

THE BATTLE OF CARN CONAILL.

The following tale is taken from the lithographic facsimile of the Book of the Dun (LU., *Lebor na hUidre*), a MS. of the end of the eleventh century, in the library of the Royal Irish Academy. Another copy, somewhat abridged, is found in the Book of Leinster (LL., *Lebor Laignech*), a twelfth-century MS. in the library of Trinity College, Dublin, pp. 276b — 277b of the facsimile. A third copy, or rather another recension, is contained in ff. 59b — 61a of Egerton 1782 (Eg.), a MS. in the British Museum, written in 1419, and has been edited, with an incomplete translation, by Mr. S. H. O'Grady in his *Silva Gadelica* I, 396—401; II, 431—437. Keating embodied much of this recension in his *Forus Feasa ar Éirinn*. Lastly, a copy of the legend contained in §§ 11—20 of our tale is found in the Yellow Book of Lecan (YBL.), col. 795 (p. 132 of the photolithograph). All important various readings of LL., Eg. and YBL. are given as footnotes.

The battle of Carn Conaill was gained, according to the Four Masters, in the year 645, by Diarmait, son of Aed Sláne, over Gúare, king of Aidne, a district in Connaught,¹⁾ and his Munster allies. And the following account of the battle is interesting, first, from the fragments of archaic poetry imbedded in the text; secondly, from the instances of fasting upon saints and of submission at the sword's point which the tale contains; thirdly, from the mention of *Céli Dé* (Culdees); fourthly, from its legends of the generosity of Guare, the Irish counterpart of the Arabian Hâtim-eṭ-Tâi; fifthly, from the rare words found in the tale, such as *adnuu* 'I promise', *athlad* 'change', *bualta* 'merdae', *dubchenn* 'sword', *etla* 'penance', *féccad* 'morsel', *findne* 'shield', *furec* 'feast', *forreith* 'hospitality', *riamnach* 'fishing-line', *tríst* 'curse'; and lastly, from its grammatical forms, such as *ata-biu*, *cingth-e*, *dor[o]ceairt*, *doidmais*.

¹⁾ O'Donovan, *Four Masters* I, 260, says that Aidhne was coextensive with the diocese of Kilmacduagh in the county of Galway, and that Carn Conaill is probably now called Ballyconnell in the district of Kilbecanty, near Gort.

Cath Cairn Chonail.

(Lebor na hUidre, p. 115b.)

Cath Cairnd Chonail ria Diarmait mac Aeda Sláni
for Guari Adni.

1. Diarmait mac Aeda Sláne, Sinech Cró rodn-alt. No bertis Con[n]achtai a bú-si, co tarat-si imchosait móir eter Diarmait 7 Guaire Aidne. Is and asbert-si:

A Diarmait, a mallchobair · úamun¹⁾ Gúare fón-fodair,
ar it anmand cluithe²⁾ cath · tair chucund a dunebath.

Leic do³⁾ Diarmait na raid⁴⁾ fris · in cath ni héol ní firdis,⁵⁾

dénid cóir⁶⁾ dó mar atá · foid chuci dotathleabá.⁷⁾

Rúanaid atberthe⁸⁾ cosse · frisseom ar met a náne,⁹⁾

indiu is lobrán¹⁰⁾ im-Mide¹¹⁾ · Diarmait mac Aeda Sláne.

Tricha tinne, tricha bó · furec¹²⁾ ceneóil Fergusso,

icdai¹³⁾ dartaid hi cind gait · inna forreith¹⁴⁾ do Diarmait. A.

Beit fir móra¹⁵⁾ ar macáin bic · co tí ar cobair co Gvip,¹⁶⁾

bit daim riata láig¹⁷⁾ ar mbó · co tí cobair Diarmato.

A Diarmait.

¹⁾ uamain LL., Eg.

²⁾ clóithe LL. cláite Eg.

³⁾ do LL. Eg. de LU.

⁴⁾ na raid LL. Eg. mairid LU.

⁵⁾ ni heol nirradais LL. ni hord irradais Eg.

⁶⁾ Denaid choirm LL. dena coirm Eg. 'Make ale for him' — to give Diarmait what is called in English 'Dutch courage'.

⁷⁾ do thaideba LL. do toideba Eg. Leg. do t-adleba, 3d sg. b-fut. of *do-ad-ellaim* with infixed pron. of sg. 2, and cf. *to-sn-aidle* LU. 96 b 38.

⁸⁾ asberthe LL. asberti Eg.

⁹⁾ sic LL. ainé Eg. náire LU.

¹⁰⁾ sic LL. lobran Eg. lobrand LU.

¹¹⁾ gunál-li Eg.

¹²⁾ i. oigidecht LL.

¹³⁾ icdái LL.

¹⁴⁾ inna forreith i. ina oegidecht LL.

¹⁵⁾ móir LL. Eg.

¹⁶⁾ nomen equi Diarmata, Eg. ainm eich (Diarmat)a, LL.

¹⁷⁾ riatai lóig LL.

The Battle of Carn Conaill.

The Battle of Carn Conaill (gained) by Diarmait, son of Aed of Sláne, over Guare of Aidne.

1. Diarmait, son of Aed of Sláne, Sinech Cró fostered him. The Connaughtmen used to carry off her kine, so she brought about a bitter quarrel between Diarmait and Guare of Aidne. Then she said (to her fosterson):¹⁾

O Diarmait, thou slack in help, fear of Guare destroys²⁾ (?) us since thou art weak³⁾ in winning battles, come to us out of the
[manslaying!

Let Diarmait alone: speak not to him of battle, nothing truly
[small is known:

Do right (?) to him as he is, send to him, he will come to thee. Hitherto he was called a hero from the greatness of his splendour; today a weakling in Meath is Diarmait, son of Aed of Sláne. Thirty fitches, thirty cows was the feast of the kindred of Fergus, a yearling at the end of the prey was paid to Diarmait for
[his guesting.

Our little boys will be big men before⁴⁾ our help comes with
[Crip,⁵⁾

the calves of our kine will be trained oxen before⁴⁾ help comes
[from Diarmait.

¹⁾ Eg. begins thus: *Hí sechtmad bliadain flatha in Diarmata sa dorónad tinól les d'indsaighid Guaire Aidhne 'arna imcháined co mór o hSinigh Chró 'ar mbrith a bó do Guaire Aidne, 7 is ed atberith si fri Diarmait Ruanaid oc tabairt immchosaiti eturro 7 Guaire.* 'In the seventh year of this Diarmait's reign a muster was made by him to attack Guare of Aidne because of his having been sorely lampooned by Sinech Cró, whose cows had been lifted by Guare of Aidne; and this is what she used to say to Diarmait the Champion, bringing about a bitter quarrel between him and Guare.'

²⁾ *fo-n-fo-dair*, cogn. with Ir. *dar-cabaltith* (gl. particeps), Gr. *δέρω*, Goth. *ga-tatran*.

³⁾ I take *anmand* to stand for *anfann*.

⁴⁾ Lit. until.

⁵⁾ The name of Diarmait's horse. As the three MSS. have *Grip*, I have not here corrected the text. But the true reading is certainly *Crip*, alliterating with *cobair*, and probably cognate with Gr. *κραϊννός*.

2. Ro *icc*¹⁾ ní *dissi immorro*²⁾ in *cossait sin.*³⁾ Ro *thinoil Diarmait slúagu* 7 *sochaide leis do inriud Con[n]acht.*

3. ISs *ed iarom ludi Diarmait* oc *techt hi Con[n]achta* co *Cluain maic Nóis.* Dorigensat *iarom samud Ciaran cona n-abaid .i. Áed-lug mac Commain,* etla *fri Dia fair* co *tisad slán d'inchaib* a *coraigehta-som.* Ro *idbair in ri iarom Tóim nEirc cona fodlaib feraind .i. Líath Manchan,* amal *fód for altóir* do *Dia* 7 do *Chíaran.* 7 *dobert teora trísti for rig Midi dia cathed* nech *dia muntir* [p. 116a] *cíd dig n-usci n-and.* *Conid de-sin na laim rí Midi a ascin* 7 *na laim nech dia muntir* a *biad do chathim.*

IS de *sin dano doráegart*⁴⁾ *Diarmait* a *adnacul hi Cluain maic Nóis,* *conid iarom ro adnacht inti.*

4. Dorat *Diarmait laim dar Con[n]achta* remi co *ránic Aidni.* Ro *thinol Gúairi firu Muman dia saigid.* Roptar *iatso rig tan-catár hi forithin Gúari .i. Cuan mac Ennai rí Muman* 7 *Cuan*⁵⁾ *mac Conaill rí Húa Fidgeinte,* 7 *Tolomnach rí Húa Líathan.* Doratad *iarom cath Cha[i]rnd Chonaill etorro il-lo cengiges,* co *ráemid for Gúari,* corro *lad ar cend and,* im *Chuan mac Énnai,* *rí[g] Muman* 7 im *Cuan mac Conaill,* *rig Húa Conaill* [leg. *Fidgeinte*?] 7 im *Tholomnach rig Húa Líathán.*⁶⁾

5. *Cammini Insi Celtra iss é dorat brethir for Gúari con*

¹⁾ Ro *hicc LL.* Ro *icc Eg.* *Róic LU.*

²⁾ *mí LU. facs.*

³⁾ *LL.* omits the rest of § 2 and the whole of § 3.

⁴⁾ Read *doroecart* or *dorecart,* as in *Tigernach A. D. 648:* from *to-ro-aith-gart,* root *gar.*

⁵⁾ In *margin.* over *cíd . . . rí* is written the following quatrain commemorating this *Cuan* and *Tolomnach:*

Mac da certa cecinit.

Gort maic Cu-cirb cruth rod-gab · ní adas nach Mumanchlár,

Ní fil Galand ro sói dath · dirsan son ar Talomnach.

Rí da Chonchend, rí dá Chí · docher hir-rói Cendfotai,

Atá a lecht isind fan · inti mac Conaill Chuan.

⁶⁾ For § 4 *LL.* has only: *Dorat Diarmait láim dar Connachta co raimid riam for Guaire Aidne co ro giall-saide dó fri rind claidib.*

2. Howbeit this setting at loggerheads paid her somewhat, for Diarmait mustered hosts and multitudes to invade Connaught.

3. Now when entering Connaught Diarmait went to Clonmacnois, and S. Ciarán's community, with their abbot Aed-lug, son of Cumman,¹⁾ did penance to God for him that he might come (back) safe by virtue of their guarantee. So the king (after returning in triumph) offered Tuaim n-Eirc with its subdivisions of land²⁾ — i. e. Liath Mancháin³⁾ — as a 'sod on altar'⁴⁾ to God and to S. Ciarán, and he bestowed three curses on the king of Meath (for the time being) if any of his people should consume (as a right) even a drink of water therein. Wherefore no king of Meath ventures to look at it, and none of his people ventures to partake of its food.

Hence it is that Diarmait requested his burial in Clonmacnois, wherefore he was afterwards interred therein.⁵⁾

4. Diarmait overcame Connaught till he came to Aidne. Guaire gathered to him the men of Munster. These were the kings that came to succour Guaire, to wit, Cuan, son of Enna, king of Munster, and Cuan, son of Conall, king of Húi Fídgenti,⁶⁾ and Tolomnach, king of Húi Liatháin.⁷⁾ Then the battle of Carn Conaill was fought between them on the day of Pentecost, and Guaire was defeated, and a 'slaughter of chiefs' was inflicted there, including Cuan, son of Enna, king of Munster, and Cuan, son of Conall, king of Húi Conaill, and Tolomnach, king of Húi Liatháin.

5. St. Cámmine of Inis Celtra,⁸⁾ 'tis he that had set a curse

1) He died A. D. 651, according to the Four Masters.

2) 'appurtenances', Annals of Clonmacnois, A. D. 642.

3) Now Lemanaghan, in the barony of Ballycastle, King's county.

4) i. e. land belonging to the altar, church-land, O'Don. Four Masters I, 261.

5) For § 3 (which occurs also in Tigernach's Annals, Rev. Celt. XIX, 190, and see O'Mahony's Keating p. 477) Eg. tells how Guaire sent S. Cummin the Tall to ask a day's truce from Diarmait, and how the king refused in spite of the superiority of the forces arrayed against him. 'Nach fetruidh-si, a chlerigh', ar Diarmuit, 'nach ar lin na cruth brister cath, acht amail is ail ra Dia?' 'Knowest thou not, O cleric, that a battle is gained neither by number nor outward form, but according to the will of God?'

6) A territory in the county of Limerick.

7) A territory in the county of Cork.

8) An island in the N. W. of Lough Derg.

ná gébad fri ócu.¹⁾ Ar ro bóí Cámmini trí trath oc troscud fair im slanaigect hi tarat hé, ar ro sáraig Gúari hé.

6. 'Mad cóir la Dia', ar Cámmine, 'in fer fil hi comthairisim²⁾ frimmsa ní ro-thairise fri námtiu [. Conid ann atbert in t-aingel re Caimin inso, co ndebuirtt — *Eg.*

IN cath i n-Inis Celtra · feras lobur (i. fri Camin) fri nerta
(i. fri Guaire)
is e in lobur bus³⁾ tren · is e in tren bus techta⁴⁾ — *LL.*]

7. Do tháet Guaire do aurgairi Chammini, 7 sléchtaid dó.

8. 'Doreilce[d] didu t'irchor-sa,⁵⁾ or Cámmine: 'ni chomraim a ostud. Comluath sin, dano', for Cammine, '7 doberát do réir duit in lucht máidfit maidm fort .i. doberát do réir duit fochetóir.'³⁾

9. Is de asbert Cammin:

I mbiat fáebra fri fáebra · ocus fin[d]ne fri fin[d]ne,⁶⁾
bi[d]at⁷⁾ aithrech, a Guairi · cléirchin fris⁸⁾ tarlais tinne.

IAR réir⁹⁾ doarbart Mac De · fri athlad na óenúaire¹⁰⁾
cride Guaire fo chi[u]nu¹¹⁾ · inna trí[u]nu¹²⁾ fo Gúairiu.¹³⁾

¹⁾ Ar foracaib Cámine Indse Celtra do Guairiu nad gebad fri hócu, *LL.*

²⁾ comthairisim *LL.* comthairisium *Eg.* comthairisem *LU.*

³⁾ bui *LL.* facs.

⁴⁾ tetta *LL.* facs.

⁵⁾ Doreilced in t-aurchorsa, or Cámmin. Comluath sin dano, or Cámmine, 7 doberat doréir, *LL.* Ni fuil festa, ar Caimin, a chumang dam gin buaid do brith dot naimtib dit, acht chena is comluath sain 7 doberat do réir féin duit.

⁶⁾ IMbiat faibra fri faibra 7 findne fri findne, *LL.* IMbiat foebra fri foebra ocus indnae fri hindnae, *Eg.*

⁷⁾ bidit *LL.* bidat *Eg.*

⁸⁾ clerchen fri *LL.* clerchen fris *Eg.*

⁹⁾ *Eg.* omits.

¹⁰⁾ fri hathlad uáire, *LL.* fri hathlath uáire, *Eg.*

¹¹⁾ chiunu *LL.* triuna *Eg.* ciunu is acc. pl. m. of *ciun* i. coem, *Maelbr.* 4; compounded in *ctun-tonn*, *O'Cl.* s. v. macht.

¹²⁾ triunu *LL.* tríuna *Eg.*

¹³⁾ Guaire *LU.*, *LL.* Ghuaire *Eg.*

on Guare, that he should not withstand warriors. For Cámmine had been for three days fasting upon him concerning a guarantee which the saint had made him give; for Guare had outraged him.

6. 'If God see fit', says Cámmine, 'the man who is stubborn against me shall not stand fast against (his) foes.' Whereupon the angel declared this to Cámmine, saying:

'The battle in Inis-celtra which the weakling fights against
[strengths,
'tis the weakling that shall be strong, 'tis the strong that shall
[be put to flight.'¹⁾

7. Guare went to entreat Cámmine, and kneels to him.

8. 'Thy cast hath been hurled', says Cámmine: 'I cannot help to stay it.'²⁾ But this is as swift as that', says Cámmine, 'and those that shall inflict a defeat upon thee will straightway give thee thy desire.'³⁾

9. Thereof said Cámmine:

When edges shall be against edges and shields against shield,⁴⁾
thou wilt be penitent, O Guare, as to the poor cleric to whom
[thou hast shewn stiffness.

According to (His) will God's Son in the change⁵⁾ of a single
[hour has brought

Guaire's heart under gentle ones, the strong ones under Guare.

¹⁾ A guess. I take *techta* to be the part. pass. of *techim* 'I flee', here used as if the verb were transitive.

²⁾ Another guess. I take *chomrain* to stand for *chobrain*, and *ostud* for *fostud*, the verbal noun of *fosta[i]m*, O'Br.

³⁾ The corresponding passage in Eg. is: acht chena is comluath sain 7 doberat do reir fein duit, which S. H. O'Grady renders by 'yet [so much I may procure: that] this once done they in turn shall submit to thee.'

⁴⁾ *findne* is cognate with O'Clery's *finnell* .i. sgiath, *finnen* .i. sgiath, *finden* Ir. Texte 1, 81. It may also be cognate with Ahd. *want*, now *wand*, wall'.

⁵⁾ *athlad* is rendered 'vicissitude' by S. H. O'Grady.

10. 'Troisc limsa *dano*', for Gúaire fri Cammin, 'fri Dia co tarda itchi dam.'

11. Lotár iarom a triur isin n-eclais .i. Cammini 7 Guairi 7 Cummini Fota. Eclas mór dorónad la Cámmin, is inti bátar. Batar iarom na clérig oc tabairt a chobseña for Gúari.¹⁾

12. 'Maith, a Guair[i]', ar iat, 'cid bad maith lat do linad na ecaisi-sea hi tám?'

13. 'Ropad maith lim al-lan di or 7 d'argut, 7 ni ar [p. 116b] saint in tsáegail,²⁾ acht dia thindnacul ar m'anmain do náemaib 7 ecaisib 7 bochtaib in domain.'³⁾

14. 'Dorata Dia fortacht duit, a Gúaire!' ar iat. 'Dobérthar in talam duit doidnais ar t'anmain, 7 bát nimidech.'

15. 'Is bude lend', or Guaire. 'Ocus túsu, a Chammini', or Gúaire, 'cid bad maith lat dia linad?'

16. 'Ropad maith lim a linad do saeth 7 galur 7 cech aingcis bad mесо do duini, co mbad for mo chorp dobertais uli.'⁴⁾

17. 'Ocus tussu, a Chummine', or Guaire, 'cid bad maith lat dia linad?'

18. 'Ropad maith lim al-lán di lebraib .i. dia tudecht do áes léigind, 7 do silad brethre De hi clúasaib cach duine dia thabairt a lurg Diabail dochum nimi.'⁵⁾

19. Ro firtha tra uli a n-imráti dóib. Doratad in talam do Gúaire. Doratad ecna do Chummin. Dorata sóetha 7 galra for Cammine con na deochaid cnaim de fri araile hi talam, acht ro legai 7 ro lobai ri aingces⁶⁾ cech galair 7 cach threblaiti.

20. Co ndeochatar ule dochum nimi lia n-imratib.⁷⁾

¹⁾ Badar som didu oc tabairt a n-anmchairdeasa for Guaire, YBL.

²⁾ domain YBL.

³⁾ Ro bud maith lium al-lan oir ocus aircit acum, 7 ni dá thaiscith acht da tidnucol ar m'anmuin do bochtaib 7 adailgnechaib in Cuimded, Eg.

⁴⁾ Robad maith liumm a lan do saeth 7 do ghalur fam' chwep, ol Cáimin, cona dicsigh cnaim re chele i talmain di, Eg.

⁵⁾ . . . do lurg Diabail dochum in Choimded, YBL. Ro bud maith lium, ol Cuimin, a lan do leabruib do bith occum, 7 a tuidhecht do aes leghinn co ro forchantais in ciniuth daendoí, Eg.

⁶⁾ ro hances, YBL.

⁷⁾ lia n-imrate ina n-eclais. Finit. YBL.

10. 'Fast with me then', says Guare to Cámmine, 'unto God, that He may grant my prayer.'

11. Then the three of them entered the church, to wit, Cámmine and Guare and St. Cummine the Tall. A great church built by Cámmine, therein they were. Then the clerics were causing Guare to confess.¹⁾

12. 'Well, O Guare', say they, 'with what wouldst thou like to fill this church wherein we stand?'

13. 'I should like its fill of gold and of silver; and not for worldly greed, but to bestow it for my soul's sake on the saints and the churches and the poor of the world.'

14. 'May God give thee help, O Guare!' say they. 'The earth which thou wouldst bestow²⁾ for thy soul's sake shall be given to thee, and thou shalt (after death) be a dweller in heaven.'

15. 'We are thankful', saith Guare. 'And thou, O Cámmine', saith Guare, 'with what wouldst *thou* like it to be filled?'

16. 'I should like to fill it with pain and sickness and every ailment that is worst to man, so that all of them might be inflicted on my body.'

17. 'And thou, O Cummine', saith Guare, 'with what wouldst *thou* fain have it filled?'

18. 'Fain would I have its fill of books, for students to repair to them, and (then) to sow God's word in the ears of every one, so as to bring him to heaven out of the troop of the Devil.'

19. Now all their musings came to pass.⁴⁾ The earth was given to Guare. Wisdom was given to Cummin. Pains and sicknesses were inflicted on Cámmine, so that no bone of him came to another earth, but it had dissolved and decayed with the anguish of every illness and every tribulation.

20. So they all went to heaven according to their musings.³⁾

¹⁾ According to YBL. 'they were giving their spiritual direction (lit. soul-friendship) to Guare.'

²⁾ *do-idnais s-subj. sg. 2 of do-idnacim.*

³⁾ This interesting legend has been edited, from LU., in *Lismore Lives*, p. 304: see also O'Mahony's *Keating*, p. 440. A version of it, said to be a scholium on the *Félire* of Oengus at March 25, was printed by Dr. Todd, in his edition of the *Liber Hymnorum*, p. 87. There is another in Rawl. B. 512, fo. 141 a 2, and another in the *Book of Lismore*, fo. 44 b 1.

⁴⁾ Literally: were verified by them.

21. Techid tra Gúaire assin cath for leith 7 a gilla irraith.¹⁾
Ro gab in gilla bratan riamnaige, ro fon 7 dorat do Gúari.
*Conid and asbert Gúari:*²⁾

Atlochur do Dia i n-étad³⁾ · innocht dom feis óenféccad:⁴⁾

rom-bui-se adaig aile · dombert secht mbú⁵⁾ Mac Maire.

22. Dolluid-seom tra do giallad⁶⁾ fri claideb do Diarmait
intí Gúari.

23. 'Maith', or Diarmait, 'cid ara ndéni Guairi in féli⁷⁾
ucut? i. inn ar Dia fá inn ar daini?⁸⁾ Mád ar Dia dobéra ni
innossa. Mad ar dáine⁸⁾ ni thibre, ol ata co feirg 7 londus mór.⁹⁾

24. Do tháet chucu.¹⁰⁾ 'Ni dam! a Gúaire', ol in druth.
Cingthe secha.¹⁰⁾ 'Ni damsa, a Gúaire!' or in clam. 'Rot-bia',
or Guaire. Focheird a goo¹¹⁾ dó. 'Ní damsa!' or a chéli.
Focheird a sciath dó. 'Ní damsa!' or a chéli aile. Focheird a
brat 7 a delg 7 a cris dó.¹²⁾

25. 'Nit-ain', or Diarmait. 'Tair fón claideb.'

26. 'Ní damsa, a Gúaire!' for in céli Dé. 'An bic, a
Diarmait', or Guaire, 'co tallur¹³⁾ mo lene dím don chéle¹⁴⁾ Dé.'

'Maith', or Diarmait, 'ro giallaisiu do rig aile i. do Mac
Dé. Asso mo giallsa duitsiu immorro.'

27. Slechtaid [p. 117a] dano Diarmait fo thri do Gúari. 'Nip
anchobrai¹⁵⁾ trá', or Diarmait, 'co ndigis ar mo chend-sa do

1) Taich didu Guaire for leith assin chath 7 a gilla, LL.

2) unde Gúaire dixit.

3) LU. Facs. metad. LL. inetad. Eg. anétad.

4) hénecad LL. einécad Eg. óenféccad LU. 5) deich mbuu Eg.

6) giall LL. 7) rofeili LL. 8) duine LL.

9) 7 luinne LL. 10) Cingthe sechai LL. 11) gáo LL.

12) Focheirt in sciath, in delg, in mbratt, in criss, LL.

13) tall LL. 14) cheiliu LL. 15) ancórai LL.

21. Guare flees out of the battle on one side with his servant only.¹⁾ The servant caught a salmon with a line, broiled it, and gave it to Guare. Whereupon Guare said:

I thank God for what has been gained to-night for my feast,
[a single morsel.

I have had (many) another night (when) Mary's Son gave me
[seven cows.

22. Then Guare went to make submission to Diarmait at the sword('s point).²⁾

23. 'Well', says Diarmait, 'why does Guare practise that generosity (for which he is famed)? Is it for God's sake or for men's? If it be for God's sake he will now bestow somewhat. If it be for men's, he will give nothing, because he is in anger and great bitterness.'

24. He went to them. 'Something to me, O Guare!' says the jester. He passes by him. 'Something to *me*, O Guare!' says the leper. 'Thou shalt have', says Guare. He flings him his spears. 'Something to *me*', says the leper's fellow. Guare flings him his shield. 'Something to *me*!' says his other fellow. Guare flings him his mantle and his brooch and his girdle.

25. 'This will not protect thee', says Diarmait: 'come under the sword.'

26. 'Something to *me*, O Guare!' says the Culdee. 'Wait a little, O Diarmait', says Guare, 'till I strip off my shirt for the Culdee'.

'Well', says Diarmait, 'thou hast submitted to another king, even to God's Son. Here, however, is my submission to thee.'

27. So Diarmait kneels thrice to Guare. 'Let it not be unpeace now', says Diarmait, 'that thou shouldst go to meet

¹⁾ *irraith* (leg. *ir-raith*) is, I suppose, synonymous with *do raith* 'only', Wind. Wörterb. 741.

²⁾ IS he in *giallad sin i. rinn in ghai no in chloidim do thabuir i mbel itir i facluib in neich no giallad ann 7 se faen* 'this is that (manner of) submission, i. e. to put the point of the spear or of the sword into the mouth between the teeth of him that made submission there, and he supine', Eg. And see O'Mahony's Keating, p. 436. For other forms of submission, see *The Academy*, May 14, 1892, p. 470, and July 2, 1892, p. 15: Frazer's *Pausanias* III, 331: and Darmesteter, *Chants populaires des Afghans*, clxxiv.

áenuch Tallten, *co nda*[t]ragbat¹⁾ fir Herenn do chomarlid²⁾ 7 do chind athchomairc dóib.'

'Dogéntar', or Gúaire [facs. gúnar].

28. Is andsin ro chan³⁾ Sinech in molad-sa do Diarmait:

Cach mac tigirn timeraidi · tathut airle limsa de,
dothe desell in brogo⁴⁾ · leis fudell mo rúanado.⁵⁾

Ni for brágtib dam na bó · clóthir colg⁶⁾ mo ruanado,
is for rigaib focheird feit · indiu dubchend⁷⁾ la Diarmait.⁸⁾

[p. 117a] Gúaire mac Colmain in ri · ro chacc⁹⁾ for craibu¹⁰⁾ Adní,
ro lá búalta méit cind bó · ar óman mo ruanadó.

O ro breca bróenán cró · léni nde[n]dguirm¹¹⁾ nDiarmató,
erred fir cluas¹²⁾ catha · ni comtig cen ildatha.

O ro breca bróenán cró · brunni gabra Diarmató,
usce asa negar Grip¹³⁾ · ni lusta¹⁴⁾ fri sacarbaic,¹⁵⁾

O doleicter¹⁶⁾ immasech · cranna f[i]anna for cach leth,
ní po decmaic¹⁷⁾ casal¹⁸⁾ cró · for crand a duirnd¹⁹⁾ Diarmató.

¹⁾ conatrogbat, LL. ²⁾ rig LL.

³⁾ asbert LL.

⁴⁾ moroga LU. Facs. (leg. mbroga?). broga LL. in brogha Eg.

⁵⁾ ruanada LL. rúanodo Eg.

⁶⁾ .i. claideb LL.

⁷⁾ in dubcend .i. claideb LL. in duibgenn Eg.

⁸⁾ Thus in O'Clery's *Foclóir*:

Ni for bhraighaibh damh na bó · promthar colg mo ruanadhó
for bhraighdibh riogh focheard feid · a níth a duibhgeann ag Diarmaid.

⁹⁾ alíis rothéig, LL. *in marg.*

¹⁰⁾ cróibu LL. craeba Eg. craibiu LU.

¹¹⁾ ndendgorm LL. dhendgorm Eg.

¹²⁾ chlous Eg.

¹³⁾ .i. ech Diarmata LU.

¹⁴⁾ .i. ní glan LU.

¹⁵⁾ 'gan sacarbig Eg.

¹⁶⁾ légither Eg.

¹⁷⁾ decmait LU. Facs. decmaing LL. decmuing Eg.

¹⁸⁾ caisal nó crott nó all, LL. *In marg.* In alíis or atu gai casai cró.

¹⁹⁾ for crand a durn LL.

me to the Assembly of Talltiu, so that the men of Erin may take thee for their adviser and their chief of counsel.'

'It shall be done', says Guare.

28. Then Sinech sang this praise to Diarmait:

Every faint-hearted son of a lord,¹⁾ a counsel I have for thee
 [about him,
 he shall walk righthandwise round the mark: he shall have
 [my champion's leavings.
 Not on necks of oxen or cows is my champion's sword blunted,
 'tis on kings that the sword in Diarmait's hand today makes
 [a whistling noise.²⁾
 Guare son of Colmán, the king, befouled the trees of Aidne:
 he cast forth ordures³⁾ as big as a cow's head, for dread of
 [my champion.
 Since a shower of blood has bespattered Diarmait's blue-coloured
 [shirt,
 the dress of a man who turns back battles is not meet without
 [many colours.
 Since a shower of blood has bespattered the breast of Diarmait's
 [steed,
 the water with which Crip⁴⁾ is washed is not clear for the
 [Sacrifice.⁵⁾
 When in turns the warlike shafts are hurled on every side
 a bloody mantle were not strange on the shaft from Diarmait's
 [hand.

¹⁾ *mac tigirn* seems = Br. *mach-tiern*.

²⁾ *feit* acc. sg. of *ind fet* Sg. 3 a 7 = Cymr. *chwyth*. In his *Foclóir* O'Clery explains this quatrain thus: Nach ar bhraighdibh damh na bó, dearbhthar cloideamh an rofeinnea, acht as ar bhraighdibh riogh a gcath [he reads *a nith*, for *indiu*] do ní a cloidheamh fead.

³⁾ *bualta* 'merdas' cogn. with *bualthach* (leg. *bualtach*?) and *bualtrach* 'cowdung', O'Br. Aristophanes has a similar joke.

⁴⁾ Or Grip, king Diarmait's horse.

⁵⁾ i. e. is not fit for mixing with the sacramental wine.

O do¹⁾ sernatár gai bic · hi tossuch an²⁾ imairic,
is í dias cíta ric · a gabair *ocus* Diarmait.³⁾

A[r] Guairi:

Adnuu ón, adnuu · da reis Sinich⁴⁾ co *cruu*,⁵⁾
nocos-faicéb⁶⁾ la biu · ata-biu com luu.

Or sí:⁷⁾

Adnuu · ní ric Sinech co *cruu*,
ní fil occu 'cá im[fo]-chaid⁸⁾ · cid náci[d]-fítir nuu.⁹⁾

Diarmait rúanaid, maith in ri · forbrid ar cách tria lunní,
forbrid ar cach n-bén co gnáth · in ri co cuir broén ar cách.¹⁰⁾
[Cách.]

29. Luid-seom iarom inti Gúairi do áenuch Taltén arcend
Diarmata, 7 míach árgit leis día thabairt do feraib Herenn.

30. 'Maith', or Diarmait, 'in fer dotháet chucaib atethaid
a innili oc a thig. Is [s]árugud damsa trúag nó trén isind óenuch
do chuingid neich cucí.'

31. Luid-seom didu co mbói for láim Diarmata for foradaib
bith¹¹⁾ isind óenuch. In la sin, tra,¹¹⁾ ní chuinnig¹²⁾ nech ní
cuca[i] som. Bá machdad leiseom aní-sin.

32. [Medón láí arnabarach, LL.] 'Maith, a Diarmait', or
Guare, 'epscof do gairm cucumsa co tard-sa mo choibsená dó.'
[7 co rom-ongthar'¹³⁾

¹⁾ ro LL. ²⁾ in Eg.

³⁾ sic LL. *The LU. facs. has:* is í cétní and arric a gai, is a gabair
la Diarmait. is iat dias ceta rig, a ghabar *ocus* Diarmait, Eg.

⁴⁾ ris sinich LL. ris sínech Eg.

⁵⁾ com *cruu* Eg.

⁶⁾ ní cos faicéb LL. nocos fáicebad LU. nochus fuigeaba Eg.

⁷⁾ In the MS. these words follow *adnuu* in the next line.

⁸⁾ ní fil óca cu himochaid LL. ní fil occu 'ca imfochaid, Eg.

⁹⁾ cid na cid nach a fiter (nó can co toractatar) nuu, LL. cid naccid-
fiter nuu, Eg.

¹⁰⁾ LL. and Eg. omit this quatrain.

¹¹⁾ for foradaib bit and al-laa sin, LL.

¹²⁾ comtich LL.

¹³⁾ Epsgob chugam, ar se, co ndernar m'faisitin dó 7 gurrom-ongthar, Eg.

'Cid so?' or *Diarmait*.

'Cid nách mana éca letso damsá, a *Diarmait*, áit hi tát fir *Herénd*, eter truag 7 tren, nach cuinnig uech díb ní chucumsa.'

33. 'Ní rogebthar¹⁾ fort', or *Diarmait*, [p. 117b] 'miach argait duit sunn út.'

'Atá airget *immorro* limsa', ol *Gúairi*.

34. *Atraracht immorro Gúairi*, 7 nos-tairbir assa díb lamaib, 7 asberat-som ba lethfota a lám ónd úair sin oc rochtain na céli nDé.

35. *Dogniat iarom ógsid i. Diarmait 7 Guaire*, 7 ro gabsat fir *Herenn* intí *Gúairi* do chomarlid 7 do chind athchomairc dóib²⁾ ond uair sin tria bithu cein ro bo béo.

36. Bá maith iarom intí *Guairi*: is dó doratad tria ráth féli in bó *co n-aib ítha 7 inna sméra* 'sind fulliuch.

37. IS é doróni in firt n-amra hi *Cluain maic Nóis* dia rucad-som dia adnacól dí.

Tánic in drúth dia saigid, 7 ro gab algais de im athchuingid fair. Dorat-som a laim darsin forbaid immach, 7 ro gab lán a duirnd don ganium, 7 ro dibaire i n-uch[t] in druad, *co nderna*[d] bruth óir dé. *Conid hé sin enech dedenach Guairi*.³⁾

Conid Cath Diarmata 7 Guairi Adni a scel sin anúas.

¹⁾ raigebthar LL.

²⁾ Here LL. ends, and there is nothing in Eg. corresponding with §§ 36, 37.

³⁾ A tale of the post mortem generosity of Hářim-eř-Tái is translated by Lane, *The Thousand and One Nights*, 1859, vol. II, p. 295.

'Why is this?' says Diarmait.

'Deemest thou not, O Diarmait, that it is an omen of death to me that in a stead where stand the men of Erin, both wretched and strong, not one of them asketh aught of me?'

33. 'Nothing shall be taken from thee', says Diarmait. 'Here is a sack of silver for thee.'

'But *I* (myself) have silver', says Guare.

34. So then Guare rose up, and flings it out of his two hands. And men say that from that hour one of his arms was longer than the other from reaching out to the 'servants of God' (*Culdees*).

35. Then they, Diarmait, to wit, and Guare, make a perfect peace. And the men of Erin took Guare for their adviser and their chief of counsel, from that time forward so long as he was alive.

36. Good, then, was that Guare. 'Tis to him that through grace of generosity was given the cow¹⁾ with beauty of fat, and the blackberries in the ...

37. 'Tis he that wrought the wondrous miracle at Clonmacnois when they were bearing him thither to his burial.

The jester came to him and asked a boon of him repeatedly. So he (the dead king) put his hand out over the ground, and took his handful of the sand, and flung it into the jester's²⁾ bosom, and made a glowing mass of gold thereout. So *that* is Guare's last deed of bounty.

This tale above is (also called) the 'Battle of Diarmait and Guare of Aidne.'

¹⁾ *bó co n-aib itha*; cf. *bo co n-aib nitha*, Lism. Lives, pref. XXVII. Obscurum per obscurius!

²⁾ Here, as often, *drui* and *druth* are confounded.

ON A PASSAGE IN *CATH CAIRN CHONAILL*.

Bá maith iarom inti Guairi. is dó doratad tria rath féli in bó *co n-aib ítha 7 inna sméra 'sind fulliuch*, LU. 117 b 8—10.

My version of the above passage in this journal III, 219 is neither complete nor accurate. It should be 'Good, then, was that Guare. 'Tis to him that through grace of generosity was given the cow with livers of tallow, and the blackberries in the hiding-place.'

The explanation of this is found in pp. 52, 54 of *Imthecht na Tromdaime*, edited, from the Book of Lismore, in the fifth volume of the Transactions of the Ossianic Society, Dublin, 1860.

Brigit, wife of the poet Senchán, longs, among other things, for her fill of a red-eared bright-white cow without a liver, but having tallow in place of her liver (*mo fáith ele do bhoin cluaisdeirg gleghil gan ai innti, acht geir a n-inat a haei*, Book of Lismore, 149 a 1). Such a cow is in the possession of the nine score nuns of Tuam, and supplies them by one milking. Through the aid of his holy swineherd Marbhán, Guaire obtains it in barter for nine score kine, and then kills it for Brigit.

Medb, Senchán's daughter, longs in January for a skirtful of blackberries (*lán beinne mo broit acum do smeruibh corra cirdhubha*). Marbhán tells Guaire where to find them. One day in autumn, when Guaire was hunting in Glenn in Scáil, a bush caught his mantle, which he readily let go, for he never refused a favour to any (*nir' erais nech um ní riamh*). Marbhán came up, found a quantity of berries on the bush, and spread his cloak over them, so that they were miraculously preserved till January and then given by Guaire to Medb. I am indebted to Professor Henebry for referring me to this story.

In the passage above cited from LU. 117b, as in the story of Bresal, *Lives of Saints from the Book of Lismore*, pref. XXVII, *aib* or *aeib* is the dat. pl. of *ae* 'liver' (each lobe of that organ being regarded as a separate liver), and not, as I supposed, the dat. sg. of *aeb* 'beauty'. So in Keating's *Three Shafts of Death*, ed. Atkinson, p. 45, ll. 19, 26. And *fulliuch* occurs also in LL. 244 b 13: *Atracht Achil assa foluch ina fuilliuch can fis do Hectoir*, 'Without Hector's knowledge, Achilles rose out of his concealment in his hiding-place.' Cf. the adj. *foilligheach* and *foilligtheach* 'hidden, latent', O'Br.

Coves.

WHITLEY STOKES.