To rob the stud of Ronan the red;
 When he untimely captured was.
 Dubhenach³ was the man's name,
 From whom are Muintir-Duibhenaigh;⁴
 For at first a *cadach*⁵ was pris'ner ta'en,
 Without remorse, until⁶ Adamnan.
 To hang him 'twas strongly sought,
 Till to oppose it Colum came;
 For to him wondrously 'twas shown,
 That a Cadach-man⁷ was about being hung.
 "Why is this deed attempted by you,"
 Said Colum the beloved and meek;

Down and Connor, put to death in Dublin in 1614.

⁵ *cadach*; i.e. a person under the protection of a covenant.

⁶ *until*. *conige*. The MS. has *coigē*, which would usually represent *coingen*.

⁷ *Cadach-man*. A man under protection. See note ⁵. The orig. of these two lines is very loosely constructed. The poet meant to say that until Adamnan's time no guarantee could prevent the arrest of a person for certain offences.

Ξεν γο πεταβας κορε,
 ̔αρ ναεντα αρ νιμ ιρ ναιρεθε.
 1 ̔ααιρ Colam α lama,
 Man epochaire co ̔ana;
 O thapla na čenn ̔an on,
 Ro bo teano int anacol.
 1N ̔ailpin ba ̔oilig lem,
 ̔oubairt Ronan po theno;
 ̔eir lat α Cholaimb ua Chuino
 Mar aen 'i ̔ač ̔ail biar etraino.
 Mar ̔o leigir lium ̔ač ̔ail,
 ̔o paio Colam cille cáio,
 Ξενρο ̔oo ̔il, ̔ig̃̃a in pač,
 Mac ̔amba comainm ̔alach.
 Pasbaim ̔o ιρ ̔a chloino,
 Corcup cača ιρ comluino,
 ̔uair mbrethri, buair mbrige apor,
 ̔uair ̔igi le hairechurr.
 Ξενper cethrap uao ̔o čloino;
 ̔ebair ̔iar ̔ib ar leč Cuino;
 ιρ ̔ebair in ̔iarr oile
 Riγi ̔oola ̔ontgloine.
 Eγnečan, Cačbar ̔a chloino,
 ̔ebtauτ αι̃̃p̃igi ar leč Chuino;
 Conn ocup Cačbarr oili,
 ̔io leo in ̔oola ̔oltbuio.
 ̔γ̃̃in ̔enchur na bpečri
 Chloinoe ̔omnaill čino chlethi,

¹ *Dalach.* Ancestor of the O'Donnells.
 This Dalach was the seventh in descent
 from Ronan, who was son of Lugaid, son
 of Setna, son of Fergus Long-head, son
 of Conall Gulban.

² *From him*; that is to say, four sons

would be born of his stock.

³ *Leth-Chuinn*; i.e. Conn's half, or the
 Northern half of Ireland.

⁴ *bright-landed—yellow-haired—Fodhla.*
 Fodhla was a bardic name for Ireland.
 The epithet "yellow-haired" is probably

"For though you knew it not hitherto,
 Your covenant in Heaven is bound."
 Colum closed his hands,
 Boldly, around the hangman grim ;
 And when Colum opposed the deed,
 Strong the protection truly was.
 "This affair were sad to me,"
 The mighty Ronan then did say.
 "Have thy way, O, Colum Ua Cuinn,
 As in all things that 'twixt us may be."
 "As thou hast granted me every thing,"
 The holy Colum Cille said,
 "Of thy seed shall be born, by royal grace,
 A son whose name shall be Dalach.¹
 "I leave to him, and to his sons,
 Triumph of battle and conflict ;
 The palm of eloquence, and of vigour here ;
 The palm of kingship, with supreme rule.
 "From him² shall descend four sons,
 Of whom two o'er Leth-Chuinn shall reign.³
 And the two other shall obtain
 The kingship of bright-landed Fodhla.⁴
 "Egnechan⁵ and Cathbarr,⁶ of his sons,
 Shall have the chief kingship of Leth-Chuinn ;³
 Conn,⁷ and another Cathbarr,⁸
 Yellow-haired Fodhla⁴ shall possess."
 That is the history of the prophecies
 Of the Clann-Domhnaill, head of battles,

in allusion to the colour of the ripe corn fields.

⁵ *Egnechan*. Chief of Tirconnell ; ob. 901.

⁶ *Cathbarr*. Son of Domhnall Mór, progenitor of the O'Donnells.

⁷ *Conn*. The fourth in descent from Domhnall Mór.

⁸ *Cathbarr*. Doubtless, Cathbarr O'Donnell, father of the last-named ; but neither of them was King of Fodhla, or, Ireland.

Mar puarur i Cill mic nEoin,
illebruib, ni horo aineoil.

ΑΤΑ punn penchur naē puail,
Do ruz Era rogloin puaid,
Gaē ni dliḡer ni duaitnīo,
Ir beper o prum tūaēuib.
Da dabach .x. do linn maiē;
Α τρι ορθάιλ do lan bpaic;
Ceo muc, ceo mart ar na mer,^a
Ceo bpat, ceo matal morḡerr;
Tri ceo bairgen co ma ēri,
Cir Cairbri rin don airturiz,
Gaēa bliathna, liē gan locht,
'Sa iolacao co a arḡort.
Olegait Cinel nEnna uill
An ceona do ruz Conaill;
Anolis ril nEnna uile,
Olegaitt Cinel mBoghaine.
Dartroize ir Tuat Raēa,
Fir Luirz co nilar patha,
Do ruz Eri puatān ngle,
Olegait biathao gaē paitē.
Cinel Luigdeac, ni dlegho oib
Acht comatdechō a naituriz.

^a fol. 42,
b 2.

¹ *Cill-mic-nEoin*. Properly Cill-mic-nEnain, now Kilmacrenan, co. Donegal.

² *not mean*. This poem is in the style of the poems contained in the "Book of Rights," and claims for the chief of Tirconnell privileges not allowed to him in that compilation. There are a few modern

copies of this poem in the Libraries of Trinity College and the R. Ir. Acad.

³ *King of bright Es-Ruaidh*; i.e. the king of Cinel-Conaill.

⁴ *Cinel-Enna*. See note ⁴, p. 314, *supra*.

⁵ *king of Conall*; or of Cinel-Conaill.

⁶ *Cinel-Boghaine*. The descendants of

As I found it in Cill-mic-nEoin,¹
In books. 'Tis no unknown tale.

HERE is a history, not mean,²
For the king of bright Es-Ruaidh ;³
What he's bound to give is not unknown,
And what he receives from his chief tribes.
Twelve vats of good ale,
And thrice the measure of good malt,
A hundred pigs, a hundred fat beeves,
A hundred garments, a hundred fine cloaks,
Three times three hundred cakes,
Is the tribute of Cairbre to the arch-king,
Every year, a choice without fault ;
And to be conveyed to his chief abode.
The great Cinel-Enna⁴ are bound to give
The same, to the king of Conall ;⁵
And what the Cinel-Enna owe,
Cinel-Boghaine⁶ are bound to pay.
The men of Dartraighe⁷ and Tuath-Ratha,⁸
The Feara-Luig,⁹ for many reasons,
To the king of Erne¹⁰ of brave routs,
Owe refection every three months.
Cinel-Luighdech are not bound to supply
But the guardianship of their arch-king ;

Enna Boghaine, second son of Conall Gulban, who gave name to the present barony of Banagh, co. Donegal.

¹ *Dartraighe*. Now the barony of Ross-clogher, co. Leitrim.

⁸ *Tuath-Ratha* ; i.e. "the district of the fort," anglicised Toorah ; in the bar. of

Magheraboy, co. Fermanagh.

⁹ *Feara-Luig* ; or "men of Lurg," who were seated in the present barony of Lurg, co. Fermanagh.

¹⁰ *King of Erne*. An alias name for the king of Cinel-Conaill, borrowed from the river Erne.

Ἄ τρίαῖ chuca ar cuairt ar rin,
 Gan biað d'iolacaid uathaid.
 18eo fodepa doibrin,
 Gan biað d'iolacaid uathaid,
 Ἄ linmaire thuaid ga toig,
 Ir burba int pluais a Tempais.
 Eol dam tri tuata na eir;
 Cuir na cain ni dlegar dib;
 Clann Murchada in lamais luinn,
 Clann Dalais, ir clann Domnuill.
 18 uime nae dlegait rin
 Cuir na cain do righ uathaid;
 Daib ir duthaid in rige;
 Ni chraid cae a comdine.
 1N uair nae leir Temair tenin,
 Ocur airdrigi nEreinn,
 Do rig Era ruaid ni dlecht
 Cuir na cain, na comaidect.
 Ge dea ri Conuill i cein,
 I pluaised rig Tempach trein;
 Ni heigen beper o eoiḡaidect,
 Achd do euidled thuairpdail.
 Ge digret i cae cenn i cenn,
 Sluais Conuill re rig Ereinn;
 Gach a marbthar dibh ran cae,
 Dligat a ic ri Tempach.^a
 Ni dlegait lon leo bar red,
 Laepraio Chonaill na caemchet;
 Acht in cein ra buio i muiḡ,
 Ri hEreinn ga ppitholaim.

* fol. 43,
 a 1.

¹ rudeness. bba. The poet evidently entertained some grudge against his contemporaries of Tara (or Meath); the reason assigned for the exemption of the Cinel-

Enna from tribute, being not only unlikely, but libellous.

² his land; i.e. the country of the king of Cinel-Conaill.

Their chief may come on a visit to them,
Without their being bound to give him food.

The reason why they are not bound
To furnish food from themselves,
Is their numbers at home in the North,
And the rudeness¹ of Tara's host.

I know three tribes in his land,²
Who do not owe rent or tribute ;
Clann-Murchadha of fierce exploits,
Clann-Dalaigh, and Clann-Domhnaill.

The reason why they are not bound
To give rent or tribute to any king,
Is because the kingship is their due ;
And none his kindred should aggrieve.

When strong Tara to him does not belong,
And the arch-kingship of Ireland,
The king of Es-Ruaidh is not entitled
~~To rent or tribute, or attendance.~~³

Though the king of Conall goes afar,
In the hosting of great of Tara's king ;
'Tis not compulsion that takes him from home,
But to earn recompense.

If together into battle go
The host of Conall with the king of Ireland ;
The king of Tara is bound to pay
For all of them in the battle slain.

The warriors of fair-trooped Conall
Are not bound to take food on the march ;
But whilst they may be in the field,
The king of Ireland must them supply.

³ *attendance.* The poet meant to say, Ireland, he was not entitled to tribute probably, that when the king of Cinel-Conaill was not supreme Monarch of Ireland, he was not entitled to tribute from the three septs mentioned in the second stanza preceding.

710 mor do niat for conair,
 Ni dleō a agra orair.
 Tuairpōal ruz cuicoid cruaid
 Dlegar do ruz Era Ruaid.
 Tuairpōol tri nuprūg noll
 Da gac uiruz i Conall,
 No go tegait rlan da tiz,
 Gan feall gan agra orairbh.
 Tuairpōal uruz eli
 Gača tairiz a treibe;
 Tuairpōal tairiz arpin
 Gača haen brugad uathairb.
 18 aipe dlegait rium roin,
 Clanna Conaill gubain glōin,
 Ar thecht rloiged nar dlecht oib,
 Uairli ir epodacht a čatgnim.
 Patraicc do řaguib doibrin;
 Uad ro řepibad illebrairb;
 Gach ni dlegait linaib la,
 Cuirte ga comed mar ata.

A liubair ta ar do lap
 Senchur comuaise comlan,
 Do ruz echtach Oilig uill,
 Ir do ruz činid Chonaill.
 Dleptir rin onoir ndolaid,
 Duit a liubair lantreoruz.
 Agat ata řir gac cept
 Do ruzair tenna in tuaircept.
 19 tan bur ri ri Oilig
 Ar řluag Conaill cet guinid,

¹ pages. lap, lit. "middle," or "surface." There are a few modern copies of this

Though great [the wrong] they commit on the march,
 It must not be against them charged.
 The stipend of a brave provincial king
 Is due to the king of Assaroe.
 The stipend of three noble dynasts
 Is due to each dynast in Conall,
 Until they come safe to their homes,
 Without deceit, or charge against them.
 The stipend of another dynast
 Is due to each leader of a tribe ;
 The stipend of a leader then
 Is due to each *brughaidh* of them.
 The reason why to this are entitled
 The clans of Conall Gulban brave,
 Is for going on hostings not due from them,
 And the greatness and valour of their battle-deeds.
 Patrick bequeathed it to them ;
 By him it was written in books.
 What they are entitled to, for all time
 May Christ preserve it, as it is.

O BOOK in thy pages¹ is
 A complete, perfect history,
 For the mighty king of Oilech great,
 And for the king of Conall's race.
 Bound are they to pay rich honour
 To thee, O fully guiding book ;
 Thou hast knowledge of each right
 For the mighty kings of the North.
 When the king of Oilech is king
 O'er the battle-wounding host of Conall,

poem in Dublin ; but none so good as the present text.

Ólegaitt tuarur̃tal gac̃ ain,
Óta b̃rugaid co hair̃d̃rĩg̃.

1Ñ tan bur̃ r̃i r̃i Conuill,
Ar̃ r̃il ñEogain ñi dõduing̃;
Óliged̃ in ced̃na d̃ib̃ r̃in,
O bur̃ air̃d̃rĩ h̃é úair̃taib̃.^a

Coicait̃ ẽc̃ ĩr̃ coicait̃ bo,
Coicait̃ cloĩd̃im, coicait̃ go,
Coicait̃ r̃ciath, coicait̃ con ñgle,
O gac̃ r̃igh d̃ib̃ d̃apoile.

Se r̃ceit̃, r̃e cloĩdẽm̃, r̃e coin,
Se heich, r̃e mõgaid, r̃e doim;
Tuarur̃tal gac̃ uir̃rug̃ r̃in,
On r̃ig̃ bur̃ air̃d̃rĩ uair̃taib̃.

Cut̃rama a leith̃i r̃in thall,
Gac̃a tair̃ig̃, ñi b̃rẽt̃ c̃am;
Ã lẽt̃ r̃in cian bur̃r̃ cum̃an,
Tuarur̃tal gac̃ ar̃d̃ b̃rugaid.

Ñi d̃liged̃ air̃echt̃ d̃ib̃ amne,
Tar̃ a cheanñ r̃in d̃a chel̃i,
Ãcht̃ r̃loiged̃ co r̃eim̃ r̃atha,
Ĩr̃ com̃er̃gĩ crũad̃ chãt̃a.

Slũaig̃ d̃ib̃ r̃e beõdach̃t̃ com̃blaid̃,
Rẽ hãg̃ ĩr̃ hẽ hiñd̃raiged̃;
Slũaig̃ el̃i r̃e cor̃taõ cãt̃,
Ocur̃ r̃e cor̃cur̃ el̃iãt̃ãc̃.

1Ñtan bur̃ r̃i ar̃ Ẽr̃inñ uill
R̃i Eogain, no r̃i Conaill,
Ced̃ d̃a gach̃ crũad̃, bã gñim̃ ñgle,
O gach̃ r̃ig̃ d̃ib̃ d̃apoile.

fol. 43,
a 2.

¹ *Conall*. Put for Cinel-Conaill.

² *to them*; i.e. to the Cinel-Eoghain.

³ *to the other*. That is to say, when the

king of Cinel-Eoghain exercises supremacy over Cinel-Conaill, he is bound to give the stipend to the king of the Cinel-Conaill,

Each man to stipend is entitled,
 From the *brughaidh* to the arch-king.
 When the king of Conall¹ is king
 O'er the formidable race of Eoghan,
 He is bound to give the same to them,²
 Since he is over them arch-king.
 Fifty steeds, fifty cows ;
 Fifty swords, fifty spears ;
 Fifty shields, fifty fine hounds,
 From each king of them to the other.³
 Six shields, six swords, six hounds,
 Six steeds, six slaves, six oxen—
 This is the stipend of each chieftain,
 From the king who is arch-king over them.
 The value of the half of that
 Is due to each captain—'tis no false award.—
 The half of this (long be it remembered),
 Is the stipend of each *brughaidh* great.
 No party of them thus is bound,
 In consideration therefor, to the other ;
 Save as to hostings, with great dispatch,
 And "rising out" for hard battle.
 A host of them for famous courage,
 For valiant deeds, and for attack ;
 Another host to maintain the fight,
 And to take the battle spoils.
 When the king of Eoghan,⁴ or of Conall,⁵
 Is king over Ireland great,
 A hundred of each flock, plain fact, [is due]
 From each king of them to the other.

and *vice versa*.

¹ king of Eoghan ; i.e. the king of the

Cinel-Eoghain.

⁵ of Conall. Put for Cinel-Conaill.

En ðogur leo andir arður,
 No co cumað a caempur,
 Rí Cruachna, rí Cearna adčiam
 Cucu arpin, ír rí Airgiall.
 Mar čumaid a mbreč do breč,
 Rígnad chloinde Chuind ar leč;
 Rígnad Ulad chuca arpin,
 Ír rígnad mor gača cuigiu.
 Rí Erenn o čuinn co tuinn,
 Ar breč Eogain ír Conaill;
 Re rígi no gan rígi,
 Ír he rin a ren tine.
 En oligeo doib runn ro fer,
 'O' Oilech ír 'o' Ear ruaid na ner.
 En ainmnugad orpa arpin,
 Ar íloğ Conaill ír Eogain.*
 Inann bruačra doib ga tigi,
 O re Patraice ír Chairnig.
 In da brathair, gnuaid ríi gnuaid,
 Inann buaid inann dombuaid.
 Ní mo ír paičte rluais Oiliğ
 Re íloğ Eogain armdoilig,
 Na ríi ílog Conall gan chrao,
 O re Chairnig mic íarain.
 Air ainmnigther iat huile
 O Oileč co mét gaili,
 Oir ír he Oileč gan íell
 Inat rígi tuaircept hErenn.

* fol. 43,
 b 1.

¹ *Cearna*. In the *Dinnsenchus*, Cearna is described as situated in Meath; the king of which territory would, therefore, be called king of Cearna, according to the custom which anciently prevailed of designating Irish kings from some remarkable places within their dominions.

² *province*. cuigiu; lit. "fifth." Ireland being anciently divided into five provinces, each province was known as a cuigiu, or "fifth." Thady O'Rody adds in the margin: nír b'ecno dun in cetróimí rín acht congálaic do cup ríur in nómíu: "that quatrain was not plain to

One secret council both first should have,
 Until their compact they conclude.
 The kings of Cruachan, and of Cearna,¹ we see
 Come to them then, and the king of Airghiall.
 As they prepare to give their award,
 The chiefs of Conn's clann should be apart;
 The chieftains of Uladh should then approach them,
 And the great chiefs of every Province.²
 The men of Ireland from wave to wave,
 Are under the award of Eoghan and Conall;
 With kingship, or without kingship,
 That is their ancient right.
 One law obtains for them, here 'tis known—
 For Oilech and Eas-Ruaidh of the cascades.
 One appellation therefore have they—
 The host of Conall and Eoghan.³
 The same blessings⁴ had they at their homes,
 From the time of Patrick and Cairnech,
 The two brothers⁵—cheek to cheek—
 Equal their luck; their misfortunes equal.
 The 'host of Oilech' is not more applied
 To the host of Eoghan of weapons hard,
 Than to the host of griefless Conall,
 From the time of Cairnech, Saran's son.
 The reason why they all are named
 From Oilech, home of valour, is
 Because Oilech is, without guile,
 The Royal seat of the north of Ireland.

us, but as supporting the thing preceding."
 It is no wonder the construction should
 have puzzled the worthy antiquary.

³ *Eoghan*. The note "ἵψ μορ πεπονν
 ινο ποινν ριν," i.e. "great is the inheri-
 tance of this party," is added in the

margin.

⁴ *blessings*. βραθηρα, lit. "words."

⁵ *the two brothers*. In τα βραθηρα.
 The *alias* reading τον τα βραθηρα, "to
 the two brothers," is added over the words
 in the text.

Ní rin do fenchur int rluais
 Conaill ír Eogain armchruid.
 Ír he rlanó gan crao gan éair
 Ro rpuib ír lár a libair.

1N cept por chloind na Colla,
 Por rluas lučair Liathdroma,
 Cindur a tuarurtail tall
 Ic ruz Fuait na rind fepann.
 Aca rind, rloindrider daib,
 Senčur cloind Carbrí chain.
 Cluind, a rluas rair na rian,
 Tuarurta aili Airgiall.
 Dligeru Airgiall co naeib,
 O ruz Epenn abradčain,
 Saer gellrine, raire cor,
 Tuarurtal ír tironacal.
 Nai ngeill do ruz rudo ar pečt,
 Do deoin ruz Airgiall aenpecht,
 Illaim ruz Tlachta na top,
 Gan čačt ocur gan čengol.
 Eirped a ndingbala doib,
 Each, cloind coneltair óir;

¹ *Collas.* Colla Uais, Colla Menn, and Colla Dachrich. See O'Flaherty's *Ogygia*, pars. III. cap. lxxv., lxxvi. Copies of this poem (ascribed to St. Benen, or Benignus), are preserved in the Books of *Ballymote* and *Lecan*, from which it has been printed by Dr. O'Donovan, in his edition of the *Book of Rights*, p. 144, sq.

² *Liathdruim*; or the "ridge of Liath," son of Laighen-Leathan-Ghlas; a name for Tara.

³ *of what kind.* Cindur. The Books of *Ballymote* and *Lecan* read can rir, "without the knowledge," which is less correct.

⁴ *king of Fuait.* A bardic name for the King of Airghiall. Fuait or Fuaid, otherwise Sliabh-Fuaid, is the highest of the "Fews" mountains, in the co. Armagh.

⁵ *shall be told.* rloindrider. rloind-pead-ra, "I shall tell," Books of *Ballymote* and *Lecan*.

This is some of the history of the host
 Of Conall and Eoghan of hard weapons.
 It was Flann, without grief, without stain,
 That wrote it in thy middle, O Book.

THE question with the sons of the Collas,¹
 With the bright host of Liathdruim,²
 (Is) of what kind³ are their stipends yonder,
 From the king of Fuait⁴ of the fair lands.
 Here it is : to you shall be told,⁵
 The history of the sons of fair Cairbre⁶—
 Hear ! ye hosts of the Fenian Fail,⁷
 The grand stipends of the Airghialla.
 To the majestic king of Airghiall is due,
 From the fair-browed⁸ king of Ireland,
 Free companionship, freedom of contracts,⁹
 Stipend and presents.
 Nine hostages to the king of Fodhla,¹⁰ on a journey,
 With the consent of the king of Airghiall, together [are given],
 Into the hand of the king of bushy Tlachtga,¹¹
 Without confinement,¹² and without restraint.
 A suitable attire for them ;
 A steed, a sword with studs of gold ;

⁶ *Cairbre* ; i.e. Cairbre Lifechair, king of Ireland, A.D. 277, from whom the Orighialla were descended, through his grandsons, the three Collas.

⁷ *Fenian Fail*. A bardic name for Ireland.

⁸ *Fair-browed*. *abradcam*. *ar gearó* cham, "fair-faced," *Ballymote* and *Lecan*.

⁹ *freedom of contracts*. *raipe cor-raipe* a chop, "noble his engagement," *Ballym.* and *Lecan*.

¹⁰ *king of Fodhla*. Another name for the king of Ireland.

¹¹ *bushy Tlachtga*. *Tlachtga na top*. *Tlachtga tair*, "Tlachtgha in the East," *Ballymote* and *Lecan*. The king of Ireland was sometimes called king of Tlachtgha. The hill of Tlachtgha, now the "Hill of Ward," is a small hill near Athboy, co. Meath.

¹² *confinement*. *caet*. *carcra*, prisons, *Ballym.* and *Lecan*.

^a fol. 43
^b 2.

Cogair cumaird cumthairg niam,
Do p̄p̄uib aili Oirgiall.^a
Meē orpa danelat ar,
Meē don ruḡ por ēuir p̄o glar;
[Ach̄t rin] ni dluis duni de,
Do ruḡ Oirgiall oirniḡe.
ḡid be ar̄d por̄t aib̄li or̄end,
Imbe aip̄or̄iḡi n̄or̄end,
Do p̄laiē Oirgiall ḡan ar̄tar,
Iṛ uad̄ dliger tuar̄ar̄tal.
Tr̄icha r̄ciaē r̄cellbuid̄e r̄cenb,
Tr̄icha br̄at cor̄cra iṛ coem̄r̄elb,
Tr̄icha cl̄oidim ep̄uaird hi caē,
Tr̄icha ḡobar luaē leim̄nech;
ḡaē tr̄ep̄ bliad̄ain buan in or̄enn,
Do ruḡ fuait na rin̄d p̄erann,
O ar̄d p̄l̄aith Taill̄ten na tor̄,
Iṛ e rin̄ a tuar̄ur̄tol.
D̄legair̄ ruḡa a tuat̄ na ēir,
O p̄laiē Maēa na mor̄ ḡnim,
O iar̄la in ēair̄n ep̄uaird i caē
Eich iṛ ar̄m iṛ etach.
Tr̄i m̄na, tr̄i m̄ogaird m̄ora,
Tr̄i heich d̄iana d̄elb̄c̄ora,
Do ruḡ O Nuallan on loch,
O ruḡ Em̄na na nuar̄boē.

¹ *men.* p̄p̄uib, abl. pl. of p̄ep̄, a man.
aip̄uib, abl. pl. of aip̄e, a hostage,
Ballym. and *Lecan.*

² *Decay.* meē. m̄ep̄a, "worse," *Ballym.*
and *Lecan.*

³ [*save that*]. The corresponding words
within brackets in the text are supplied
from *Ballgmote* and *Lecan*, being erased in

the MS. A.

⁴ *whatever.* This and the three next
stanzas are not in the copy of the poem in
the Books of *Ballymote* and *Lecan.*

⁵ *king of Fuait.* See note ⁴, p. 364.

⁶ *prince of Tailltiu*; i.e. the king of Ire-
land; so called from Tailltiu, or Telltown,
co. Meath, a place much celebrated in

Secret confidence, fine buildings,
 For the noble men¹ of Oirghiall.
 Decay upon them if they elope thence ;
 Decay² on the king that puts them in fetters.
 [Save that³], no man is entitled to aught
 From the illustrious king of Oirghiall.
 In whatever⁴ high abode of great contests,
 The arch-king of Ireland may be—
 To the chief of Oirghiall, without journeying,
 He's bound to give stipend therefrom.
 Thirty beauteous, bossy shields ;
 Thirty purple cloaks of fair shape ;
 Thirty swords hard in battle ;
 Thirty swift, prancing horses.
 Every third year, lasting the condition,
 To the king of Fuait⁵ of the fair lands—
 From the high prince of Tailltiu⁶ of the bushes—
 That is the stipend.
 The kings in his country, his land, are entitled,
 From the lord of Macha⁷ of the great deeds,
 From the earl of the Cairn, brave in battle,
 To steeds, and arms, and raiment.
 Three women,⁸ three bondmen big ;
 Three swift, fair shaped steeds,
 To the king of Ui-Niallain from the lake,⁹
 From the king of Emania¹⁰ of the cold huts [are due].

ancient times.

¹ *lord of Macha* ; or of Ard-Macha (Armagh) ; another name for the king of Airghiall, or Oriel, the ancient limits of which embraced Armagh.

⁸ *Three women*. The rights of the king of Ui-Niallain are differently stated in the poem in *Ballym.* and *Lecan.*

⁹ *Ui-Niallain from the lake* ; Ui-Niallain, now the baronies of Oneilland, co. Armagh, adjoining Lough-Neagh.

¹⁰ *king of Emania*. An alias name for the king of Airghiall ; from Emania, now the Navan fort, near Armagh, the ancient residence of the kings of Ulster of the Rudrician line.

'Dligio ru hua m'breasail mblait,
 Coic eic' donna do do rath,
 Coic bpuir, coic cuirn cuirtheo do,
 Coic matail aili ino aen lo.
 'Dligio ru ua n'echa'c' aib,
 Coic bpuir corera co caemlaeib,
 Coic rceit', coic cloidim, cuicc cuirnn,
 Coic eich glana gabalguirm,
 'Dligio ru ua Me'c' na noal,
 O ru'g Ma'ca na moroal,
 Ce'ru claidib, ce'ru cuirnn,
 Ce'ru heich, ce'ru bpuir guirmm.
 Tuapurtal ru ua Tortain,
 Tri bpuir corera co corthair;
 Tri rceith, tri cloidme catha,
 Tri heich donna de'g dathai.*
 'Dligio ru ua m'bruiun Ar'cail
 Secht neich, tri cuirnn re tagraim,
 Secht mogaid na'c' cela in chain,
 Ocur recht mna da noingbail.
 'Dligio ru tri tua'c' ar tri
 Tuapurtal eli don ru'g,

* fol 44,
 a 1.

¹ *Ui-Breasail*. Otherwise called *Ui-Breasail-Macha*, and *Clann-Breasail*. It was the name of a district in the present barony of O'Neilland East, co. Armagh. The stipends of the king of *Ui-Breasail* are differently stated in the poem in *Ballym.* and *Lecan.*

² *Ui-Echach*. Iveagh, co. Down; the patrimony of the family of Magennis.

³ *Ui-Meith*; or *Ui-Meith-Macha*, a district comprising the present parishes of

Tullycorbet, Kilmore, and Tehallan, in the barony and co. of Monaghan. The sept from which it took its name was descended from Muiredhach *Meith*, or "the fat," son of Imchadh, son of Colla Dachrich. See Colgan's *Trias Thaum.*, p. 184, n. ¹⁶.

⁴ *Ui-Tortain*; or *Ui-Dortain*, i.e. the descendants of Tortan, or Dortan, son of Fiach, son of Feidhlim, son of Fiachra, son of Colla Dachrich; who were seated

To the famous king of Ui-Breasail¹ is due
 Five brown steeds, as a reward ;
 Five garments, five goblets are given to him,
 Five beauteous mantles on the same day.

To the noble king of Ui-Echach² is due
 Five purple, fair-bordered garments,
 Five shields, five swords, five drinking horns,
 Five pure, iron-gray, riding steeds.

To the king of Ui-Meith³ of the meetings is due,
 From the king of Macha of the great assemblies,
 Four swords, four drinking horns,
 Four steeds, four blue garments.

The stipend of the king of Ui-Tortain⁴ is,
 Three purple garments with borders,
 Three shields, three swords of battle,
 Three brown, well coloured steeds.

To the king of Ui-Briuin-Archail⁵ is due,
 Seven steeds, three cups, to be demanded ;
 Seven bondmen—let not the tribute be denied—
 And seven women suited to them.

To the king of Tri-Tuatha⁶ in his land is due
 Another stipend from the king ;

in the north of the present co. of Meath, about Ardbraccan.

⁵ *Ui-Briuin-Archail*. A district in the barony of Dungannon, co. Tyrone, the name of which was derived from the descendants of Brian of Archoill, son of Muiredhach Meith, ancestor of the Ui-Meith. The stipends of the king of Ui-Briuin - Archail are given somewhat differently in *Ballym.* and *Lecan*.

⁶ *Tri-Tuatha* ; i.e. "three territories."

The poem in *Ballym.* and *Lecan* reads "Ui-Tuirtre," a district situated on the east side of the Bann and Lough Neagh, in Antrim. As "Ui-Tuirtre," was also called the "Tuatha of 'Tort," the tribe that gave it name being descended from Fiachra Tort, grandson of king Colla Uais, the name "Tri-Tuatha" probably refers to it, unless it applies to the three tribes mentioned in the same stanza. See notes ¹, ², ³, next page.

719 Λέμνα, ἡα Χρημιτθαίνδε χαίρ,
 818 Σιλ Ὀυβτῖρι αἰτ̃ ἀμναίρ.

Ceṭṛi heič Ծingbala ոօ,
Ceṭṛi Խրսւտ ԵօրԵրա ւմ ճաւմ Լօ,
Ceṭṛi ԵԼօւԾւմ, ceṭṛi Եւսրոո,
Ceṭṛi ԴԵԵի՛՛ Երօմա ԵւԼցւրմ.

Օղիցո քի ծարթոցե ւմ ալց
 Շէրի մոջաւ մօր արար;
 Շէրի լօւծւմ շրւաւ ւ լեւէ,
 Շէրի հեւի, շէրի հ-օր յբեւէ.

Oligio ni bper Manač mor
 Coic bpuic co corthapais oir,
 Coic pceit, coic elorim chačā,
 Coic longā, coic luirechai.

Oligio m bſepnmaigi in ſuinn
 Ceſſu cuiſno loſglana im loinn,
 Coic ſceith, ſe cloidim chaſa,
 Se mna ocuſ ſe ptočella.

Dligio plaith Mugdoon iſ Roſ,
 Se mogaid gan morðator,
 Se heich, ſe cloidm, ſe cuirnn,
 Se bpuic čopera, ſe bpuic guirm.

Ἄτα πῦρ πενέειρ να πλοῖ
 Δία τάρ το γράτ σο βράτ δεινέον;

¹ *Fir Lemhna*, or "men of Lemhain;" a sept anciently located in the plain of Magh-Lemhna, which comprised the parish of Clogher, and part of Errigal-Keeroge, co. Tyrone. See Reeves's *Colton's Visitation*, p. 126.

² *Ui-Cremthainne*. A tribe of this name was anciently located in the present barony of Slane, co. Meath.

³ *Dubhthir*. The situation of the

"race of Dubhthir" has not been satisfactorily identified ; but they were probably located about Clogher, co. Tyrone ; for O'Dubhagain states that O'Duibhthire was chief of the race of Daimhin, from whose sons Clogher was called *Clochur mac Daimhin*.

⁴ *Dartraighi* ; i.e. Dartraighe-Coinnisi ; now the barony of Dartry, co. Monaghan, over which O'Baeigheallain

Fir-Lemhna,¹ fair Ui-Cremthainne,²
 [And] the quick, sharp, race of Dubhthir.³
 Four befitting steeds for him ;
 Four purple cloaks of texture fine ;
 Four swords, four drinking horns,
 Four heavy, blue-bordered shields.
 To the brave king of Dartraighi⁴ is due,
 Four bondmen of great travail.
 Four swords hard in battle,
 Four steeds, four golden shields.
 To the great king of Fera-Manach⁵ is due,
 Five garments with borders of gold ;
 Five shields, five swords of battle ;
 Five ships, and five coats of mail.
 To the king of Fern-Mhagh⁶ of delight is due,
 Four fair-shanked cups for enjoyment,⁷
 Five shields, six swords of battle,
 Six women, and six chess boards.
 To the lord of Mughdhorn and Ross⁸ is due,
 Six bondmen without pride ;
 Six steeds, six swords, six drinking cups,
 Six purple garments, six blue cloaks.
 Here is the history of the host
 To whom Benen⁹ gave perpetual love,

(O'Boylan) was chieftain, in the time of the topographer O'Dubhagain.

⁵ *Fera-Manach*. A tribe which has given name to the present county of Fermanagh. The name in the *Ballymote* and *Lecan* copies is *Lethrind*, which would therefore seem to be an alias name for Fermanagh.

⁶ *Fern-Mhagh*. Now the barony of Farney, co. Monaghan.

⁷ *for enjoyment*. 1m 2omn. 1m 21nD,

"for ale." *Ballym.* and *Lecan*.

⁸ *Mughdhorn and Ross*. Mughdhorn is now the barony of Cremorne, co. Monaghan. The territory of Ross, or Fera-Rois, comprised the present parishes of Carrickmacross and Clonany, co. Monaghan, and parts of the adjoining counties of Louth and Meath. But its exact limits have not been defined.

⁹ *Benen*. St. Benignus, disciple and successor of St. Patrick, and the person to

Alcht in ti bur treoraċ tērt,
Alr gach neolach ir arō cērt.

In cērt.

* fol. 44, a. 2. Do bi imorro duan irint ren liubar Chaillin i fionacha roba
sompla duin, naċ paguim a tur; ocur ag ro in mbloio puaramar di,
dais ni hail lar in comarba Caillin forpuair in lebar do gairneō
duinne cen a feribad, ge ni fuil a remtur ann. Hoc ert,*

Oed in cet per craidet me;
Nuċaticabra pe pé;
Denraid rcor na rcol dom druim,
Ocur da trian a feraind.

Alcht ge fēitther athais doib
In druim fodeiri dom deoin,
Ticpat riu ni breg a mbraċ,
Doibrium biō egen m'atāch.

Ticpa ingnaċ,
Ocur ni chelim ar chach;
Ocur ni ticpa ar muig riuir
Al leċēt do druim co brath.

Tighernan ainm in ruz peil;
Tighernaċ m'ainmri budein;
Innirit na prālm runna,
Alar nainm rat inonna.

18 letpa a mathair gan ail,
Ir pa Maodog a athair,

whom the compilation of the "Book of Rights" has been attributed. See O'Donovan's ed. of the *Book of Rights*, Introd., p. 111 sq.

¹ *Hoc est.* Tadhg O'Rody adds a note, expressing his opinion that the beginning of the poem will never be found. The Editor has not been able to find a copy in any MS. collection that he has examined. It must have commenced with the words abair ppim, "Tell me."

² *Druim*; or ridge. The imperfect state of the poem renders it difficult to identify either the persons, or places, mentioned in it. But by the *Druim*, the poet seems to have meant the "ridge" of Fenagh.

³ *A prodigy.* ingnaċ, for ingnaō: lit. "unusual." Apparently an epithet. A fanciful name for the Tighernan mentioned in the next stanza.

⁴ *plain of Siuir.* The text is very uncertain. It looks like muig riuir, "on

Save the person of guiding knowledge,
To every sage 'tis a great question. The question.

There was also a poem in the Old Book of Caillin at Fidnacha which was our exemplar, the beginning of which we cannot find. And here is the fragment we have found of it; because the Comharb of Caillin who caused us to write the book, does not wish that we should not write it, though its beginning is not forthcoming. Hoc est.¹

Aedh is the first man who'll me torment;
But I will not come in his time.
He'll take the school bands from my Druim,²
And two-thirds of its possessions.
But though they be quiet for a time,
In Druim,² at length, by my will,
Their deceit shall on them recoil—no lie—
To implore me they'll be compelled.
A prodigy³ will come;
And I hide it not from all.
And never on the plain of Siuir⁴
Will come his like of the Ui-Briuin.
Tigernan⁵ is name of the manifest king;
Tigernach is my own name;
The Psalms do here relate,
That our names are identical.
To you⁶ belongs his stainless mother,
And his father to Maedhog,⁷

the plain of Siuir" (which would be nonsense, for *Siuir* is the Irish name of the river Suir, with which the Hy-Briuin of Breifne had no connexion), or like *ni* *uig* *riuir*, which seems quite unintelligible.

⁵ *Tigernan*. The person here referred to was probably Tighernan O'Rourke, king of Breifne, slain by Hugo De Lacy in 1172.

⁶ *To you*. The poet was apparently addressing some one of the clann to which the mother of Tighernan O'Rourke belonged.

⁷ *to Maedhog*. St. Maedhog was abbot of Drumlaine, in the co. Cavan, which in the 12th cent. was included in the territory ruled by the O'Rourkes.

ʒo bepthar ʒ'per na cét parɐ,
 Nem ocur bar in aipecho.
 Loigfither oppa ar ʒač aipɔ,
 ʒetitt huiɫi ʒo muič marɔ,
 ʒiɔ becho bpiɔ ʒpɛpnech na mbrat,
 In tpat ɛpɛɐ Aeo engat.
 ʒiɔ he in tuinebat co nim,
 Int Oeo Engat a Cpuačuin;
 Cuipɐɔ ʒo ʒoɛpi in ʒpem ʒil,
 Co ʒia ʒapɔain ʒin Luatšair.
 In Luatšair co luine léin,
 Ir tɛpɛ nech thuicceɐ ʒo ʒpéin;
 Luatšair apɔ i ʒoetɛrat ʒip,
 ʒuičɫi atɔ alt in buanɛip.
 Ni mo čin ʒon chomɔail cpuaɔ,
 ʒambet ʒip na ʒuiɔliɔ ʒuat;
 ʒič ar ʒanapɔib co becht,
 ʒcapɛuiɔthɛr Oeo ʒe apɔ nɛɐɐ.
 ʒiɔ ʒoipɔ ʒluiz,
 Aeo ʒin čat ʒo ʒeba a ʒuin;
 ʒiaɔ a lecht co ʒemin ʒe
 'Sa ʒɛɐɐ ʒe Colum Cille."
 ʒin apɔ uap,
 ʒo ʒeba mac uɛɛ ʒuat;
 Noconaincenn e in ʒluatɔ menn;
 ʒiaɔ a čenɔ ʒo ʒapɔib cuan.

*fol. 44,
 b. 1.

¹ *in an assembly.* An allusion, probably, to the death of Tighernan O'Rourke. The Annals of the Four Masters state that he was slain at Tlachtgha (the Hill of Ward, near Athboy, co. Meath), which Cambrensis calls "O'Roric's hill." *Hib. Expug.* Lib. I, cap. xl.

² *Aedh Engach.* "Aedh the valiant." A person mentioned in Irish prophecies

as destined to free Ireland from thrall. See *Annals of Loch-Ce*, ad an. 1537. See note ¹, p. 376.

³ *pestilence.* tuinebat: lit. mortality.

⁴ *Luachair*; or "heath." There are many places of this name in Ireland. The place here referred to has not been identified. It is evidently not the real name, as the "prophet" says that "few under the

To the man of the hundred parts will be given,
 Heaven ; and death in an assembly.¹
 They'll be oppressed from every point ;
 Will all in mortal sadness be.
 The power of the deceitful Breifnians will be short,
 When Aedh Engach² shall arise.
 He'll be the poisonous pestilence³—
 This Aedh Engach from Cruachan—
 He'll put the faithful band in bondage,
 Until the Thursday in Luachair.⁴
 The Luachair of misfortune fierce ;
 Few under the sun comprehend it ;
 The high Luachair⁴ where men shall fall—
 Under it is the form of the lasting man.
 My love is not for the combat fierce,
 Where men shall be on gory biers.
 Ruin shall on the Danars⁵ fall ;
 His high power shall from Aedh depart.
 Though hard the parting,⁶
 Aedh in the fight shall receive his death-wound ;
 His grave will therefore surely be,
 And his tomb, with Colum Cille.
 In the cold Ard,⁷
 Hugo's son⁸ will hardship meet.
 The great host cannot protect him—
 His head shall be under the feet of troops.

sun comprehend it." The poet has indeed made it incomprehensible.

⁵ *Danars*. Lit. "Danes;" but sometimes applied to Foreigners generally.

⁶ *parting*. *ṁluig*. Only half the line is given in the orig., by which it is to be understood that the half given should be repeated.

⁷ *Ard*. This clause should be repeated, to complete the line. The situation of the "Ard" has not been identified. The names of persons and places have been purposely mystified by the poet, or prophet.

⁸ *Hugo's son*. This may be a reference to "William Gorm," son to Hugo De Lasci. See note ⁵, p. 72, *supra*.

Mac in Duinn do geba brat,
 Ir lair do berthar in cath;
 Do geba geognao ir guin
 O Aed engach rin irgail.
 Diaid gair garb ma loč ngabair;
 Raoicper raob ran beirn lemain,
 Tuarprena tinmēi don ar
 Det ma imlaib in lochan.
 In cat rin is atai rad,
 A Tigernais na nai ngraob
 Ca rad uanne o' aimir rin,
 Paillrig do chach a deimin.
 Bliadain, da picet, cuicc ced,
 Ead atchithep dam, ni breg,
 Co tabraid mac in Duinn cath,
 Ir na foill don Aed engach.
 Indeped in mi marpa,
 Im trač teipri, ran tračra,
 Do berthar in cath acruim,
 Dambia mor cleth tre coluinn.
 Spairpud in rači pa thuaid;
 Buid meon laiči don uair;
 Lingpud bran do čurp annrin,
 I ngurp rreb i cnuc meadair.
 Sid mor cath acruim cnerpa,
 Do bepaid Gaidel perpa,

¹ *Mac in Duinn*. "The son of the Donn (or chief)." If this was the "son of the Donn" referred to supra, p. 151 (i.e. Domhnall Og, son of Domhnall Mór O'Donnell), the battle of which the "prophet" speaks was the battle of Disert-da-chrich (now Desertcreaght), in the barony of Dungannon, co. Tyrone;

fought in A.D. 1281, between the Kinel-Conaill and Kinel-Eoghain, in which Domhnall Og was slain. His opponent was Aedh Buidhe O'Donnell, son of Domhnall Og, son of Aedh Meith (or the Fat), who would therefore seem to be the person alluded to as "Aedh Engach." See note ², p. 374.

*Mac in Duinn*¹ will be betrayed.

By him the battle will be fought.

He'll wounds and injuries receive

From Aedh Engach,² in the fight.

A fierce wail shall be round Loch-gabhair,³

Weapons will be left in the lion's gap ;

Relics of the cruel slaughter,

That round the borders of the lake shall be."

"This battle of which thou speakest,

O Tigernach⁴ of the nine grades—

How long is that time from us ?

Explain to all the certainty."

"A year, forty, five hundred,

Is the time manifested to me, no lie,

Until *Mac in Duinn*¹ gives battle,

And the Galls, to Aedh Engach.²

In the end of the month of March,

At the hour of tierce, at this hour,

The battle will be fought, which I proclaim,

Where lances large shall through bodies be.

The men⁵ will succeed towards the North ;⁶

The hour will be the middle of day ;

Ravens will perch on bodies then,

In a course field on Cnoc-Medhair.⁷

Though many the battles, I mildly proclaim,

The Gaeidhel shall thenceforward fight ;

² *Aedh Engach*. See last note.

³ *Loch-Gabhair*. This is the name of the lake of Lagore, co. Meath. But some northern lake of the same name must be intended.

⁴ *Tigernach*. From the allusion to the "nine grades," it would seem that Tigernach was an ecclesiastic ; but nothing

is known regarding him. He could not have been the same as the annalist Tigernach.

⁵ *men*. γαῖς, a multitude (lit. "swarm.")

⁶ *towards the North*. γὰρ ἡθυσσιν. Apparently for γὰρ ἡθυσσιν ; "northwards."

⁷ *Cnoc-Medhair*. Not identified.

1r he in caċ ĩm lepi leoð
 Mo do ber Ɔpi ap aneol.
 Mairġ do Cruaċuin ðap cinned;
 Ðiaio ġair huaċmar ma Oilech;
 Ðiaio Ɔpi ap tuitim annġin,
 Aċht ġio cian uain, a Cruimthir.
 Ðiaio nept Ðpepnech po ċemair,
 Apeir ċaċa enuic Medair;
 Nġ ðemairt^a cept man tġr thair,
 1r ġebtait nept air Chruachain.
 ġebtait Conmaicni ġan epað
 Peppann poða pe pappann;
 ġebtait in ġrinðe moð með,
 ġan chloð co Ðile ċeimeð.
 Rġrin ġingalaċ naċ pann,
 Ðeo a nġnai co hutmall,
 Ma peð lonnepaitġ ap ġaċ leċ,
 Ðiaio Conmaicne co coðepach.
 Cuippið ġleo ġarb pe ġall,
 Nġ ba peð pann pe peðain;
 Nġ mairġ ða biðbaðairb bað;
 Re a imġuin noċon ananð.
 Tpeð na epaðċa, tpeð in chluro,
 Ocuð tpeð na mona amuiġ;
 Tpeð timðibech Muigi Tpeð,
 laġin ġingalach peptap.

^a fol. 44,
 b. 2.

¹ *Cruachan*. Rathcroghan, co. Roscommon.

² *Ailech*. See note ³, p. 62.

³ *Cruimther*. This poem, of whose authorship we know nothing, seems to have been addressed to Cruimther-Fraech, patron of Cluain-Fraich (or Cloonfree), co. Leitrim, already referred to. See note ¹, p. 192.

⁴ *eastern land*; i.e. the country about Tara.

⁵ *Bile-Tenedh*. Lit. "Fire-tree." Said to be the place now called Billywood, par. of Moynalty, bar. of Lower Kells, co. Meath.

⁶ *Fingalach*. An epithet signifying "fratricidal." The individual to whom it was applied has not been identified; but

That fatal, wounding battle 'tis
 That Ireland will distract the most.
 Woe to Cruachan,¹ for which it was destined.
 Round Ailech² will be a fearful wail.
 Ireland will be a-falling then ;
 But still it is far from us, O Cruimther.³
 The Brefnian power shall be over Tara,
 After the battle of Cnoc-Medhair.
 They'll not observe right tow'rds the eastern land,⁴
 And will obtain sway over Cruachan.
 The Conmaicne without anguish will get
 Extensive lands, by violence ;
 The great, cheerful band shall get,
 Without defeat, to Bile-Tenedh.⁵
 By the Fingalach⁶ not weak
 Their battle dresses will be kept busy ;
 'Gainst angry men on every side,
 The Conmaicne will triumphant be.
 He'll wage fierce battle against the Galls ;
 No weak man he to bear command.
 Before his foes he budes not ;
 Nor waits he to receive the wound.
 The battle of the Crannach,⁷ the battle of Clud ;⁸
 And the fight of the Moin⁹ outside ;
 The destructive battle of Magh-Tregh,¹⁰
 Will by the Fingalach be fought.

he was probably Ualgharg O'Rourke, ob.
 A.D. 1231. *Vid. supra*, p. 68, n¹.

⁷ *Crannach*. This seems to be the place
 elsewhere called Crandchain. See notes
⁶, ⁷, p. 77, *supra*.

⁸ *Clud*. Not identified.

⁹ *Moin*. "Moin" means a bog. In the
 reference above made (p. 77) to the battle
 of Crannagh, or Crandchain, the field of

battle is stated to have extended "from
 the Moin (bog) unto the river."

¹⁰ *Magh-Tregh*. A plain in the co.
 Longford, called Moytra in Anglo-Nor-
 man documents. The extent of Moytra is
 defined in an Inquisition taken at Ardagh
 on the 10th of April, in the 10th year of
 the reign of James I. It included the
 parish of Clongesh, bar. of Longford.

Ծրքեժ Բրօրնաճ մօր ամաճ,
 Ար նա Զալլօյ քօ լօժ քրօչ;
 Ծրաճ նաճ Երրօր յօ զաճ Եր
 Ա զաճ Իմրի ա յերրբաւ.

Ծաւո մօնգար մօր Իր Բրարի
 Ալլա շեր յօ ճիլ Զլարի,
 Ին Լա Բիժ լետար նա քի,
 Մա Եճրաւ Բիժ ան Իմքուն.

111 Բնգալաճ քօր նա քրար,
 Ծօ Բեր ար Զալլօյ Զար Երր,
 Մա Բաւ ար քսո Ին քօժ,
 Ու Բա Խաւն նա Իմքրօժ.

Տօրլ յօ Զաճ անքուն քրաւ,
 Օլիք յիլքաժ Եօ Լա Ին Լաւն.
 Իւ Իմալլաւ օր Զաչ Խաւ,
 Եր քի նա Զալլօյ, աւար.^a

^a fol. 45,
 a. 1.

Եօրս լանժս քրքրա քօր ա Լօնք Եօ Մաւմնեչա .i. Մօժ Եաեթ,
 օր ճիմքեր Ըարրաւք Լաւքրա օքս Ըարքօ, օքս Խաւ Ըօմքօն, օքս
 Ըոմաւնի աւի. Ըան քի յօւճետ, Ըօքքքքքք. քրքլաչքա, օր
 ճիմքեր նա լետրօ Խաւաւ .i. .h. Մօնաւ, օքս .h. քրքքքք, օքս
 Արքրօր, օքս Եօքրաւ. Ծօ լօնժ քրքրա յօնօ քի Մաւ քեւ,
 օքս քի յիլքո քիւ յօնար Ըոմաւ քիւ.

¹ *Imper.* The place now called Emper, in the barony of Rathconrath, co. Westmeath. The details of the battle are not known to the Editor.

² *Cill-glaisi.* Probably the place now called Kilglass, in the co. Longford.

³ *say.* The words աւար քրաւ ("Say to me,") with which the poem commenced, are added here, in token of its conclusion. But the earlier portion is unfortunately missing; and the Editor has not discovered a perfect copy of it. Some lines unconnected with the subject of the poem are added at

the end of fol. 44, b 2, which are not worth reproducing.

⁴ *Fergus.* See notes ⁷, ⁸, p. 31, and note ⁶, p. 174.

⁵ *Modh Taeth.* This was an *alias* name for Ciar, son of Fergus, by Queen Medhbh, and ancestor of the septs called Ciarraidhe.

⁶ *Ciarraighe-Luachra.* The ancient inhabitants of the northern part of the co. Kerry.

⁷ *Ciarraighe-Chuirche.* The tribe that gave name to the present barony of Kericurrihy, co. Cork.

A scattering rout will he inflict
 On the Galls, with loss of preys.
 A doom unknown to all shall come—
 Their loss in the battle of Imper.¹
 There will be great shouting and excitement,
 To the south of Cill-glaisi,²
 The day the men shall warlike be,
 In mortal strife about their steeds.
 The Fingalach of the showers, still,
 Will o'er the Galls a fierce battle gain;
 About their kine, along the wood,
 Not slow shall the plunderings be.
 May the Gospel reach to each poor soul
 Deserving forgiveness, to the day of doom.
 May the glorious King over every land
 Oppose the foreigners, and say.³

The three sons of Fergus⁴ exiled to the Munstermen were, Modh Taeth,⁵ from whom descended the Ciarraighe-Luachra,⁶ and the [Ciarraighe]-Cuirche,⁷ and the Ui-Choinnend,⁸ and all the Conmaicne.⁹ The Corcomruadh are the descendants of Fer Doichet;¹⁰ Fer Tlachtgha, from whom the Four Aradhs¹¹ are descended, to wit, the Ui Monan, and Ui Fidhmuine, and the Artroighi, and Teochraide. Of the descendants of Fergus, also, are the Fir-Muighe-Feine,¹² and Fir Dlechd;¹³ from Fiach Dontair they are called.

⁸ *Ui-Choinnend*, or Ciarraighe - Choinnend. See O'Flaherty's *Ogygia*, part III., cap. xlvii.

⁹ *Conmaicne*. There is some error here; for the Conmaicne were the descendants of Conmac, son of Fergus.

¹⁰ *Fer Doichet*. An *alias* name for Corc, son of Fergus Mac Roy.

¹¹ *Aradhs*. These tribes were seated in the present counties of Limerick and Tipperary. See O'Donovan's ed. of the

Book of Rights, p. 46, note¹.

¹² *Fir-Muighe-Feine*; i.e. the tribes anciently inhabiting the present baronies of Fermoy, and Condons and Clongibbons, co. Cork.

¹³ *Fir-Dlechd*. There is apparently some error here. In Mac Firbis's genealog. work this clause reads, "Fer-Dechhead, or Fiach, son of Fergus—from him these are."

Claño Meoba la Fergur .i. Ciap ocuſ Cope ocuſ Conmac, ocuſ
Ullanð ocuſ Elim, Conu ocuſ Copp uluimb.

D'oen breith puctha Ullaim ocuſ Conu, da mac Fergura; ocuſ iſ
amlanð pucta Conu ocuſ cluar Ullaim ina beolu, iar na tēſað de.

Genealac Conmaicni annso.

COICC meic Cumreais mic Cechta mic Eipe mic Eṛdail mic Cechta
mic Duib mic Medruaid, mic Nepta mic Fornepta, mic Cechta, mic
Uirle, mic Deirri, mic Deirbi [mic Doilbri] mic Luigdech Conmaic,
(a quo Conmaicni), mic Oirbriṁ mair (a quo loch nOirbriṁ), mic
Sethenoin, mic Segda, mic Aitri, mic Alta, mic Ogamuin, mic Fiochuire,
mic Doilbri, mic Eona, mic Calurais, mic Mochta, mic Meramuin, mic
Moſa taeth, mic Conmaic, mic Fergura, .i. Fraech, Fioṛper, Fiochaemh,
Copehar, Ciu. Claño Fioṛpi mic Cumreais .i. Conmaicni sein iſin
*fol. 45,
a. 2. ḅrepi.* Claño Fiochaem, Conmaicni Chuili ocuſ Conmaicni mara.
Claño Copair, Conmaicne bec Mide. Ciu iſ uad cinel Cipeṁ i crich
mac nEpi. Claño Fraich mic Cumreais, Car a quo cenel Cair;
Lugna, a quo cenel Lugna; Duban, a quo cenel Dubain.

Genealac .h. Crechan annso.

Crechan, mac Angaili mic Fadaluiſ, mic Fioṛtain, mic Aeda, mic
Luigdech mic na hoirdi, mic Dubain, mic Fraic, mic Cumreais.

Fiochaem, imorro, aen mac lair .i. Cairu. Ceṛra mic Cairda .i.
ḅrug, Epe, Enna, Ainli.

Cenel nEnna; Maelbrenainð dall, mac Fechtgaile, mic Močan, mic
Indercait, mic Forraeda, mic Congen mic Congaeth, mic Cuanſepem,
mic Carthann, mic Enna, mic Cairda, mic Fiochaem, mic Cumreais.

¹ *Cecht.* mē cechta, MS.

² *Medhruadh.* "Maghruadh," *supra*, p. 4.

³ *Loch-Oirbsen.* Lough Corrib, co. Galway.

⁴ *Sethnon.* "Ethedon," *supra*, p. 4.

⁵ *Atri.* "Art," *supra*, p. 4.

⁶ *Conmaicni-Rein*; or Conmaicni of Moy-Rein, in the co. Leitrim.

⁷ *Conmaicni-Chuile*; or Conmaicni-Cuille-Toladh, in the barony of Kilmaine, co. Mayo.

⁸ *Conmaicni-Mara.* The people of Connemara, co. Galway.

⁹ *Crich-mac-Erci.* Otherwise called Cenel-mac-Erce. See note ⁴, p. 230.

¹⁰ *Cinel-Cais.* A sub-section of the

The children of Medhbh by Fergus were, viz.:—Ciar, and Corc, and Conmac, and Illand, and Elim, and Conri, and Corb Uluim.

At one birth [Corb-]Uluim and Conri, two sons of Fergus, were born; and the way Conri was born was, with Uluim's ear in his mouth, after having been cut off from him.

THE GENEALOGY OF THE CONMAICNI HERE.

The five sons of Cumscrach—son of Cecht,¹ son of Erc, son of Erdail, son of Cecht,¹ son of Dubh, son of Medhruadh,² son of Nert, son of Fornert, son of Cecht¹ son of Uisel, son of Beiri, son of Beidhbe, [son of Doilbhre], son of Lughaidh Conmac (*a quo* Conmaicni), son of Oirbsen the Great (*a quo* Loch-Oirbsen)³, son of Sethnon,⁴ son of Seghda, son of Atri,⁵ son of Alta, son of Ogamun, son of Fidhchar, son of Doilbhre, son of Eon, son of Calusach, son of Mochta, son of Mesamun, son of Mogh Taeth, son of Conmac, son of Fergus—were Fraech, Findfer, Findchaemh, Copchas, and Ciri. The descendants of Findfer, son of Cumscrach, were the Conmaicni-Rein⁶ in Breifni. The descendants of Findchaemh were the Conmaicni-Chuile,⁷ and the Conmaicni-Mara.⁸ The race of Copcas were the Conmaicni-Bec of Meath. Ciri; from him are the Cenel-Cirend in Crich-mac-Erci.⁹ The sons of Fraech, son of Cumscrach, were Cas, *a quo* Cinel-Cais;¹⁰ Lugna, *a quo* Cinel-Lugna;¹¹ Dubhan, *a quo* Cinel Dubhain.¹²

THE GENEALOGY OF O'CRECHAN¹³ HERE.

Crechan, son of Angaile, son of Fadalach, son of Findtan, son of Aedh, son of Lughaidh-Mac-na-haidchi,¹⁴ son of Duhban, son of Fraech, son of Cumscrach.

Findchaemh, also, had one son, viz.:—Cairid. The four sons of Cairid were Brug, Erc, Enna, Ainle.

The Cenel-Enna: Maelbrenainn the blind, son of Fechtgal, son of Mochan, son of Indescat, son of Forsaeth, son of Congen, son of Congaeth, son of Cuanscremh, son of Carthann, son of Enna, son of Cairid, son of Findchaemh, son of Cumscrach.

Conmaicne.

¹¹ *Cinel-Lugna*. Another section of the same family.

¹² *Cinel-Dubhain*. A branch of the Conmaicne seated in the barony of Dunmore, in the N. of the co. Galway.

¹³ *O'Crechan*. The situation of this family is uncertain; but they probably belonged to the Cinel-Dubhain.

¹⁴ *Mac-na-haidchi*; lit. "son of the night." But a marg. note suggests *mic Naidech*, "son of Naidech."

Genealacé Connacini Cuilí Tola.

Mugron mac Loingris mic Cellais, mic Aoamnan, mic Clothaétiſ, mic Luigoeč, mic Ruapach, mic Paelain, mic Aigníſe, mic Pindtain, mic Trena, mic Ainolen, mic Bpugad, mic Cairpa, (is he ro plecht do Patraice i Tempais), mic Pindchaim, mic Cumrepaſ. Item, Perchar mac Conmaige mic Aillgile, mic Oegail, mic Lugdach, mic Ruapach. Item, Sočlachan mac Cločgail, mic Oiči, mic Clothachtaiſ, mic Lugdach, mic Ruapach.

^a fol. 45,
^b 1.

Maenach, mac Ġarōpedan mic Domgnaraich mic Suair, mic Selbaſ mic Indellaiſ mic Bpucine, mic Carnain, (διατα capte Carnain), mic Tail, mic Ainoli, mic Cairpa, mic Pindchaim.

Genealacé Connacini Rein

TR1 meic Ončon, mic Pindloga, mic Pindrip, mic Cumrepaſ, .i. Nédi ocur Pilleo ocur Luachan. Se mic Neide, .i. Pingin, a quo ril Pingin; Pindellach, a quo ril Pindellaiſ; Pithrech, a quo ril Mailpitrach; Paelēu, a quo clann Paelēon; Maeltolla, a quo h. Baithip, ocur .h. Chopra; Pidin a quo muintip Pidin ocur muintip Macniar; ocur Carrthach a quo Cruimther Praech mac Carrthaiſ.

Coicc mic Pingine, mic Neide .i. Pibrainn, Maeloabrac, Močan, Rechtabrand, Rindellach.

Coicc mic Pibrainn mic Pingine, Maerne, Paelgur, Paall, Ġoll, Calbrann. Mac do Maerne Cpoman, a quo Clann-Cpoman.

Tri mic Cpoman, Emin, Bibrach, Ġillga, a quo muintip Ġillgan .i. Tellach nĠormgaili ocur Tellach Connucan ocur Tellach Maelciapain. Emin mac Cpoman; mac do rein Aſgaili a quo muintip Aſgaili, .i. Tellach Congalain, ocur Tellach Pinnačan,^b ocur Tellach Ploinn, ocur Tellach Scalaiſe. Bibrach, imorro, mac do rin Eolur a quo muintip

^b fol. 45,
^b 2.

¹ *Cuil-Tola*. Now Kilmaine bar., co. Mayo.

² *Cairid*. See p. 157 *ante*, where Caillin is addressed as the descendant of Cairid, as a ua caru Cairpa. The name of Cairid is not found in the pedigree of

the saint given at the beginning of this volume; and if a descendant of Cairid's, he must have been so in the female line.

³ *Cairthe-Carnain*; i.e. the pillar stone of Carnan. Not identified.

⁴ *Cruimther-Fraech*. See note ¹, p. 192.

THE GENEALOGY OF THE CONMAICNI OF CUIL-TOLA.¹

Mughron, son of Loingsech, son of Cellach, son of Adamnan, son of Clothachtach, son of Lughaidh, son of Ruadhra, son of Faelan, son of Aigneach, son of Findtan, son of Tren, son of Aindliu, son of Brugad, son of Cairid,² (who bent the knee to Patrick at Tara), son of Findchaemh, son of Cumscrach.

Item, Ferchar, son of Cumaighe, son of Ailgil, son of Degal, son of Lughaidh, son of Ruadhra. *Item*, Sochlachan, son of Clothgabh, son of Oiche, son of Clothachtach, son of Lughaidh, son of Ruadhra.

Maenach, son of Gadredan, son of Domgnasach, son of Suar, son of Selbhach, son of Indellach, son of Bricin, son of Carnan, (from whom is the Cairthe-Carnain),³ son of Tal, son of Ainle, son of Cairid, son of Findchaemh.

THE GENEALOGY OF CONMAICNI-REIN.

The three sons of Onchu, son of Findlugh, son of Findfer, son of Cumscrach, were Neidhe, and Filledh, and Luachan. Neidhe had six sons, to wit, Finghin, *a quo* Sil-Finghin; Findellach, *a quo* Sil-Findellaigh; Fithrech, *a quo* Sil-Mailfithrigh; Faelchu, *a quo* Clann-Faelchon; Maeltolla, *a quo* Ui-Baithir and Uifhorra; Fidlin, *a quo* Muintir-Fidlin and Muintir-Macniadh; and Carrthach, *a quo* Cruimther-Fraech,⁴ son of Carrthach.

The five sons of Finghin, son of Neidhe, were Fibrainn, Maeldabhrach, Mochan, Rechtabrand, Rindellach.

The five sons of Fibrainn, son of Finghin, were Maerne, Faelgus, Faall, Goll, Calbrann. Maerne had a son, Croman, *a quo* Clann-Cromain.

The three sons of Croman were Emin, Bibhsach, Gillgan (*a quo* Muintir-Gillgain,⁵ to wit, Tellach-Gormghaili, and Tellach-Connucan, and Tellach-Maelciarain). Emin, son of Croman, had a son Angaile, *a quo* Muintir-Anghaile,⁶ to wit, the Tellach-Congalain, and Tellach-Finachan, and Tellach-Floinn, and Tellach-Scalaighe. Bibsach, also, had a son Eolus, *a quo* Muintir-Eolais,⁷

⁵ *Muintir-Gillgain*. The tribe-name of the families of O'Quin and their correlatives, who occupied a large territory in the present co. Longford.

⁶ *Muintir-Anghaile*. The tribe-name

of the O'Farrells of Longford.

⁷ *Muintir-Eolais*. The tribe name of the Mag Rannell (or Reynolds) family, co. Leitrim, and their immediate connections.

Eolair, .i. tellach Mailmuiri, ocuṛ tellač Mailmarṫain, ocuṛ tellač Centetig, ocuṛ tellač Cerpballain, ocuṛ tellač nOḁrainn, et tellač nCinpeith, ocuṛ tellač mḁroagain.

Maelḁabrac mac Fingin, mic Neide, a quo muinteṛ Ḣeradain .i. tellač Tanaiḁe, ocuṛ tellach Finnoigi, ocuṛ tellach nḢabaḁain.

Sirten mac Mailḁabrac, a quo muinteṛ Siriten, .i. tellach Mailḁuin, ocuṛ tellač Mailmiadaiḡ.

Calbrann mac Fibrainn, a quo clann Calbruinn .i. Clann Marṫain, ocuṛ clano Mailḁuilige, ocuṛ clano ḁradain, ocuṛ clann Arcain, ocuṛ tellač nUanan.

Faal mac Fibrainḁ, a quo muinteṛ Eothairḁ .i. Cuachan a ainm .i. tellach Maengaili, ocuṛ tellach Mailbelltaine; ocuṛ Cainiḁe, a quo muinteṛ Chainiḁe.

Faelgur mac Fibrainḁ, ḁa mac lair .i. Maelconail a quo muinteṛ Conail, .i. tellach Ciapagan, ocuṛ tellač Centḁubain; ḁubindri a quo .h. ḁroḡairḁ. Ḣoll mac Fibrainn a quo .h. ḁrangura. Mochan mac Fibrainn, no Fingin mē Neidi, a quo muinteṛ Moran, ocuṛ hi Chluman.

Rechtabrano mac Fingin, a quo .h. Mailtuili. Rindellach mac Fingin, a quo .h. balban, ocuṛ .h. ḁloḡairḁ, ocuṛ .h. ḁerlarḁ.

* fol. 46,
a 1.

¹Te annro ril Rindellaig,^a mic Neide, .i. clann Fepmaige, .i. na mna .i. clann Cellachan, ocuṛ clann Mailṫamna, ocuṛ clann Taeḁachain, ocuṛ clann Uban, ocuṛ clann Luḡann, ocuṛ clann Uanán.

¹Ḑe annro clann Finoicci .i. na mna oili .i. clann Telline, ocuṛ clann Cronan, et clann Cinneṛin, ocuṛ clann Chirḁubain, ocuṛ clann Finn, ocuṛ clann Ciapacan, ocuṛ clann Ibill.

¹Te annro clann Faelgura .i. clann Choppḁercain, ocuṛ clann Ḣemain, ocuṛ clann Chathuraig, ocuṛ clann Ḑinnačain, ocuṛ clann Ḑipun, ocuṛ clann Anairc, ocuṛ .h. Conbuide, ocuṛ .h. Ḣellurṫain, ocuṛ

¹ *Muintir-Geradhain.* Anglicè, Muntergeran. This tribe was situated in, and gave name to, a district in the north of the co. Longford, on the west side of Lough

Gowna. The family name was Mac Finnbhairr (or Maginver), sometimes Anglicised Gaynor.

² *Muintir-Siriten.* The family (or sept)

to wit, Tellach-Maelmuiri, and Tellach-Maelmartain, and Tellach-Cendetigh, and Tellach-Cerballain, and Tellach-Odhraín, and Tellach-Ainfeth, and Tellach-Brogain.

Maeldabhrach, son of Finghin, son of Neidhe, *a quo* Muintir-Geradhain,¹ to wit, Tellach-Tanaidhe, and Tellach-Finnoigi, and Tellach-Gabhadhain.

Sirten, son of Maeldabhrach, *a quo* Muintir-Siriten,² to wit, Tellach-Maelduin, and Tellach-Maelmiadaigh.

Calbrann, son of Fibrainn, *a quo* Clann-Calbrainn; to wit, Clann-Martain, and Clann-Maelduilighe, and Clann-Bradain, and Clann-Arcain, and Tellach-Uanan.

Faal, son of Fibrainn, from whom are the race of Eothaidh (whose name was Cuachan); to wit, Tellach-Maenghaili, and Tellach-Maelbelltaine; and Cainidhe, *a quo* Muintir-Chainidhe.

Faelgus, son of Fibrainn, had two sons, viz:—Maelconail, *a quo* Muintir-[Mael] Conail, i.e., Tellach-Ciaragain, and Tellach-Cendubhain; Dubhindsí, *a quo* Uí Brosgaíd. Goll, son of Fibrainn, *a quo* Uí Brangusa. Mochan, son of Fibrainn (or of Finghin son of Neidhe), *a quo* Muintir-Moran, and Uí-Chlumhain.

Rechtabhrand, son of Finghin, *a quo* Uí Maeltuili. Rindellach, son of Finghin, *a quo* Uí Balban, and Uí Blosgaíd, and Uí Deslaidh.

Here are the descendants of Findellach, son of Neidhe; to wit, the Clann-Fermaighe, i.e. *na mna*,³ viz:—the Clann-Cellachain, and Clann-Mael-sambna, and Clann-Taebhachain, and Clann-Ubhan, and Clann-Lughann, and Clann-Uanan.

These are the descendants of Finoicc (i.e. the other wife); to wit, the Clann-Telline, and Clann-Cronan, and Clann-Ainnsin, and Clann-Chirdubhain, and Clann-Finn, and Clann-Ciaracan, and Clann-Ibill.

These are the descendants of Faelghus, viz:—the Clann-Corrdercain, and Clann-Gemain, and Clann-Cathusaigh, and Clann-Dinnachain, and Clann-Birn, and Clann-Anaire, and Uí Conbhuidhe, and Uí Gellustain, and Uí Riaglachain.

of Sheridan of Leitrim co.

³ *na mna*. The meaning of this is not clear. *Na mna* is the nom. pl. and gen.

sg. of *ind ben*, "the woman." For *na mna* we should probably read *na ced mna*, "of the first wife."

.h. Riaglachan. 1The ríle Mailpíthpíú mic Neíde .i. clann Clothachtas, ocur clann Oipechtúis. 1The clann Micniad mic Fíolín mic Neíde .i. Maenachan ocur Cuaille, ocur Maelagan, ocur Conmael ocur Cellachan. 1The clann Paelēon mic Neíde .i. Bpadagan ocur Dopaíden, ocur Ceipín ocur Maelenais.

Luachan mac Onēon, a quo cinel Luačan; da mac lair .i. Dub ocur Fínd. Fínd, imorro, aen mac lair, .i. Maelgenn. Maelgenn imorro, ceṫpí mic lair .i. Tormadán, ocur Cuagan, ocur Cailtí, ocur Maelpatraí. Aen mathair as Maelpatraice ocur ic Tormadán, ocur aen maṫair con diair oí. Tormadán, imorro, .ii. mic lair .i. Uapupí ocur in Cleipech, ocur Tanaiḁe, Maelpinnen, ocur Maelmuadog. Da mac ac Uapupí .i. Cu buíde, ó bpuilet .h. Conbuíde, ocur Gíllapínais, o púilet mic Gíllapínais. Tanaiḁe o bpuil^a tellach Tanaiḁhe .i. mic Cuinn et mic íachónain. Tellach Maelpínden .i. meḡ Muípeḁais ocur .h. Dimupáí. Tellach Cleipí .i. mic Gíllí pábais ocur mic in Cporáin, ocur meḡ Donnḡailí. Cuacan, imorro, ocht mic lair .i. Orchaḁ o púilí meḡ Orchaḁa; Maelpabuíll, o púilí muintep Maelpabuíll; Sluaḡachan ó bpuilí meḡ íluaḡachain; Caeman, o bpuilí meḡ Caoman; Cul pe caran, ó bpuilí mic Cuil pe caran; Cobthach o púil meḡ Cobtháigh; Ceipí ciaban, o púilí mic Cipí ciaban; Duban ó púilí 1 Duban, o inḁpí doipí Dubain.

Cailtí mac Mailḡínd o púilí .h. Chailtí. Maelpatraice mac Mailḡínd, o púilí 1 Mailpatraice.

Dub mac Luachain, tpi mic deḡ lair .i. Etuppan, o púilí .h. Etuppan; Maelmocheḡpí, o púilí muintep Maelmocheḡpí; Gabadán

¹ *Ui-Conbhuidhe*. This name would be Anglicised O'Conway, or Conway without the O'.

² *Mac Muiredaigh*. Or Mac Murray.

³ *Ui Dimusaigh*. Anglicè, O'Dempsey.

⁴ *Mac-in-Crosain*. This was the Irish form of the name of the present families of Crosbie of Kerry, and M'Crossan of Tyrone.

⁵ *Mac Donnghaile*. Anglicè, Mac Donnelly.

⁶ *Muintir - Maelfabhaill*. A family named O'Maelfabhaill furnished chiefs to the Lordship of Carraig-Brachaide, in Inishowen, in the 11th and 12th centuries. But they were not of the Conmaicne race.

⁷ *Mac Caemhains*. This name would be Anglicised M'Keevan; or Keevan,

The descendants of Maelfitrech, son of Neidhe, were the Clann-Clothachtaigh, and Clann-Oirechtaigh. The sons of Macniadh, son of Fidhlin, son of Neidhe, were Maenachan, and Cuaille, and Maelagan, and Conmael, and Cellachan. The sons of Faelchu, son of Neidhe, were Bradagan, and Doraidhen, and Ceirin, and Maelenaigh.

Luachan, son of Onchu, *a quo* Cinel-Luachain, had two sons, viz:—Dubh and Find. Find, moreover, had one son, viz:—Maelgenn. Maelgenn, however, had four sons, viz:—Tormadan, and Cuagan, and Cailti, and Maelpatraig. Maelpatraig and Tormadan had one mother; and the other two had one mother. Tormadan, also, had five sons, viz:—Uarusci, and “The Clerech,” and Tanaidhe, Maelfinnen, and Maelmoedhog. Uarusci had two sons, viz:—Cubuidhe, from whom are the Ui Conbhuidhe,¹ and Gilla-Sinaigh, from whom are the Mac Gilla-Sinaighs. Tanaidhe: from him are descended Tellach-Tanaidhe, viz:—the Mac Cuinns, and Mac Fachtnains. Tellach-Maelfinnen, viz:—Mac Muiredaigh,² and Ui Dimusaigh.³ Tellach-Cleirigh, viz:—Mac Gilla-Riabhaich, and Mac-in-Crosain,⁴ and Mac Donnghaile.⁵ Cuacan, moreover, had eight sons, viz:—Orchad, from whom the Mac Orchadas are descended; Maelfabhail, from whom are Muintir-Maelfabhail;⁶ Sluagachan, from whom are the Mac Sluagachains; Caemhan, from whom are the MacCaemhains;⁷ Cul-re-Casan,⁸ from whom are the Mac Cuil-re-Casans; Cobhthach, from whom are the Mac Cobhthaighs;⁹ Ceirr-Ciabhan, from whom are the Mac Cirr-Ciabhains; Dubhan, from whom are the Ui Dubhain,¹⁰ from Inis-Doiri-Dubhain,¹¹

Cailti, son of Maelgenn; from him are the Ui Chailti.¹² Maelpatraig, son of Maelgenn; from him are the Ui Maelpatraig.

Dubh, son of Luachan, had thirteen sons, viz:—Eturran, from whom are the Ui Eturran; Maelmocherghi, from whom are Muintir-Maelmocherghi;¹³

without the “Mac.”

⁸ *Cul-re-Casan*. Lit., “back to the path.”

⁹ *Mac Cobhthaighs*. Mac Coffeys, or Coffeys.

¹⁰ *Ui Dubhain*. O'Dubhains, O'Duanes, or Duanes.

¹¹ *Inis-Doiri-Dubhain*. The “Island of Dubhan's Oak-wood.” Not identified.

¹² *Ui Chailti*. O'Keeltys, or Keeltys.

¹³ *Muintir-Maelmocherghi*. The name of O'Maelmocherghi (from Maelmocherghi, “servant of the early rising”) is now generally Anglicised “Early.”

o fuilit i Gabadain; Damach o fuilit .h. Damais; Epalb a quo .h. Epailb; Bathbarr a quo .h. Bathbarr; Muinechan a quo .h. Muinechain; Maelruthain, a quo .h. Maelruthain; Cianacan, a quo .h. Cianacain; Búibin a quo .h. Baibin; Bpáici a quo .h. Bpáici; Maelcain a quo .h. Maelcain; Treomann a quo .h. Treomainn.

^a fol. 46,
^b l.

Pilleo mac Oncon, aen mac lair .i. Napadač. Se mic Napadais .i.^a Rodachae, ocur Ailbi; aonmathair occa .i. Beðinn ingen Cernachain, mic Dubhdothra; ocur ir orparin porparaisi Adomnan gan chlannugao rria a cheli co brath; Duine a quo .h. Duinchinne; Molt a quo .h. Muilt. Cu Ulad o fuil mic Conulad; Tormao a quo .h. Tormao. 18 iad rin mic na mban tairde, ocur paidit poipenn conao dalta in Tormao rin.

Ailbe a quo .h. Ailbe, ocur mac do Dubroda a quo .h. Dubroda. Rodachae, imorro, ir do ro tionaic Adomnan abduine Pionacha do gper, ocur da sil co brath. Per leclama ocur leptha ruz ocur tairis dib. Duaro comairci ocur nenis, ocur pad raegail do zach abao ina inao.

Tri mic Roirachae .i. Maengal, a quo .h. Maengail, ocur Maeileoin donn, ocur Maeileoin pinn; aen mathair acu. O Maeileoin pinn atat mic Gilla Chair ocur mic Goll in Parais, ocur mic Maelpeichin ocur mic Inairgi, ocur mic Spengaluis, ocur mic in Chleirig. 18 o maccuib in Chleirig gabthar abduine ocur dirchindecht i Pionacha do gper. Alaxandap ainm in Chleirig o a thuraidib. O Maeileoin donn atat mic Gillachair, ocur mic Gillacharras, ocur mic Gilla pind, ocur mic Gilla Muire.

¹ *Ui Muinechain.* O'Moynahan, or Moynahan.

² *Ui Cianacain.* O'Kenegan, or Kenegan.

³ *Rodachae.* Ancestor of the family of O'Rody.

⁴ *Dubhdothra.* The descent of this man is continued in the margin thus: son

of Donnchadh, s. of Baethin, s. of Blathmac, s. of Felim, s. of Crimthan, s. of Scannlan, s. of Aedh Finn, s. of Fergna.

⁵ *on these.* Or rather, on the children and descendants of Rodacha and Ailbe.

⁶ *companion.* Per leclama; lit. a "hand-man," or in common phrase, a right-hand-man. A marg. note has et

Gabadhan, from whom are the Ui Gabhadhain ; Damach, from whom are the Ui Damaigh ; Eralb, *a quo* Ui Erailb ; Bathbarr, *a quo* Ui Bathbairr ; Muinechan, *a quo* Ui Muinechain ;¹ Maelsuthan, *a quo* Ui Maelsuthain ; Cianacan, *a quo* Ui Cianacain ;² Buibhin, *a quo* Ui Buibhin ; Braici, *a quo* Ui Braici ; Maelcain, *a quo* Ui Maelcain ; Tredman, *a quo* Ui Tredmain.

Filledh, son of Onchu, had one son, viz., Naradach. Naradach had six sons, viz.:—Rodachae³ and Ailbe, who had the same mother, to wit, Bebhinn daughter of Cernachan, son of Dubhdothra⁴ (and it was on these⁵ Adamnan imposed a command never to intermarry with each other) ; Duinchine, *a quo* Ui Duinchinne ; Molt, *a quo* Ui Muilt ; Cu-Uladh, *a quo* Mac Conuladh ; Tormadh, *a quo* Ui Tormaidh. These are the sons of the concubines ; and some persons say that this Tormadh was a foster-son.

Ailbe, *a quo* Ui Ailbhe : Dubhroda, *a quo* Ui Dubhroda, was son to him. To Rodachae it was, moreover, that Adamnan presented the abbacy of Fidnacha in perpetuity, and to his race for ever. Of them shall always be a companion⁶ and bed-fellow of a king and chieftain. Every abbot in his [Caillin's] place shall have the palm of protection and honour, and length of life.

Rodachae had three sons, to wit, Maengal, *a quo* Ui Maenghaili, and Maeleoin the Brown, and Maeleoin the Fair. They had the same mother. From Maeleoin the Fair are [the families of] Mac Gilla-Chais, and Mac Goill-in-Fasaigh, and Mac Maelfeichin, and Mac Inairgigh, and Mac Srengalaigh, and Mac-in-Chlerigh. From the sons of "the Clerech" the abbotship and herenachship in Fidnacha are always filled. (Alexander was the Cleric's name from his parents). From Maeleoin the Brown are (descended) the Mac Gilla-Chirrs, and Mac Gilla-Charraighs, and the Mac Gilla-Finds, and Mac Gilla-Muires.

comairle et cogair riu dñ, ocuf carðair
ocuf oipechtair, ocuf buarð n-oiðithre
for gach abao in mað Caillin tre biðhu
beða ; "and of them shall be royal coun-
sellors and confidants, and [men] of
honour and authority ; and the palm of

pilgrimage shall belong to every abbot in
Caillin's place for ever and ever." This
note should probably be included in the
text ; but the copyist left no mark to in-
dicate where it should be inserted.

* fol. 46, Genealač .h. Rodaichae runna hi bpechōra .i. comarba Pionacha
b. 2. Muiḡi Rein inu pīadnure.*

Genealach abarō Pionacha.

ΤΑΥΤΩ, imorro, ainm in chomarba pollaḡnnaighe Pionacha in tanra.
18 he pōdruair in leḡar ra do lepuḡaḡ ocuḡ do núačorúḡaḡ do, daiḡ
po appaiḡ ocuḡ po upchraio in chairt i raibe sein leabar Caillin
ria runn, ocuḡ dono ni raibe acht tra metar abain cuḡ anor; ocuḡ
ta ina ḡḡelaib ocuḡ dpechtaib buḡerto.

ḡrian imorro, et Uilliam, a da dērbraḡhair an Tairḡ rin, aḡ
pōrcongḡa choraigḡi in liubair pōr.

ḡar mo dēbrod ni uilid tri uaitni choḡhagḡi a cuingḡ sein .i.
aēḡēḡchairi choitcheno d'pēraib Epēno, et ḡan diultao pē dpeich
nduine itir lo ocuḡ oiḡči, i cill na i congḡail in Epinn, iar na mbpēḡ
d'aen lanaiḡuin, ir pēpp ina in triarra .i. Tairḡ .i. in comarba, et
ḡrian ocuḡ Uilliam .i. tri mic Tairḡ.

mic Uilliam,

mic Maḡha,

mic Robet,

mic Seacan,

„ Lucair,

„ Ele,

„ ḡilla na naem,

„ Eḡnig,

„ ḡilla muiḡi,

„ ḡilla bēraiḡ,

„ ḡomnaill,

„ Aēda,

„ Mailmichil,

„ Maill muiḡi,

„ ḡilla ira,

„ Mailmichil,

mic Peichin,

„ Maill ira,

„ ḡilla cpiḡt,

„ ḡormḡaile,

„ ḡilla Manchain (.i. in Caill-
inech),

„ Aḡḡḡail,

„ Aḡlaxandair .i. in clepech,

„ Maileoin pind,

„ Rodiachae,

„ Napadaiḡ,

„ Pillo,

„ Ončon,

¹ *Tadhg.* The following genealogy has been printed, from MS. A, by O'Donovan,

The genealogy of O'Rody here now, to wit, the Comharb of Fidnacha of Magh-Rein, in new testimony.

THE GENEALOGY OF THE ABBOT OF FIDNACHA.

Tadhg, then, is the name of the Comharb who governs Fidnacha at this time. It was he who caused this book to be amended, and newly arranged for him, because the vellum in which Caillin's Old Book was before this time had grown old and decayed ; and, moreover, it was only in metre until now ; and it is in stories and poems from henceforth.

Brian then, and William, the two brothers of this Tadhg, were also commanding the arrangement of the Book.

By my God of judgment there are not, in church or house in Ireland, born of the same couple, three better props than these three, for maintaining their own obligation, to wit, to dispense general hospitality, without offering refusal to the countenance of man, both day and night, viz., Tadhg,¹ i.e. the Comharb, and Brian, and William, viz. :—three sons of Tadhg,

son of William,
son of Matthew,
son of Robert,

Son of John,	Son of Feichin,
" Luke,	" Mael-Isa,
" Ele,	" Gilla-Christ,
" Gilla-na-Naemh,	" Gormgal,
" Egnech,	" Gilla-Manchan (i.e. the Cailli-
" Gilla-Murry,	nech),
" Gilla-Beraigh,	" Ardgall,
" Domhnall,	" Alexander (i.e. the Cleric),
" Aedh,	" Maeleoin the Fair,
" Maelmichil,	" Rodachae,
" Mael-Murry,	" Naradach,
" Gilla-Isa,	" Filledh,
" Maelmichil,	" Onchu,

in the *Miscellany of the Celt. Soc.*, vol. I., p. 113 ; but not with his usual accuracy.

mic Fintloga,	mic Eiteanoim,
„ Fintfir,	„ Seğđo,
„ Cumrğraich,	„ Roiğne,
„ Ceuchđ,	„ Aitpe,
„ Eairc,	„ Airta,
„ Eaircđair,	„ Oğamain,
„ Echo,	„ Piočairc,
„ Duib,	„ Doirbpe,
„ Meađpuair,	„ Eona,
„ Nearta,	„ Cheudguine-calairaiğ,
„ Poirnearta,	„ Mearamain,
„ Eacht,	„ Moğa ταιιτ̃ .i. mōğa τοιτ̃,
„ Uirle,	„ Conmaic,
„ Deurpa,	„ Pearğura,
„ Deirde,	„ Rora,
„ Luigđioč Conmaic a quo Con-	„ Ruđpαιγε,
maicne,	„ Sitpαιγε, 7c. ^a
„ Oirbpean mair,	

^afol. 47,
a 1.

CAIRBRE, Eogan, Enna eim,
Ocur Conall mor mac Neill;
Ir mui ir eolach don dpoing,
Roinn a truacla 'ra topuinn.

¹ *Sitrech*; or Sithrigh. At the end of the foregoing genealogy, fol. 46, b., Thady O'Rody has furnished the links between himself and the Tadhg with whom the genealogy begins, thus:—

Mire Tairg O Ródaige, mac Gearoid
oig, mic Tairg, mic Gearoid, mic Tairg,
mic Tairg, mic William, ut supra, 1688.
“I am Tadhg O'Rody, son of Gerald

junior, son of Tadhg, son of Gerald, son
of Tadhg, son of Tadhg, son of William,
ut supra, 1688.”

In the foregoing pedigree, which differs
but slightly from the pedigree of St.
Caillin above printed (pp. 4—7)—the
number of generations being the same in
both from Cumscrach, the common an-
cestor of St. Caillin and Tadhg O'Rody,

Son of Findlugh,	Son of Eithedon,
" Findfer,	" Seghda,
" Cumscrach,	" Roighne,
" Cecht,	" Aithre,
" Erc,	" Alta,
" Ercdar,	" Ogaman,
" Echt,	" Fidchar,
" Dubh,	" Doirbre,
" Medhruadh,	" Eon,
" Nert,	" Cedguine-Calasagh,
" Fornert,	" Mesamhan,
" Echt,	" Mogh Taeth, i.e. Mogh Doid,
" Uisel,	" Conmac,
" Berra,	" Fergus,
" Beidbhe,	" Ros,
" Lughaidh Conmaic, <i>a quo</i>	" Rudhraighe,
" Conmaicne,	" Sithrech, &c. ¹
" Orbsen Mór,	

CAIRBRE,² Eoghan, active Enna,

And great Conall, son Niall—

'Tis I that am learned [in regard] to the band,

The division of their cantreds, and their mearings.

to Rudhraighe son of Sithrech—there are altogether sixty-six generations between Tadhg O'Rody, (*ob. circa* 1704), and Rudhraighe son of Sithrech. Allowing thirty years as the average length of a generation, this would refer Sithrech's period to about 280 years B. C. His great grandson Fergus Mac Rosa (or Fergus Mac Roy) is generally stated, however, to have lived in the early part of the

first cent. of the Christian Era; and if this be so, the chronology of the pedigree is about 160 years astray.

² *Cairbre*. There is no other copy of this poem, as far as the Editor is aware, to be found in any other Irish MS. In O'Donnell's *Life of St. Columba*, Rawlinson, 514 (Bodleian Library, Oxford), where it is referred to, the poem is quoted as from "*Caillin's Old Book*."

Τρι τριucha Conuill na cath,
 Ir a tri con triar menmnach;
 Sur tñinreð uaitib amach
 Clano Eogain mic Neill neimnech.

Τριucha Cairbri mic in ruz,
 O abuinð mór zo Call crin.
 O Chall crin oñin alle,
 Sur in call cain i foithre.

Τριucha Era ruaid pe baið,
 Maignich iargach inberaich,
 O chall cháin na cprobang car
 Co hEonich torainn tpeuglaif.

Τριucha baguine mblechta,
 Eolchai de luchð na querða;
 O Eonich co Dobar noil,
 Silur ar na garb fíleibtib.

On Dobar oirgip ceðna,
 Τριucha Luigðech mic fèðna,
 Cur in abainn ir glan li,
 Danar comainm Suilidi.

Τριucha Enna riap arin,
 Co ðernur mór, co Sputhair,
 Tarbach tir Enna na ngeað,
 Soir co fèrnach na peinneð.

¹ *Trichas*. For the contents of the Irish *Tricha-ced*, or cantred, see Dr. Reeves's paper on the *Townland Distribution of Ireland*; Proceedings of the R. I. Academy, vol. 7, p. 474, sq.

² *Abhain-mor*; i.e. "the great river;" the Avonmore, a river which rises in Templehouse lake, and joins the Coolany river between Collooney and Ballysadare, co. Sligo.

³ *Call-crin*; i.e. "the withered hazel."

Its position has not been indentified. But it must have been near Ballyshannon.

⁴ *Call-cain in Foithre*, or the "fair hazel in Foithre." "Foithre" means a wood. The position of this *Call-cain* has not been ascertained, but it was probably in the northern extremity of the present barony of Carbury, co. Sligo.

⁵ *Tricha of Es-Ruaidh*; or cantred of Assaroe; corresponding to the present barony of Tirhugh, co. Donegal.

Three *Trichas*¹ had Conall of the battles,
 And three the spirited trio had ;
 And out from them did spread
 The vigorous clann of Eoghan MacNeill.
 The *Tricha* of Cairbre, the king's son,
 Was from Abhain-mor² to Call-crin ;³
 From Call-crin thence hither,
 To the Call-cain in Foithre.⁴
 The *Tricha* of Es-Ruaidh⁵ the famous,
 Salmony, fishy, full of pools,
 Was from Call-cain of the fair nut-clusters,
 To the green, loud-sounding Edhnech.⁶
 The *Tricha* of Boghuine⁷ of the kine,
 As the inquiring people know,
 Was from Edhnech to the deluging Dobhar,⁸
 That from the rugged mountains flows.
 From the same impetuous Dobhar,
 The *Tricha* of Lughaidh, son of Setna,
 Extends to the river of clear aspect,
 The name of which is Suilidhi.⁹
 Enna's *Tricha*¹⁰ then westward spreads,
 To Bernas-Mor,¹¹ and to Sruthair.¹²
 The rich land of Enna of the studs extends
 Eastwards, to Fernach¹³ of the Fians.

⁶ *Edhnech*. The river Enny, which falls into the bay of Donegal.

⁷ *Tricha of Boghuine*. Corresponding to the present barony of Boylagh and Banagh, co. Donegal.

⁸ *Dobhar*. The Gaeth - Dobhair, or Gweedore river, co. Donegal.

⁹ *Suilidhi*. The river Swilly. *ṡuilirohi* (for *ṡuilirohi*), MS. From this it would appear that the territory of Cinel-Luigdech nearly comprised the present barony

of Kilmacrenan.

¹⁰ *Enna's Tricha* ; otherwise called Cinel-Enna. See note ⁴, p. 314.

¹¹ *Bernas-Mór* ; or the great gap. See note ⁵, p. 314.

¹² *Sruthair*. Written *Sruthail supra*, p. 314. See note ⁶, *ib*.

¹³ *Fernach*. Now Farnagh, parish of Aughnish, barony of Kilmacrenan, co. Donegal.

Τριυχα Εογαν μοιρ να πενθ,
 Α τονησαιρ ινα τιμhell;
 Ον τuiνν bpiur puiν puiνb,
 Co tapbhan chara in chomthnuib.
 Nip miao la ril Eoguin uill
 Deē ar ēn triyha pepuinn;
 Sinir a narma catha,
 Co riachdar Ard mor Macha.
 Ard Macha ag ril Eogain uill,
 Ocur Doiri ac ril Conuill^a;
 Druim chliab ac ril Cairbre chain,
 Gen gur miao le Connachtaib.
 Α buio ra benioechd,
 Cupar pora dom anmuin;
 Ir triag lem mo deē oipecht,
 Mar do luid oppa Cairbre.
 Eogan agmar innraiēthech,
 Rochlecho puathar ir aigne;
 Ge po rgailir a clanna,
 Rob hi a chuid panna Cairbri.

ESTIO pe Conall calma,
 Ocur pe hEogan ampa;
 Mar do punnedar an ndail
 I mullach droma Cruachan.

¹ *Srubh*; i.e. Srubh-Brain, for the situation of which see note ², p. 314.

² *Tarbhan*. The scribe first wrote tappcham, but added a b over the c, as if he desired to correct the name to Tarbhan. *Tarbhan* would signify a "little bull"; and was probably the name of some whirl-

pool, or rapid, on the Foyle near Derry

³ *Ard-Macha*. Armagh.

⁴ *Druim-Cliabh*. Drumcliffe, co. Sligo; here put for the barony of Carbury, in which it is situated.

⁵ *pressed*. The writer here seems to imply that the descendants of Cairbre

The *Tricha* of great Eoghan of the spears,
 Surrounded by its roaring wave,
 Was from the wave that breaks against the *Srubh*,¹
 To the curling, envious *Tarbhan*.²
 The race of great Eoghan did not like
 To be confined to one cantred of land ;
 So they extended their arms of battle,
 Until they reached great *Ard-Macha*.³
*Ard-Macha*³ belongs to Eoghan's race,
 And Derry to the race of Conall ;
 The seed of mild *Cairbre* have *Druim-Cliabh*,⁴
 Though the *Connacians* like it not.
 May their thanks, and their blessings,
 Conduce unto my soul's quiet.
 But I grieve for my good people,
 How *Cairbre* upon them pressed.⁵
 The valorous, assaulting Eoghan,
 Practised routs and plunders.
 Though his children have separated,
 His share of the division was *Cairbre*.⁶

LIST⁷ ye to the mighty Conall,
 And to illustrious Eoghan—
 How they effected their arrangement
 On the top of *Cruachan's* ridge.⁸

seized upon a part of the territory now forming the county of Leitrim.

⁶ *Cairbre*. The last word is repeated, to signify the conclusion of the poem ; but the sense of the last line is not very clear.

⁷ *List*. This poem is quoted from "Caillin's Old Book," in O'Donnell's Irish Life of St. Columba, already referred to.

⁸ *Cruachan's ridge*. Previously called *Cruachan-Lighen*, or *Druim-Lighen*. See note ¹, p. 338.

Adbairt Eogan gan feill,
 Dena a poinn duin a Conaill,
 Cairbre pluasbuidnech na cpech,
 Ocur Enna irgalach.

Mað miri pandur na pír,
 A deirim rít a Eoguin,
 Nach bfuighe caem na cara,
 Raḡa uaimri deir panna.

Nocon atech duitirí poin;
 Ired atber pe a brathair,
 []at ar lor chloirim chuipr
 O Ear Ruaid co Rur Irguill.

Da éuinngi tu ormpa poin,
 Scaoilfid ar conne a Eoguin;
 Diaid agamra rin rim gur,
 Na se triucha ro chornurr.^a

Adbairt Eogan co ceill,
 Fer peidigthe chloinne Neill,
 In te rir tangamar pecht,
 Tabramni do ar trinoripecht,
 Do genra fein poinn daibiri,
 'S do Chairbre beinne baieri;
 Do ragtha duit he don poinn,
 No in naidé Enna aluinn.

Leig dam Enna ar a oig;
 Fail mo lama ir mo doirt;
 Ni biarom mairc pe la,
 Dar ab mo rppairi uara.

Topcáir let Cairpre de poin,
 Oir ir let Enna amlaid;
 Da mepa dam pe nept nḡa,
 Saigpet ar chlannaib Colla.

^a *Since thine.* The whole of the first, ponding words in the text have been
 and a part of the second, of the corres- obliterated.

The guileless Eoghan said,
 " Make a division for us, O Conall ;
 'Twixt troopful Cairbre of the preys,
 And the warlike Enna."
 " If 'tis I that divides the men,
 I say to thee, O Eoghan,
 That nor companion nor friend shall get
 A choice from me, after the division."
 " Thou shouldst not insist on that,"
 He (Eoghan) to his brother said,
 " Since thine,¹ by virtue of the sharp sword,
 Is from Es-Ruaidh to Ros-Irguill.²
 " If thou askest this of me,
 Our meeting must end, O Eoghan ;
 I shall have, by my valour,
 The six cantreds which I have won."
 Then said the sensible Eoghan,
 The pacificator of Clann-Neill,
 " To him with whom we a-hosting came,
 Let us give seniority.
 " I myself will make a division for you,
 And for Cairbre the most simple ;
 He in the division shall be yours.
 Or the youthful, handsome Enna."
 " Leave me Enna, for his youth ;
 [By] my hand ring and finger ring,
 He 'll not be sorrowful in his time,
 Over whom my power shall be."
 " Take with thee Cairbre, therefore,
 Since Enna is also thine ;
 If I am able, by the power of spears,
 I'll advance upon the clanns of Colla."

² *Ros-Irguill*. Now the district of Ross- north of the co. Donegal.
 Guill, in the parish of Mevagh, in the

10 Apin rgalit clanna Neill
 A coinne Chruachain colleir,
 Go menmnach ba meir a muir,
 Gaé per dúb com a peruin.
 Aoubairt Enna in per rial,
 Ra Conoll, ra ndola riap,
 Re hucht chland Colla na cpech,
 Sunna ir ail lem in fuirpech.
 Ae, a Enna, na cagair,
 In ail dithai na habair,
 Eirgi co Doiri na ndam;
 Fairpetra anoir co Cruachan.
 Gabar Enna a nDoiri dail,
 Dun Chalgaich mic Aithemuin;
 Gabair Conall cona droing
 Siar co hErr ruaid mic Badhairn.
 Derid Eogan co hOilech,
 In leoman^a gan imfuirpech,
 Ocar gabar Cairbri in aig
 Siar co glend ndirpech nDallan.
 Ar fairgi Enna da eig,
 Dais Eogan as a áithigir;
 Ger mac athar air do pell,
 On ló painic do Chonall.
 Cuipir Enna techta riap,
 Go Conall nGulban nglan riall,
 Da innirín tiar ga thoig,
 Eogan air is anáigir.
 18 olc int adbar tnutha,
 Ar Enna i cind in triucha;

^a fol. 47,
 b 2.

¹ *Doire*. Derry, or Londonderry.
² *Cruachan*; or Cruachan-Lighen, now
 Drumleene, near Lifford.
³ *fort of Calgach*; or Doire-Calgaigh,

the ancient name of Derry.

⁴ *Es-Ruaidh-mic-Badhairn*. The Es
 (or Cataract) of Aedh Ruadh, son of
 Badhurn. See note ⁷, p. 325.

The Clann-Neill after that dispersed,
 Altogether, from the Cruachan meeting—
 Joyously—sprightly was their mirth—
 Each man of them to his own land.

Enna, the generous man, did say
 To Conall, before going westwards,
 Against the plundering Clann-Colla,
 "Here it is I fain would rest."

"No, Enna; say not so;
 Utter not the sinful wish.
 Go thou to Doire¹ of the troops;
 I will stretch eastwards to Cruachan.²"

Enna settled in faithful Doire,¹
 The fort of Calgach,³ Aitheman's son.
 Conall with his band possessed
 Westwards to Es-Ruaidh-mic-Badhuirn.⁴

The lion, Eoghan, proceeded
 To Oilech,⁵ without much delay;
 And the valorous Cairbre possessed
 Westwards, to straight Glenn-Dallain.⁶

On Enna's approach to his house,⁷
 He found Eoghan occupying it;
 Though his father's son, him he deceived,
 From the day he (Enna) joined Conall.

Enna sends messengers westwards,
 To generous, pure Conall Gulban,
 To relate in the west, in his house,
 That Eoghan was opposing them in the east.

"'Tis a bad cause of jealousy,"
 Said Enna, anent the cantred;

¹ *Oilech*. Or *Ailech*. See note ³, p. 62, *supra*.

⁶ *Glenn-Dallain*. A remarkable valley, situated partly in the co. of Sligo, and

partly in Leitrim. The Church of Cill-Osnata, or Killasnet, in the barony of Rossclagher, is in it.

⁷ *his house*; i.e. Derry.

Ír in phurc ua dóig t'raíail
 A longaið do danaruið.

Índir do mac mo mathar,
 Míri ní lerec mo lathar;
 Eirgeo amach mar do gell,
 Ní fuirgeo éall in Oilech.

Dóiri longpurc baedain binn
 Ua Ainmirech mic Chonuill,
 Remi ní bliadain gan fell,
 Ar ngabail ríge nEreuo.

Ba longpurc he d'Áed na mbeno,
 Dóiri Chailgich na ngeben,
 Súr éuit ní Colam na cell,
 Ar crabuo ar crosfigell.

Tí rí a Conall na cath,
 Tainic re Colam craibdech;
 Íreo tucraoap a ngeill,
 Co Dóiri nuairal naisbeil.

Me air éomairci in moir choimreuo,
 Lo bairreitheir na rlechte;
 Illo bratha na tprečan
 Bío lethan lucht a erri.

Cominmain lem airinde
 Conall Eogan ír Carbre
 Ocar Enna rial malle,
 Gar bé deireuo a nerri.

¹ *my mother's son*; i.e. Eoghan, who had the same mother as Conall Gulban, the speaker.

² *out*. amach. The scribe has written a b over the m; but abach, the alias reading suggested, meaning "dwarf," seems unsuitable.

³ *Oilech*. See note ³, p. 62, *supra*.

⁴ *Ainmire*. Rectè Fergus. Baedan, king

of Ireland, who was slain in 571, was the son of Ninnidh, son of Fergus Cennfoda, (son of Conall Gulban). Ainmire was

also a grandson of Fergus, by his son Sedna.

⁵ *Aedh-na-mBenn*; i.e. Aedh, or Hugh, son of Ainmire, Monarch of Ireland; who was slain A.D. 594.

⁶ *cros-figells*. Cros-figell is explained in O'Clery's glossary as "upnaigte, no

"The place most likely to be taken,
From their ships, by the Danars."

"Say unto my mother's son,¹
That my valour is not slothful;
Let him go out,² as he promised,
Or remain yonder in Oilech.³"

Derry was the seat of pleasant Baedan,
Grandson of Ainmire,⁴ Conall's son,
Before, and for a year without fault,
After assuming the kingship of Ireland.

It was the seat of Aedh-na-mBenn⁵—
Was Doire-Chalgaigh of the fetters—
Till it fell to Colum of the Cells,
Thro' devotion, thro' *cros-figells*.⁶

Three kings,⁷ from Conall of the battles,
Came before Colum the devout.
The place to which they their pledges brought,
Was formidable, noble Derry.

May I be under the great Lord's safeguard,
The day the hills shall sundered be;
On the sounding judgment day,
Great will be the number of his people.⁸

Equally dear to me, however,
Are Conall, Eoghan, and Cairbre,
And generous Enna likewise,
Though he is the last of the band.⁹

raire, do ní tuine ar a glúinibh, ocuṛ
a lamha rinte a gcroir," i.e. "prayers, or
vigils, which a man performs on his knees,
and his hands stretched out in [the form
of] a cross."

¹ *Three kings*. The three kings in ques-
tion were—1, Ainmire, son of Sedna, slain
565; 2, Baedan, son of Ninnidh, slain
571; and 3, Aedh, son of Ainmire, slain

in 594. The latter is stated to have
presented Derry to St. Colum Cille.

⁸ *his people*. lucht a eirí; the members
of Colum Cille's company, whom he will
have saved from perdition.

⁹ *the last of the band*. Enna was the
youngest of the sons of Niall Nine-
hostager. The first line of the poem is
here repeated, in token of conclusion.

CAILLIN cair cumachtach,
 Eppor uasal oirionas,
 Do rinne mor o'fir fertaib
 Ar gach tir ar nuair.
 Tainic Caillin caempertach,
 Ir aingel ga forcongtra,
 Supar and do ruiderair,
 Ag tun mbaile mic buain.
 Do fir Caillin caempertach,
 In tir ar ar ruiderair,
 No go bfuair in adnacal,
 Ina farrad thall.
 Conall mac Neill naigiallaig,
 Cui g bliadan co leé fa mor éalmain,
 Do faeth do laim Conachtaig,
 Iré do bui ann.
 Atcuata clann chaem Conaill
 Caillin cair cumachtach,
 Uar lebar a nard athar,
 Ar Muig roglan Rein;
 Do rirret da rinnepech,
 Sen Chaillin do éathbeoag(ard),
 Chaem Chonuill mic Neill.
 Tancatur clann chaem Chonuill
 Co Caillin cair cumachtach,
 Co Fionacha fir;
 Tueratar do Chailline,
 A cuairt ir a cennaige,
 Ar durgad a riú.

* *Caillin*. This is a very rare poem,
 no other copy of it being known to the
 Editor. It is in the same metre as the
 poems printed, pp. 154, sq., and 194, sq.

That the metre is pretty old is plain from
 the fact that a poem in the same style, in
 praise of St. Colum Cille, is contained in
Lebor na hUidhre, 15, a.

THE HOLY, powerful Caillin,¹
 The illustrious noble bishop,
 Wrought many true miracles,
 By turns in each land.
 Fair wonder-working Caillin came,
 An angel commanding him,
 And the place where he settled was
 At Dun-Baile-mic-Buain.²
 Fair wonder-working Caillin searched,
 The land that he had fixed upon,
 Until he found the sepulchre,³
 Near him yonder placed.
 Conall, son of Niall Niaghallagh,
 Who five and a half years buried lay,
 Who fell by the hands of a Connachtman⁴—
 'Twas he that was there.
 When the clann of mild Conall heard
 That holy, powerful, Caillin
 Was over their great father's bed,
 On sparkling Magh-Rein ;
 They begged, for his seniority,
 That old Caillin would resuscitate
 Mild Conall Mac Neill.
 The clann of mild Conall came
 To holy, powerful Caillin,
 To righteous Fenagh.
 Unto Caillin they did give
 His tribute and conditions,
 For awaking their king.

¹ *Dun-Baile-mic-Buain* ; i.e. the fort of Baile, son of Buan. See note ¹⁰, p. 125.

² *sepulchre*. The grave of Conall Gulban. See note ¹, p. 140.

⁴ *Connachtman*. See above, pp. 89 and

139, where Conall Gulban is said to have been slain by the 'Masraidhe,' a Firbolg tribe who were seated in the neighbourhood of Fenagh.

Ánrrin ro rir Cailline,
 Ár in coimde cumachtach,
 Ánam Conaill cruaid.
 Átracht Conaill compamach,
 Tríá fíertuib in airde eppoir,
 Í fíadnuire in oipechta,
 Suair ar in uaiḡ.
 ÍÁrrin tainig Ádomnan,
 Co Caillin caird cumachtach,
 Co fíonacha fein;
 Dindroiged in ardeppoir,
 Su ro leg a fíorghela,
 ḡo rabat da peir.
 Ánn ro bennais Cailline
 Clanna Conaill cumpumais,
 Ár nerspí don ruḡ;
 Rath casad, rath comairlí,
 Rath ruḡí, rath nairpechair,
 Rath cloinde, rath bíd.^a
 Senair air Cailline
 Cenel Conaill compamais,
 Ár nerspí dond ruḡ;
 ḡrain ceo ar gach aen nonbar,
 ḡrain nonbar ar aen duine,
 Áḡ gabail daib airdeḡe,
 Ár gach tír do thír.
 Árrin tucad legaitecht
 Innir Epend ardmóire,
 Do Chaillin chaird chumachtach,
 Ár nerspí dond ruḡ.
 Do chuaid Caillin cumachtach,
 Áir cuairt Epend ardmóiri,

¹ *him*; i.e. St. Caillin.

² *Caillin*. *Cailline*, MS.; the e being

Thereupon Caillin besought,
 From the powerful Sovereign,
 Hardy Conall's soul.
 The vigorous Conall then arose,
 Through the powers of th' archbishop
 In presence of th' assembly,
 Up from the tomb.
 Afterwards came Adamnan,
 To holy, powerful Caillin,
 To Fidnacha itself;
 To visit the archbishop,
 Until he read his gospels all,
 And all did him¹ obey.
 Thereupon Caillin² did bless
 The clans of vigorous Conall,
 After the king arose.
 Luck of war and counsel [he gave them],
 Of kingship and supremacy,
 Of children, and of food.
 Then Caillin again did bless
 The vigorous Cenel-Conaill,
 After the king arose;
 "The strength³ of a hundred in every nine,
 The strength of nine in each man be,
 When assuming arch-sovereignty,
 From land unto land."
 Then was given the legateship
 Of Ireland's isle, exalted, great,
 To holy, powerful Caillin,
 After the king arose.
 The powerful Caillin did go
 On a circuit of great Ireland,

added to complete the number of syllables required by the metre.

³ *strength*. *ḡrām*. This word properly

signifies fear; but in a secondary sense the power to inspire fear.

Ḑo p̃aibe 'ḡa p̃opceṭaḷ,
 Aṛ ḡach t̃ip do t̃hip.
 'Do ēuaio Caillin caemp̃eṛṭach,
 1 ep̃iē Connacht chaom aluinn,
 Ḑo p̃ainiḡ co Muaid.
 Ua Fiachra iṛ ua Aṃalḡaid,
 'Do leiḡṛeṭ do Chailline,
 Co tapat leic Aḡamñan,
 Uair iṛ he p̃opṛuair.
 18 ann p̃aḡbuiṛ Aḡom̃nan
 'Do chaṭp̃aiḡ chaom̃ Chaillini,
 Aḡoṛaḡ aṛ a laṛ.
 ḡiṛeē aṛ do chaṭh̃p̃aiḡṛi,
 Uinḡe d'op̃ da ṭhaḡap̃eṭuṛ
 1nñti aṛ inaḡ aen tiḡe
 Co mac alla ann.
 1Aṛṛin t̃ainiḡ Caillini,
 1aṛ euairṭ ḡṛeṇḡ aṛḡom̃iṛe,
 Co p̃iḡnaēa aṛ cūl;
 Ḑuṛ ēuṛ uara Aḡamñan,
 Co na ṛep̃inn ēaio ēum̃ḡaiḡṭhi,
 1 t̃ip Fiachrach iṛ Aṃalḡaid,
 No ḡuṛ ḡaḡ in muṛ.
 Cairnech, Cṛiḡan, Cairēḡan;

¹ *Ui-Fiachrach.* The descendants of Fiachra son of Eochaidh Muigh-medhoin, who gave name to the barony of Tir-Fiachrach, or Tireragh, co. Sligo.

² *Ui-Amalghaidh.* The descendants of Amhalgadh, or Awley, son of the foregoing Fiachra, who inhabited the territory now called Tirawley (Tir-Amhalghaidh), in the co. Mayo.

³ *Lec-Adamnain;* i.e. Adamnan's flag. There is no reference to this flag in any

of the tracts relating to Adamnan, unless it was the large flag forming the rude bridge called *Drehid-Awnan*, or "Adamnan's Bridge," near the old church of Skreen (Scriu-Adamnain), bar. of Tireragh. See Reeves' *Columba*; Introd., p. lxii.

⁴ *floor.* This line is very loosely constructed, it being left in doubt whether Adamnan sanctioned the practice of worship in Caillin's church; or the use of his

So that he was instructing it,
 From land unto land.
 Mild, wonder-working, Caillin went
 To the fair, fine land of Connaught,
 Till he came to the Moy.
 The Ui-Fiachrach,¹ the Ui-Amhalghaidh,²
 Permission unto Caillin gave,
 So that he brought Lec-Adamnain,³
 For 'twas he it that found.
 'Twas then that Adamnan did leave
 Unto mild Caillin's residence,
 Worship on its floor:⁴
 Increase unto thy city be:
 An ounce of gold, as tribute,
 It shall have from every house-site,
 Wherein an echo⁵ is."
 Afterwards Caillin did come,
 From visiting great Ireland,
 To Fenagh back again;
 When he away sent Adamnan,
 With his holy, covered shrine,⁶
 To Tir-Fiachrach and [Tir]-Amhalghaidh,
 Until he reached the main.⁷
 Cairnech,⁸ Cridan,⁹ Cairedan,¹⁰

flag-stone on occasions of worshipping.

⁵ *echo*. *m̄c alla*, for *mac alla*. As an echo is rarely heard in any occupied house, the tribute here promised to Caillin could hardly have produced much.

⁶ *shrine*. This shrine, or *reyn*, was preserved in the church founded by Adamnan in Tir-Fiachrach (or barony of Tire-*ragh*), co. Sligo, which obtained the name of "Skreen" from this circumstance. See Reeves' *Columba*; *Introd.*, p. lxii.

⁷ *main*. *mup*, for *mup*, "the sea." The church of Skreen is not far from the bay of Sligo.

⁸ *Cairnech*. See note ⁹, p. 217.

⁹ *Cridan*. There were several Irish saints of the name of Critan, or Cridan. It is not easy to say which of them is here referred to.

¹⁰ *Cairedan*; or Cairiotan, of Druim-Lara; whose festival was on the 7th of March, according to the Mart. Donegal.

^a fol. 48,
^b 1.

Bricin, Iarlaithe co mbair,
 Feidlim, Deaga in deg orduin,
 Mochaemog caird cumachtach,
 Cruimther Praech co mor pertaib,
 Ocur Manchán^a mirbailec;
 Rob iatrin in mor muinter,
 Popal Caillin caird.
 Mo dub dighlach degpertaich,
 Buid agat a Adomnain,
 Buid a guth ra bein.
 Buid e in clagan Adomnain,
 D'uib Praech, d'uib Amalgaid,
 'S do ril Chonuilc corcraig,
 Maig aipech gur piceparan
 Mana beic da péir.
 Gabair tnuic in mor pormat
 Popal Caillin cumachtach,
 Ri hAdamnan adampu,
 Gura chlaechlo a li.
 Guppo cuirpet Adomnan,
 O a manchaib, o a mancheraig,
 An diaid Cholaim chumachtach,
 No go maich co h1.
 Annrin atbert Adomnan,
 Ri Caillin caird cumachtach,
 Buid agut mo manaisri,
 1 bragar, 1 cein.

¹ *Bricin*. Of Tuaim-drecain, or Tom-regan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh. See O'Donovan's ed. of the *Battle of Magh Rath*, p. 283.

² *Iarlaithe*. St. Iarlath, patron of Tuam, co. Galway; ob. 481.

³ *Feidhlim*. There are several persons

of this name in the catalogue of Irish saints; but the individual here referred to was probably Feidhlimidh of Cill-mor-Dithraibh, or Kilmore, in the bar. of Boyle.

⁴ *Deagha*. Bishop, and founder of Inis-Caoim-Deagha, now Inishkeen; a church near which are the remains of a round tower, giving name to a parish lying

Bricin,¹ friendly Iarlaithe,²
 Feidhlim,³ Deagha⁴ of good degree,
 Powerful, holy Mochaemhog,⁵
 Cruimther-Fraech⁶ of virtues great,
 And Manchan⁷ the miraculous—
 These were the great company,
 Holy Caillin's band.⁸

"My wondrous, good *Dubh-diglach*⁹
 Thou may'st have, O Adamnan ;
 Sweet its tone to sound.

"Be it the Clogan-Adamnain,¹⁰
 For Ui-Fiachrach and Ui-Amhalghaidh,
 And for victorious Conall's race—
 Woe to the chief whom it shall reach,
 Unless he it obey."

Jealousy and great envy seized
 Mighty Caillin's family,
 Against illustrious Adamnan,
 So that his glory changed ;
 And they did send off Adamnan,
 From his monks, from his perquisites,
 After powerful Colum,¹¹

 Until he reached to Hi.¹²
 Thereupon said Adamnan,
 To holy, powerful Caillin,
 "Thou may'st have all my monks,
 Both anear and afar."

partly in the co. of Monaghan, and partly
 in the co. of Louth. See Shirley's *Account*
of Farney, pp. 180, 181.

⁵ *Mochaemhog*. See note ⁵, p. 12, *supra*.

⁶ *Crumither Fraech*. See note ¹, p. 192,
supra.

⁷ *Manchan*. See note ⁴, p. 12, *supra*.

⁸ *band*. *popaġ*=Lat. *populus*.

⁹ *Dubh-diglach* ; i.e. "black-reveng-
 ing" ; apparently a different bell from
 Clog-na-righ, for which see note ², p. 140.

¹⁰ *Clogan-Adamnain* ; i.e. "Adamnan's
 little Bell."

¹¹ *Colum*. St. Colum Cille.

¹² *Hi* ; i.e. Iona, or Hy Colum-Cille, in
 Scotland.

Dennaicht ar do mancharbri,
 Ar ril Fiachra ir Almagair,
 'S ar ril Conaill chorpuiġ,
 Da ndenat mo réir.
 Is ann atbert Cailline,
 Ri hAdamnan adampa,
 Ro bat medair fuairc.
 Diōri sunn im inatara.
 Ir comed mo loccan ra,
 'S na diltis mo manchara,
 Cein beora ar mo cuairt.
 Ro repib Colam caempertach,
 Ina lebar iriri,
 In rencur co cair;
 Senčur Caillin cumachtaiġ,
 Ocur Conuill čomramaiġ,
 Da marthain da noipechtaib,
 Comad moiri a cair. CAILLIN CAIR.

Oligeo Caillin on tír thuair,
 Do ril Conaill clodempuair,
 Co Fionacha na cet epor,
 Lan a lerge ar a čomor.

Finit don med fuaramar do ren liubar Caillin,
 CC. D. M. 500. x. 6.

¹ *blessing*. This blessing would seem to have been uttered by St. Caillin.

² *remain here* : i.e. at Fenagh. This stanza is probably misplaced, and should

come before the 5th stanza preceding, in which Adamnan's expulsion by St. Caillin's community is related.

³ *history*. There is no account of this

"A blessing¹ be upon thy monks,
On the seed of Fiachra and Amhalgaidh,
And on victorious Conall's race,

If they do me obey."

Then it was that Caillin said,
Unto illustrious Adamnan,

That pleasant it would be.

"Do thou remain here² in my stead,
And keep thou my little place,
And do not alienate my dues,

Whilst I am on my tour."

Fair, wonder-working Colum wrote,
In his book of history,³

The *senchus* holily ;

The *senchus* of Caillin great,

And of triumphant Conall,

To preserve it for their assemblies,

That the higher might be their fame. HOLY CAILLIN.⁴

Caillin's dues from the northern land,
From the race of red-sword Conall ;
To [be sent to] Fenagh of the hundred crosses,
(Whose plain full is at his command).⁵

Finit of all we found of Caillin's Old Book.
A.D. 1516.

history alleged to have been written by St. Colum Cille. The statement probably alludes to the portion of the present work ascribed to that saint. Vid. *supra*, p. 201.

⁴ *Holy Caillin*. These are the first

words of the foregoing poem, added here in token of its conclusion.

⁵ *command*. This stanza is written in a curious zig-zag fashion at the end of the work (fol. 48, b.)

INDEX.

- Abhain-mor, co. Sligo, 397.
 Achadh-ur (Freshford, co. Kilkenny), 289.
 Adamair, king of Ireland, 29, 57.
 Adamnan, St., 41, n. ¹⁴, 385, 391; birth of, foretold, 95, 143; surety for the payment of St. Caillin's dues, 161; censures the Conmaicni if they abandoned Fidnacha, 205, 209; prophecy of, 215; explains St. Caillin's vision, 217; tributes due to St. Caillin by, 297; visits St. Caillin, 409; a bell presented by St. Caillin to, 413; expelled by St. Caillin's community, 413; appointed locum-tenens by St. Caillin, 415; the bridge and flag-stone of, 410, n. ³.
 Aedan Glas, father of Simon Brec, 27.
 Aedan Glas, 251.
 Aedh Állan, king of Ireland, 43, 61.
 Aedh (Black). *See* Aedh Dubh.
 Aedh Caemh, king of Munster, 82, n. ⁵.
 Aedh Dubh, alias Aedh Find, son of Fergna, converted by St. Caillin, 115-117, 127; appointed king, 119; transformed by St. Caillin, 119, 131, 137; grants land to St. Caillin, 121, 131; believes for St. Caillin, 181, 189; baptized, 83, 135. *See* Aedh Find.
 Aedh Engach, 376, 377.
 Aedh Find, or Aedh Finn, son of Fergna, ancestor of the O'Ruaires, 61, 79, 83, 121, 123, 133, 191, 390, n. ⁴. *See* Aedh Dubh.
 Aedh Finnliath, king of Ireland, 43, 61, 223.
 Aedh Ordnidhe, king of Ireland, 43, 61.
 Aedh Ruadh, king of Ireland, 29, 57.
 Aedh Slainè, king of Ireland, 41, 59.
 Aedh Slainè, the race of. *See* Clann-Aedha-Slaine.
 Aedh Uairidnech, king of Ireland, 41, 59.
 Aedh, son of Ainmire (or Aedh-nam-benn), king of Ireland, 41, 59, 149, 405.
 Aedh, king of Breifne, 85.
 Aedh, son of Maelcatha, king of Connacht, 179, note.
 Aedh, kings of Ireland of the name, 223.
 Aengus, son of Conall Gulban, 137.
 Aengus, father of Loingsech, 41.
 Aengus, son of Natfraech, king of Cashel, 235, 245.
 Aengus. *See* Oengus.
 Aghabo, 287, n. ¹².
 Agricola, 34, n. ¹.
 Aidhne, the battle of, 329.
 Aigne, 385.
 Ailbe, son of Naradach, 391.
 Aildergdoit, king of Ireland, 25, 55.
 Ailech, the seat of the kings of Ulster, 63, 97, 237, 283, 335, 379, 385. *See* Oilech.
 Ailill. *See* Oilill.
 Ailill Mac Matach, one of the Pentarchs, 33.
 Aindliu 385.
 Ainle, son of Cairid, 383.
 Ainmire, king of Ireland, 41, 59, 147, 149, 405.
 Ainnind, son of Nemed, 17.
 Airgetross, the battle of, 329. *See* Argatross.
 Airghiall (Oriel), 363.
 Airghialla (tribes of Oriel), 219; defeated by Conall Gulban, 331; the stipends of the, 365, 367. *See* Oirghialla.

- Airnelach, son of Maelduin, 347.
 Aithech-Tuatha, 34, n.¹.
 Aitheman, father of Calgach, 403.
 Aithre, or Atri. *See* Art.
 Alba (Scotland), 29; St. Colum Cille's dues in, 165, 169.
 Alexander. *See* "Clerech."
 Alma (the Hill of Allen, co. Kildare), 329.
 Alta, son of Ogamun, 5, 383, 393.
 Amalgaidh, 275.
 Amatho, 'king of the Romans' 13.
 Amergin, father of Conall Cernach, 31.
 Amhalgaidh, son of Congalach, 43.
 Amlaibh, 275.
 Angaile, ancestor of the septs of O'Rorke, O'Reilly, and O'Quinns of Annaly, 299, n.⁶.
 Angaile, son of Croman, 385.
 Angaile, son of Fadalach, 383.
 Angel, St. Caillin instructed by an, 13, *sq.*, 45, 109, 155.
 Angels, the flag-stone of the, 207, 209.
 Anglo-Normans, excesses of the, 67.
 Aradhs, descent of the, 381.
 Ard-berna, co. Leitrim, 237, 247.
 Ard-bo, the meeting of, 221.
 Ard-Carna (Ardearne, co. Roscommon), 179, 185, 287.
 Ard-Eoghain, the battle of, 327.
 Ard-in-Cairn, situation of, 153.
 Ard-Ladrand, 15.
 Ard-Macha, 399. *See* Armagh.
 Ard-na-caerach, 18, n.².
 Argat-glend, situation of, 31, n.¹⁰.
 Argatmar, king of Ireland, 27, 57.
 Argatross, battle of, 23. *See* Airgetross.
 Armagh (*see* Ard-Macha), 275.
 Art, Aithre, or Atri, 5, 383, 395.
 Art of Imlech, king of Ireland, 25, 55.
 Art, son of Conn, king of Ireland, 35, 57, 127.
 Art, son of Eber, king of Ireland, 25.
 Art, son of Lugaid, king of Ireland, 27, 57.
 Artroighi, 381.
 Asal, 331; slain, 341; the patrimony of, 343.
 Assaroe. *See* Eas-Ruaidh, Es-Ruaidh, or Es-Aedha-Ruaidh.
 Ath-Cliath (Dublin), 67.
 Ath-Droichit (Drogheda), 81, 135.
 Ath-omna, 286, n.¹⁰.
 Ath-Senaigh, or Bel-Atha-Senaigh (Ballyshannon, co. Donegal), 150, n.⁵, 325, 327.
 Badurn, son of Argatmar, 29.
 Baetan, son of Muirchertach, king of Ireland, 39, 59.
 Baetan, son of Ninnid, king of Ireland, 41, 59, 405.
 Baethin, son of Blathmac, 390, n.⁴.
 Baile, son of Buan, 'Dun-Baile' so called from, 113, 125.
 Baithin, son of Brenainn, son of Fergus, 335.
 Ballybetagh, extent of a, 80, n.³.
 Ballysadare, 396, n.².
 Ballyshannon, co. Donegal. *See* Ath-Senaigh.
 Banagh, the barony of, 315, n.⁹.
 Banba, a bardic name for Ireland, 49, 125, 153, 277.
 Banè, daughter of Scal-Balbh, 34, n.⁴.
 Bangor. *See* Bennchair.
 Bann, River. *See* Tuagh-Inbher.
 Barit, the sweet-mouthed, 279.
 Barnas, or Barnismore. *See* Bernas.
 Barrow, the River, 329.
 Bathbarr, son of Dubh, 391.
 Bealach-Dathi, 164, n.³.
 Bealach-Feadha. *See* Cul-Feadha.
 Bearnas-mor, 315, 327. *See* Bernas.
 Bebona. *See* Pompa.
 Bebhinn, daughter of Cernachan, 391.
 Bec Mac De, 239.
 Beg-ere, or Begerin, 288, n.².
 Beidhbhe, son of Doilbhre, 5, 383, 395.
 Beire, or Berra, son of Beidhbhe, 5, 383, 395.
 Belach, the battle of, 327.
 Belach-Conglais, 19.
 Belgadan, or Bulgadan, battle of, 23, n.⁵.
 Bell of the kings, the, 141.
 Benen, St., 237, 239, 371.
 Bennachan, a place in Magh-Nisi, co. Leitrim, 181, 187.
 Bennchair (Bangor, co. Down), 289, n.⁸.

Benn-ruadh, battle of, 153.
 Beo-Aedh, of Ard-Carna, 179, 185, 287, 297.
 Berchan, St., of Clonsost, 287, 297.
 Berna-derg, the battle of, 219.
 Berna-in-braith, a name for Fenagh, 145.
 Bernas, Bearnas-mór, or Barnismore, co. Donegal, 151, 343, 397.
 Berngal, king of Ireland, 25, 55.
 Biatagh, meaning of, 80, n.³
 Bibhsach, 385.
 Bile-Tenedh, or Billywood, 379.
 Bishops, Irish, excesses of, 99.
 Bith, son of Ladhra, the Cairn of, 246, n.³
 Bith, son of Noah, 15, 49.
 Blathmac, son of Felim, 390, n.⁴
 Blathmac, king of Ireland, 41, 61.
 Boghuine, or Enna Boghaine, son of Conall Gulban, 315.
 Boghuine, the cantred of, 397.
 Boirenn, the battle of, 327.
 Boromean Tribute, 41, n.¹⁰
 Bradagan, son of Faelchu, 389.
 Bradagan, son of Muircertach, 349, 351.
 Braici, son of Dubh, 391.
 Brandubh, king of Leinster, 235, 243.
 Braosa, Philip de, 71.
 Breasal Bodibhaidh, 33, 57, 253, 265.
 Breifne, kings of, 69, 71, 85.
 Brenainn, son of Fergus, 335.
 Brenainn, or Brendan, St., of Clonfert, 287, 297.
 Bres Mac Elathan, a Tuatha de Danann king, 21, 53.
 Bresal, son of Nargus, 343. *See* Breasal.
 Bresrige, king of Ireland, 25, 55.
 Brian, son of Eochaidh Muidhmedhoin, 113, 125, 235, 243.
 Brian, son of Cennedigh, or Brian Borumha, king of Ireland, 43, 61, 63, 221, 223.
 Bricin, 385.
 Bricin, St., 413.
 Brigid, St., fees due to St. Caillin by, 287, 295.
 Brigown, St. Finnchu of, 82, n.⁵
 Brug, or Brugad, son of Cairid, 383, 385.
 Buibhin, son of Dubh, 391.

Bulgadan. *See* Belgadan.
 Bun-Lainne, 79.

Caelbad, king of Ireland, 37, 59.
 Caemhan, 389.
 Caemhghen (or Kevin), St., 287, 289.
 Caille (or Caillne), a river, 42, n.⁴
 Caillin, St., founder of Fenagh, genealogy of, 5, 7; goes to Rome, 7; degrees received by, 7, 9, 11; returns to Ireland, 37, 111, 177; relics brought from Rome by, 11, 105, 107, 109, 193, 409; instructed by an angel, 13, 39, 45, 109, 155; sent to Rome, 105, 113; enormous age of, 105, 111, 295, 309; relics of, 13, 111, 291, 305; prophecies of, 47, 59, 143, 149, 313, 373; household of, 14, note; tributes granted to, 11, 77, 79, 93, 121, 133, 137, 141, 161, 185, 195, 197, 207, 223, 287, 295; rewards for paying, and punishments for not paying, the tributes of, 81, 123, 135, 143, 157, 163, 185; arrival at Fenagh of, 211, 407; privileges granted to the Cinel-Conaill by, 91; privileges granted to the race of Aedh Find by, 123; resuscitates, transforms, and baptizes Aedh Dubh, alias Aedh Find, 115, 117, 119, 129, 131, 189; turns druids into stones, 115, 117, 129; resuscitates Conall Gulban, 141, 143, 157, 159, 409; blesses the Clann-Conaill, 409; and the Clann-Neill, 231; foretold by the Druid Cathbadh, 113, 255, 257, 269; the praise and labours of, 117, 177; the vision of, 217; compositions of, 47, 155, 217; aids the Conmaicne, 175, 183, 195, 205, 211; visits Connaught, 179, 411; his relations with St. Colum Cille, 165, 167, 201; and with Cruimther-Fraech, 199; discourses with St. Manchan, 287, 293; last hour and truthfulness of, 285, 287; directs where he is to be buried, 291; anointed by St. Manchan, 309; death and burial of, 311; *The Old Book of*, 373; presents a bell to Adamnan, 413; his life writ-

- ten by St. Colum Cille, 413 ; contemporaries, of, *ib.*
- Cailti, 389.
- Cainnech, St. (Mac Ui Dalon), 287, 297.
- Cairbre (Carbury, co. Sligo), tributes due by the tribes of, 355 ; the battle of, 279.
- Cairbre Crom, a Munster prince, 82, n.⁵
- Cairbre, Cairpre, or Corpre, son of Niall, 35, 57, 315, 317, 323, 331, 395, 405.
- Cairbre (or Corpre) Lifechair, king of Ireland, 35, 59, 107, 127, 365.
- Cairedan (or Cairiotan), St., 411.
- Cairid, or Caireda, the descendants of, 157, 199 ; son of Findchaemh, 383, 385.
- Cairn, the earl of the, 367.
- Cairnech, St., of Dulane, 217, 231, 237, 239, 289, 297, 337, 339, 363, 385-7, 411.
- Cairthe-Carnain, 385.
- Calgach, son of Aitheman, 403.
- Call-cain, 397.
- Call-crin, 397.
- Calusach. *See* Cetguine Calusach.
- Camlinn, the battle of, 87.
- Cammin, St., of Inis-Celtra, 101, note.
- Cana, king of Uladh, 319, 325, 327.
- Canannan, ancestor of the O'Canannain family, 227, 231.
- Capa, an antediluvian visitor to Ireland, 19, 51.
- Caradh, the battle of, 329.
- Carbroighi, the sept of, 327.
- Carnan, 385.
- Carnfree, co. Roscommon. *See* Dumha-Selga.
- Carra. *See* Cera.
- Carrthach, 385.
- Carthann, son of Enna, 383.
- Cas, son of Fraech, 383.
- Cas, son of Rudhraighe, 33.
- Cas-clothach, father of Muinemon, 25.
- Cashel, 221, 285, 329.
- Cassán, St., 339.
- Castleknock. *See* Cnucha.
- Castlereagh, co. Roscommon ; the old name of, 179, n.⁸
- Cathach, the, presented by St. Colum Cille to St. Caillin, 167, 169, 195.
- Cathach, a, ordained by St. Caillin for the Conmaicni, 195.
- Cathair, son of Etirscel, 32, n.⁵
- Cathair Mòr, king of Ireland, 35, 57.
- Cathal Mac Finghuine, story of, 41, n.¹³
- Cathbadh, druid, foretells St. Caillin, 113, 255, 257, 267, 269 ; buried in Fenagh, 275.
- Cathbarr. *See* under O'Domhnaill.
- Cearna, kings of, 363.
- Cecht, or Echt, son of Dubh, 383, 395.
- Cecht, or Echt, son of Erc, 383, 395.
- Cecht, or Echt, son of Uisel, 5, 383, 395.
- Ceirín, son of Faelchu, 389.
- Ceirri-Ciabhan, 389.
- Cellach, 385.
- Cellach, king of Ireland, 41, 61.
- Cellach, son of Congalach, 43.
- Cellach of Loch-Cimè, 224, n.³
- Cellachán, 389.
- Cellachán, lord of Magh-Cellachán, 181, 185.
- Cenel-Cirend, descent of, 383.
- Cenel-Conaill, blessed by St. Caillin, 409. *See* Cinel-Conaill.
- Cenel-Enna, 383. *See* Cinel-Enna.
- Cenel-Mac-Erce. *See* Crich-mac-Erci.
- Cenn-coraidh (Kincora), 221.
- Cenn-Corrbuilg, 285.
- Cennfaeladh, son of Airnelach, 347.
- Cennfaeladh, son of Garbh, 347.
- Cennfaeladh, king of Ireland, 41, 61.
- Cenn-Maghair (Kinnaweer, co. Donegal), 41, n.¹²
- Cera (Carra, co. Mayo), the battle of, 329.
- Cermaid, father of the Tuatha de Danann kings, MacCuill, MacCecht, and MacGreine, 53, n.⁸
- Cermna, king of Ireland, 23, 55.
- Cernachán, 391.
- Cernachán, son of Muircertach, 347, 349.
- Cesair, Ireland colonized by, 15.
- Cetguine Calusach, 7, 383, 395.
- Cethir-lebor, or Gospels, presented by St. Colum Cille to St. Caillin, 167, 169.

- Cethor, a name for the Tuatha De Danann king, MacGreine, 53, n.⁸
- Cianacan, son of Dubh, 391.
- Ciar, son of Fergus MacRoy, ancestor of the Ciarraidhe, 31, n.⁸ 175, 277, 383. *See* Modh-Taeth.
- Ciaran, 341.
- Ciaran, St., of Saighir, 239, 287, 295.
- Ciarraidhe, septs of the, 31.
- Ciarraidhe-Cuirche, 381.
- Ciarraidhe-Luachra (co. Kerry), 31, n.⁸ 381.
- Cill-glaisi, 381.
- Cill-mic-nEnain (Kilmacrenan, co. Donegal), the book of, 347.
- Cill-Osnata, 403, n.⁶
- Cimbaeth, king of Ireland, 29, 57.
- Cinaed, king of Ireland, 41, 61.
- Cinel-Boghaine, 139, 355.
- Cinel-Cais, 383.
- Cinel-Conaill, or the descendants of Conal-Gulban, 87, n.⁷, 89, 243, 345, 357; the people of, 279; tributes due to St. Caillin from, 77, 141, 143, 161; privileges granted by St. Caillin to, 91-9, 141, 143, 155, 163; chiefs of, 227, n.⁹; rights of the kings of, 359, 361. *See* Cenel-Conaill, and Tir-Conaill.
- Cinel-Dubhain, 383.
- Cinel-Enna, 314, n.⁴, 345, 355. *See* Cenel-Enna.
- Cinel-Eoghain, 88, n.², 241, 341. *See* Tir-Eoghain.
- Cinel-Faghartaigh, a Connacht tribe, 179, n.⁸
- Cinel-Fiachach, or Kinelea, 317, n.⁶
- Cinel-Feradhaigh, 333.
- Cinel-Luachain, 389.
- Cinel-Lugna, 383.
- Cinel-Luigdech, 139, 147, note, 337, 345, 355-7. *See* Clann-Luigdech.
- Cinel-Maeldoraidh, 139.
- Cinel-Moan, 332, n.¹, 335.
- Ciri, son of Cumscrach, 383.
- Cissi, king of Carbroighi, 325, 327.
- Claire, the battle of, 329.
- Claenlocha, 222, note.
- Claenrath, the battle of, 329.
- Clann-Aedha-Slaine, 234, n.¹ 243.
- Clann-Ainnsin, 387.
- Clann-Anaire, 387.
- Clann-Arcain, 387.
- Clann-Birn, 387.
- Clann-Bradain, 387.
- Clann-Calbrainn, 387.
- Clann-Cathusaigh, 387.
- Clann-Cellachain, 387.
- Clann-Chirdubhain, 387.
- Clann-Ciaracan, 387.
- Clann-Ciarain, 337.
- Clann-Clothachtaigh, 389.
- Clann-Colla, 403.
- Clann-Colmain, 42, n.¹, 234, n.¹, 243, 316, n.⁵
- Clann-Conaill, 171, 281, 331. *See* Cinel-Conaill.
- Clann-Corrdercain, 387.
- Clann-Cromain, 385.
- Clann-Cronan, 387.
- Clann-Crunnmail, 337.
- Clann-Dalaigh, or descendants of Dalach (q.v.), 139, 141, 357.
- Clann-Dinnachain, 387.
- Clann-Domhnaill, 353, 357.
- Clann-Faelchon, 385.
- Clann-Faghartaigh. *See* Cinel-Faghartaigh.
- Clann-Fergna, 281.
- Clann-Fermaidhe, or Glanfarne, 298, n.⁵
- Clann-Fermaidhe, 387.
- Clann-Finn, 387.
- Clann-Fiamain (the tribe name of the O'Doghertys), 347. *See* Fiaman.
- Clann-Gemain, 387.
- Clann-Ibill, 387.
- Clann-Ir, the rule of, 221. *See* "Ir, the sons of."
- Clann-Loingsigh, 337.
- Clann-Lughann, 387.
- Clann-Luigdech, 341, 351. *See* Cinel-Luigdech, and Sil-Luigdech.
- Clann-Maelduilighe, 387.
- Clann-Maelsamhna, 387.
- Clann-Martain, 387.

- Clann-Murchadha, 357.
 Clann-Neill, or Clanna-Neill (the descendants of Niall Nine-Hostager), 217, 219, 221, 223, 225, 231, 237, 241, 281, 313, 325, 401, 403.
 Clann-Oirechtaigh, 389.
 Clann-Rury, or Clann-Ir, 36, n.¹ 220, n.¹
See Clann-Ir.
 Clann-Taebhachain, 387.
 Clann-Telline, 387.
 Clann-Tigernaigh, 333.
 Clann-Uanan, 387.
 Clann-Ubhan, 387.
 Cleitech, the 'house' of, 37, n.⁷ *See* Cleitech.
 Clerech, The (Alexander), son of Maeleoin the Fair, 391.
 Clerech, The; son of Tormadan, 389.
 Cleitech, on the Boyne, 279. *See* Cleitech.
 Cliabh-Glas, a sobriquet for "Domhnall Mór O'Domhnaill," q.v.
 Cliach (or Cliu), the battle of, 329.
 Cliu, or Cliach, battle of, 23, n.⁷
 Clochar, the battle of, 329.
 Clogan-Adamnain, 413.
 Clog-na-righ, or "Bell of the Kings", 141; kings baptized from, 235, 241; virtues and powers of, 233; tributes due to, 235, 249; given to St. Caillin by St. Patrick, 233, 237, 239; to be rung against refractory tribes, 237, 245.
 Clog-Phadraig, or Patrick's Bell, 239, n.⁸
 Clonbroney. *See* Cluain-Bronaigh.
 Clones. *See* Cluain-Eois.
 Clonsost, 287, 297.
 Cloone. *See* Cluain-Conmaicne.
 Closagh, the, 78, n.¹
 Clothachtach, 385.
 Clothgabh, 385.
 Clothru, daughter of Eochaidh Fedlech, 33.
 Cluain (*see* Cluain-Conmaicne), 205.
 Cluain-Bronaigh (or Clonbroney, co. Longford), 286, n.⁴
 Cluain-Conmaicne (Cloone, co. Leitrim), 193, 203.
 Cluain-Eois, or Clones, 288, n.⁵
 Cluain-Sosta. *See* Clonsost.
 Clud, the battle of, 379.
 Cluiche Caine, or funeral games, 251.
 Cnoc-in-bantrochta, near Fenagh, 255, 267.
 Cnoc-Medhair, the battle of, 377, 379.
 Cnoc-na-righ (the "hill of the kings"), near Fenagh, 255, 257, 267, 271, 273.
 Cnoghba (Knowth, co. Meath), 279.
 Cnucha (Castleknock), the battle of, 329.
 Cobhthach Cael-Breg, king of Ireland, 29, 55.
 Cobhthach, son of Conaing, 251, 261.
 Cobhthach, son of Cuacan, 389.
 Cogan. *See* Sil-Finghin.
 Coibdenach, son of Uargalach, 343.
 Colam-Cille. *See* Colum-Cille.
 Coleraine. *See* Cul-Rathain.
 Colla-Uais, 37, 59, 364, n.¹, 369, n.⁶, 401.
See Clann-Colla.
 Collas, the descendants of the, 365.
 Collooney, 396, n.²
 Colman, son of Ronan, 335.
 Colman Rimid, king of Ireland, 41, 59.
 Colum-Cille, St., 335, 345, 405; birth of, foretold, 95, 143, 155; visits and is absolved by St. Caillin, 165; converses with St. Caillin, 167, 201; ordains tributes for St. Caillin, 163, 165, 297; prophecies of, 171, 351, 353; praises, and bids farewell to Fenagh, 205, 207, 209; censures the Conmaicne if they abandoned Caillin, 201; went to Heaven every Thursday, 209; the life of St. Caillin written by, 415.
 Comar, the battle of, 327.
 Comar-tri-nuisce, situation of, 18, n.⁵
 Comgall, St., 289, 297.
 Conaing, son of Aedh Slaine, 43.
 Conaing Beg-eclach, or "Conaing Little-fearing," king of Ireland, 27, 57, 113, 125, 189, 251, 253, 261, 265.
 Conaire Caemh, king of Ireland, 35, 57.
 Conaire Mór, king of Ireland, 33, 57.
 Conall Cael, king of Ireland, 41, 61.
 Conall Cernach, 31.

- Conall Collamrach, king of Ireland, 19, n.¹⁰, 29, 57.
- Conall Cremthainne, 235, 243, 317, 321.
- Conall (or Cinel-Conaill), 217, 219, 221, 357, 359, 363. *See* Cinel-Conaill.
- Conallachs, or Cinel-Conaill, 237.
- Conall-Erbreg, 37.
- Conall Gulban, son of Niall, 89, 235, 243, 253, 395, 405; praises of, 143, 313; exploits of, 319, 325; chosen king of Tara, but lends the kingship to Laeghaire, 317, 323; death of, 89, 139, 147; resuscitated and baptized by St. Caillin, 91, 141, 155, 157, 159, 409; second death of, 95, 143; buried at Fenagh, 97, 141, 143, 225, 265; tributes granted to St. Caillin by, 93, 141, 161; the descendants of, 359.
- Conang, son of Faebair, builder of Tor-Conaing, 17.
- Conang's Tower, demolition of, 17. *See* Tor-Conaing.
- Concobhar, the Province of, a name for Ulster, 19, n.⁹
- Concobhar, son of Donnchadh, king of Ireland, 43, 61.
- Concobhar Abratruad, king of Ireland, 35, 57.
- Concobhar Mac Nesa, king of Ireland, 33.
- Cond, or Conn, the descendants of, 31.
- Congaeth, son of Cuanscermh, 383.
- Congal, an epic poem. *See* Ferguson, Dr. Samuel.
- Congal, son of Lugaid, 27.
- Congal, king of Ireland, 41, 61.
- Congalach, son of Amhalgaidh, 43, 61.
- Congalach, son of Conaing, 43.
- Congalach, king of Ireland, 43, 61.
- Congal Claen, prince of Ulidia, 224, n.²
- Congal Claringnech, king of Ireland, 33, 57.
- Congen, son of Congaeth, 383.
- Conlaed (or Connla) Caemh, king of Ireland, 29, 57.
- Conmac, son of Fergus Mac Roy, 191, 277, 383, 395; the descendants of, 175, 179, 201, 203. *See* Conmaicne.
- Conmal, slain, 341.
- Conmal, son of Macniadh, 389.
- Conmal, son of Lugaid Cail, 27.
- Conmal, or Conmael, son of Heber, king of Ireland, 23, 55.
- Conmaicne, or descendants of Conmac, son of Fergus Mac Roy, 31, 379, 381, 383; Fenagh the burial-place of, 191, 193, 207, 209, 211; St. Caillin the final Judge of, 191, 193; reconciled and befriended by St. Caillin, 175, 183, 205, 211; St. Caillin forsaken by, 205, 215; censured by Adamnan, 205; and by St. Colum Cille, 201, 207.
- Conmaicne, the *Cathach*, or battle ensign of, 195; tributes due to St. Caillin by, 191, 193, n.¹ 195, 197, 201.
- Conmaicne-Bec, of Meath, descent of the, 383.
- Conmaicne-Cuille, or Conmaicne of Cuil-toladh, 175, n.¹ 383, 385.
- Conmaicni of Dun-Mór, 175.
- Conmaicne-Maighe-Rein (or Conmaicne-Rein), co. Leitrim, 175, n.¹ 191, 195, 383, 385. *See* Conmaicne.
- Conmaicne-Mara (or Connemara), 175, n.¹, 383.
- Conmaicne-Rein. *See* Conmaicne-Maighe-Rein.
- Connacht, governed by O'Ruairc, 71.
- Connacht, visited by St. Caillin, 411.
- Connachtmen, defeated by Conall Gulban, 329.
- Connalach, slain, 341.
- Conn Cet-chathach, king of Ireland, 35, 57.
- Connemara. *See* Conmaicne-Mara.
- Conor Mac Nessa, 255, n.⁷
- Conri, son of Fergus Mac Roy, 383.
- Coolany river, 397.
- Copchas, son of Cumscrach, 383.
- Corann, co. Sligo, 97, 171, 224, n.³, 227.
- Corann, the plain of, 319.
- Corb Uluim, son of Fergus Mac Roy, 383.
- Core, son of Fergus Mac Roig, 175, 277, 383. *See* Fer-Doichet.
- Corca, or Corco, septs of, 31.
- Corca-Modhruadh (Corcomroe), 31, n.⁷
- Core Duibhne, 32, n.⁵

- Core Ferdoid, ancestor of the Corca-Modhruadh, 31, n.⁷
 Corco-Luigdech, 25, 27.
 Corcomroe, or Corcomruadh, 381. *See* Corca-Modhruadh.
 Cormac, son of Conchobhar, 341.
 Cormac, son of Enna, 337.
 Cormac Caech, father of Tuathal Maelgarbh, 37.
 Cormac Cas, son of Oilill Oluim, 235, 243.
 Cormac Mac Airt, king of Ireland, 7, 9, 35, 57, 127.
 Corrsliabh (the Curlew Hills, near Boyle), 279; the battle of, 329.
 Corpre (or Cairpre) Niafer, one of the Pentarchs, 33. *See* Cairbre.
 Corrginns, or pillar-stones, on Magh-Rein, 251, 259, 261, 263.
Corrguinecht, meaning of, 122, n.⁷
 Craebh (or Creeve), the battle of, 87.
 Crandchain, the battle of, 77. *See* Crannagh.
 Crannagh, the battle of, 69, 379.
 Crechan, ancestor of the O'Crechans, 383.
 Credran-cille, battle of, 151, note.
 Creeve. *See* Craebh.
 Cremorne. *See* Mughdhorna.
 Crich-mac-Erci, 231, 383.
 Crich-tri-Ros, 153.
 Cridan (or Critan), St., 411.
 Crimthan, son of Scannlan, 390, n.⁴
 Crimthand Coscrach, king of Ireland, 29, 57, 253, 265.
 Crimthand Mac Fidaig, king of Ireland, 37, 59.
 Crimthand Nianair, son of Lugaidh, king of Ireland, 33, 35, 57.
 Crissalach, an apocryphal Irish king, 61.
 Croaghan. *See* Cruachan.
 Cromchall, 315.
 Crobhderg. *See* under O'Conchobhair.
 Croman, 385.
 Crom Cruach, chief idol of the Pagan Irish, 89, n.¹⁰, 233, 237, 239.
 Cruachan, in Breifne, 75, 173, 221, 299.
 Cruachan, Cruachan-Ai, or Rathcroghan, co. Roscommon, 179, 183, 237, 247, 279, 281, 285, 329, 363, 379.
 Cruachan, or Cruachan-Lighen, co. Donegal, 343, 399, 403.
 Crund Badrai, father of Caelbad, king of Ireland, 37.
 Cruimther Fraech, St., patron of Cloone, co. Leitrim, 192, n.¹, 193, 199, 289, 291, 299, 307, 311, 379, 385, 413.
 Cu, king of Breifne, 77, 79, 83, 85.
 Cu of Cuailnge, or Cuchulaind, 145.
 Cuacan, or Cuagan, 387, 389.
 Cuaille, son of Macniadh, 389.
 Cuanscremh, son of Carthann, 383.
 Cubuidhe, 389.
 Cuchuimne, or Cucumni, 73, n.
 Cul-Dremne, battle of, 165, 166, n.⁸
 Cul-Feada, battle of, 165.
 Cul-rathain (Coleraine), battle of, 165.
 Cul-re-casan, son of Cuacan, 389.
 Cumaighe, son of Ailgil, 385.
 Cumscrach, son of Cecht, 383, 395.
 Curlew Hills. *See* Corrsliabh.
 Curoi Mac Dari, one of the Pentarchs, 33.
 Cu-Uladh, son of Naradach, 391.
 Dabhall, the river, 61, n.¹², 281.
 Daen, the battle of, 329.
 Daghada, the; a Tuatha-de-Danann king, 21, 53.
 Dail, or Burndaley, a river in Donegal, 343.
 Dalach, ancestor of the Clann-Dalaigh, 345, 347, 349, 351.
 Dal-Araidhe, kings of Ireland of the, 31.
 Dalbach, slain, 341.
 Dale, or Burndaley. *See* Dail.
 Dallan Forgaill, 89, n.¹⁰
 Damach, son of Dubh, 391.
 Danars or Danmargs (Danes or Foreigners), 221, 239, 281, 283, 375, 405.
 Darerca, sister of St. Patrick, 83, n.⁶
 Dartraighi, co. Monaghan, 355, 371.
 Dathi, king of Ireland, 37, 59, 317, 323, 325.
 Deagha, St., of Inishkeen, 413.
 Degal, son of Lugaidh, 385.
 Deighe, mother of St. Caillin, 10, n.³
 Delbhaeth, a Tuatha-de-Danann king, 21, 53.
 Delga (Dundalk), the battle of, 329.

- Deluge, survived by others besides Noah's family, 6, n.², 49.
- Derbhorgall, wife of Tighernan O'Ruairc, 64, n.¹, 65, n.³
- Derg-daith; a sobriquet for Godfrey O'Donnell, 151.
- Derg-donn, an apocryphal Irish king, 61.
- Derry (or Londonderry), 97, 171, 283, 399, 403, 405. *See* Doire.
- Devenish Island, 288, n.⁴
- Dian, son of [Demalson of] Rothechtach, 25.
- Diarmait, son of Aedh Slainè, king of Ireland, 41, 61.
- Diarmait Mac Cerbhaill, king of Ireland, 37, 39, 59, 239.
- Diarmait Mac Maelnambo, 44, n.²
- Diarmait Mac Murrough, or Diarmait na nGall, 44, n.², 64, n.¹
- Diman, father of Dithorba, 29.
- Dithorba, king of Ireland, 29, 57, 235, 265.
- Dobhar (or Gweedore river), 315, 327, 397.
- Doilbhre, son of Eon, 5, 383, 395.
- Doilbhre, son of Lugaidh, 5, 383, 395.
- Doirbre. *See* Doilbhre.
- Doire, or Doire-Chalgaigh (Derry). *See* Derry.
- Domgnasach, 385.
- Domhnall, son of Aedh, king of Ireland, 41, 61, 149, 217, 219, 223, 225, 231, 341.
- Domhnall, son of Flann Sinna, 43.
- Domhnall, son of Muirchertach, king of Ireland, 43, 61.
- Domhnall, son of Muirchertach, king of Ireland, 39, 59, 233, 241.
- Domhnall, son of Murchadh, king of Ireland, 43, 61.
- Domhnall of Ross, 77.
- Donn of Dabhall, 281.
- Donn, the; an Irish chief, probably Domhnall Mor O'Donnell, 147, 151.
- Donnban, a name for Ualgarg O'Ruairc, 301.
- Donnchadh, son of Baethin, 390, n.⁴
- Donnchadh, son of Domhnall, king of Ireland, 43, 61.
- Donnchad, son of Flann, king of Ireland, 43, 61.
- Doraidhen, son of Faelchu, 389.
- Drehid Awnan. *See* "Adamnan's bridge."
- Drogheda. *See* Ath-Droichit.
- Druids, 113, 125; incantations of, 123; overcome and turned into stones by St. Caillin, 115-117, 129, 181, 189.
- Druim, a name for Fenagh, 373.
- Druim-Cliabh (Drumcliff, co. Sligo), 229, 399.
- Druim-da-dubh, the battle of, 301.
- Druim-iarthar, 343.
- Druim-Lara, 411.
- Druim-Lighen, 338, n.¹, 339. *See* Cruachan-Lighen.
- Druim, or Druim-thuama (Drumhome, co. Donegal), 87, 95, 171.
- Drumachose, 287, n.¹²
- Drumcliff. *See* Druim-cliabh.
- Drumleene. *See* Druim-Lighen.
- Duach Dalta-Degadh, king of Ireland, 33, 57.
- Duach Find, king of Ireland, 27, 55.
- Duach Galach, king of Connaught, 113, 125, 235, 243, 247.
- Duach Ladrach, king of Ireland, 29, 57.
- Duach, son of Muiredach, 27, 251.
- Dubh, son of Luachan, 389.
- Dubh, son of Medhruadh, 383, 395.
- Dubhan, son of Cuacan, 389.
- Dubhan, son of Fraech, 5, 383.
- Dubh-comar, situation of, 9, n.⁸
- Dubh-diglach, a bell, 413.
- Dubhdothra, son of Donnchadh, 391.
- Dubhenach, ancestor of Muintir-Duibh-enaigh, 351.
- Dubhindsí, son of Faelgus, 387.
- Dubh-regles, a church, 163.
- Dubhroda, son of Ailbe, 391.
- Dublin. *See* Ath-Cliath.
- Dubhthach Mac Uí Lughair, a famous poet, 10, n.³
- Dubhthir, the race of, 371.
- Duinchine, son of Naradach, 391.
- Dumha-Selga, in Roscommon, 234, n.³
- Dun-Baile (or Dun-Baile-mic-Buain), the ancient name of Fenagh, 87, 91, 113, 181, 271, 409; explanation of the name

- of, 113 ; history of, 123, 125 ; presented to St. Caillin, 115, 123, 127 ; the name of changed, 127 ; Aedh Find buried in, 127 ; St. Colum Cille's farewell to, 209. *See* Fenagh.
- Dun-Conaing, another ancient name for Fenagh, 139, 145, 189. *See* Fenagh.
- Dun-Cermna, 23, n.⁴
- Dundalk. *See* Delga.
- Dungal, king of Breifne, 255, 265.
- Dun-Gaire, another name for Dun-Conaing, or Fenagh, 253, 263.
- Dulane, co. Meath, St. Cairnech of, 217.
- Dunlavin, 329, n.²⁴
- Dun-mic-Phatrick. *See* Dun-Cermna.
- Dun-mor (the barony of Dunmore, co. Galway), the Conmaieni of, 175, 179, 183.
- Dunseverick, or Dun-Sobhairce, 23, n.⁴
- Early, the family name of, 389, n.¹³
- Eas-Ruaidh. *See* Es-Ruaidh.
- Eber Brec, 25.
- Eber, son of Conmael, 23, 55.
- Eber, son of Ir, 25.
- Eber, or Heber, son of Milesius, 23, 55.
- Echt. *See* Cecht.
- Echtga, or Slieve-Aughty, 100, note.
- Ecnechan (or Egnechan) of Es-na-righ. *See* "O'Domhnaill, Egnechan."
- Edhnech (or Eidhnech), the river Enny, co. Donegal, 315, 397.
- Eithedon, Ethedon, or Sethnon, 383, 395.
- Elga, a name for Ireland, 277, 285.
- Elim MacConrach, king of Ireland, 35, 57.
- Elim Ollfinnachta, king of Ireland, 25, 55.
- Elim, son of Fergus Mac Roy, 383.
- Emania, Emhain, or Emhain-Macha (the seat of the ancient Ulster kings), 31, 219, 237, 247, 277 ; the battle of, 329 ; put for Airghiall, or Oriel, 367.
- Emin, 385.
- Emper. *See* Imper.
- Eni, the battle of, 329.
- Enna Airttech, king of Ireland, 23, 29, 55, 57.
- Enna, son of Cairid, 383.
- Enna, son of Conall Gulban, 137, 345. *See* Cinel-Enna and Sil-Enna.
- Enna Boghaine. *See* Boghuine.
- Enna, son of Niall, 315, 317, 323, 331, 333, 395-405.
- Enna Derg, king of Ireland, 27, 55.
- Enny, the River. *See* Edhnech.
- Eocha, Eochaidh, or Eocho, son of Oilill Find, king of Ireland, 27, 57.
- Eochaidh Altlethan, king of Ireland, 29, 57.
- Eochaidh (or Eocho) Aphthach, king of Ireland, 25, 55, 253, 265.
- Eochaidh Buadach, 29.
- Eochaidh Doimhlen, father of the "Col-las," 37, 59.
- Eochaidh Etgothach, son of Conmael, king of Ireland, 23, 55.
- Eochaidh Faebharglas, king of Ireland, 23, 55.
- Eochaidh Feidhlech, king of Ireland, 35, 57, 113, 255, 267.
- Eochaidh Fiadhmuine, king of Ireland, 27, 57.
- Eocha (or Eochaidh) Gunnat, king of Ireland, 35, 57.
- Eochaidh Muidmedhon, king of Ireland, 37, 59, 107, 113.
- Eochaidh (or Eocho) Mumho, king of Ireland, 23, 55.
- Eochaidh Oiremh, king of Ireland, 33, 57.
- Eochaidh Ollathar, another name for the Daghdha ; q.v.
- Eocha Opthach. *See* Eochaidh Aphthach.
- Eochaidh Uarches, king of Ireland, 27, 55.
- Eochaidh, son of Art, king of Ireland, 27, 57.
- Eochaidh, son of Conall Gulban, 137.
- Eochaidh, son of Enna Cennselach, 329, n.²⁸
- Eochaidh, son of Erc, a Fir-Bolg king, 21, 53.
- Eochaidh, son of Domhnall, king of Ireland, 39, 59.
- Eoghan, put for Cinel-Eoghain (q.v.), 217, 219, 221, 361, 363.
- Eoghan Mac Neill (or Eoghan, son of Niall), 119, 233, 237, 243, 315, 317, 321, 325, 399, 395-405.
- Eoghan, son of Fedhlimidh, 335.
- Eoghan Sremh, son of Duach Galach, 113, 125.

Eoghanacht of Munster, one of the three free septs of Ireland, 31.
 Eolus, son of Bibhsach, 385.
 Eon, son of Cetguine Calusach, 5, 383, 395.
 Er, son of Heber, king of Ireland, 23, 55.
 Eralb, son of Dubh, 391.
 Erc, son of Cairid, 383.
 Erc, daughter of Loarn the Great, 37, n.⁷ 230, n.⁴ 331, 333, 335, 337, 339.
 Ercdail, Ercdar, or Erdal, son of Cecht, 383, 395.
 Eremon, or Heremon, son of Milesius, 23, 55.
 Erna, tribes of the, 32, n.⁵
 Erne, put for Tir-Conaill, 355.
 Es-na-righ, a name for Assaroe, q.v.
 Es-Ruaidh, Eas-Ruaidh, or Eas-Aedha Ruaidh (Assaroe, near Ballyshannon, co. Donegal), 153, 325, 355, 357, 363, 397, 401, 403.
 Etain, St., of Tuaim, 287, 297.
 Etar (Howth), 329.
 Etherel, or Ethriel, son of Irial, king of Ireland, 23, 55.
 Ethor, a name for the Tuatha De Dannan king, Mac Cuill, 53, n.⁸
 Etirscel Mór, king of Ireland, 33, 57.
 Eturran, son of Dubh, 389.

 Faall, son of Fibrainn, 385-7.
 Fachtua Fathach, king of Ireland, 33, 57.
 Fadalach, son of Findtan, 383.
 Faelan, 385.
 Faelchu, 385, 389.
 Faelgus, 385-7.
 Faen-glas, 317.
 Faghartach Ua Cathalain. *See* Ua Cathalain.
 Fail, or Ireland, 365.
 Fanad, or Fanat, co. Donegal, 153, 337.
 Fan-Choba, or Fan-Chomha, a place near Fenagh, 115, 117, 123, 189.
 Farnagh, co. Donegal. *See* Fernach.
 Farney. *See* Fern-mhagh.
 Farset-mor. *See* Fertas.
 Feara-Luirc (the "men of Lurg," co. Fermanagh), 355.

Febhail, the Foyle, 343.
 Fechtgal, son of Mochan, 383.
 Fedhlimidh Mac Crimthainn, king of Munster, 60, n.³ 990, n.⁴
 Fedlimidh Reachtmar, king of Ireland, 35, 57.
 Fedhlimidh, son of Fergus, 335.
 Feidhlim, St., 413.
 Felim. *See* Fedhlimidh.
 Fenagh, co. Leitrim. *See* Fidhnacha.
 Feradach Fechnach, king of Ireland, 35, 57.
 Feradach, son of Erc, 333.
 Fera-Managh (or Fermanagh), stipends of the kings of, 371.
 Fera-Rois. *See* Ross.
 Ferchar, 385.
 Fercorp, king of Ireland, 29, 57.
 Fer-Doichet, *alias* Core, ancestor of the Corcomruadh, 381.
 Fergal, son of Maelduin, king of Ireland, 41, 61.
 Fergna, ancestor of the O'Ruaires, 83, 113, 125, 390, n.⁴; conflict of, with St. Caillin, 115, 117, 127; fate of 119, 123, 129, 181, 189; race of, 237, 247.
 Fergna, son of Heber, 23, 55.
 Fergus Cerbhaill, 37.
 Fergus Dubhdetach, king of Ireland, 35, 57.
 Fergus Fortamhail, king of Ireland, 29, 57.
 Fergus Mac Roig, 31, 175, 381.
 Fergus, father of Fergna, 113, 125.
 Fergus, son of Conall Gulban (called Fergus Fail), 137, 147, 315, 331, 335, 337.
 Fergus, son of Domhnall, 219.
 Fergus, son of Muirchertach, king of Ireland, 39, 59, 233, 241, 339.
 Fergus, son of Nemed, 17.
 Fergus, son of Ros, 395.
 Ferguson, Dr. Samuel, author of *Congal*, 218, note.
 Fernach (Farnagh, co. Donegal), 397.
 Fern-mhagh (Farney, co. Monaghan), stipends of the kings of, 371.
 Feron, son of Heber, 23, 55.
 Ferns, St. Maedoc of, 82, n.⁵
 Fertas, or Farset-mor, co. Donegal, 315.
 Fer-Tlachtgha, 381.

- Fews Mountains, the, 222, note.
- Fiacha Araidhe, progenitor of the Dal-Araidhe, 30, n.¹
- Fiacha (or Fiachra) Cendfindan, a Fir-Bolg king, 21, 53.
- Fiacha Findoilces, king of Ireland, 25, 55.
- Fiacha (or Fiachna) Findolaidh, king of Ireland, 35, 57.
- Fiacha (or Fiachna) Finnscothach, king of Ireland, 25, 31, 55.
- Fiacha Labrainde, king of Ireland, 23, 55.
- Fiacha Sraiptine, king of Ireland, 35, 59, 107, 127.
- Fiacha Tolgrach, king of Ireland, 26, n.⁶
- Fiacha, or Fiachadh, son of Niall, 317, 321, 323, 325.
- Fiachna, son of Delbhaeth, a Tuath De Danann king, 21, 53.
- Fiachra, brother of king Niall, 319.
- Fiachra Tort, 369, n.⁶
- Fiaman, son of Cennfaeladh, ancestor of the Clann-Fiamain, or O'Doghertys, 347.
- Fiangus, son of Airnelach, 347.
- Fiatach Find, king of Ireland, 35, 57.
- Fibrainn, son of Finghin, 385-7.
- Fidhchar, son of Doilbhre, 5, 383, 395.
- Fidh-mor, 275.
- Fidhnacha, or Fidhnacha of Magh-Rein (Fenagh, co. Leitrim), 47, 72, n.⁴ 177, 287; ancient names of, 115, 127, 145; ancient celebrity of, 113, 123, 193, 207, 213, 257, 271; relics brought by St. Caillin to, 193; blessed by St. Caillin, 109, whose relics are transferred to it, 111; ancient kings buried in, 193, 253; the burial place of the Conmaicne, 181, 201, 205, 207, 209, 211; its virtues as a cemetery, 257, 269, 271; Aedh Find buried in, 121; Conall Gulban buried in, 141, 409; blessed by St. Patrick, 257, 273; visited and praised by St. Colum Cille, 165, 205, 207; Colum Cille's vision of, 217; the angel's flag-stone at, 207; penalties for profaning, 289, 303; the abbacy of, hereditary in the O'Rody family, 391. *See* Dun-Baile, and Dun-Conaing.
- Fidlin, son of Neidhe, 385, 389.
- Filledh, son of Onchu, 385, 391, 393.
- Find, an apocryphal king of Tir-Connell, 153, 155.
- Find, son of Blaith, king of Ireland, 25, 55.
- Find, son of Luachan, 389.
- Find Mac Rossa, 253, 265.
- Findatmar, king of Ireland, 33, 57.
- Findchaemh, son of Cumscrach, 383.
- Findellach, 385-7.
- Findfer, son of Cumscrach, 383, 395.
- Findlugh, son of Findfer, 385, 393, 395.
- Findross. *See* Finnross.
- Findtan, son of Aedh, 383.
- Findtan, son of Tren, 385.
- Fingalach, a sobriquet for one of the O'Rorkes, 379, 381.
- Finghin, the race of. *See* Sil-Finghin.
- Finghin, son of Asal, ancestor of the Clann-Finghin, 341, 343, 385.
- Finghin (or Seighin), son of Ronan, 335.
- Finn, a river in Donegal, 343.
- Finnabhair of Magh-Inis, 29.
- Finnachta Fledach, king of Ireland, 41, 61.
- Finnachta, son of Ollamh Fotla, king of Ireland, 25, 55.
- Finnchu, St., of Brigown, 82, n.⁵
- Finnen, St., of Magh-Bile, 287, 295.
- Finnross, or the Rosses, in Donegal, 87, 95, 173.
- Finntan, son of Argatmar, 29.
- Finntan, son of Labraid, alias Tuan Mac Cairill, the Irish antediluvian, St. Caillin's friend and tutor, 7, 11, 15, 49, 99, 105, 113.
- Finntan, son of Bochra, 249, 253, sq.
- Finoicc, descendants of, 387.
- Fir-Bolg, colonization of Ireland by the, 17, 51.
- Fir-Bolg, kings of the, 21, 53.
- Fir-Craibe, a Fir-Bolg tribe, 85, n.¹³
- Fir-Droma-Lighen, 339.
- Fir-Domhnann; why so called, chiefs of, 19, 51.
- Fir-Fuinidh, a name for the men of Ireland, 263.
- Fir-Muighe-Feine, 381.

Fir-Lemhna, 371.

Fithrech, son of Neidhe, 385.

Fitz-Gerald, Maurice, Justiciary of Ireland, 150, nn.^{5,9}, 229, n.⁵

Flag of the Angels, at Fenagh, 291, 309.

Flaithbhertach, king of Ireland, 4, 61, 149, 227.

Flann Cithach, an apocryphal king of Ireland, 63, 149, 155.

Flann Mainistrech, or Flann of the Monastery (Monasterboice, co. Louth), 123, 133, 331, 345, note 365.

Flann Sinna, son of Maelsechnaill, king of Ireland, 43, 61.

Flannagan, son of Cellach, 43.

Flood, the. *See* Deluge.

Fodbgén, a Fir-Bolg king, 21, 53.

Fodhla, a nama for Ireland, 353, 365.

Fogartach, king of Ireland, 41, 61.

Foithre, a place in Donegal, 397.

Follach, son of Ethriel, 23.

Fomorians, 17; oppressions practised by, 251, 259.

Forannan, slain, 343.

Fornert, son of Cecht, or Echt, 383, 395.

Forsaedh, son of Congen, 383.

Fothads, the three, 35, 59.

Fraech, son of Cumscrach, 5, 383.

Freshford. *See* Achadh-ur.

Fuait, the king of, 365.

Gabadhan, son of Dubh, 391.

Gabhair-Lifè, situation of, 8, n.²

Gadredan, son of Domgnasach, 385.

Gaeth-Dobhair (or Gweedore) river, 397.

Gaileon, or Galion, a sept of the Fir-Bolg, 19, 51.

Gairig, the battle of, 327.

Galls, or Foreigners, 72, n.⁶ 69, 285, 379.

Gall-Gaidhel, or English-Irishman, an epithet for John Og Mac Raghnaill, 173.

Gallimh (Galway), the battle of, 329.

Gamhauraidh, a Fir-Bolg tribe, 85.

Gann, a Fir-Bolg chief, 19, 21, 51, 53.

Garbh, son of Ronan, 341, 347.

Garbh, an Irish chieftain, 149.

Gaynor. *See* Muintir-Geradhain.

Gede Oll-gothach, king of Ireland, 25, 55, 253; buried in Magh-Rein, 265.

Genand, a Fir-Bolg chief, 19, 21, 51, 53.

Germanus, 'abbot of Rome?' 13.

Giallachad, king of Ireland, 25, 55.

Gillgan, son of Croman, 385.

Gilla-na-Naemb, 275.

Gilla-Sinaigh, 389.

Glanfarne. *See* Clann-Fermaidhe.

Glas-nEnncha, or Glas-na-nenach, 315, 343.

Glasraige, an Irish tribe, 83, 135.

Glen, or Glenswilly, 155.

Glenn-Dallain, 403.

Glenn-da-locha, 297.

Goll, son of Fibrainn, 385-7.

Gormgal, king of Breifne, 255, 265.

Gort, battle of, 153.

Gospels. *See* Cethir-lebor.

Gotnech, a sobriquet for Aedh O'Domhnaill, 153.

Greece; the Fir-Bolg arrive from, 17, 49, 51.

Greenan-Elly, co. Donegal, 62, n.³

Grian, the battle of, 329.

Guinness, the family of, descended from the Clann-Rury, 220, n.¹

Gweedore, the river. *See* Dobhar.

Harold Harefoot, 80, note.

Heber. *See* Eber.

Heremon. *See* Eremon.

Herenach, meaning of, 103, n.⁴

Hi, or Iona; Adamnan sent to, 413.

Howth. *See* Etar.

Hunt, Rev. Fitzmaurice, A.M., 12, n.⁴

Hy-Maine, 36, n.¹ *See* Ui-Maine.

Hy-Neill, the Southern, 43, n.⁸ *See* Ui-Neill.

Iar, father of Etirscel Mór, 33.

Iarbanel. *See* Iartan.

Iarero Fathach, king of Ireland, 29, 57.

Iarlaithe, St., 289, 299, 413.

Iartan, or Iarbanel, son of Nemed, 17.

Iartru, an apocryphal Irish king, 63.
 Ibhar, Bishop, 289, 297.
 Illand, son of Fergus Mac Roy, 383.
 Imper, or Emper, the battle of, 381.
 Inbher, the battle of, 327.
 Inbher-Colptha (the estuary of the Boyne), 19.
 Inbher-Domhnann, situation of, 18, n.³
 Inbher-Dubhglaisi, 19.
 Inbher-Slainge, 19.
 Indellach, 385.
 Indescat, son of Forsaeth, 383.
 Indiu, mother of Eoghan Mac Neill, 320, n.²
 Inis-bo-finde, 181.
 Inis-bo-finde. *See* Inishbofin, and Inis-Mic-Ualaing, in Lough Ree.
 Inis-Cacoin-Deagha. *See* Inishkeen.
 Inis-Celtra, 101, note.
 Inis-Doiri-Dubhain, 389.
 Inis-dun-na-trath, 257, note.
 Inishbofin, in Lough Ree, 118, n.⁴ *See* Inis-Mic-Ualaing.
 Inishkeen, 412, n.⁴
 Inis-Mic-Ualaing, an alias name for Inishbofin, in Lough Ree, 82, n.⁴
 Ir, the race of, 219, 257, 271.
 Ir, father of Eber, 25.
 Ireland, colonizations of, 15, *sq.*, 39, 49, 51, *sq.*; misfortunes of, 99; saintly character of, 111.
 Irgalach, father of Cinaed, 41.
 Irial, son of Heremon, 23, 55.
 Iveagh, co. Down. *See* Ui-Echach.

Kerri-currihy. *See* Ciarraidhe-Cuirche.
 Kerry. *See* Ciarraidhe-Luachra.
 Kevin, St. *See* Caemhghen.
 Killasnet. *See* Cill-Osnata.
 Killeigh, King's co., 288, n.⁶
 Kill-Sessin, or Kiltashin, 286, n.¹⁰
 Kilmacrenan. *See* Cill-mic-nEnain.
 Kilmashoge, the battle of, 223, n.⁹
 Kinelea. *See* Cinel-Fiachach.
 Kincora. *See* Cenn-coraidh.
 Kings of Ireland, 39, 51, *sq.*, 103.
 Kinnaweer. *See* Cenn-Maghair.

Knockmoy, 280, n.¹
 Knowth. *See* Cnoghbha.

Labraid Loingsech, king of Ireland, 29, 57.
 Lachtmagh, 347.
 Lachtain, St., 287, 297.
 Lacy, William de, 82, n.⁵
 Ladra, Cesair's pilot, 15, 49.
 Laeghaire, son of Niall, king of Ireland, 37, 59, 107, 139, 317, 323, 325, 331.
 Laeghaire Lorc, king of Ireland, 29, 57.
 Laighne, an antediluvian visitor to Ireland, 19, 51.
 Laighne, king of Ireland, 23, 55.
 Laisrenn, son of Ronan, 335.
 Laschi. *See* Lacy.
 Leamanish, co. Leitrim. *See* Leim-in-ois.
 Lec-nan-Aingel, the "flag-stone of the angels," 207, 209.
 Lec-Adamnain, 411.
 Lec-na-Lennan, near Fenagh, 255, 265.
 Lec-na-Righ, "the flag of the kings," 253, 265.
 Lec-Tamlachta, 343.
 Leim-in-ois (Leamanish, co. Leitrim), part of the Book of Fenagh written at, 171, note.
 Lemain, situation of, 78, n.¹
 Lemhain. *See* Fir-Lemhna, and Magh-Lemhna.
 Lemokevoge. *See* Liath-mor-Mochaemhog.
 Letha, or *Latium*, 8, n.¹ 111.
 Letha, Letavia, or Armorica, 11.
 Leth-Chuinn, kings of, 353.
 Leth-glenn, co. Donegal, 343.
 Leth-Mogha, the people of, 279.
 Letir, or Letir-luin, the battle of, 279.
 Liamhain, co. Wicklow, 329.
 Lia-Fail, the, 323, n.³
 Lia-Mochaemhog, Liath-mor-Mochaemhog, or Relig-Mochaemhog (Lemokevoge, co. Tipperary), 13, n.⁶ 111, 291, n.⁶ 311.
 Liath, the sons of the, 145.
 Liathdruim, a name for Tara, 365.
 Liath-mor-Mochaemhog. *See* Lia-Mochaemhog.

Limerick. *See* Luimnech.

Linè, the battle of, 327.

Liscannor Bay, co. Clare, anciently called Inbher-Dubhglaisi, 18, n.²

Loarn, son of Fergus, king of Alba, 37, n.⁷, 333, 335.

Loch-Aillinne (Lough-Allen), 73.

Loch-Cime (now Lough Hacket, co. Galway), 224, n.³

Loch-Febhail, or Lough Foyle, 314, n.⁴, 327.

Loch-gabhair, 377.

Loch-na-Pesti, a name for Fenagh Lake, 255, 267.

Loch-Oirbsen, 383.

Loch-Rein, at Fenagh, 90, n.², 251, 261.

Loch-Salach, 90, n.², 113, 123, 125.

Loingsech, son of Cellach, 385.

Loingsech, or Longsech, king of Ireland, 41, 61, 225.

Longstones, near Fenagh, origin of the name, 116, n.⁴

Lorcan, ancestor of the O'Briens of Thomond, 237, 247.

Lorrha, or Lothra (Lorrha, co. Tipperary), St. Ruadan of, 239, 287, 289.

Lough-Allen. *See* Loch-Aillinne.

Lough Foyle. *See* Loch-Febhail.

Lough Hacket. *See* Loch-Cime.

Luachair, the battle of, 329, 375.

Luachair, St. Moling of, 289, 297.

Luachan, son of Onchu, 385, 389.

Luasad, an antediluvian visitor to Ireland, 19, 51.

Lug (Lugaid, or Lughaidh) Cail, 25.

Lugaidh Conmac, 5, 383, 395.

Lugaidh Iardonn, king of Ireland, 27, 55.

Lugaidh Laidech, or Lugaidh Laighde, king of Ireland, 25, n.⁶, 29, 57.

Lugaidh Luaigne, king of Ireland, 33.

Lugaidh Lamhfada, 21, 53, 251, 259, 261.

Lugaidh Mac Con, king of Ireland, 35, 57.

Lugaidh Mac na-haidchi, 383.

Lugaid Riabhnderg, king of Ireland, 33, 57.

Lugaidh, son of Eocho Uarches, king of Ireland, 27, 29, 57.

Lugaidh, son of Laeghaire, king of Ireland, 37, 59.

Lugaidh, son of Setna, ancestor of the Sil-Luigdech, 147, 227, 229, 347, 397.

Lugna, son of Fraech, 383.

Lugna, St., 287, 297.

Luighne, king of Ireland, 23, 55.

Luimnech, or Limerick, 19, 329.

Lurg. *See* Feara-Luirg.

Mac Alisters, descent of, 36, n.¹

Mac Caemhains, 389.

Mac Cagadhain, Mac Cogan, or Cogan. *See* Sil-Finghin.

Mac Cathmhail, the family of, 333, n.⁷

Mac Cecht, a Tuatha de Danann king, 21, 53, n.⁸

Mac Cirr-Ciabhains, 389.

Mac Cobhthaighs (Mac Coffeys, or Coffeys), 389.

Mac Con, son of Macniadh, 35, n.⁷

Mac Conuladh, 391.

Mac Crossan. *See* Mac-in-Crosain.

Mac-Cuill, a Tuatha de Danann king, 21, 53, n.⁸

Mac Cuil-re-casans, 389.

Mac Cuinna, 389.

Mac Dermots, 236, n.⁵

Mac Donnells, descent of, 36, n.¹

Mac Donnghaile, 389.

Mac Dugalds, descent of, 36, n.¹

Mac Eochagain, or Mageoghegans, 317, n.⁶

Mac Fachtnains, 389.

Mac Finnbhairr, or Maginver, 387, n.¹

Mac Gilla-Chais, 391.

Mac Gilla-Charraigh, 391.

Mac Gilla-Chirr, 391.

Mac Gilla-Find, 391.

Mac Gilla-Finnein, the sept of, 139.

Mac Gilla-Muire, 391.

Mac Gilla-Riabhaich, 389.

Mac Gilla-Sinaigh, 389.

Mac Goill-in-Fasaigh, 391.

Mac Greine, a Tuatha de Danann king, 21, 53, n.⁸

Macha, queen of Ireland, 29, 57.

Macha (Ard-Macha, or Armagh), the battle of, 329.

- Macha (or Ard-Macha), put for Airghiall, 367, 369.
 Mac-in-Chlerigh, 391.
 Mac-in-Crosain, or MacCrossan, 389.
 Mac-in-Duinn, 377, bis.
 Mac Laughlin, a family name, 43, n.⁸
 Mac Lochlainn, Muirchertach, king of Ireland, 45, 61, 279.
 Mac Loughlinn, Domhnall, 283.
 Mac Maelfeichin, 391.
 Mac Muiredaigh, 389.
 Mac Murrough, Diarmait, king of Leinster, 65.
 Macniadh, son of Fidhlin, 389.
 Macniadh, father of MacCon, 35, n.⁷
 Mac Orchada, 389.
 Mac Raghnaill (Reynolds), John Og, son of Eoghan, 172, n.⁵
 Mac Sluagachains, 389.
 Mac Srengalaigh, 391.
 Maedhoc, St., of Ferns, 82, n.⁵, 373.
 Maelagan, 389.
 Maelbrenainn, son of Fechtgal, 383.
 Maelbrighde, 275.
 Maelcain, son of Dubh, 391.
 Maelcatha, son of Faghartach, king of Connacht, 179, note.
 Maelcobha Cleric, king of Ireland, 41, 59, 141.
 Maelconail, 387.
 Maeldabrach, 385-7.
 Maeldoraidh, the descendants of, 226, n.⁵; 230, n.²
 Maelduin, father of Fergal, 41.
 Maelenaigh, 389.
 Maeleoin the Brown, 391.
 Maeleoin the Fair, 391.
 Maelfabhaill, 389.
 Maelfinnen, 389.
 Maelfitrech, or Maelfitrigh, 389.
 Maelfitrigh, slain, 341.
 Maelfothbil, son of Muircertach, 347, 349.
 Maelgaethe, son of Muircertach, 347.
 Maelgenn, son of Find, 389.
 Maelmara, 151, 223.
 Maelmithidh, son of Flannagan, 43.
 Maelmoedhog, 389.
 Maelmocherghi, 389.
 Maelpatraig, 389.
 Maelsechlainn the Great, son of Domhnall, king of Ireland, 43, 45, 61.
 Maelsechnaill, or Maelsechlainn, son of Maelruanaidh, king of Ireland, 43, 61.
 Maelsuthan, son of Dubh, 391.
 Maeltolla, 385.
 Maen, son of Oengus Ollmuchaidh, 25.
 Maenach, 385.
 Maenachan, 389.
 Maengal, son of Rodachae, 391.
 Maerne, 385.
 Magenis, the family of, 220, n.¹
 Mageoghegans. *See* Mac Eochagain.
 Magh-Adhair, in Clare, 237, 247.
 Magh-Ai, extent of, 178, n.⁵
 Magh-Bile, or Merville (co. Down). *See* Finnen, St.
 Magh-Cellachain, in Leitrim, 181, 185, 186, n.³
 Magh-Cetne, 251.
 Magh-Inis, 29.
 Magh-Lemhna, 78, n.¹, 370, n.¹
 Magh-Linë, situation of, 8, n.⁶
 Magh-Nisi (Moynishe, co. Leitrim), 181, 186, n.³, 187.
 Magh-Rath, the battle of, 217, 231.
 Magh-Rein, the ancient name of the plain in which Fenagh is situated, 89, 91, 113, 145, 189, 231; meaning of the name, 125, 251, 261; destroyed by monsters, 217; at one time wooded, 253, 265; kings buried in, 253-5, 265; ancient history of, 249, sq., 263, sq.
 Maghruadh. *See* Medhruadh.
 Magh-Slecht, 89, n.¹⁰, 139, 232, n.²
 Magh-Tregh, the battle of, 379.
 Magh-Tuiredh, the battle of, 251.
 Magolrick, a family name; derivation of, 68, n.¹
 Mag Rannell, or Reynolds, family of, 385, n.⁷
 Maine, son of Niall, 317, 321, 325.
 Maistiu, or Mullaghmast, co. Kildare, 329.
 Malachy, or Maelsechlainn, 43, n.⁸

- Mal MacRochraide, a king of Ireland, 35, 57.
- Manchan, St., of Mohill, 13, 109, 111, 285, 289, 291, 293, 309-11, 413.
- Manister (Monasterboice), 331.
- Masraighe, a Firbolg tribe, 89, 91, 139.
- Massan, St., 339.
- Medbh, Queen of Connacht, 175, 277.
- Medhruadh (or Maghruadh), son of Nert, 383, 395.
- Melgi Molbthach, king of Ireland, 29, 57.
- Mesamhan, Mesamun, or Mesoman, 7, 383, 395.
- Midhe; Conall Gulban defeats the men of, 331.
- Miled, or Milesius; kings descended from, 23.
- Moan, ancestor of the Cinel-Moan, 333, 335.
- Mochaemhog, St., 13, 285, 291, 305, 413.
- Mochan, son of Finghin, 385-7.
- Moëhan, son of Indecat, 383.
- Mochta, St., 286, n.¹
- Mochta, son of Mesamun, or Mesoman, 7, 383.
- Modh-Taeth, alias Ciar, son of Fergus, 381.
- Modoena. *See* Etain, St.
- Mogh-Taeth, or Mogh-Doid, 395. *See* Modh-Taeth.
- Mog-Corp, king of Ireland, 29, 57.
- Moin, or Moin-Crand-chain, 77, n.⁶, 379.
- Molaise, St., 165, n.⁵, 289, 297.
- Moling, St., 41, n.¹⁰, 145, n.⁸, 289, 297.
- Molt, son of Naradach, 391.
- Monasterboice. *See* Manister.
- Mongfind, an Irish queen and sorceress, 9.
- Moriocc. *See* Riocc.
- Moville. *See* Magh-Bile.
- Moy, the river, 411.
- Moylinny. *See* Magh-Linë.
- Moynishe. *See* Magh-Nisi.
- Moytra. *See* Magh-Tregh.
- Mughdhorn (Cremorne, co. Monaghan), 371.
- Mughron, 385.
- Mughron, the fate of, 277, *sq.*
- Muimne, king of Ireland, 23, 55.
- Muinechan, son of Dubh, 391.
- Muinemon, king of Ireland, 25, 55.
- Muine-nan-glond, 227.
- Muintir-Anghaile, 385.
- Muintir-Duibhenaigh, 351.
- Muintir-Eolais, a territory in the co. Leitrim, 180, n.⁴, 385.
- Muintir-Fidlin, 385.
- Muintir-Geradhain, 387.
- Muintir-Gillgain, 385.
- Muintir-Macniadh, 385.
- Muintir-Maelconail, 387.
- Muintir-Maelfabhaill, 389.
- Muintir-Maelmocherghi, 389.
- Muintir-Moran, 387.
- Muintir-Siriten, 387.
- Muircertach, son of Cennfaeladh, 347.
- Muirchertach, son of Niall. *See* 'Mac Lochlainn, Muirchertach.'
- Muirchertach, son of Niall Glundubh, 43.
- Muirchertach Mac Erca, king of Ireland, 37, 59, 230, n.⁴, 233, 239, 333, 335.
- Muiredach, 275.
- Muiredach, son of Eoghan, 37, n.⁷, 333, 335, 337.
- Muiredhach, son of Simon Brec, king of Ireland, 27, 55, 251.
- Muiredach, son of Fiacha Sraiptene, 127.
- Muiredach Mal, grandfather of Fergna, 113, 125.
- Muiredach Mend, 319.
- Muiredach Muinderg, 235, 243.
- Muiredach Tirech, king of Ireland, 37, 59.
- Muir-Icht, 11, 29.
- Mullaghmast. *See* Maistiu.
- Murchadh, 275.
- Murchadh, son of Brian, slain, 63.
- Murthemne, the battle of, 329.
- Naas, in Leinster, 237, 247.
- Naradach, son of Filledh, 291, 307, 391-3.
- Nargus, son of Ronan, 343.
- Nathi, son of Conall Gulban, 137.
- Neidhe, son of Onchu, 385.
- Nemed—Colonization of Ireland by, 17, 49; the sons of, 265.
- Nert, son of Fornert, 383, 395.
- Net-cro, an alias name for Ailech, 153.

- Niall Caille, king of Ireland, 43, 61.
 Niall Frosach, king of Ireland, 43, 61.
 Niall Glundubb, king of Ireland, 43, 61, 223.
 Niall Nine-Hostager (or Niall of the Nine Hostages), king of Ireland, 11, 37, 59, 107, 317, 319, 321, 329.
 Niall, other Irish kings of the name, 223.
 Nia Segamain, king of Ireland, 29, 57.
 Niata, father of St. Caillin, 5, 11.
 Niata, son of Dubán, 383.
 Nisi, brother of St. Caillin, *a quo* Magh-Nisi, death of, 181, 187.
 Nore, the river, 329.
 Nuada Airgetlam, a Tuatha de Danann king, 21, 53.
 Nuada Findfail, king of Ireland, 25, 55.
 Nuada Necht, king of Ireland, 33, 57.

 O'Birnn (O'Beirne), Maelsechlainn, 223, note.
 O'Breens, of Brawney in Westmeath, 316, n.³
 O'Brien, Muirchertach, 283.
 O'Briens, 236, n.⁶, 237, n.⁷
 O'Canannain, Aedh, chief of Cinel-Conaill, 227, n.¹⁰
 O'Canannain, Flahertach, 227, n.⁹
 O'Canannain, Ruaidhri, 277, n.⁷
 O'Canannain, the family of, 226, n.⁵
 O'Cathalain. *See* Ua Cathalain.
 O'Catharnaighs, 316, n.³
 O'Conchobhair (O'Conor), Aedh, son of Cathal Crobhderg, 281.
 O'Conor, Aedh, son of Fedhlim, king of Connacht, 84, n.⁴
 O'Conchobhair, Cathal Carrach, 279.
 O'Conchobhair, Cathal Crobhderg, 281.
 O'Conchobhair, Conchobhar (or Conor of Maenmagh), 279, n.⁸
 O'Conchobhair, Ruaidhri, king of Ireland, 45, 61.
 O'Chonchobhair, Toirrdhelbhach, king of Ireland, 45, 61, 277.
 O'Conor Don, Irish MS. belonging to, quoted, 335, n.⁸, 336, n.⁶, 337, n.¹⁰, 338, n.¹, 340, n.¹.
 O'Crechan, genealogy of, 383.
 O'Dalys, of Westmeath, 316, n.³
 O'Dempseys. *See* Ui-Dimusaigh.
 O'Devany, the family of, 350, n.⁴
 O'Doghertys. *See* Clann-Fiamhain.
 O'Domhnaill (or O'Donnell), Aedh, son of Domhnall Og, 153, n.⁷
 O'Domhnaill, Ball-derg, 231.
 O'Domhnaill, Cathbarr, 353.
 O'Domhnall, Conn, 353.
 O'Domhnaill, Domhnall Mór, son of Eignechan, 87, 89, 151, 173, 229.
 O'Domhnaill, Domhnall Og, son of Domhnall Mór, 151, 152, 228, n.⁴
 O'Domhnaill (or O'Donnell), Eignechan, lord of Tirconnell, 86, n.⁵; 151, 229.
 O'Domhnaill, Godfrey, chief of Tir-Conaill, 150, n.⁹; 228, n.⁴; 229, n.⁵
 O'Domhnaill, Maelsechlainn, or Melaghlin, 150, n.⁵; 228, n.⁴
 O'Donnell. *See* O'Domhnaill.
 O'Donnelly, the family of, 339, n.⁶
 Oengus Ollamh, king of Ireland, 29, 57.
 Oengus Ollmuchaídh, king of Ireland, 23, 55.
 Oengus of Monasterboice, 331.
 Oengus Tuirmech, king of Ireland, 29, 57.
 O'Farran. *See* O'Furadhran.
 O'Farrells, family of, 385, n.⁶
 O'Finghin, the family of, 275.
 O'Flaherty, 236, n.⁵
 O'Furadhran (or O'Farran), the family of, 86, n.⁴
 Ogamun, son of Fídhchar, 5, 383, 395.
 Ogma, son of Elathan, 143, note.
 O'Gormleys, 332, n.¹
 Oíche, son of Clothachtach, 385.
 Oílech, or Aílech, the seat of the ancient Northern kings of Ireland, 217, 243, 359, 363, 403, 405. *See* Aílech.
 Oilill Aine, son of Laeghaire Lorc, 29.
 Oilill Casfiachlach, king of Ireland, 29, 57.
 Oilill Erann, ancestor of the Erna, 32, n.⁶
 Oilill Find, son of Art, king of Ireland, 27, 57.
 Oilill Molt, king of Ireland, 37, 59.
 Oilill Olchan, 25.

Oilill, son of Slanoll, king of Ireland, 25, 55. *See* under Ailill.

Oirbsen (or Orbsen) Mór, 5, 383, 395.

Airghialla, the tribe name of the descendants of the Collas, who occupied a district comprising in later times the counties of Armagh, Louth and Monaghan, 88, n.³, 235, 243, 247. *See* Airghialla.

O'Kelly of Bregia, 243.

O'Kellys, of Hy-Maine, descent of, 36, n.¹

O'Kenegans. *See* Ui-Cianacain.

Ollamh Fota, king of Ireland, 25, 31, 55.

O'Melaghlins, the family of, 42, n.¹, 43, n.⁸

O'Melaghlins of Meath, 234, n.¹, 243, 316, n.⁵

O'Molloy, Honora, wife of Tadhg O'Rody, 310, n.⁴

O'Molloys, 317, n.⁶

O'Moynahans. *See* Ui-Muinechain.

O'Mulconry, Maurice, 311, 313.

O'Muldory. *See* Cinel-Maeldoraidh.

Onchu, son of Findlugh, 385, 393.

O'Neill, origin of the name of, 223, n.⁹

O'Neill, Aedh, 283.

O'Neilland. *See* Ui-Niallain.

O'Quin, family of, 385, n.⁸

O'Quinlans, 316, n.⁴

Orba, son of Heber, 23, 55.

Orchad, son of Cuacan, 389.

O'Rodaighe, or O'Rody, Tadhg, comarb of Fenagh, 311, 313.

O'Rody, pedigree of the family of, 14, n., 393-4.

O'Reilly, Annad, 75.

O'Reilly, Cathal Find, 73, 75, 77. *See* Clann-Fergna.

O'Rorke, O'Rourke, or O'Ruairc, Aedh, 299.

O'Rorke, Aedh, son of Domhnall, king of Breifne, 71, 73.

O'Rorke, Art, king of Breifne, 71.

O'Rorke, Art, son of Cathal, king of Breifne, 85.

O'Rorke, Brian, king of Breifne, 85.

O'Rorke, Cathal, king of Breifne, 71.

O'Rorke, Cathal, king of Breifne, 85.

O'Rorke, Conchobhar, king of Breifne, 85.

O'Rorke, Conchobhar, 172, n.³, 173.

O'Rorke, Conchobhar, grandson of Domhnall, 75, 77.

O'Rorke, Domhnall, son of Tighernan, 71.

O'Rorke, Domhnall, king of Breifne, 85.

O'Rorke, Donnchadh, king of Breifne, 85.

O'Rorke, Ferghal, 71.

O'Rorke, Ferghal, king of Breifne, 85.

O'Rorke, Gilla-Braide, 71, 298, n.⁴

O'Rorke, Lugaidh, king of Breifne, 85.

O'Rorke, Niall, king of Breifne, 85.

O'Rorke, Sitric, king of Breifne, 85.

O'Rorke, Tigernan, 373.

O'Rorke, Tighernan, son of Aedh, king of Breifne, 85.

O'Rorke, Tighernan, king of Breifne, slain, 65; drawn at horses' tails, 67; Derbhorgaill, wife of, 65.

O'Rorke, Ualgarg, 379, n.

O'Rorke, Ualgarg, son of Cathal, king of Breifne, 69, 71, 75.

O'Rorke, Ualgarg, dies in pilgrimage, 300, n.⁴, 301.

O'Rorke, Ualgarg; kings of Breifne descended from, 75. *See* "Clann-Fergna."

Ornaidhe, a local name. *See* Urnaidhe.

O'Ruairc. *See* "O'Rorke," and "Clann-Fergna."

Osgamuin of Dabhall, an apocryphal Irish king, 61.

O'Sheil. *See* "Siadail, the race of."

Osnadach, an apocryphal Irish king, 63.

Partholan, colonization of Ireland by, 15; death of posterity of, *ib.*, 17, 49.

Patrick, St., arrives in Ireland, 7, 37; death of, 37; honours conferred on St. Caillin by, 11, 107; goes surety for payment of St. Caillin's dues, 161; blesses Fenagh, 257, 273; gives the "Bell of the kings" to St. Caillin, 233, 237; fees due to St. Caillin by, 287, 295; blesses Conall and Eoghan, 363.

Pentarchs, the, 33.

Pompa, or Bebona, daughter of Loarn Mór, 337, n.¹¹

- Port-Comair, 341.
 Portus Iccius, 10, n.¹ *See* Muir-Icht.
- Rathbeagh, or Rath-Beothaigh, 22, n.²
 Rath-Claenta, 283.
 Rathcroghan. *See* Cruachan-Ai.
 Rath-ruadh, 151.
 Rechtabra, successor of St. Mochaemhog, 291, n.⁶, 307.
 Rechtabrand, 385.
 Rechtaid Rig-derg, king of Ireland, 29, 57.
 Rechtus, son of Naradach, 291, 307.
 Reeves, Very Rev. Dr., Dean of Armagh, quoted, 40, n.⁴, 78, n.¹, 81, note, 83, n.⁶, 95, n.⁴, 105, note, 164, n.³, et passim.
 Relics, brought from Rome by St. Caillin, 11, 109, 193.
 Relig-Mochaemhog, 13, 111, 291.
 Reynolds. *See* Mac Raghnaill, or Mag Rannell.
 Rian, a quo Magh-Rein, 251, 253, 261.
 Rindellach, 385-7.
 Rinnal, a Fir-Bolg king, 21, 53.
 Rioce, or Moriog, of Inish-Boffin, 83, 119, 135, 137, 181, 187.
 Rodachae, ancestor of the O'Rodys, 391. *See* O'Rodaighe.
 Roighne, son of Seghda, 395.
 Ronan, son of Loarn, son of Fergus, 335.
 Ronan, son of Lughaidh, 341, 343, 347, 353.
 Ros-Guill. *See* Ros-Irguill.
 Ros-Irguill, 401.
 Ros-itir-da-inbher, co. Donegal, 315.
 Ros, or Ross-Cede, co. Sligo, battle in, 151.
 Ros, son of Rudhraighe, 395.
 Ross, or Fera-Rois, co. Monaghan, 371.
 Ross, a local name, 77.
 Rosses, in Donegal. *See* Finnross.
 Rothechtadh, king of Ireland, 25, 55.
 Ruadan, St., of Lothra, 239, 287, 297.
 Ruadhra, 385.
 Ruamann, son of Conall Gulban, 137.
 Rudhraighe, a Fir-Bolg chief, 19, 21, 51, 53.
 Rudhraighe, son of Sithrech, 31, 52, 395.
- Saighir. *See* Seir-Keeran.
 Salach, a druid, 113, 125.
 Saxons (or Anglo-Normans) brought to Ireland by Diarmait Mac Murrrough, 65, 293; arrival of, foretold by St. Caillin, 285.
 Samthann, St.; fees due to St. Caillin from, 287, 295.
 Saran, father of St. Cairnech, 363, 337, n.¹¹
 Scal-Balbh, father of Banè, 34, n.⁴
 Serin-Adamnain, 410, n.³
 Scannlan, son of Aedh Finn, 390, n.⁴
 Sechnusach, king of Ireland, 41, 61.
 Sedna, or Setna, son of Fergus, ancestor of the Sil-Setna, 335-7. *See* Setna.
 Seghda, son of Art (or Atri), 5, 383, 395.
 Seighin (or Finghin), son of Ronan, 335.
 Seir-Keeran, 286, n.⁵, 295.
 Selbhach, 385.
 Senach, king of Uladh, 325, 327.
 Senchán Torpeist, chief poet of Ireland, 214, n.³
 Sengand, a Fir-Bolg chief, 19, 21, 51, 53.
 Sen-Magh-Elta, 257.
 Sesin, St., 287, 297.
 Sethnon. *See* Eithedon.
 Setna, son of Fergus, son of Conall Gulban, 147, 149, 347. *See* Sedna.
 Setna-art, king of Ireland, 25, 55.
 Setna Innarraidh, king of Ireland, 25, 55.
 Sheegys. *See* Sidh-Cisi.
 Sheridan, family of 386, n.²
 Siadal, the race of, 275.
 Sidh-Aedha-Ruaidh (Mullaghshee, co. Donegal), 237. *See* Sith-Aedha.
 Sidh-Cisi (Sheegys, in Donegal), 327.
 Sil-Aedha-Find, or descendants of Aedh Find, 82, n.². *See* Aedh Find.
 Sil-Enna, the race of Enna, 345. *See* Cinel-Enna.
 Sil-Etigh, 277.
 Sil-Findellaigh, 385.
 Sil-Finghin, 298, n.⁵, 303, 385.
 Sil-Luigdech, or Clann-Luigdech (q.v.), 226 n.⁵.
 Sil-Mailfithrigh, 385.
 Simon Brec, king of Ireland, 27, 55.

- Simon Brec, 251.
 Sin (pron. Sheen), a fairy, 37; n⁷.
 Sinchell, St., 289, 297.
 Sirlamh, king of Ireland, 27, 55.
 Sirna, son of Dian, king of Ireland, 25, 55.
 Sirten, son of Maeldabhrach, 387.
 Sith-Aedha-Ruaidh, 243. *See* Sidh-Aedha.
 Sithrech, or Sithridh, father of Rudhraighe, 31, 395.
 Skreen, co. Sligo. *See* Scrin-Adamnain.
 Slainge, son of Dela, a Fir-Bolg, and chief king of Ireland, 19, 21, 51, 53.
 Slanoll, king of Ireland, 25, 55.
 Sliabh-Betha, or Sliabh-Beagh, 15; the ~~urn~~ of, 247.
 Sliabh-Cairbre, the battle of, 69.
 Sliabh-Fuaid, 222, note. *See* Fuait.
 Slicht-Aedha-Slaine, 40, n²; 41, n². *See* Clann-Aedh-Slaine.
 Slieve-an-iarainn, 301, n².
 Slieve-Aughty. *See* Echtga.
 Sligo, 81, 135.
 Sluagachan, 389.
 Smirgall, father of Fiacha Labraind, 23.
 Snedgal, son of Airlnach, 347.
 Sobhairche, king of Ireland, 23, 55.
 Sochlachan, 385.
 Sraptinè, an apocryphal Irish king, 61.
 Srubh, or Srubh-Brain, co. Donegal, 315, 327, 399.
 Sruthail, or Sruthair (Sruell, co. Donegal), 315, 343, 397.
 Starn, son of Nemed, 17, 51.
 Suar, son of Selbhach, 385.
 Suibhne Mend, king of Ireland, 41, 59.
 Suilidhi, the river Swilly, 397.
 Suir, the river, 329.
 Swilly, the river, 315, n¹⁰. *See* Suilidhi.
- Tailtiu (Teltown, co. Meath), 239, 243, 331, 367.
 Tain-bo-Cuailnge, the story of the, 214, n².
 Tal, son of Ainle, 385.
 Tanaidhe, son of Tormadan, 389.
 Taughboyne, co. Donegal, 334, n².
- Tara, or Temhair, co. Meath, 145, 219, 221, 239, 313, 323, 379; kings of, 89, 139, 357. *See* Liath-druim.
 Tarbhan, a local name, 399.
 Tech-Baithin (Taughboyne, co. Donegal), 334, n².
 Tellach-Ainfeth, 387.
 Tellach-Brogain, 387.
 Tellach-Cendetigh, 387.
 Tellach-Cendubhain, 387.
 Tellach-Cerbhallain, 387.
 Tellach-Ciaragain, 387.
 Tellach-Cleirigh, 389.
 Tellach-Congalain, 385.
 Tellach-Connucan, 385.
 Tellach-Finachan, 385.
 Tellach-Finnoigi, 387.
 Tellach-Floinn, 385.
 Tellach-Gabhadhain, 387.
 Tellach-Gormghaili, 385.
 Tellach-Maelciarain, 385.
 Tellach-Maelduin, 387.
 Tellach-Maelfinnen, 389.
 Tellach-Maelmartain, 387.
 Tellach-Maelmiadaigh, 387.
 Tellach-Maelmuiri, 387.
 Tellach-Odhrair, 387.
 Tellach-Scalaighe, 385.
 Tellach-Tanaidhe, 387, 389.
 Tellach-Uanan, 387.
 Teltown, co. Meath. *See* Tailtiu.
 Temhair, battle of, 331. *See* Tara.
 Teochraidhe, 381.
 Termon, or Termon-Dabheog, 283.
 Tethor, a name for the Tuatha De Danann king MacCecht, 53, n².
 Tigernach, 341.
 Tigernach, author of a prophetic poem, 373, 375, 377.
 Tigernach, ancestor of Clann-Tigernaigh, 333.
 Tigernach, St., 289, 297.
 Tigernach Tetbannach, one of the Pentarchs, 33.
 Tigernmas, king of Ireland, 23, 55.
 Tir-Amhalghaidh, 411. *See* Ui-Amhalghaidh.

- Tir-Conaill, 87, 335. *See* Cinel-Conaill.
 Tir-Corainn, 317.
 Tir-Enna, 331, 333, 343. *See* Cinel-Enna.
 Tir-Eoghain, 335. *See* Cinel-Eoghain.
 Tir-Fiachrach, 411. *See* Ui-Fiachrach.
 Tipraide, son of Tnuthach, 331, 333, 341, 343.
 Tlachtga (the Hill of Ward, co. Meath), 65, 331.
 Tlachtga, a bardic name for Ireland, 365.
 Tnuthach, father of Tipraide, 341.
 Todd, Rev. Dr., quoted, 73, note; 83, n.⁴; 103, n.⁴; 128, n.¹.
 Tomregan. *See* Tuaim-Drecain.
 Tond-Luim, 147.
 Toorah. *See* Tuath-Ratha.
 Tor-Conaing, or Tory-Island, 49.
 Tormadh, son of Naradach, 391.
 Tormadan, 389.
 Tor-inis. *See* Tor-Conaing.
 Tory-Island. *See* Conang's Tower.
 Tredman, son of Dubh, 391.
 Tren, son of Aindliu, 385.
 Tri-Tuatha, 369.
 Tuag, a quo Tuagh-Inbher, 19, n.¹⁰
 Tuagh-Inbher, the mouth of the river Bann, 19.
 Tuaim-Drecain (Tomregan, co. Cavan), 412, n.¹
 Tuaim, or Tuaim-Naoi (Tumna, co. Roscommon), 287.
 Tuan Mac Cairill. *See* Finntan.
 Tuatha De Danann, kings of the, 21, 53.
 Tuatha of Tort, 369, n.⁶
 Tuathal Maelgarbh, king of Ireland, 37, 59.
 Tuathal Techtimbar, king of Ireland, 35, 57.
 Tuatha-Slecht, 139, 145.
 Tuatha-Taidhen, Firbolg septs, 85, n.¹³
 Tuath-Dathi, 164, n.³
 Tuath-Ratha, (Toorah, co. Fermanagh), 355
 Tuath-Tuirmhi, 285.
 Tulach-na-crot, *alias* the Ornaidhe, 181, 187.
 Tumna. *See* Tuaim.
 Ua Cathalain, or O'Cathalain, Fagartach, 179, 183.
 Uada, son of Aedh, son of Maelcatha, king of Connacht, 179, note.
 Ua Floinn, Eochaidh, a poet, 30, n.
 Ua Maeldoraidh, or O'Maeldoraidh, chiefs of, 229.
 Uargalach, 341, 343.
 Uarusci, son of Tormadan, 389.
 Ugaine Mór, king of Ireland, 29, 57.
 Ui-Ailbe, 391.
 Ui-Amhalghaidh, 411, 413.
 Ui-Baithir, 385.
 Ui-Balban, 387.
 Ui-Bathbairr, 391.
 Ui-Blosgaidh, 387.
 Ui-Braici, 391.
 Ui-Brangusa, 387.
 Ui-Breasail, kings of, 369.
 Ui-Briuin-Archail, stipends of the kings of, 369.
 Ui-Briuin, or Ui-Briuin-Breifne, 84, n.³
 Ui-Brosgaid, 387.
 Ui-Buibhin, 391.
 Ui-Canannain, 139.
 Ui-Cianacain, 391.
 Ui-Chailti, 389.
 Ui-Chlumhain, 387.
 Ui-Choinnend, 381.
 Ui-Chorra, 385.
 Ui-Conbhuidhe, 387, 389.
 Ui-Congallain, 210, n.²
 Ui-Cremthainne, 371.
 Ui-Damaigh, 391.
 Ui-Deslaidh, 387.
 Ui-Dimusaigh, or O'Dempsey, 389.
 Ui-Dubhain, 389.
 Ui-Dubhroda, 391.
 Ui-Duinchinne, 391.
 Ui-Echach (Iveagh, co. Down), 369.
 Ui-Erailb, 391.
 Ui-Eturraín, 389.
 Ui-Fiachrach, 411, 413.
 Ui-Fidhmuine, 381.
 Ui-Gabhadhain, 391.
 Ui-Gairmledhaigh, or O'Gormleys, 332, n.¹
 Ui-Gellustain, 387.
 Ui-Maelechlainn. *See* O'Melachlins.
 Ui-Maelpatraig, 389.

- | | |
|---|--|
| Ui-Maelsuthain, 391. | Ui-Tormaidh, 391. |
| Ui-Maeltuili, 387. | Ui-Tortain, the stipends of the kings of, 369. |
| Ui-Maenghaili, 391. | Ui-Tredmain, 391. |
| Ui-Meith, co. Monaghan, 369. | Ui-Tuirtre, 369, n. ⁶ |
| Ui-Monan, 381. | Uladh, or Ulidia (Ulster), 36, n. ¹ , 277, 363. |
| Ui-Muilt, 391. | Ulidians, 213, 219. <i>See</i> Ultonians. |
| Ui-Muinechain, 391. | Ulidians of Emhain, 31. |
| Ui-Neill of the North and South, 233. | Ultonians, 319, 321, 323, 325, 327, 329. |
| Ui-Niallain (O'Neilland, co. Armagh,) 367. | <i>See</i> Ulidians. |
| Uisel, son of Beire, 5, 383, 395. | Urnaidhe, a place in the co. Leitrim, 181, 187, 189. |
| Uisnech Midhe (the hill of Usney in Westmeath), 29, 63, 65. | Usney Hill. <i>See</i> Uisnech Midhe. |
| Ui-Riaglachain, 387. | |

2369

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