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THE PROSE TALES

IN THE

RENNES DINDSENCHAS

The Dindsenchas is a collection of stories (*senchasa*), in Middle-Irish prose and verse, about the names of noteworthy places (*dind*¹) in Ireland — plains, mountains, ridges, cairns, lakes, rivers, fords, estuaries, islands, and so forth. And the Rennes Dindsenchas is a copy of this collection preserved in the library of Rennes in ff. 90-125 of the Irish MS. so fully and accurately described by M. Dottin in the *Revue Celtique*, XV, 79-91. The part of the codex which contains the Dindsenchas was probably written in the fourteenth or fifteenth century; but the collection may have been made in the eleventh or the first half of the twelfth. Portions of it may, to men of the second half of the nineteenth, seem silly or obscure. But its value to students of Irish folklore, romance (sometimes called history) and topography has long been recognised by competent authorities, such as Petrie, O'Donovan and Mr Alfred Nutt. Celtic philologists, also, will find in it some rare words and interesting forms, though the etyma with which it abounds are, as a rule, absurd.

Six other copies of the Dindsenchas are known. viz. LL., the copy in the *Lebar Laighech* or Book of Leinster, a

1. In Sg. 63^a 13 oppidum is glossed by *andind*, where *an* is the neuter article: *dind* is cognate with the Old Norse *tindr* «spike, tooth, mountain-peak» A.S. *tind*, Old High German *zint*.

MS. of the middle of the twelfth century, of which a lithographic facsimile, in which some leaves are misplaced, was published in 1880. Here most the tales are told both in prose and verse. But the prose versions are scattered through pp. 30, 159, 160 and 165-170, and the poems are in pp. 151-158, 161-164 and 191-216. If, as seems likely, the tale about *Emain Macha* (edited in O'Curry's *Lectures* 526-528) is part of the Dindsenchas we may add, for the prose p. 20 and for the verse p. 21^a.

BB., the copy in the Book of Ballymote, a vellum of the end of the fourteenth century, pp. 349-410 of the photographic facsimile published in 1887. A folio (which doubtless contained the articles *Mag Lena*, *Cletech*, *Cerna*, *Cloenloch* and *Iraros*) is missing after p. 406.

H., the copy in H. 3. 3, a double-columned vellum in quarto, ff. 36, in the library of Trinity College, Dublin, written in the 15th century. Page 70 is much faded and p. 72 is illegible.

Lec., the copy in the Book of Lecan, a MS. in the library of the Royal Irish Academy, pp. 461-525. This copy begins with the end of the article *Diu Gabail*, and has therefore lost the introduction and the first twenty-two numbers. On the other hand, it contains twenty-four articles which are not in the Rennes MS.

Bodl., the unfinished copy in the Bodleian MS. Rawl. B. 506, ff. 11-15. This contains only fifty-two articles, which have been printed, with translations and notes, in *Folklore*, vol. III, pp. 469-515.

Ed., the imperfect copy in the Edinburgh MS. XVI Kilbride. This copy contains only fifty-five articles, of which the last twenty-two do not occur in Bodl., and were therefore printed, with translations and notes, in *Folklore*, vol. IV, pp. 473-492.

Of these, the Rennes copy, BB., H. and Lec. belong to one recension, and LL., Bodl. and Ed. to another.

There is, moreover, said to be a copy of the Dindsenchas in the *Book of Hy-Maine*¹, one of the Stowe MSS. now in the

1. See O'Reilly's *Irish Writers*, p. cxxiii. Petrie (*Ordnance Survey of the*

library of the Royal Irish Academy. Dr Kuno Meyer (*Rev. Celt.*, XI, 436) has found copies of five of the tales in another of those MSS. now marked D. 4, 2. The articles *Slige Dala* and *Dún Másc* are found in Laud 610 (a MS. in the Bodleian) fo. 84^b. And the articles *Loch Cé*, *Mag nDumach* and *Cnucha* occur in Egerton 1781 (a codex in the British Museum), fo. 75^b, whence they have been edited in *Folklore*, IV, pp. 492-496.

The Rennes copy (hereinafter denoted by R.) has lost a leaf between fo. 114 and fo. 115. Comparison with BB. and Lec. shews that this leaf contained the articles *Loch Rí*, *Loch nÉrne*, *Ess Ruaid* and *Druim Cliab*. In the following edition of the prose tales in R. these articles are supplied from Lec. The last page of R. is now illegible. It must have contained the articles *Dún mac Nechtain Scéne* and *Bile Tortan*. Of these the former is supplied from Lec., with the various readings of LL. and BB. The latter, being wholly in verse, does not fall within the scope of the present undertaking.

This number of the *Revue Celtique* contains the introduction to the Dindsenchas and the first thirty-two articles. The number for October will contain articles 33-80. That for January 1895 will contain articles 81-130. If our Director thinks fit, I will edit in the *Revue* for April 1895, the twenty-four articles found in the Book of Lecan, but not in the Rennes manuscript. Celtologues will then have all, or nearly all, the material available for the study of one of the most curious relics of mediæval literature.

W. S.

County of Londonderry, p. 223) mentions another vellum in Trinity College, written about the year 1560 for John O'Mulconry.

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522 ^a] |

R. fo. 90^a.

SENCHAS DIND EREND INSO DORIGNE AMORGEIN mac Amhalgha[da] in fili dona Déisib Temrach. Ba file séin Diarmada mic Cearbaill. is é dorad ailges for Findtan mac Láimíach hi Temhraigh, dia mbái mordaíl fer n-Erend im righ Temrach, im Diarmait mac Cerbaill 7 im Fland Febla mac Scandlái comarba Padraice 7 im saí fer n-Erend im Cend fócladh mac Oilella mic Eogain mic Neill, 7 im Fhindtan mac Laimhíach ardsenóir Eirend, 7 coro troise Amhorghein trí lá 7 teora hoidheí for Findtan hi fiadhnaisc bfer n-Erend scéo mac 7 ingen hi Temraigh ¹ co n-écsed do senchasa dind Erend fócléigh rolad each duine 7 each díné dí o aimsir Cesra ingeine Beatha — is hé cétna rogab Ere — co flaith Diarmada mic Cerbaill, co n-eipirt inso:

[I. TEMAIR]

§ 1. TEMAIR didiu, ol Amorgein, mór Tea ingine Luigdech mic Itha dia luidh co Geidhe n-Ollgothach. Is ina flaith séin ba bind[ith]ir la cach nduine i n-Ére guth aroile bedis téda menderot ar mór in sidha 7 na cairdine bóí la cach diaroile ind Ére. Conidh aire is sruithiu ² cach mór in mór sin, fobith hit é cétna saorchu[i]r Érend, cuir Tea inghine Luigdech fri Geidhe n-Ollgothach.

§ 2. Nó Temhair .i. Teipe mór .i. mór Teiphis ingine Bachtir rí Espainia, is hf bai ac[C]anthon mac [C]aithmend rí Breatan conid romarbocco si, 7 doradudh Heithiurún idhal na mBretan friataisecc go mba beo nó marb. Ruccad sidhe iarum iarna bás co hEspain co ndernadh mór impe and .i. Teipe mór, Atcomaire Tea didiu ben Eirimoin insin .i. mór Te-

1. Temraidh R.

2. sruithem R.

phis. Luid-sidein co hEirind le fear 7 doberedh [fo. 90^a 2] di cach tulach toghadh in Eirinn, conid le iarum conarnecht múr amail múr Tephis¹, conid inde rohadhnacht. Unde Temair dicitur².

§ 3. Temhair 7 Druim Cáin 7 Liathdruim 7 Cathair Cro-[f]ind, Druim nDéscin .u. anmanda Temrach indsin.

§ 4. Vel ita: Temair a uerbo graeco *temorio* quod latine interpretatur conspicio. Huius oppidi quod Temoriam uocamus nomen esse deriuatum auctores affirmant; omnisque locus conspicuus et eminens, siue in campo, siue in domo, siue in quocumque loco sit, uocabulo quod dicitur Temair nominari potest. Sic in prouerbio scotico reperitur, ut dicitur temair na tuaithi et Temair in toighi, quam sententiam in suo Silentio Cormaccus de hoc nomine disputando possuit. Hoc³ igitur oppidum multorum sibi commune uindicat, nunc cunctis enim Hibernensibus oppidis excellens congruenter eorum commune uocabulum possidet, quippe cum huius rector usque [hodie] totius insulae Scotorum monarchiam sortitur⁴.

This is the story of the notable stéads of Ireland, which Amorgein mac Aulay, the poet to the Dési of Tara, composed. He was Diarmait son of Cerball's poet. 'Tis he that made demand of Finntan son of Lamech at Tara, when there was a convention of the men of Erin round the king of Tara, Diarmait son of Cerball, and round Fland Febla son of Scandlán a successor of (Saint) Patrick, and round a sage of the men of Ireland, Cenn-foelad son of Ailill, son of Eogan, son of Niall, and round Finntan son of Lamech the chief elder of Ireland. And Amorgein fasted on Finntan for three days and three nights, in the presence of the men of Erin and boys and girls at Tara, so that Finntan might declare to him the stories of the noteworthy stéads of the island of Erin, because Finntan had dismissed from it every person and every generation from the time of Cessair daughter of Bith — 'tis he who

1. mūr Tep ainm mūr, R.

2. dixit R.

3. Sic BB. Haec R. I have here corrected the spelling of some of the Latin words.

4. A similar preface is also in BB. 349.

who first occupied Ireland — till the reign of Diarmait son of Cerball. So he said this:

A similar introduction is contained in BB. 349^a and Bodl. 11^a 1. It is quite unhistorical, the writer (e. g.) synchronizing Diarmait mac Cerbaill, who reigned from A.D. 539 to 558, with Fland Febla, who died A.D. 704.

Fintan, here called son of Lamech, is elsewhere made son of Bochra. He is fabled to have survived the Deluge and died in the seventh century after Christ. For the « fasting » upon him compare the dindsenchas of Carn Connail (infra, no. 78), the note in the Tripartite Life, p. 360, and the Brahmanic practice *pratyaparvāna*, now commonly called *dharna*.

Cessair is said to have been a granddaughter of Noah and to have died A. M. 2242.

As to Cennfoelad see O'Curry's *Lectures* pp. 47-49.

[I. TEMAIR]

§ 1. TE-MAIR then, quoth Amorgein, is the *mūr* « rampart » of Tea daughter of Lugaid son of Ith, when she wedded Geide the Loud-voiced. 'Tis in his reign that every one in Erin deemed the other's voice as sweet as strings of lutes would be, because of the greatness of the peace and the friendship that each man had for the other in Ireland. Therefore, then, is that rampart more venerable than every rampart, because these are Erin's first free covenants, the covenants of Tea daughter of Lugaid with Geide the Loud-voiced.

§ 2. Or *Te-mair*, that is *Teipe-mūr*, that is the rampart of Tephe daughter of Bachtar king of Spain. 'Tis she that lived with Canthon son of Cathmenn king of Britain, till she died with him, and Heithiurún, the idol of the Britons, had been given as security) for her return (to Spain) whether alive or dead. So after her death she was brought to Spain, and there a rampart was built around her to wit, *Teipe-mūr*. Now Tea Eremon's wife saw that, to wit, the rampart of Tephis. She went to Ireland with her husband, and every hill she would choose in Erin was given to her, and afterwards she designed [on the hill of Tara] a rampart like the rampart of Tephis, and therein she was buried. Hence it is called Temair.

§ 3. *Temair* and *Druim Cáin* « Beautiful Ridge » and

Liathdruim « Grey-ridge » and *Cathair Croínn* « Croínn's city » and *Druim nDésce* « Prospect Ridge » those are Tara's five names.

§ 4. Or thus: *Temair*: Authors affirm that the name of this town which we call *Temoria* is derived from the Greek word *θεωρεῖω* which in Latin is interpreted *conspicio*; and every conspicuous and eminent place, whether on a plain or in a house or wherever it may be, may be called by this word *Temair*. Thus it is found in this Scotie saying, *temair na tuaithe* or *temair in toige*, which sentence Cormac, when treating of this name, has inserted in his Glossary. This town, therefore, claims for itself what is common to many [i. e. the name *Temair*], and as it now surpasses all [other] Irish towns, aptly possesses their common name, for its ruler even to this day obtains the sovranity of the whole island of the Scots.

§ 1 is also in LL. 159^a and Bodl. 60 11^a: §§ 1, 2, 3, 4 also in BB. 349^a, whence they have been published with translations and notes by Petrie (*Tara*, pp. 104-107) and Crowe, *Journal of the Kilkenny Archaeological Association*, July 1872, pp. 140-143.

[DINDGNAI TEMRACH INSO SÍS]¹

§ 5. *Nemnach*² .i. *tipra* fil ocon tsidh ind oirthertuaiscert na Temrach. Glais dono teid a Nemnaigh³ .i. Nith a hainm. Is fuirre ata in cétna muilend doronadh ind Ere la Ciarnait cumhail⁴ Cormaic.

§ 6. Lathrach tighi Mairisen fil osin tsidh fri Nemnaigh atuidh, 7 tri clocha becca [imbe]. Is amlaidh rosuidh[ig]edh in tech sin, lar ard 7 túaradh airiseal. Mairiseo dono bantreab-tach bæ i comré⁵ fri Cormac. Cach tech suidighthir in tucht sin ni ba duaibseach 7 ni bia cen ana and.

§ 7. Raith Loeguire mic Neill fri sodhoin atuidh. *Cethri*

1. From LL. 30.
2. Nemmach R.
3. Nenmaigh R.
4. Ciarnaid cumhal R.
5. Sic LL. 30^a. im coræ R.

doirrsi cach ardæ indti, 7 rosuidiged [corp] Læguire fo sciath-gaisgiudh frisín clodh imechtrach n-airtherdeiscertach na righ-ratha Loeguire hi Temraig 7 a aghaidh¹ fodes ic cathugud fri Laighniu .i. fri claind Breasail Brice.

§ 8. Ata hi táob ratha Loeguire anairdes lecht Niata mor-glondaigh .i. amus bratbertach robai hi fail Cormaic. Robadar láann cethrar² óclóech ic cluichi³ hi taob ratha Loeguirí anoir-des. Foeruirim Niata a .iiii. dar cuimgib al-les hi talamh.

§ 9. Rath rig hi tæb ratha Læguiri atuidh. Atat tri decera i suidhiu .i. lathrach tighi Cormaic ind orthersdescert na ratha il-leith fri raith Læguiri fodes: lathrach in forraid hi tæb lath-raige⁴ tigi Cormaic anoir. Mur Tea [eturru] il-leith fodes, conid dosam rohainmniged Temair .i. Tea mûr .i. in cnoc becc fil eter na da mûr i leith buddes is and ata.

§ 10. Caprach Cormaic .i. tipra fil fo tæb Ratha na rig anoir; 7 tri hanmand fuirre .i. Liaig 7 Tipra bo finde 7 Derc dub. Is de ata « ni tæd a læg go liaigh » [.i.] indara n-aoi a Temraig soir 7 aroile a Temraig siar.

§ 11. Duma na Bo .i. glass⁵ Temrach fri duma [na n Giall] aniar.

§ 12. Duma na nGiall fri lathrach in forraidh inairtuaidh.

§ 13. Fal hi tæb Dumæ na nGiall atuidh .i. in cloch no geissed fo chosaib cach rig no geibedh Héirinn. [p. 90^b 2] Fal ainm na cloichi sin .i. fo-ail .i. ail fo righ.

§ 14. Lecht Con 7 Cethin⁶ isin leitir hi comardus Ratha na rig siar. Atat di cloich and, lecht Con indara n-oi, lecht Cethin⁶ aroile, conid gnathfocul « domgniis Cú 7 Cethen » .i. Cú romarb Cethen roudaire Cormaic ar lár in tighi, coro gaib [cach]ndirghi iarsain fo digais na Temrach siar, co narrus and, co[nid] ro marb brathair in fir romarbsum, 7 atbert Cormac na romarbtha Cú 7 ni tarrus ædarghaire co romarbaid simul⁷.

1. adhaigh R.
2. cethrar R.
3. cluithi R.
4. lathraide R.
5. glais R.
6. Sic LL. Cethen R.
7. andis, LL.

§ 15. Ata tobur isin comfán o Lecht Cethin fotúaidh. Loegh a hainm: siar cach ndírgha bruindes.

§ 16. Ata lathrach cuchtach Cormaic for a brú isin leitr os Læg anoir.

§ 17. Raith na Senadh hi comhuir Dumbæ na nGiall. Raith Senaid fri Fál atúaidh.

§ 18. Lathrach Pupaill Adhamhnain¹ isin raith sin, 7 a chros arbeloib na ratha sin soir, 7 a suidhe 7 a duma fri crois andes.

§ 19. Lecht Maine meic Munremuir fri Raith na rígh anoir.

§ 20. Ata lathrach in tighi roloiscet for Benen gilla Patraice 7 for Lucad Mael drai Læguiri, ed bec o chrois Adhomhnain sairdes² .i. hi toeb na conaire anair a bic³.

[§ 21. Ataat teora clocha beca i tæb Ratha na Senad tuaid .i.] teora⁴ clocha rolait[h]i forsna dru[id]ib, hit é a n-anmand .i. Móel 7 Blocc 7 Blucine. Moel soir 7 Blocc fodes 7 Blucine fotuaidh.

§ 22. Ata Lecht ind Abaic friu anoir. Is amlaid ata in cubat, sairdes 7 siardes. Tri troigthi nama a tomus⁵ na escaid bicc tis⁶. Is amlaid ata in lighi 7 cloch becc fo talmáin ina iarthur 7 aroile ina oirthir. Fogabtar tri traigidh⁷ ind indara fecht, a tri co leith in techt n-aile.

§ 23. Atat dú dhumbæ frisín cubat atúaidh .i. Dall 7 Dorchæ .i. Dall teas [leg. tiar?] 7 Dorchæ tiar [leg. toir] 7 cach romarb aroile dib, 7 ni fuil múr atarru 7 na clocha 7 in cubat.

§ 24. Múr na tri cogar i fail Luinge na mBan.

§ 25. Lía na fian fri slighe⁸ anoir arbélaib Ratha Senaidh.

§ 26. Ata Long na mBan .i. Tech Midhcuarta on dumbæ oirthirach soirtúaidh. Is amlaid rosuidhiged lathrach in tighi sin .i. leith[red] fóa fotúaidh 7 a urard anes 7 comturbáil múir ime anoir 7 aniar. Is fillti bicc in leith túaiscert de, fotúaidh 7 fodes ata [a] cóir. Fuath tighi fota co ndib doirrsib

1. Adhamhnain R.

2. Sic LL. hi táob a ratha atúaidh R.

3. Tri R.

4. Esc bec this, LL.

5. traididh R.

6. slidhe R.

déc faire nó a cethar déc .i. [fo. 91¹] a secht siar 7 a secht soir, 7 isberad is annsin domailti feis Temrach. Dethbir sin ar notallfad forglath¹ fer nErenn and do dóinib, 7 is é sin [in] tech mór milib amus.

§ 27. Ata dumbæ [becc] fri lathrach [in taige] anaird² isin oircend deiscertaigh .i. Dumbæ na mBanamhus [a ainm]³.

§ 28. Ata comfot Cælc[h]on 7 a arad⁴ hi comardus in cind túaiscertaigh⁵ do Luing na mBan. Cælc[h]u andsin mac Loairnd mic Rúaidh mic Cormaic Cais di Eoganacht Caisil, is dia sil Tuath-fis oc Temhraigh⁶.

§ 29. Tredumbæ Neisi ingine Eachach Salbuide mathar Concobair isin cind airthirach túaiscertaigh hi comardus cind oirthertuaiscertaigh Luingi na mBan.

§ 30. Rath Concobair mic Nesa hi tæb in Tredumi 7 atúaidh 7 a dorus soir a comardus Corusa cind 7 meide Conculainn.

§ 31. Ata lathrach Sceith Conculainn cona Thul hi comardus na méidi sairtúaidh. [I]s amlaid ata raith, cutrama cosmail frisin talmáin 7 cnocán becc⁷ na medón lán na telach di úir.

§ 32. Ata Sescand Temrach hi comardus Luinge na mBan siartúaidh .i. sescand salach becc fil hi táob Cairnn na macraidhe andes.

§ 33. Ata Raith Grainne o Seiscend Temrach aniar for forard na telca.

§ 34. Atá Fothad Ratha Grainne atúaid fo [Fán] na Carpat hi comardus na Clænfertæ túaiscertaighi⁸ sair.

§ 35. Atat na di Clænfertai fri Raith Grainne aniar. Isin Cloenfertæ descertaigh ro ort in ingentad la Laighniu dia samhnæ. Issin Clænfertai tuaiscertaigh⁹ ruc Lugaid in ngúbreith isin glaisin do orgain dona cáirchib.

§ 36. Ata Carnn [na] macraidhe Laighen hi tæb sescaind Temrach atúaidh.

1. noticallfad forgladh R.

2. Sic LL. indnoirndes R.

3. Sic LL.

4. Sic LL. rath R.

5. túaiscertaigh R.

6. temhraigh R.

7. hi treidiu R.

8. tuaiscertaighidh R.

§ 37. Atúaid atá Cros Fergusa noebailit[h]ir, is é fil hi Carraic Cluman hi táb Cairnn na macraidhe.

§ 38. [Ata Dessel Temra etir in da Charn na macraide] .i. etir in carnn deiscertach 7 in carnn tuaiscertach.

§ 39. Atá Carnn macraidhe Híla Neill hi táob Deisil na Temrach atúaidh.

§ 40. Raith Colman mic Faolcon o Carnn Macraide Hua Neill sairtúaidh .i. in carnn tuaiscertach.

§ 41. Ata Dumhæ ind Luchduinn hi táb Ratha Colman mic Faolchon aniar.

§ 42. Ata Adlaic 7 Diadhlac hi comhardus Ratha Colmain sairtúaidh .i. hi táob leitrech frisín raith anáir-[fo. 91^a 2]-túaidh .i. di tipraid indsin, Adlaic indara n-óí 7 Di-adlaic¹ aroile, acht² ní uil deochair eturra.

TARA'S REMARKABLE PLACES, THIS BELOW.

§ 5. *Nemnach*, a well which is at the elf-mound in the north-eastern part of Tara. Out of *Nemnach* comes a stream named *Nith*. 'Tis on this that the first mill was built in Ireland for the benefit of *Ciarnait*, *Cormac's* bondmaid.

§ 6. The site of *Mairisiu's House* is over the elfmound to the north of *Nemnach*, and there are three small stones about it. Thus was that house settled: its floor high and its *túarad*³ (?) very low. Now *Mairisiu* was a widow contemporary with *Cormac*. Every house that is settled in that wise will not be gloomy and will not be without treasures in it.

§ 7. To the north of that is the *Fort of Loeguire son of Níall*. Therein are four doors facing the cardinal points, and *Loeguire's* body, with his shield and spear, was set in the outer south-easterly rampart of *Loeguire's* royal fort at Tara, with his face to the south, fighting against *Leinster*, to wit, the clan of *Bresal Brecc*.

1. Sic LL. dia adlaic R.

2. Sic LL. ar R.

3. tuard LL.

§ 8. Beside the *Fort of Loeguire* on the south-east is the *Grave of Niata* of the *Mighty Deeds*, a plundering (?) soldier who lived with *Cormac*. One day four warriors were playing beside the *Fort of Loeguire* on the south-east. *Niata* pressed down the four of them into the ground above the narrows of their haunches.

§ 9. The *Kings' Fort* beside the *Fort of Loeguire* on the north. In this are three strange things, to wit, the site of *Cormac's House* in the south-eastern part of the *Fort* on the side to the south of *Ráith Loeguirí*: the site of the *High-seat* beside the site of *Cormac's House* on the east; and between them *Tea's Rampart*, from which was named *Temair*, i. e. *Tea-múr*, that is, the hillock between the two ramparts on the southern side it is.

§ 10. *Cormac's Caprach* (?), a well under the eastern side of the *Kings' Fort*. And it has three names, to wit, *Leech* and *The White Cow's Well* and *Dark Eye*. Hence is (the saying) « Its Calf¹ does not go to its *Leech* »; one of the two (wells respectively called *Calf* and *Leech*) being east of *Tara* and the other west of *Tara*.

§ 11. The *Mound of the Cow*, that is, the green of *Tara* to the west of the *Mound of the Hostages*.

§ 12. The *Mound of the Hostages* to the north-east of the site of the *High-seat*.

§ 13. *Fál* beside the *Mound of the Hostages* on the north, to wit, the stone that used to roar under the feet of every King that would take possession of Ireland. Of that stone the name was *Fál*, i. e. *fo-aíl* « under-stone », i. e. a stone under a King.

§ 14. The *Monument of Cú and Cethen* on the hillslope as high as (?) the *Kings' Fort* on the west. Two stones are there, one of them *Cú's* monument, the other *Cethen's*: and there is a proverb: « Thou hast acted for me *Cú* and *Cethen* ». That is, *Cú* killed *Cethen*, *Cormac's* spencer, in the midst of the house, and thereafter went straight under the height of *Tara* westward, and there he was overtaken, and a kinsman of the

1. See infra § 15.

man whom he had slain slew him, and Cormac had said that Cú should not be killed, but no interposition was found until they — Cú and Cethen — had both been killed.

§ 15. There is a well in the slope northwards from Cethen's monument. *Calf* is its name, and it springs due westward.

§ 16. The site of *Cormac's Kitchen* is upon its brink on the hillslope over » *Calf* » to the east.

§ 17. The *Fort of the Synods* overagainst the Mound of the Hostages (§ 12). The *Fort of a Synod* to the north of Fál (§ 13).

§ 18. The site of *Adamnán's Pavilion* is in that fort, and his Cross before that fort to the east, and his Seat and his Mound to the south of (his) Cross.

§ 19. The *Monument of Maine* son of Munremor to the east of the Fort of the Kings.

§ 20. The site of the house which was burnt over Benén (Saint) Patrick's servant, and over Lucat Moel, (King) Loe-guire's wizard, is a short distance to the south-east of Adamnán's Cross, beside the path a little to the east.

§ 21. Beside the Fort of the Synods to the north stand three small stones, to wit, the stones that were set over the wizards. These are their names: *Moel* and *Blocc* and *Bluicne*. *Moel* to the east, *Blocc* to the south and *Bluicne* to the north.

§ 22. To the east of them is the *Monument of the Dwarf*. Thus stands the grave, south-east and south-west (*sic!*) Three feet only is its measurement in its little quagmire below. Thus is the grave: a small stone under ground to the east of it and another to the west. Three feet are found in it at one time and three and a half at another time.

§ 23. North of the (Dwarf's) grave are two mounds, namely *Dall* « Blind » and *Dorchae* « Dark »: *Dall* to the south [leg. west?] and *Dorchae* to the west [leg. east?], and each of them [i. e. the persons buried under them] killed the other, and there is no wall between them and the stones (§ 21) and the grave (§ 22).

§ 24. The *Rampart of the Three Whispers* is near the House of the Women (see *infra*, § 26).

§ 25. The *Stone of the Fians* is to the east of a road in front of the Fort of the Synod (§ 17).

§ 26. The *House of the Women*, that is Tech Midchuarta is north-east from the eastern mound (§ 23). Thus was the site of that house settled, the lower part to the north and its high part to the south, and the erection of a wall about it to the east and west. The northern side of it is a little bent: north and south it ought to be. It has the form of a long house with twelve doors, or with fourteen, that is seven to the west and seven to the east. And men say that there the Feast of Tara was consumed. That was reasonable, for the choice of the men of Erin would fit therein, and this is the Great House with a Thousand Soldiers:

§ 27. There is a small mound to the south-west of the site of the House in the southern angle. The *Mound of the Woman-soldiers* is its name.

§ 28. The *Grave of Caelchu* and his fort near the northern end of the House of the Women. Caelchu is there, son of Loarn, son of Ruad, son of Cormac Cass of the Eoganacht of Cashel. Of his seed is the Tuath-fis at Tara.

§ 29. The *Triple Mound of Ness* daughter of Eochaid Yellowheel and mother of Conchobar is at the north-eastern end near the north-eastern end of the House of the Women.

§ 30. The *Fort of Conchobar Mac Nessa* beside the Triple Mound with its door in the east, near the Adjustment of Cúchulainn's Head and Neck.

§ 31. The site of *Cúchulainn's Shield* with its Hollow is in the neighbourhood of the Neck in the north-east. Thus is the fort, level like the ground and in the midst thereof a little hillock which was the full of the Hollow of clay.

§ 32. *Tara's Moor* is near the House of the Women in the north-east, a dirty little moor which is beside the Cairn of the Children in the south.

§ 33. *Gráinne's Fort* is from the Moor of Tara from the west on the summit of the hill.

§ 34. The *foundation of Gráinne's Fort* is from the north under the Slope of the Chariots near the northern Cloenfertae (« inclined grave »).

§ 35. The *Two Cloenfertae* are to the west of Gráinne's Fort. In the southern Cloenfertae the girls were slain by the Lein-

stermen on the day of *samain* (Nov. 1). In the northern Cloensfertae Lugaid (Mac con) passed the erroneous judgment regarding the woad destroyed by the sheep.

§ 36. The *Cairn of the Children of Leinster* is beside the Moor of Tara to the north.

§ 37. To the north are the *Cross of Fergus* a holy pilgrim: 'tis he who is (i. e. whose remains are) in Carraic Cluman beside the Cairn of the Children.

§ 38. The *Dessel of Tara* is between the two Cairns of the Children, that is, between the southern cairn and the northern cairn.

§ 39. The *Cairn of the Children of the Húi Néill* is beside the Dessel of Tara to the north.

§ 40. The *Fort of Colmán* son of Faelchu is from the Cairn of the Children of the Húi Néill to the north-east, i. e. the northern cairn.

§ 41. The *Mound of the Luchdonn* (?) is beside the Fort of Colman son of Faelchu to the west.

§ 42. *Adlaic* « Desire » and *Diadlaic* « Great Desire » are near Colmán's Fort north-east, that is on the side of the hill-slope to the north-east of the Fort. Two wells are those, *Adlaic* is one of the two, and *Diadlaic* the other; but there is no difference between them.

Also in LL. 30 and BB. 349^b 33 — 350^b 49.

§ 5. As to Cormac and Ciarnait see BB. 351, ll. 18-25, and *Lives of Saints from the Book of Lismore*, p. 361.

§ 7. Loeguire son of Níall overking of Ireland temp. Patrick. His burial in armour with his face to his lifelong foes is also mentioned in Lebor na hUidre, p. 566, cited and translated in the Rolls edition of the Tripartite Life, pp. 566, 567.

§ 8. *Níata* « heroic » is *Mata* in LL. and BB.

§ 13. As to *Fál*, whence two of the bardic names for Ireland, *Mag Fáil* and *Inis Fáil*, see also LL. 9^a, lines 13-22, BB. 350^a lines 17-20, and Rev. Celtique, XII, 56, § 3.

§ 20. For an account of the fiery ordeal here referred to, see the Tripartite Life, p. 58.

§§ 29, 39. As to Ness (or Nessa) and her son king Conchobar see LL. 106 and *Lives of Saints from the Book of Lismore*, pp. xxxiv-xxxv.

§ 31. Compare LL. 121^b 37-41: Benair a lám dói dano di Choinculainn dia digail. Documlat ass iarum in tsluig 7 doberat leo cend Conculainn 7

a lám dói co tancatar Temraig, conid and atá otharlige a chind 7 a láime doi 7 lám lainne a scéith di úir « So Cúchulainn's right hand is struck off him to avenge Lugaid's. Then the hosts march thence, taking with them Cúchulainn's head and his right hand, till they came to Tara, and the grave of his head and his right hand is there, and the full of the cover (?) of his shield of mould ».

§ 35. As to the first cloensfertae, where the thirty princesses and their attendants were killed by Dunlaing son of Enna Nia, see *Revue Celtique*, XIII, 51, and Rawl. B. 502, fo. 73^b 1. As to the second cloensfertae and Lugaid's false judgment see *Rev. Celtique*, XIII, 460-462.

2. DUMAE N-EIRC.

Dumhæ nEirc, canus rohainmnighedh ?

Ní ansae. Earc mac Cairpri Niafer mac sen Rosa Ruaidh rí Laigen, 7 is é Earc robean a cenn do Coinculainn. Fedlem dono Nochrothach ingen Concobuir mic Nesa, bean Cairpri má-thair Eirc 7 Aicli, como tuidchidh Conall Cernach dono do díghail Conculainn for Erc, co torchair and Erc,[7]co tuccad a cend co Temair fri taiselbadh, co tainic Acall a derbsiur a hUlltaib oa fiur .i. o Glan mac Carbaid, do cháiniudh a bráthar, co mbai .ix. trath [oc] an guba, gor' cnomuidh a cride indti, 7 adbert a adnacol 7 a dumhæ air[m] on faicfidhe adnacu Eirc 7 a dumæ. Unde ¹ Dumha Eirc 7 Dumha Aicle nomina[n]tur.

Dumae nEirc, « Erc's mound », whence was it named ?

Not difficult ². Erc was son of Carpre Nia-fer son of Ross the Red, king of Leinster and 'tis he that struck off Cúchulainn's head. Now Fedelm the Fresh-formed (Conchobar mac Nessa's daughter and Carpre's wife) was the mother of Erc and Acall. So when Conall Cernach came to avenge Cúchulainn upon Erc, and Erc fell in the duel, his head was taken to Tara to be exposed. Then his sister Acall left her husband Glan son of Carbad, and came out of Ulster to bewail her brother. For

1. *R. inserts dicitur.*

2. To save space, this formula will hereafter be omitted.

nine days she kept at the lamentation, till her heart broke in her like a nut¹, and she said that her grave and her burial-mound should be in a place from which Erc's grave and burial-mound would be seen. Hence are named *Dumae n-Eirc* and *Dumae n-Aicle*.

Also in BB. 352^b and H. 5^b.

Dumae n-Eirc has not been identified. *Dumae n-Aicle* was perhaps on the Hill of Acall now, according to O'Curry (M. and C., II, 106), the Hill of Screen, near Tara, in Meath.

According to the Book of Leinster, Erc instigated the beheading of Cú-chulainn, but the actual headsman was Lugaid: see *Revue Celtique*, III, 182.

The sentiment of the tale of Acall is somewhat modern. Modern too is the treatment of the heart as the seat of affection not of thought or wisdom. See Windisch, *Ueber den Sitz der denkenden Seele* and 1 Kings, III, 12.

3. RÁITH ÉSA.

Raith Easa, canas rohainmniged?

Ni *ansa*. Esa ingen Eachach Oireman 7 Étaíne, dalta Midhir Bri Leith, is lé tuccad cét cach indile co Midhir iar mbreith Édaíne o Eochaig ar aithedh a Fremaind, 7 ní feas cia ros-fuc nó cia hairm i² ruccad. Co n-epert Codhal Crin-cichech nó [Crin-] cosach: « Ros-fucc Midhir i² mBrí Leith ». Bói dano Eochaid .ix. mblíadna hi forbais for Brí Léith 7 nocoilled Midhir in toghail, 7 co tuc Midhir i mBrí Leith iarum trí fíechti ban co ndeilt Étaíne do Eochaig, 7 Esa a ingen feisin etarru. Conid annsin doreguinn-sium dib uile a ingen fesin, conid si rucc Mes-Buachalla, máthair sein Conaire.

Luid dono Eochaid aitherrach do cuingid a mná 7 a éraic co Midhir, 7 dobert do a mnói 7 an eraic co n-auttaigh .i. tochar tar Moin Lamraige 7 fid tar Breifne 7 diclochadh hi Mide, 7 Luachair tar Tebtha: conid iarum dorat Echaíd dia ingin

1. cnómhoidh, no do chnómhoidh .i. dobris amail chnáoi, O'Clery.

2. a R.

a rogha, cia suidiugud cosa mberta sí uadh, conid and doroe-gha sin Raith n-Esa .i. airm a faicbed na trí dinna [.i.] Sid in Broga 7 Duma na nGiall hi Temraig 7 Dun Crimthainn i n-Étar. Unde *Ráith Esa* dicitur.

Ésa daughter of Eochaid Airem and Étaín and fosterling of Mider of Brí Léith, 'tis by her that a hundred of every (kind of) cattle were brought to Mider after Étaín had been carried off from Eochaid in elopement out of Fremann, and it was unknown who had carried her off, or into what place she was taken, until Codal of the Withered Breast or Withered Feet said: « Mider has taken her into Brí Léith. » Then Eochaid was for nine years beleaguering Brí Léith, and Midir was spoiling the destruction¹. And (after Eochaid had conquered².) Mider brought into Brí Léith to Eochaid three score women with Étaín's form, and amongst them Ésa Eochaid's own daughter, and then from them all he chose his own daughter, and she brought forth Mes Buachalla, who afterwards was Conaire's mother.

Then Eochaid went again to Mider to ask for his wife and his eric (compensation), and Mider gave him his wife and the eric which he demanded, to wit, a roadway over Móin Lamraige, and a wood over Brefne, and a *diclochad* (?) in Meath, and a rushry over Tebtha. Whereupon Eochaid gave his daughter her choice as to what seat she should be taken to from him. So then she chose *Ráith Ésa*, a place from which she would see three noteworthy steads, namely Sid in Broga « the Elfmound of the Plain », and Duma na nGiall « the Mound of the Hostages » in Tara, and Dún Crimthainn on Howth. Hence is said *Ráith Ésa*.

Also in BB. 353^a and in H. 6^b. Versified, LL. 163^a 26.

As to Mider and Étaín see LU. 131, 132: Windisch, *Irische Texte*, I, 115: Egerton, 1782, fo. 118. d'Arbois de Jubainville, *Cycle mythologique irlandais*, pp. 310-322. O'Curry, M. and C., II, 192-194. III, pp. 162, 190. King Conaire was the hero of the tale of the *Togail Brudne Daderga*. As to the places here mentioned see nos. 4, 1 § 12, and 30.

1. i. e. injuring the siege-works? The corresponding line of the poem in LL. 163^a 39 is Midir ocondolaim sin ic admiliud na opre.

2. iar togail in tsída sin, LL. 163^a 40.

4. DINDGNAI IN BROGA.

Do dingnuib in Broga inso.

.i. Long *ingine* Foraind. *Lecht* in Daghdá. Mur na Morrigna. *Lecht* in Maté, is dia colptha¹ raiter Indber Colpta. Barc Crimthainn Nia Nair², ar is ann roadnacht. Fert Feidlimthi Rechtmainr. Carnal³ Cuind Cetcathaig. Com[*f*]ot Cairbre. Li-fechair. Fulacht Fiachaigh Sraibtime 7rl.

Sencus dono in Brogha beos:

IMdaei in Daghdá cetamus. Da Cích na Morrigna *iarsain*⁴. Airm is ngenair Cermaid Milbeoil mac in Daghdá. Firt mBoinne⁶ mna Nechtain meic Nua[d]at. Is i tuc [le] in coin [mbig] diarbo ainm Dabilla unde Cnoc Dabilla *dicatur*. Duma Tres[c]. Ferta Escláim brethemon in Daghdá frisa n-apar Ferta Patraic indiu. Cír 7 Cuirreill mna in Daghdá .i. da cnoc. Ferta Áodha Luirgnigh⁷ meic in Dagda. Derc mBua[i]lec mbice⁸. *Lecht* Cellaig meic Maile Caba. *Lecht* gabra Cinóeda meic Irgalaig. Carcar Leith Machæ. Glend in Mátá .i. seilc[h]i sin, ut alii dicunt. Liag Buidhe meic Muiredha, airm is fuil a cend. Leac Ben[d] .i. lecht forsa torc[h]air in Matæ *secht* fichit cos lais 7 *secht* cind. Duma na Cnám. Caisel Aongusa mic Crundmail. Rout sula Midhir 7rl.

Of the remarkable things of the Brug, this:

The House (Bed?) of Forann's daughter. The Monument of the Dagda. The Rampart of the Morrígain. The monument of the Mátá: from its *colptha* (shinbone) Inber Colptha in

1. R. inserts conid de

2. R. inserts ar

3. carnail BB.

4. post R.

5. a R.

6. inBoinne R.

7. Sid Áda Iurnich, LL. 211^a 15.

8. derc mBabuile bil, LL. 211^a 3.

called¹. The Palace of Crimthann Nia Náir, for he was buried therein. The Tomb of Fedlimid the Lawgiver. The Cairn of Conn of the Hundred Battles. The Grave of Cairbre Life-char. The Cooking-place of Fiacha Sraibtime, etc.

The story of the Brug still:

The Bed of the Dagda in the first place. Thereafter the Two Paps of the Morrígain. The place wherein Cermait of the Honey-mouth, son of the Dagda, was born. The Tomb of Boind wife of Nechtán son of Nuada. 'Tis she that brought with her the little hound named Dabilla, whence « Dabilla's Hill » is so called, The Mound of Tresc. The Tomb of Esclam the Dagda's brehon, which is today called *Ferta Patraic*. The Comb and Casket of the Dagda's wife, i. e. two hills. The tomb of Aed Luirgnech the Dagda's son. The Cave of Buale the Little. The Monument of Cellach son of Mael-coba. The Monument of the steed of Cinaed son of Irgalach. The Prison of Liath Machæ². The Glen of the Mátá, that was a tortoise³, as some say. The Stone of Buide son of Muirid, the place where his head is. The stone of Bénn(?), that is, the monument on which the Mátá fell: seven score feet had he and seven heads. The Mound of the Bones (of the Mátá). The Stone-wall of Oengus son of Crundmael. The Shot of Mider's Eye, etc.

4. *Lecht* Gabra

Also in BB. 553^b 49 and H. 7^a, Versified, LL. 164^b 211^a. Printed from BB. with a translation (by O'Donovan?) in Petrie's *Round Towers*, pp. 102, 193 « as an example of the class of monuments in use in Ireland during the sway of the Tuatha de Danann race, as well as subsequently ».

Brug maic ind Oe, otherwise called *Brug na Bóinde*, near Slane on the northern bank of the Boyne.

Mor-rígain (gl. lamia), Regina 215, fo. 101, one of the Tuatha dé Danann, reoccurs s. vv. *Mag Breg*, *Berba*, etc. and plays a part in the *Táin bó Cualnge*.

We shall meet the *Mátá* again, infra no. 28. A poem ascribed to Mongan son of Fiachna and Colomb cille (LL. 194^b 23) gives it only four heads.

1. See infra, No. 28.

2. The Grey of Macha, one of Cúchulainn's horses.

3. Cf. *muir seilche* cited by K. Meyer (Rev. Celt., XI, 434) from *Tochmarc Emire*.

5. INBER N-AILBINE.

Inber n-Aillbine, canas rohainmniged?

Ni *ansa*. Rúad mac Rigduind meic rig Fer Muirigh tarelam lucht .iii. noad do techt tar muir do acallaim a comaltæ [.i.] meic rig Lochlainne. [Feb] amluidset co leth lenna feimidset imram nach leth amal nos-fastad ingir. Imluid iarum Rúadh tar luing amach ar co fesad cid dia mbói apí nös-mert¹ 7 nomaíoi fíi. Atchí iarum .ix. mna cóimiu do mnaib [domain] 'ga fostad, triar fo² cach nóadh. Rucsat leo Ruad dono co fíoi .ix. n-oidheí la cach mnoi for tir tartha nó for longaib credumai. Cor[o] toirrei áon díb úaidhib, 7 rogeíl afrithisi a tachtain andochum ma roised a set.

Luid dono Rúad co tech a comalta 7 fíi lais .iii. mbliadna, 7 luid forcéla, 7 ní rofir a dáil, co toracht Magh Muirigh. Luidset [didiu] na nóí mnaí cusin mac 7 ros-fucsat léo dia [te]-tarracht, 7 ní mon-airnic doib. Marbaid dono a máthair a mac fein annsin, 7 æn mac Rúaid, 7 focerd urchur [dó] dia chind, conid and asbert cách amail bid o oengen: « Is ollbine, is oillbine! » Unde dicitur Inber n-Oillbine.

Rúad son of Rigdonn, son of the king of Fir Murig, mustered the crews of three ships to go over sea to have speech with his fosterbrother the son of the king of Lochlann. When they had got half way across they were unable to voyage in any direction, just as if an anchor was holding them. So then Rúad went out over the ship's side that he might know what it was that was stopping them, and he turned under the vessel. Then he sees nine women, the loveliest of the world's women, detaining them, three under each ship. So they carried Ruad off with them and he slept for nine

1. Sic BB. inde nosmbert, R. andi not-fosd, H. Cf. *arrumertus* gl. statui, Ml. 58^c 9, 58^d 17.

2. Sic BB. for R.

nights, [one] with each of the women, on dry (?) ground or on beds of bronze. And one of them became with child by him, and he promised that he would come again to them if he should perform his journey¹.

Then Ruad went to his foster-brother's house and stayed with him for seven years, after which he returned and did not keep his tryst truly, but fared on to Magh Muirigh. So the nine women took the son (that had been born among them), and set out (singing, in a boat of bronze²,) to overtake Ruad, and they did not succeed. So the mother then kills her own son and Rúad's only son, and she hurled the child's head after him; and then said every one as if with one mouth, « It is an awful crime! It is an awful crime! » Hence *Inber n-Oillbine*.

Also in BB. 355^a and H. 8^a. An unsuccessful attempt to publish the text of BB. will be found in the *Atlantis*, IV, 235, 236, where, however, there is a good translation by O'Curry.

The *Oillbine* or *Ailbine* is now (according to O'Curry) « the river Dilvin, which falls into the bay of Malahide, in the county of Dublin », *ibid.*, 191 note.

As to the detention of ships by submarine folk, see R. Köhler in the *Zeitschrift für deutsches Alterthum*, XXIX, 456-458, and Child, *English and Scottish Popular Ballads*, IV, 510.

6. OCHONN MIDI.

Ochund Midhe, canas rohainmniged?

Ni *ansa*. Dia ndeachaid Niall Nóigiallach mac Eachach dar muir n-Icht³ bóí dono intansin Eochaid mac [fo. 94^a 1] Enna Ceindselaig tair for tafund iar marbad Laidgeind meic Boircheda, conid é tuc in chomairle dona mnaibh .i. cuingi[d] deilbe rig in domoin do taidbsin doib, coro taiselb iarum iarna

1. Literally, attain his way: cf. dús in roised marbad Cáic, *Irish Texts*, 2te Serie, 1 Hest, p. 4.

2. So in the metrical version.

3. dar muir co riacht muir n-Icht, BB.

diégtudh doib. Bói dono Eochaid amal each nnoi [i]na trechumasc co cruigh¹ fobride fo[a]choim, conid di congegne in rif[g] on deire ochsaile co'roile .i. Niall, 7 atbert airm a clannfai[de]a lecht co n-arleicthi a geill and 7 cons[ni]ad² nert caich giallu dó.

Túcad dano corp Neill anair³ 7 mebsat secht catha riam, 7 do[m]bertsat co hOchoind, coro hadhnacht and hé. Conid de ata Ochan mor muindtíri Neill airm ir-roscar each o aroile 7 i n-arlaicit geill Ereun i suidiud. Unde Ochoinn [Midí] dicitur.

When Niall of the Nine Hostages, son of Eochaid (Muid-medón), went over the Ictian sea, then was Eochaid son of Enna Cennselach in the east in exile after killing Laidgenn son of Boirchid (Niall's wizard). So he (Eochaid son of Enna Cennselach) advised the women (of France) to ask that the king of the world's form might be shewn to them⁴. Wherefore, after undressing, Niall displayed himself to them. Now Eochaid, like any woman in their crowd (?), was there with his javelin under his garment, So with it he transfixes the king, Niall, from one armpit to the other. And Niall said (when dying) that his hostages should be released where his monument should be made, and so that the strength of every power should be gained by him.

So Niall's body was brought (to Ireland) from the east, and his troops routed their foes in seven battles, and took him to Ochan, and there he was buried. And the great lamentation (ochán) of Niall's household is where each parted from the other and where the hostages of Erin were released. Whence « Ochoinn of Meath » is said.

Also in BB. 355^b and H. 10^a. Versified LL. 154^a 10. The translation of the last sentence but one is conjectural. Compare LU. 51^a 39: Niall immorro iss and roadnacht i n-Ocháin. Conid de atá Ochain forsin telaig .i. och cáini .i. ind ochfad 7 ind cáini dodrónsat fir Herenn oc caini Neill and.

Muir u-Icht the Channel between France and England.

1. cruaidh R.

2. Sic H. coniad R. Cf. consniat [coinsneadh, P. O'C.] .i. cosnam O'Dav. 69.

3. Sic BB. aniar R.

4. So in the Táin bó Cúalgi Cúchulainn displays himself to the women and poets, L.U. p. 81^a.

There are some rare words and forms in this tale: *diégtud*, *trechumasc*, *fobride*, *congegne* (= *congegoin*, H., *congegna*, BB.) *consniat*, and *ar-laicit*.

Niall of the Nine Hostages is said to have been overking of Ireland from A.D. 377 to 404. Of his nine hostages, five, according to Keating, were from Ireland and four from Alba. But the metrical version mentions hostages of the Saxons, Franks and Romans:

Fiarian focul atbert Niall dia ngoet forsind rian cen rún,
áit i clanta ilad Néill col-lingtís a ngeill for cúl.
Aire sin raleicthea ass dar gaeth¹ nglass, ba trom a thress,
geill Saxon, ba mórdál [mass], g'eill Franc, g'eill Roman an[d]es.

7. MIDE.

Mide, canas roainnniged?

Ni ansa. Midhe mac Bratha meic Deatha, cétnarofhado tene for clannaib Nemedh i nErinn, 7 robói sé bliadna for lasad, conid on tene sin rohadnad each printene i nHérinn, conid de dlíges a comorba miach la muic each oen cleithe i nEirinn, co n-crbradar drai[d]e Hérenn: « Is mí-dé dun in tene-si rohadnad isin tír ». Co ro tinolait druid Hérenn ind oentech, co tal-laid a tengt[h]a asa cennaib tria comairle Mide, corus-adnaic hi talmáin Uisneich, 7 co ndesid Mide primdrai 7 primsenchaid Hérenn uaisib. Atbert Gairech ingen Gumoír, muime Mide: « Is uais nech' dofilter sund innocht² ». Unde Uisnech 7 Mide.

Mide son of Brath, son of Deoth, was the first to light a fire in Erin for the clans of Nemed, and it was six years a-blaze, and from that fire was kindled every chief fire in Erin. Wherefore Mide's successor is entitled to a sack (of corn) with a pig from every house-top in Ireland. And the wizards of Ireland said: « 'Tis an evil smoke (*mí-dé*)¹ for us, this fire that hath been lit in the land ». So the wizards of Ireland were collected into one house, and, by Mide's advice, their tongues were cut out of their heads, and he buried them in the ground

1. gaeth .i. faíge, O'Cl.

2. For innocht R has inneoch dofil sunn anocht.

3. Midhe .i. droictheine, O'Cl.

of Uisnech, and Mide, chief wizard and chief historian of Ireland, sat above them. Then said Gairech Gumor's daughter, Mide's fostermother: « Sublime (*uais*) is one (*nech*) who is here tonight ». Whence *Uisnech* and *Mide*.

Also in BB. 356^b, H. 6^a: Bodl. no. 7 (*Folklore*, III, 575-6) and Ed. 2^a 2. Versified LL. 199^b 34. See also O'Curry, *Manners and Customs*, II, 191, and *Silva Gadelica*, II, 520-521. 475, where it is edited from BB.

Mide now Meath. *Uisnech* now Usnagh Hill in Westmeath. Brath son of Death (or Deoth) was father of Breogan, BB. 12^a. *The Clans of Nemed* the second colonists of Ireland,

8. DRUIM NDairbrech.

Druim nDairbrech, canas roaimniged?

Ni *ansa*. Dairbre Derg¹ mac Lulaig meic Ligmüne do Aithechtuathaib² Hérenn, co tuairsi Ligmüne 7 Fer mBolg 7 Fer nDomnand targlamsat cath Comuir³ do Tuathal. Doluid dano Tuathal 7 Fiacha Casan 7 Findmall a brathair don cath sin. Dairb[r]i Derg, [im]morro 7 Eochaid Oilech fersin leith n-aill. Fegair iarum in cath 7 cloithir for Eochaig n-Oilech, 7 marbthair Dairbre fora drumainn. Unde Druim nDairbrech. *Vel ita*: Druim nAirbre, fri Bri Ele anair ata. Unde dicitur Fothairt Airbre .i. fothairt filet fri Bri anoir.

Druim nDairbrech, whence was it named?

Not difficult. Dairbre the Red son of Lulach son of Ligmüne, of the Peasant-tribes of Ireland, with a remnant of Ligmüne and the Fir Bolg and the Fir Domnann, gathered (forces to deliver) the battle of Commar to Tuathal (Techtmar). So Tuathal and Fiacha Cassan and Findmall his brother went to that battle. Dairbre the Red, however, and Eochaid Oilech were on the other side. Then the battle is fought, and

1. Drechderg LL. 192^a 22.

2. each, tuathaib, R.

3. commair, LL. 192^a 29.

Eochaid Oilech is defeated, and Dairbre is killed on his Ridge¹. Whence *Druim nDairbrech* « Dairbre's ridge ». *Vel ita*: Druim n-Airbre i. e. to the east of Bri Ele it is. Whence is said *Fothairt Airbre* i. e. Fotharts that are to the east of Bri.

Also in BB. 356^b 47 and H. 16^a. Versified LL. 192^a 15.

Druim nDairbrech is perhaps the *Druim Dairbreach* mentioned by the Four Masters, A.D. 1063, where O'Donovan translates the name by « Oak-hill », and says that it is now unknown.

As to the Aithechtuatha and Tuathal Techtmar see BB. 235^a 34, the Four Masters, A.D. 76, 106, 1258, note i, and *Lives of Saints from the Book of Lismore*, Preface xxxvii.

9. LAIGIN.

Laigin, canas roaimniged?

Ni *ansa*. Laigin a liginis .i. ona laignib lethnoib tucsat leo na Dub-gaill a tirib Gall. Da cét ar dib milib a lín. moaroen re Labraid Loingsech [.i.] Moen mac Oilella Áine, dolotar in fiallach sin.

Nó it laigin cumdaigti oir 7 airgit tucsat cerda Hérenn do Labraid Loingsech .i. Maen, dia du[d]chaid 7 Ernolb mac righ Danmarg diar'ortsat in rigraid im Cobthach Coelbreg i² nDind Rig.

Nó is Laigin quasi laig-fine .i. fine³ sil Laegaire Luirc: lurcon enim graece audius deuorator interpretatur latine: lorc didiu angbaid nó lainnfordiuclandtaid.

Tri anmann doib .i. [Fir] Domnann, Gaileoin, Laigin; 7 Gaileoin roalsat Labraid for a loinges hi tirib Gall.

IT Gaileoin immorro iar n-aimsir mair batar i[c] cobraid Oilella maic Rosa for Tain bo Cuailgne. Unde dicitur Tricha cét

1. i. e. the ridge named after him: *drumainn*, which should apparently be *drummain* in the dat. sg. So infra No. 11 *roteclann* is written for *roteclaim*.

2. caol a, R.

3. Sic H. laigfir .i. fir R.

Gaileoin, 7 nidat Galenga, ar is cian nár ría Cormac Gaileng roferad Táin bó Cuailnge.

Docechnatur drai[d] Eirenn for Galeonu co roeb[d]adar uile inge mad bec, 7 an dotuairaid dib ros-dibaid Tuathal Techtmar. Is clann Labrada immorro Laigin uile acht Lai[g]si 7 Fothairt Domnann immorro ros-dilgend Tuathal.

Laigin from *laginae*, that is from the broad spears which the Black Foreigners brought with them from the lands of the Gauls. Two thousand and two hundred was their complement. Along with Labraid the Exile, that is Moen son of Ailill of Aine, that army went.

Or it is *laigin* « spears » adorned with gold and silver which the craftsmen of Ireland gave Labraid the Exile, that is Moen, when he and Ernolb son of the king of Denmark came and destroyed the kings round Cobthach Coelbreg in Dind Rig.

Or it is *Laigin* quasi *laeg-fine* the family of the seed of Loegaire Lorc, *lurcon* [leg. lurco ?] enim graece [leg. latine ?] is interpreted « a greedy devourer », *lorc* then means ruthless or an eager devourer.

Three names had they (the Leinstermen) to wit, Fir Domnann, Gaileoin and Laigin, and it was the Gaileoin that nourished Labraid during his exile in the lands of the Gauls.

'Tis the Gaileoin, moreover, who after a great while were helping king Ailill son of Ross on the Táin bó Cualnge. Whence is said « thirty hundred Gaileoin », and they are not the Galenga, for the Driving of the Kine of Cualnge happened long before Cormac Galeng.

Ireland's wizards sung spells on the Gaileoin so that all perished save a few, and what remained of them Tuathal Techtmar destroyed. All the Leinstermen are Labraid's children save Laigsi and Fothairt Domnann which Tuathal exterminated.

Also in LL. 159^a: BB. 357^a: H. 16^b: Bodl. no. 4. Ed. 1^b 2 (incomplete). See also *Silva Gadelica*, II, 455, 500.

Laigin now Leinster. *Dinn Rig* one of the two royal seats in Leinster, near Leighlin Bridge to the west of the Barrow. See LL. 22^a 2, 48^b 10, 192^a 37 and 269^a.

As to Loegaire Lorc, Cobthach Coelbreg and Labraid Loingsech see O'Mahony's Keating pp. 250-254.
Cormac Gaileng, see Cormac's Glossary, s. v. *Gaileng*, and LL. 329^a.

10. SLIAB BLADMA.

Sliab Bladma, cíd diata?

Ni *ansa*. Bladma nó Blod mac Con, meic Cais Clothmin, micc Uachaill, romarb Bregmael gabaind Cuirce meic Snithe rig Eroda¹. Doluid iartain ina noedin co rogaib a feronn a sliab. Unde Sliab Bladma.

Nó is Blad mac Breogain ba marb ann do taim, et a quomons nominatur. Nó it bleada mara .i. biasta mara, ruiseda a n-anmann, 7 bit i n-uiscib 7 i tirmaib, 7 it he foruidbet na cranna [fo. 95^a 1]. Unde « Sliab bledach Bledma »; 7 Ros Náir meic E[d]licon he prius.

Bladma or Blod son of Cú, son of Cas Clothmin, son of Uachall, killed Bregmael the smith of Cuirce, son of Snithe king of Iruaith. Thereafter he went in his boat and took his land on the mountain. Whence is *Sliab Bladma*.

Or 'tis Blad son of Breogan, who died there of pestilence. And from him the mountain is named. Or they are sea-*bleda* i. e. sea-monsters named *ruiseda*, and they live (equally well) in waters and on dry grounds, and 'tis they that destroy the trees. Whence « monsterful Sliab Bledma [*Félire*, April 7], and it was previously called Ross meic Edlicon:

Also in LL. 159^b 17: BB. 357^b 23: H. 17^a: Bodl. no. 11: Ed. 2^b 2.
Sliab Bladma, now Slieve Bloom, on the border of King's and Queen's counties.

11. FID N-GAIBLE.

Fid nGaible, canas ro ainmniged?

Ni *ansa*. Gaible mac Etadoin meic Nuadat Airgetlam tall

1. ríg hua Fuata nó ríg Muada, LL.

grinne Ainge ingine in Dagda roteclann si do denam drochta di, ar an drochta fognid in Dagda ni anad do tinnsaidsin cen nobid muir for tuile, 7 ni tucta banna as cen ba aithbi and. Tarrlaicc eoror don grinne sin a Belach Fualascach co ro fas Finncoill as, conid de ata Fid nGaillbe nó nGaible nunc.

Nó comad Gabal ainm na haband dotáot trit. Unde dixit Bercan :

IS inmain in gabalsa
bid uaithi ainmnegad.
for leth in fiadaso,
a rad ni ro.
in gemsa carmocaill
in ucht na cluanaso
tall² sluagh, mor fo.

Nó comad hi Gabal Gairechtain ingen Guill, ben Óirc meic Ingoir ri Atha cliath nobaidte isin abaind sin iar marbad a fir la Ailill mac Æda Roin i n-Ath Orc. Unde dicitur Fid nGaible 7 Gabal 7 At[h] Orc.

Gaible son of Ethadon son of Nuada of the Silver Hand, stole a bundle of twigs which Ainge the Dagda's daughter had gathered to make a tub thereof. For the tub which the Dagda had made (for her) would not cease from dripping while the sea was in flood, but not a drop was let out of it during the ebb. He hurled a cast of that bundle from Belach Fualascach and (in the place where it alighted) a fair wood grew thereout. Hence it is now (called) Fid nGaibli, « Gaible's wood ».

Or it may be (from) *Gabal* « Fork », the name of the river that flows through it. Whence Saint Berchan said: « Dear is this Fork: from it is the appellation on the half of this word: to say so is not overmuch. This gem of carbuncle in the breast of this lawn carried off a host: great good. »

Or it may be from Gabal Gairechtach daughter of Goll wife of Orc son of Ingor king of Dublin, who was drowned

1. dicitur R.
2. talla R.

in that river after her husband was killed by Ailill son of Aed Rón at Áth Orc. Whence is said *Fid nGaible* and *Gabal* and *Ath Orc* « Swineford ».

Also in LL. 159^a 50: BB. 357^b 33: H. 17^a: Bodl. no. 6: and Ed. 2^a 1. Edited from LL. in *Silva Gadelica*, II, 476, 523.

Fid nGaible, now Feeguile, the name of a wood in Leinster, in which S. Berchan built the church of Clonsast.

12. MAG LIFI.

Mag Life, canas ro ainmniged?

Ni ansa. Life¹ ingen Cannain Cruthnig doluid la Deltbanna mac Druchta, dailemoin Conaire Moir rig Temra. A Síd Buidb ar Femen do. Fodes didiu o Temraig gabsat, ar rop aloind lee in mag darsa tanic co ndatig a hainm fair. [Conna ro dáil Deltbanna do feraib Herenn coro ainmnigthe in mag út o annum a mná².] Unde Mag Lifi.

Nó co mbad³ Fea an ainm 7 li oni ba laind le ina faca.

Life, daughter of Cannan the Pict went with (i. e. wedded) Deltbanna son of Drucht, the spencer of Conaire the Great, king of Tara. Out of the Elfmound of Bodb on Femen was he. South of Tara they set up, and because the plain over which she came seemed beautiful to her, she asked that her name might be on it; and Deltbanna dealt out no more (liquor) for the men of Erin until yon plain was called by his wife's name. Whence *Mag Lifi*.

Or may be *Fea* was the name and *Li*- because what she saw seemed bright to her.

Also in LL. 159^a 26: BB. 358^a: H. 17^b: Bodl. no. 4. Edited in *Silva Gadelica*, II, 482, 530.

Mag Lifi or *Liphi* (ad campum Lifi, Book of Armagh, fo. 15^b 1, in campo Liphi, ibid. 10^a 1, 10^a 2) a plain in the county of Kildare, through

1. Sic H. Lipti R.
2. Sic LL.
3. abbat R.

which the river Liffey winds. *Femen* a plain near Cashel, co. Tipperary: *Flaith Femen* lind, LL. 129.

Conaire Mór, v. supra, no. 3.

13. BERBA.

Berba, canas ro ainmniged?

Ni *ansa*. Meiche mac na Morrigna is and robatur na tri crideda, corot-marb Mac cecht im-Maig Mechi¹. Mag Fertaigi dano a ainm in maige co sin². Amlaidh badar na cride sin, co ndelbaib tri nathrach treithib. Meni torsesd dano bas do Mechi arforbertais na nathracha ind 7 focnased ana faigbet béo i nHér-inn. Roloisc iarum Mac cecht in[na] cride sin im-Maig Luathat, coro la al-luaith lasin sruth, conid romarb eas in tsrotha, [7] coro marb cach n-anmanda roboi ann, 7 coro m[b]erb. Nó combad i n-Aird Luaithrid [noloiisc³]. Unde Berba dicitur 7 Mag Meche 7 Aird Luaithrid.

Nó coma[d] Berba .i. ber nó bir 7 ba .i. balb. Unde Berba dicitur .i. usec balb.

Meche son of the Mor-rígain, in him were the three hearts till Mac Cecht killed him on Mag Mechi, which till then had been named Mag Fertaigi. Thus, were those hearts, with the shapes of three serpents through them. Now if death had not befallen Meche the serpents in him would have grown, and what they left alive in Ireland would have wasted away. Then Mac cecht burnt those hearts on Mag Luathat « Plain of Ashes », and cast their ashes with the stream, whereupon the rapids of the river stayed, and every creature therein died and boiled.

Or maybe it was on Ard Luaithrid « Height of Ashes » that he burnt the hearts; whence *Berba* is said, and *Mag Méchi* and *Ard Luaithrid*.

1. methi R.

2. This sentence is misplaced in R.

3. Sic BB. leg. roloisc.

Or *Ber-ba* may be (a compound of) *ber* or *bir* « water » and *ba* « dumb ». Whence is said *Berba*, that is, « dumb water ».

Also in LL. 159^b 40: BB. 358^a: H. 17^b: Bodl. no. 15: *Silva Gadelica*, II, 477, 523-524.

Berba now the sluggish, silent river Barrow. *Mag Luadat* supposed by O'Donovan to be near Newtown Stewart, co. Tyrone.

Mac cecht one of the Tuatha dé Danann kings or, more probably Conaire's champion. See LU. 89^a, 97^b, 98^a.

14. MÓIN GAI GLAISS.

Moin Gai Glais, canas roainmniged?

Ni *ansa*. [Gae] Glas mac Luinde meic Loga Liamna, nia sin Fiachach Srabtime. As do dorigne an goba in gai dot[h]ecnuisc. Doluid [andeass¹] Culdub mac Dein dia samna do cuingid gona duine ecin, co² roguin Fidirad mac Dama Duibe, a quo Ard Fidraid. Dochuaid Gae Glas ina iarmoracht, co tarlaic fair in sleg dogena in goba do tri drai[d]echt, co ndechaid tria Culdub isin monaid, 7 ni frith in[t]sleg sin iarum, acht oen tuarascbail fosfuair Mael Odarn mac Dimai Croin dia nge-gna di Ait[h]ecda ri Hua Mail iar mbeith Mael odrain bliadain hi talmáin, diar' cachain som in rand so:

IMlech Ech

i Moin da Ruad ar cach leth,

ci[a] ron-maid enech ron-bi

nirbo dui, a Aithechdai.

Ba si sin in Carr Belaig Duirgein, is i nomarbad [in] trichait mbuiden. Amlaid nobid, 7 gobal fo bragaid, 7 nis-luaidhed nech acht demon. Hi cein bess in sleg 7 a rind³ fodess ni for-brisfidir nert Leithe Cuind o Laiginib.

Gae Glas son of Luinde son of Lug Liamna was Fiacha Srabtime's champion. 'Tis for him that the smith made the intractable

1. Sic H.

2. cia R.

3. raind R.

spear. From the south Cúldub son of Dían went on the day of *samain* (Nov. 1) to seek to slay some one, and he slew Fidirad son of Dam Dub, from whom *Ard Fidraíd* is called. Then Gae Glas went a-following him and hurled at him the lance which the smith had made for him by magic, and it passed through Cúldub into the bog, and that lance was never found afterwards save once¹, when Mael-Odrán son of Dimma Crón, after he [leg. it?] had been a year in the ground, found it and slew therewith Aithechdae king of Húi Máil. Whereof he sang this stave: *Imlech Ech*, etc.².

This lance was the *Carr*³ of Belach Duirgen: 'tis it that would slay the thirty bands. Thus it was, with a fork under its neck, and none save the Devil would move it. So long as the lance is with its point southwards the strength of Conn's Half (the North of Ireland) will not be broken by Leinster.

Also in BB. 358^b and H. 18^a.

Mael-odrán son of Dimma Crón is mentioned by the Four Masters, A.D. 647, and in Rawl. B. 512, fo. 115^b b 1. In Rawl. B. 502, fo. 73^b 2 he is called *hwa Dimmae Chroin*.

Méin Gai Glais « Grayspear's Bog », not identified. *Belach uDuirgen*, see infra no. 24.

15. FAFÁIND.

Fafáind canas ro ainmniged?

Ni *ansa*. Broccaid mac Bruic. do Gailianaib Labradha Loingsig, is do ba mac Faifne file 7 Aige a ingen. A *máthair* Liber ingen Luit. Badar foirmidig dáini doib. Fodailsed siabra andochum co rodelbsad Aigi in læg n-allaid cor' cuir cuaird fo cethair timcoll *Erem*, co ros-marbsat fian Meilge mac Cobthaig⁴ ri Hérenn, 7 ni frith di *acht* bolg usci, 7 mos-laisen isan abaind, *conid* uaide ainmnigthir Aigi.

1. A mere guess: *oen tuarascbail* literally « one description ».

2. I can make no sense of this quatrain.

3. carr .i. sleagh, O'Cl.

4. Cobtaid R.

Luid iarum Faifne a bráthair¹ do ainmed rig Hérenn [fo. 95^b 2] ina digail, coro tuarcbadh tri bolcca fair. Rohirgabad iarum in file la Melgi ar ba dicinaid i n-oided² Aici, 7 romarbad he i Fafáind ison aire rig Tenra, 7 inde roadnacht, 7 *conaittecht* ina marbtai, mo ainm do bith i nduma sin dogrés³ .i. Duma Faifne.

Luid Liber dia cumaidh corus-baidh isin Liber, *conid* uaide arsegar. Rotamlaid⁴ Broccaid ir-Raith meic Bruic.

Broccaid son of Broc of the Gailecoin of Labraid the Exile had a son, Faifne the poet, and a daughter Aige. His mother was Liber daughter of Lot. Folks were envious of them: so they loosed elves at them who transformed Aige into a fawn and sent her on a circuit all round Ireland, and the fian of Meilge son of Cobthach king of Ireland, killed her, and of her nought was found save a bag of water, and this he threw into the river, so that from her the *Aige* is named.

Thereafter Fafne her brother, in order to avenge her went to blemish the king of Ireland, and upon him three blotches were raised (by Fafne's satire). Then the poet was arrested by Melge, for he, Melge, was guiltless regarding Aige's death. And Fafne was killed on Fafáind, for satirizing the king of Tara, and therein he was buried; and while they were killing him he entreated that his name might be for ever on that mound, to wit *Duma Faifni*.

Liber went to her woe and drowned herself in (the river) Liber, so that from her it is (so) called. Broccaid died of disease in Ráith meic Brice.

Also in LL. 160^b 9: BB. 358^b 33. Versified LL. 191^b 1.

The transformation of Aige into a bag of water reminds one of Geirhild the witch, in the Landnámabók, who turned herself into the shape of a leathern sack full of water.

« Cobthach King of Ireland » was doubtless Cobthach Coelbreg, slain at Dind Rígh, A. M. 4658, according to the Four Masters. *Fafáind*, the *Aige*,

1. abran R.

2. oiged R.

3. semper R.

4. Rotamlaid R.

the *Liber*, *Duma Faifni*, *Riith meic Brice* not identified. *Faifni* is mentioned in the following tale.

16. ADARCA HUA FAILGI.

Adarca Hua Failge, canas ro ainmniged?

Ni *ansa* .i. Iuchna Echbel qui et Iuchna Ciabaiach rigbriugaid bæ fri Fafaind atuid anair i Fán in Briugad¹ .i. Machad Bri[g]de. Ba he a besad, altróm 7 imtocebaill sotha a tighe co mba bliadain, coro carsat [fo. 96^a 1] a cethre hé. Intan [immorro] ba marb he documlaist a cethri adochum con fasad tri la 7 teura haidhe² 'mo cholaind. Amal na tuitcid leo musluid each dib i³ tuaim in aroile, 7 fodaillet⁴ Iuchna co a n-adarcaib, 7 focerda an gléo cor' lasat a n-adarca co mbatar dumæ dib isna tabcaib⁵ (?), conid dib dobertar Adharca. Mosluadat iarum do dil a n-itad co Boinn, 7 fos-dailed co Almain, comdar mairb ina n-almaib inti, et unde dicitur Almu.

Almu didiu ingen Bécain briugad, ben Iuchna [Ciabaig. Im-sai iar mbas Iuchna] ind diaidh a halaim co maigin a hathar, co n-apad n-and do chumaid Iuchna 7 do dith a ceithre⁶, et a qua Almo dicitur.

Vel ita. Almu Almoín .i. fri moin aniar ata, ut dicitur Airbri fri Bri Eile anoir.

Vel Almu .i. ail mo, id est .i. ail os' moin, nó i moin, nó all mou, nó ollmou.

Iuchna Horsemouth, who was also called Iuchna the Hair, a royal hospitaller who dwelt to the north-east of Fafaind on Fán in Briugad « the Hospitaller's Slope », that is, Machad Brigte. This was his custom, to rear and bring up the offspring (calves) of his house till they were yearlings; wherefore his cattle loved him. Now when he died his cattle came

1. a fan an briugaid R.
2. Sic H. tri hoidhe R.
3. a R.
4. fodaillet R.
5. tuacab BB.
6. ceili R.

together to him, and round his body spent three days and three nights. As he did not come away with them, each of them goes against the other¹ and they rend Iuchna with their horns, and their fight was fought till they cast their horns, which became mounds in the..., and from them (the name) *Adarca* is given. When they went to the Boyne to quench their thirst they were dispersed to *Almu* and there they died in their *almái* « herds ». Hence is said *Almu*.

Almu, again, daughter of Bécain the hospitaller, wife of Iuchna the Hair, after Iuchna's death returned, following her herd, to her father's stead, and there she died of grief for her husband and for the destruction of her cattle. From her *Almo* is named.

Or thus: *Almu*, *Al-móin*, to the west of a bog (*móin*) it is as *Airbri* is to the east of Bri Eile.

Or *Almu* .i. *ail-mo*, that is, a rock (*ail*) over a bog (*móin*) or in a bog. Or *all-mou*, or *oll-mou*.

Also in LL. 160^b 36: BB. 359^a 32: H. 18^b and *Silva Gadelica*, II, 483, 531. The casting of the horns is better explained in LL. thus:

Intan tra ba marb é tancatar a bóchetlra uile issin cnoc út, co mbatar tri la 7 tri aidhe ic inmarbad isin chnuc sin ic cainiud Iuchnai, co torch-ratar a n-adarca dib... Co ndechatar assa aithle do dil a n-ittad co Boinn « So when he, Iuchna, was dead all his cattle came to yon hill, and for three days and three nights they were there killing each other, bewailing Iuchna, so that their horns fell off them... and afterwards they went to the Boyne to quench their thirst ». So in the Panjáb: « Dear, dear, dear », cried the buffalo, « how very sad! I must mourn too. » So she immediately cast her horns and wept and wailed. After a while she went to drink water in the river. (*Folklore in the Panjáb*, Indian Antiquary, June 1882, p. 170.)

17. AILLEND.

Aillend, canas ro ainmniged?

Ni *ansa*. Crem Marda rucc ingen Luigdech ri[g] Laigen ar aithiud. Aillenn didiu a hainm. Aillbe a hainm a hoirce, 7 ad-bath Aillemm ar naire oice, 7 asna aball trena lighe — is [di] as-

1. tuaim .i. éadan no aghaidh, a front or face, P. O'C.

berar Aball Aillinne, 7 atbath a hoirec ina diaidh¹ sidhe, 7 rofais ibar tritside. Is de asberar Ibur Baile .i. Ailbe tre delidin, ut dicitur

Aball Aillinde arda Ibar Baile, bec forba,
cia asberar a láide nis-tucait dáoine borba.

Art Mes-delmán mac Séna cedna conacclaid mór n-Aillinne. Fiach didiu 7 Buirech 7 Ururus roscledar fadóid². Buirech dono focerd asin clud in cloich fil indti, dia n-ebairt « Ail and », 7 ised ainm nos-bia. It imda didiu a hanmand iarum, ut alius dixit³:

Aillend aenach diar n-ócaib, etc.

Crem Marda abducted a daughter of Lugaid king of Leinster. Aillenn was her name and Ailbe the name of her lapdog. And Aillenn, being in Crem's possession, died of shame, and through her grave grew an appletree which is called « Aillenn's Appletree ». And after her died her lapdog, and up through him a yewtree grew. Of this is said « the Yewtree of Baile » that is *Ailbe* by transposition of letters, as is said « The Appletree of lofty Aillenn, the Yewtree of Baile — little profit. Though their lays are uttered rude men understand them not. »

Art Mes-delmán son of Setna was the first who excavated the rampart of Aillenn. Fiach then, and Buirech and Ururus dug it finally. 'T was Buirech too, that out of the ditch cast the stone that is (still) at Aillenn, and said: *Ail and* « a rock there », and this is the name it shall have. Many names besides it hath, as some one said:

« Aillend an assembly for our warriors, etc. »

Also in BB. 379^b: H. 18^b, *Silva Gadelica*, II, 483, 531.

Aillend « the ancient name of a large fort on the hill of Cnoc Ailinne, anglicè Knockaulin, near Kilcullen, in the county of Kildare », O'Donovan, *Four Masters*, A.M. 4169, note c.

1. diaigh R.
2. fadóigh R.
3. ailius dr. R.

As to the technical term *delidin* see Cormac's Glossary s.vv. *Delidin* and *Nascu*, where *ref* (for *fer*) and *ne* (for *en*) are given as examples.

18. CARMAN.

Carman, canas ro ainmniged?

Ni ansa. Triar fear tancadar a hAthin, 7 oenben léo .i. tri meic Dibaid meic Doirci meic Áineis iad .i. Dían 7 Dub 7 Dothur a n-anmand, 7 Carmean ainm a máthar.

Tria brichtu 7 dicetla 7 cantana nolúited in mathair each maigin: tria fogail 7 esindrucus, immorro, romilldis na fir.

Dolodar dono co Hérim ar ulc re Tuaith dé Danann, do coll etha na hindsísea forro. Olce iarum la Tuatha dé Danann indsin. Doluid Ái mac Olloman o fíledaib, 7 Cridenbel o cáintib, 7 Lugh Læbach o drai[d]ib, 7 Be cuille ona bantuathaib do cetol forrosam, 7 ní ro scarsat friu cur' cuirset in triar fer tar muir, 7 fac[ab]sat a ngiall¹ afus .i. Cairmen a mathair, arna tisdais co Hérim asrithisi, 7 tuesat dia gind in sechta² nos-fognad na tiefaidis airt beith muir im Hérim.

Ba marb afus a máthair sin do cumaid ina giallacht³, 7 rocuindig for Tuaith dé Danann airm i n-adnaicfídea co n-agtais a hænach and, 7 co mbad hé a hainm nobeith an ænach sin 7 in maigin semper. Unde [fo. 96^b 1] Carmuin 7 aenach Carmuin, 7 fognisat⁴ Tuatha dé Danann hindsin airtat badar i nHérim.

Vel ita. Sen-gairmun tainic indegaid secht n-erca⁵ nEchach [Bélbuide] tuc Lena mac Mes-reoda 7 Ucha ingen Oxa Rigceta a máthair in meic sin, 7 ba ben sen Mesgeagra meic Dato rig Laigen iarum. Batar dono maráon la Lena ic sethad in buair sin hic Sen mac Duirb 7 Lochar Luath mac Smiraig⁶ 7 Gunnait mac Sucat 7 Altach mac Duilb 7 Mothur mac Largaig⁷.

1. ngilla, R.
2. Sic BB. snechta R. cetharda H.
3. ngiallacht R.
4. foghnitis H.
5. n-erc H., erc BB.
6. smiraid R.
7. largaid R.

Fos-fuair Sengarman ic Raith Bie fri Dún maic Dathó an[d]es. Marbthar Ucha iarum cona bandtrocht 7 in milid tucsat in mbuar, 7 tuc¹ Sengarman leis a búar co Mag Mesca ingine Buidb iarna breith dosum a Sidh Findchada i Sleib Monaid i n-Albain, co n-a[t]bath Mesca ar naire isin magin sin, 7 foclas a fert and .i. fert Mesca ingine Buidb, 7 ruccsat .iiii. meic in Dátó .i. Mes seda 7 Mes roeda 7 Mes deda 7 Mes delmon, for Sengarmun isin magin sin, 7 docer Sengarman and, 7 foclass² a fert and, 7 conaitechtaenach nguba do gnim and, 7 co mbeit[h] a ainm in aenach sin 7 in maigin sin dogres, et unde Carmun 7 Sen-carmun dicuntur, 7 fognidís Laigin insin ar treb-aib 7 ar tellaigib³ co Cathair Mor. Ni farlaic Cathair immorro acht⁴ [d]o tellaigib⁵ fodesin 7 remtus la sil Rosa Failge, a forgabail 7 an deoraid i lurg in aenaig⁶, ut sunt Laigsi 7 Fothairt. Secht ngraisne and 7 sechtmain fri agad bretha 7 cocerta a cuigid fri bliadain.

Is and fognidís Laigin Desgabur in laithi déidenach⁷ de. Is de adberar echtres Osraige⁸. Forud [a rig for deis ri(g) Carmun: forud⁷ ri[g] Hui Failge for clíu, 7 is amlaid a mna.

Hi kallaind auguist notéigdis ind, 7 hi sexid auguist noticdis as, 7 cach tres bliadain fognidís, 7 da bliadain fria tairecc.

[.Lxxx. 7 .d.]⁹ bliadan o rognid in cetna aenach and cusandara bliadain cethorchat flatha Ochtauin Augusti ir-rogeinir Crist.

Ith 7 blicht doib ara denom, 7 cen forran coigid in¹⁰ Hérinn for-aib, 7 fir riglaig¹¹ leo [7 mna metha]¹² 7 suba la cach sain-treb, 7 cach meas mar taidbsin, lina lana o uscib, 7 meth 7 mochlétthe [ocus] rig occa doib mene denad insin.

1. tucsat R. and BB.

2. Sic H. foclasa R.

3. tellaigedhaib R.

4. atrit (?) R.

5. tellaidib R.

6. aenaid R.

7. deigenach R.

8. osraide R.

9. Sic BB. and H.

10. .m. R.

11. riglaeich H.

12. Sic LL. 215^a 27: fôr metha leg. maetha.

There were three men who came from Athens and one woman with them, [their mother]. The men were the three sons of Dibad son of Doirche, son of Ainces, (« Extinction son of Darkness son of Ailment »), and their names were Dian and Dub and Dothur. (« Violent, Black and Evil »), and the name of their mother was Carman.

By spells and charms and incantations the mother ruined every place. By plundering and dishonesty the men destroyed.

So they went to Ireland to bring evil on the Tuatha Dé Danann by blighting the corn of this island upon them. To the Tuatha Dé Danann that seemed ill. So Ái son of Ollam of their poets, and Cridenbél¹ of their lampooners, and Lugh Laebach of their wizards, and Bé cuille² of their witches went to sing charms upon them, and they parted not from them till they had driven the three men over sea. And the men left their mother Cairmen here as a pledge that they would not come again to Erin, and they also gave the Seven Things which they served (as security) that they would not come so long as sea surrounded Ireland.

Their mother died of grief here in her hostageship, and she asked the Tuath Dé Danann to hold her fair (oenach) at her burial-place, and that the fair and the place should always bear her name. And the Tuatha Dé Danann performed this so long as they were in Erin. Hence Carman and Oenach Carmuin.

Or thus: Old-German followed Eochaid Yellowmouth's seven cows which had been carried off by Lena son of Mesroeda. Ucha daughter of Oxa king of Certá (?) was Lena's mother, and she was wife of Mes gegra son of Dath King of Leinster.

Now along with Lena in driving those cattle were Sen son of Dorb, and Lochar the Swift son of Smirach, and Gunnait son of Sucat, and Altach son of Dolb, and Mothur son of Largach. Old Garman found the cows at Ráith Becc to the south of Dún meic Dathó. Then Ucha with her women is killed and the soldiers who carried off the cows. And Old-German took his cows to the Plain of Bodb's daughter Mesca whom

1. See Revue Celtique, XII, 65, 67.

2. Ibid. 93.

he had carried off from Síd Findchada on Sliab Monaid in Scotland. And Mesca died of shame in that place, and there they dug her grave, even the grave of Mesca daughter of Bodb. And Dath's four sons overtook Old German at that place, and [by them] there Old German fell, and there his grave was dug. And he begged them to establish there a « fair of Lamentation », and that the fair and the place should always bear his name. Hence *Carman* and *Sen-charman* are so called.

And the Leinstermen used to hold that fair according to habitation and hearths down to (the time of) Cathair the Great. Cathair, however, left it to his own hearths only, and precedence with the race of (his son) Ross Failge, their independent branches, such as the Laigsi and the Fothairt, and their exiles in the track of the fair.

There were seven horse-races there, and a week for promulgating the judgments and laws of the province for a year (rectius three years).

'T was on the last day thereof that the Leinstermen of South-Gabur i. e. the men of Ossory, held (their horserace). Thence is said « Ossory's horse-contest ». Their king's high-seat was on the right of the King of Carman: the high-seat of the king of Húi Failgi was on his left. Thus, too, were their wives.

They entered the fair on the kalends (i. e. the first) of August and left it on the sixth of the ides (i. e. the eighth) of August. Every third year they held it, two years being given to preparing it.

From the holding of the first fair there down to the 42d year of the reign of Octavian Augustus when Christ was born, are 580 years.

For holding it the Leinstermen (were promised) corn and milk, and freedom from control of any (other) province in Ireland: that they should have men, royal heroes; tender women: good cheer in every several house; every fruit like a show (?): and nets full (of fish) from waters. But if it was not held they should have decay and early grayness and young kings.

Also in BB. 360^a 8 and H. 19^a. Partially in LL, 215^a 1-30. Versified LL. 215^a 31-216^a. Edited and translated in O'Curry's *Manners and Customs*, II, 39-41; III, 526-529.

The Fair of *Carman* (~~now Wenford~~) was, according to O'Curry, revived A.D. 718, by Dunchadh King of Leinster, and last celebrated A.D. 1023 by Donagh mac Gillapatrik.

19. BÓAND.

Bóand¹ cid diata?

Ni *ansa*. Boand ben Nechtain *meic* Labrada dodechaid docum in tobair diam[air] bui i n-urlaind in Sidha Nechtain. *Cach* óen fodriced ní ticed uad can maidsin a da rose *acht* min[i]ptis hé Nechtan 7 a tri déogbaire .i. Flesc 7 Lam 7 Luam a n-anmand.

Fecht and *musluid* Boand la dimus do cobfis cumachta in tobair, 7 asbert nad bui cumachta diamair connised cumac a delba, 7 imsóí tuaithbel in tobuir fothri, 7 máidhid tri tonna tairsi don tobur, 7 fosruidded a sliasait 7 a [leth]laim 7 a lethsuil. Imsóí didiu for teched² a haithisi co fairgi 7 an uisce anaíaidh co hInber mBóinne, 7 ba hísín máthair Oengusa *meic* in Dagda.

Vel ita: Bó ainm in [t]srotha 7 Find aband Slébe Guaire, 7 dia comrac mole is ainm Boand (rectius Bófind).

Dabilla ainm a hoirce, unde Cnoc Dabilla, *Sliab* in Cotaig hodie.

Bóand wife of Nechtán son of Labraid went to the secret well which was in the green of Síd Nechtain. Whoever went to it would not come from it without his two eyes bursting, unless it were Nechtán himself and his three cupbearers, whose names were Flesc and Lám and Luam.

Once upon a time Bóand went through pride to test the well's power, and declared that it had no secret force which could shatter her form, and thrice she walked withershins round the well. (Whereupon) three waves from the well break over her and deprive her of a thigh and one of her hands and one of her eyes. Then she, fleeing her shame, turns seaward,

1. Bodand R.

2. tethed R.

with the water behind her as far as Boyne-mouth, [where she was drowned]. Now she was the mother of Oengus son of the Dagda.

Or thus: *Bó* the name of the stream [of *Síd Nechtain*] and *Find* the river of *Sliab Guairi*, and from their confluence is the name *Bóand* [= *Bó* + *Find*].

Dabilla was the name of her lapdog, whence *Cnoc Dabilla* (« D.'s Hill »), today called *Sliab in Cotaig* « the Mountain of the Covenant ».

Also in BB. 361^a 49: H. 9^a: Bodl. no. 36. *Silva Gadelica*, II, 474, 519. Versified, LL. 191^a 27-54.

Bóann Ptolemy's *Βοωννία*, now the river Boyne, which rises at *Síd Nechtain* a hill in the barony of Carbury, co. of Kildare.

Sliab Guairi, now Slieve Gorcey in the co. of Cavan.

Cnoc Dabilla, v. supra, no. 4.

20. Nás.

Nas, cid diata?

Ni *ansa*. Eochaid Garb mac Duach ri Hérenn is é ro escair for firu Hérenn tictu fri selgad Caille Cuan co laignib 7 bacaib 7 belaiþ leo ar anóir a mna .i. Tailtine ingine Magmoir¹. Slechtsat dono Caild Cuan fri mis, conid e in mag sin Énach Tailten. IMfocht i mbái nech do feraib Hérenn fria, hobair immuig². Frisrogart Bri Brúglas, echlach Tailtine: « Failte tri rathmuige Hérenn .i. Nas 7 Ronc 7 Ailestar, tri meic Dorcland ». « Marbtar ind, » ar Tailti. « Ni hamlaid », ar Eochaid, « is ferr a mbeathu indás a mbas; acht denat rath-[fo. 97^b 1]-muighecht⁴ béos ». « Bid amlaid », ol Tailti: « claidet⁵ tri ratha damsa. »

Is and conclaid Nas a raith, 7 is é a ainm dusfil .i. Nás, 7 raith [for]foirb nGaid meic Dela .i. cóiced Concubuir indiu.

Claidis dono Runc a raith .i. Ráith Ruinc la Dal Araide. is

1. Tailtiu ingen H.

2. Sic BB. amuig R.

3. Dorclaim LL. :94^a 40. Dorclann BB.

4. rathmuidhecht R.

5. claidet R. claiet H.

edh a ainm dusfil, .i. [leg. 7] raith for foirb nGenaind meic Dela .i. cóiced Oilella meic Mata indiu.

Is ann con[a]clai[d] Alestar a raith for Sleib Collan .i. Sliab Leitreach indiu: is de asberar raith Cluana Alestar. .i. raith [for] foirb Sengaind meic Dela — .i. cóiced Coi[r]pri aníu¹.

Unde Ráith Ruinc 7 Nas 7 Ráith Alestar.

Velaliter: Nas 7 Bói da ingin Ruadri² meic Taite³ ri Bre-tan, .ii. mnói Loga meic Scail Bailb. Nás dano máthair Ibic meic Logha. Is and adbath Nás, 7 roadnacht i Nás, conid de asberar Nás. Marb iarum a siur focétoir .i. Bói, dia cumaid, corus-adnacht i Cnucc Bæ, et unde Cnucc Báí dicitur .i. Cnoc Bua. Targlaim Lug⁴ slogu Gaidel leis o Tailtín co fiad in Broga do cained na mban sin im kalaind auguist cacha bliadna, conid de bai nasad Loga. unde Lugnasad .i. comare Loga nó cuimniugud nó aithmed nó feil bais.

Eochaid the Rough son of Dua king of Ireland, 'tis he that made a proclamation to the men of Erin to come and cut down the Wood of Cuan, with *laigin* (broadbladed lances) and bill-hooks and hatchets, in honour of his wife Tailtiu daughter of Magmor. So in a month they cut down the wood, and that plain is (now) Oenach Tailten. He asked whether any of the men of Erin had shirked the work. Bri Brú-glas, Tailtiu's messenger, answered: « There are Ireland's three rath-builders, Nás and Ronc and Ailestar, three sons of Dorncla. » « Let them be killed for this », quoth Tailtiu. « Not so », says Eochaid, « 'tis better they should live than die. But let them keep on building raths. » « So be it », replied Tailtiu: « let them build three raths for me. »

Then Nás dug his rath, and this is its name, *Nás*, and a rath on the heritage of Gand son of Dela, which today is Conchobar's province (Ulster).

Ronc also dug his rath, to wit, *Ráith Ruinc* in Dalaradia,

1. In R and BB. these words (from .i. raith to aníu) come next after damsa.

2. Ruadrach, LL. 194^a 20.

3. Caitti LL. 194^a 17. Aitte H.

4. luid R.

this is the name it has, and a rath on the heritage of Genand son of Dela, that is, today, Ailill mac Mata's province (Con-naught).

Then Alestar dug his rath on Sliab Collan now Sliab Leit-trech. Hence it is called the rath of Cluain Alestair, a rath on the heritage of Sengann son of Dela, today called Coirpre's province.

Whence *Ráith Ruine* and *Nás* and *Ráith Alestair*.

Or otherwise: Nas and Bói two daughters of Ruadri son of Caite (?) king of Britain, were the two wives of Lugh son of the Scál Balb « the Dumb Champion ». Now Nás was the mother of Ibec son of Lugh. There Nás died, and in Nás she was buried, hence it is called *Nás*. Her sister Bói died straight-way of grief for her, and was buried on Cnogba, whence that name (*Cnogba* = *Cnochua*). Lugh gathered the hosts of the Gaels from Tailtiu to Fiad in Broga « the land of the Brugh », to bewail those women on the first day of August in each year: so thence was the *nasad* « assembly » of Lugh, whence *Lugh-nasad* « lammasday », that is Lugh's commemoration, or remembering, or recollection, or deathfeast.

Also in BB. 362^a 15 and H. 34^b. Versified LL. 194^a 17. As to *lughnasad* see Cormac's Glossary, s. v., and LU. 52^a: *denach Tailten cech lughnasaid*.

Nás now Naas in the co. of Kildare. *Sliab Collan* a mountain in Clare.

As to the five sons of Dela see LL. 7^b 35, 127^a and *Four Masters*, A. M. 3266.

21. CEILBE.

Ceilbe, canas ro ainmniged?

Ni *ansa*. Find File mac Rosa Ruaid dochuaid do tig Bea [fo. 97^b 2] Gelenis ingine Coirpri Niafer. Boi *didiu* coirmfleid ar cind a hathar 7 ni[s]tarfaid do brathair a athar, ciarba filid 7 ri ind oenfer, 7 ni frith dó *acht* as 7 arbur, *conid* and *asbert* Find Filid:

Nit-raib brig do buanseilbe,
a Be baile gan brathirsi,

aithbi oll a[r] [t]h'airmitne.
ni turebatar saorflatha
arbeloib do brondfine
saóghal sund a¹ sentaine
*acht*² rat[h]aib [nit-raib].

Rogab iarum att in ingen comba lan 7 rodún a com-laid *conustacht*³ a hanail, *co n*-apad de, 7 rohadnacht i[sin] airm-[sin], *con*-aprad a claide⁴: « *sunda* fo ceil Be and ». Unde dicitur Celbe.

Aliter: Cairpre mac Rosa, Cairpre Colbi air 7 Niafer. is é ro-adnacht saorgiall Temrach beo and, *conid*[d]e asberar Colbeo nó Ceilbeo, 7 unde Celbe.

Vel ita: Dallan mac Machacan⁵ meic Echtigirn, sui Hérenn⁶ ind cieci 7 i filidecht. Doluid do tig Gelbe ingine Cerbaill meic Muirecain ri Laigen. Is é rotoimsedh each ndicelta. Luid in ingen do failti fris 7 crach droighen *cona* hairnib fo coim, 7 asbert: « Cid fil fom coim, a Dalláin? »

Dixit 7 Dallan:

Focuirim firt faitsine
la faedh⁸ fesa findecsi
armbad fochraib faillsiges
faitsine bas tui.
donndos droigin delgtigi
fo dubarnib diballa
fail fot coim, a caomingen,
not-cuireb fo cúí.

Contuaisi Gelbe la sodhain⁹ 7 asbert in fili: « doriarut¹⁰ ar dogensa t'ainmed ». « Ni tó », ol an ingen, « bid lat in maig-

1. co LL. is BB. na H.

2. for LL.

3. condostacht LL.

4. claidid LL. claididh BB.

5. Machaden BB.

6. Sic BB. *immorro* R.

7. dicitur R.

8. sic BB. *æod* R.

9. *soghain* R.

10. dor iar ut, BB.

en courancamair, *acht* m'ainmsi¹ fuirre .i. raith Gelbe, 7 unde Ceilbe.

Find the Poet son of Ross the Red went to the house of Bé Whiteskin daughter of Coirpre Niafer. Now there was an ale-feast ready for her father and she shewed it not to her father's brother, though there were in his single person a poet and a king. And nought was found by him save milk and corn. Whereupon Find the Poet said « Have thou no worth of thy goods, O strong Bé, without brotherhood! may thy honours ebb utterly! : noble lords are not upraised before thy womb-family² », etc.

Then a tumor seized the damsel, so that she was swollen, and it closed her door, and choked her breath so that she died thereof, and she was buried in that place (Ceilbe), and her gravedigger said : « Here under concealment (*ceil*) is Bé ».

Otherwise : Cairpre son of Ross had the by names Cairpre Colbi and Nia fer. 'Tis he that there buried alive (*beo*) the free hostage of Tara, wherefore he is called Col-beo, or Ceil-beo, and hence is Cel-be.

Or thus : Dallán son of Macachán son of Echtigern, a sage was he in wisdom and in poetry. He went to the house of Gel-be daughter of Cerball son of Muirecan King of Leinster. 'Tis he that used to divine³ everything concealed. The damsel went to welcome him, and she had under her garment a branch of thorn with its sloes. She said : « What is under my garment, O Dallán ? » Dallán replied : « I apply a miracle of prophecy, with a cry of knowledge of white wisdom that near may be what a prophecy that is silent(?) manifests. A brown bush of spiky thorn bearing ignoble(?) black sloes there is under thy garment, thou dear damsel. I will make thee wail(?) ».

Thereat Gel-be was silent, and the poet said : « Thy... for I will blemish thee ». « Nay », says the damsel : « thou shalt

have the place where we met, only let it bear my name, to wit, Ráith Gelbe. » And hence is *Ceilbe*. »

Also in BB. 362^b 22 and H. 35^a. The first three paragraphs also in LL. 200^a 29-41.

Ceilbe not identified.

22. LIAMUIN.

Liamoin, cid diata ?

Ní *ansa*. Liamoin Lendcáin 7 Forcartoin 7 Mianach 7 Truistiu, *cethri* hingena Dubtaig Dubtaire meic Forgnæ ri Deisi Breg. co ros-carsat *cethri* meic Aic[h]ir Cirr meic Echach Ondat do Érnaib Mumon, do sil Mogha-lama¹, meic Luigdech meic Coirpri Cromcinn, co tancatar *ceithri* meic Aichir² aniar co tech nDubthaig .i. Fordub, Fornocht, Roimper 7 Fomu a n-anmann, co ro lasat a curu bliadain fri Dubthach. Batar ic cuingid a n-othar iarsain³, 7 ní tue Dubthach co mbidis mis fri bliadain oca, ar is ed [Dubthach] rotuill mis fri faichill 7 com-buitecht mbliadne. Doluid Dubthach for creich i Laignib. Leicid-sium galur forro, arna tisdais leis. Dotáot Dubthach iarum 7 elaid-sium da eis 7 *cethri* hingena Dubthaig leo, co comarnaic Dubthach friu i Laignib, corus-marb a n-ochtar .i. Fomu fer Liamna, Roimper fer Forcartana, Fornocht fer Mianca, Fer-dub la Truistiun⁴. Romarbaid didiu uile .i. Ferdub ic Dubthaib Masten, Fornocht ic Fornocht, Roimper i-nGlais Rompair, Foma a Foma, Liamain for Liamó, in Mianach i n-Acuil, Forcartain i Forcartain, Truistiu for Ath [Truistenn].

Doluid dono aniar a máthair .i. Luachair Bairennach a hainm, 7 a Boirind Corcumruad di, co fuair sis bunaid marbta a *ceithri* mac, co romaid a cridhe indti. Is di asberar Luachair Bairendach.

Doluid Aic[h]er co n-apad hi Cnuc Duma Aichir ind Uib⁵ Felmeda. Conid dia derbad sin rocachoin in filid [fo. 98^a 1] Dingnai Laigen, lith ngaile, 7rl.

1. modha lama R.

2. Aithir R.

3. post R.

4. leg. Truistinn ?

5. ua F., aibh H.

1. mainimsi, R.

2. I cannot translate the last two lines.

3. *toimheasaim* I conjecture, augur, O'R.

Liamain Fair-robe and Forcartain and Mianach and Truistiu, four daughters of Dubthach Dubthaire son of Forgnac king of the Déisi of Bregia, were loved by the four sons of Ácher Cerr son of Eochaid Andot of the Érnai of Munster of the race of Mogh Lama son of Lugaid, son of Cairpre of the Bowed Head. So Ácher's four sons came from the west to Dubthach's house, and their names were Fordub, Fornocht, Romper and Fomu. For a year they worked out their contracts (of service) with Dubthach, and then they were demanding their wage; but Dubthach would not give it till they should have been with him a month in addition to the year, for 'tis he, Dubthach, that always added a month as against a year's hire and partnership.

Dubthach went on a raid into Leinster. In order not to go with him they feign sickness. Then Dubthach starts (without them), and when he had gone they make off with his four daughters. But in Leinster Dubthach came across them and killed the eight of them, to wit, Fomu Liamain's man, Romper Forcartain's man, Fornocht Mianach's man, and Ferdub with Truistiu. So they were all killed: Ferdub at the Black Fords of Maistiu, Fornocht at Fornocht, Romper in Glas Rompir, Fomu in Fomu, Liamain on (Dún) Liamna, Mianach in Achail, Forcartain at Forcartain, and Truistiu at Ath Truisten « Truistiu's Ford ».

Then from the west came their mother Luachair — Boirennach was her name, and from Boirenn in Corcomruad was she — and she found full knowledge of her sons' slaughter, and her heart brake within her. From her *Luachair Boirennach* is named.

Ácher went and died on Cnoc Duma Áichir (the Hill of Ácher's Mound) in Húi Felmeda. And to certify that the poet sang, *Dindgnai Laigen*, etc.

Also in BB. 362^b-363^a: H. 36^a; and *Silva Gadelica*, II, 479, 526, where *Liaman* is said to stand for *Dún Liamna* now Dunlavin.

23. DÚN nGABAIL.

Dun nGabail, canas ro ainmniged?

Ni *ansa*. Gabal ingen Guirt [Glais meic Fedlimid, co tainic Lutair] mac Luirgnigh dia cuingid, co rofái leis. Amlaid boi didiu Lut[air], 7 secht cind déc fair. Airdiu each ralaig [é], cæca cubat 'na gabul, 7 a leth na leitche. Fer ele didiu coa cuingid, Fuiter mac Forduib a ainm, co tainic sein anair, 7 Labraid Laimderg leis, 7 Brodar mac meic Sciach 7 Ibar mac Sciach 7 [fo. 98^b 1] Glas mac Sgairb, co[r'] gabatar tech fuirre, 7 rogab Gablach Fuiter ar gail, co torchair le; 7 ni terno nech dona tainic anoir do cosnum ingine Guill. Unde¹ Dún nGabail nominatur.

Gabal was daughter of Goll Glas son of Fedlimid, and Lutair son of Luirgnech came to ask her, and she slept with him. Now thus was Lutair: seventeen heads upon him: higher than any oaktree was he: fifty cubits in his fork and half (i. e. 25) in his shoulderblade. Now there was another man a-seeking her. Fuiter son of Fordub was he called, and from the east he came accompanied by Labraid Redhand and Brodar son of Sciach's son and Ibor son of Sciach and Glas son of Scarb. And they stormed the house in which she was, and Gabal challenged Fuiter to fight, and by her he fell, and none escaped of those that came from the east to strive for Goll's daughter. Hence *Dún nGabail* is named.

Also in BB. 364^a, H. 37^b, Versified LL. 197^b 60.

Dún Gobuil, as the name is spelt in LL. is there said to be in Cuthraigi. Not identified.

24. BELACH nDUIRGEIN.

Belach nDuirgein, canas roainmniged?

1. unde dicitur, R.

Ni *ansa*. Duirgein ingen Luaith meic Lomgluinigh¹ meic. Lomaltaig meic Lathraig do sil Mercill meic Smirduib 7 Ercad ingen Tresca siúr sidhe Léige ingine Treasca. No fíed dono Ercad la mugaídh tarcend Luaith, *conus*-fuair Dúirgin, 7 atfeta sén dia hathair amail *conairnecht* in gnim. Luid iarum Ercad i mbáigh² Indigh meic De[ad] Domnann, ar [ba] brathair di se, co comtisadh le do digail a sceoil for Duirgin. Luid didiu Indech le co Belach da mBend, ar ba hé a cétna hainm, 7 forforbairt³ Indech a bandail, 7 ní forfaem Dúirgin dó, 7 *conoga*[i]b a armu 7 insói fri hIndech, 7 insói-sium friae se, 7 oirgis Indech in mnai di sodhoin, 7 ferais Duirgein .i. crecht fair-sium.

Hi cuiced bliadain dec flaithiusa Nuadat Airgetlam is and dono nobith ic slait 7 ic sírorguin forsin mbelach út, *conidh* dia bás 7 dia bethaidh rohainmniged in Belach.

Duirgein was daughter of Luath son of Lomglúinech (son of Lomaltach son of Lathrach, of the race of Mercell son of Smirdub) and of Ercad daughter of Tresc (she was a kinswoman of Liag daughter of Tresc). Now Ercad used to lie with a slave instead of Luath, and Duirgein detected it (i. e. her mother's adultery) and told her father how the act was discovered.

Then Ercad went to speak to Indech son of Déa Domnann, for he was a kinsman of hers, and get him to come with her to take vengeance on Duirgein for her tale. So Indech went with Ercad to Belach da Bend — for that was the former name of the pass — and entreated (?) Duirgein for a tryst. Duirgein refuses it, lifts her weapons and turns against Indech. Indech turns against her and slays the woman, but (not till after) Duirgein had inflicted fifty wounds upon him.

In the fifteenth year of the reign of Nuada Silverhand folk were plundering and constantly slaying at that Pass; and from Duirgein's death and life the Pass was named.

1. lomglinnig m. lomaitig R.
2. ambaidh R.
3. inforbairt, Lec.

Also in BB. 364^b 3 : H. 38^a : Lec. 461^a. Versified LL. 194^a 15.

Belach nDuirgein not identified.

As to *Nuada Airgetlam*, king of the Tuatha Dé Danann, see *Revue Celtique*, XII, 128.

25. BAIREND CERMAIN.

Bairend Cerman *canas roainmniged*?

Ni *ansa*. Cerman Caladcend mac hUargusa meic Doltaigh¹ 7 Digais Dibartach ingen Etarbaidh a bean, *secht* meic 7 *cóic* ingena leo. Casan 7 Fuilech 7 Fledhach 7 Liath 7 Dímoín 7 Scal [7] Dornmár anmand na *secht* mac sin. Capach 7 Mala 7 Bresa 7 Bairend 7 [C]liath na *cóic* ingena indsin. Dlomais [Digais] doib 7 asbert Cerman friu ara ng[n]itis [fo. 99^a 1] fri heri mias, 7 fodailset iarum cach ina *conair* úadib .i. Casan co Glend [Cuill], Fulach co Glend Smoil, Fledhach co Der[g]-moin, Liath co Glend Findleit[h], Dímain co Carraic [n]Dro-beoil, Scail co Scairb Indech, in Chappach² co Glenn Cappaigne³, Mala for Malain, Bersa ina Muig. Bairend [aroen] re athair i Coilliu Cerman 7 ic Babluan .i. *nomen* amnis frísn-abar Bairenn, Cliath ig Bernai na Cleithi, Digais a máthair for Sléib Digasa.

Cerman Hardhead (son of Uargus, son of Doltach), and his wife Digais Dibartach daughter of Etarbad had seven sons and five daughters. Cassán, Fuilech, Fledach, Liath, Dímain, Scail and Dornmár were the names of these seven sons: Capach, Mala, Bernsa, Bairend and Cliath, these were the five daughters. (Their mother) Digais refused (food) to them, and Cerman told them that they should lessen the burden of feeding them⁴. So then they separated from them (their parents), each

1. doltaidh R.
2. carpach R.
3. carpaige R.
4. Literally « that they should act against [the burden of dishes] ». LL. 194^b 6 has : fognad dúib ág is ernbas « let battle and sword-death serve you ».

by his or her path — to wit, Cassán to Glenn Cuill « Hazel-valley », Fuilech to Glenn Smoil « Thrush-Valley », Fledach to Dergmóin « Red Bog », Liath to Glenn Findléith, Dimain to Carrié Drobeoil, Scál to Scarb Indech, the Cappach to Glenn Cappage, Mala on Malain(?), Bernsa on her plain, Bairenn along with her father in Coille Cermain and at Babluan (i. e. the name of a river now called Bairenn), Cliath at Berna na Cléthe, and their mother Digais on Sliab Digasa.

Also in BB. 364^b 37: H. 38^a: Lec. 461^b. Versified LL. 194^a 58.

The places mentioned in this tale are said by Prof. Atkinson (*Book of Leinster*, Contents, p. 50) to be in Leinster.

26. DUILBLIND.

Duiblind, canas roaimniged?

Ni *ansa*. Dub ingen Roduib meic Cais meic Glais Gamna ben [Enna] meic Nois meic side a Forcartain, ben ele do [Enna .i.] Áidhe ingen Oichinn meic Cnucha, co ro étaigh¹ Dub tria [in uair roitir, uair ba drai 7 ba banfile isi Dub,]² co tu-[d]caid la taob in mara co comor treibe Ocind. Dochachain bricht mara, coro baithedh isin treib sin co lín a fualais, corusrathaig Mairgine gilla Ocinde, 7 imsóí fria, 7 focéird cáir clis asa tabaill 'na dochum, co rus³ tascuir [fo. 99^a 2] dia conoir 7 corus-bruidh, 7 co torchair isin lindigh. Unde Duiblind dicitur.

Dub daughter of Rodub son of Cass, son of Glas Gamna, was wife to Enna son of Nos, an elf out of Forcartan. Enna had another wife, namely Áide daughter of Ochenn son of Cnucha, and when Dub discovered this, for she was a druid and a poetess, she grew jealous of Áide, and she went beside the sea as far as opposite Ochenn's house. There she chanted a sea-spell so that Áide was drowned in that house with all her family.

1. étaidh R.
2. Sic Lec.

Mairgine, Ochenn's gillie, saw Dub, and turns against her, and casts a *caer clis* out of his sling towards her, so that he struck her off her path, and shattered her, and she fell into the pool (*lind*). Whence *Dub-lind* is said.

Also in LL. 160^a 1: BB. 364^a 29: H. 38^b: Lec. 462^a: and Bodl. no. 38. Translated (from Lec.) in O'Curry's *Manners and Customs*, II, 288-289.

Duib-lind (now corrupted into *Dublin*) « probably that part of the River Liffey which in later times was known by the name of *Poll* or the hole or pool ». O'Curry, ubi supra.

27. FORNOCHT.

Aliter *Fornocht* .i. Uince Ochurbel, 7 is de asberar Ochurbel fo bith aroile fer bo achurbeoil ic labraid dia sun, daig ni¹ labrad Uinci acht tri lai 7 tri haidche ria samain 7 iar samoin *cacha bliadne*, 7 adfed dia muindtir lergnima na bliadne beus amail *cach* faith. Fer ar *ficbit* a lín dogrés.

Doluid *didiu* Uinci o cath Atha Chind mara rofecht la Finn, co tuidhid co Dun Droma Dean .i. druim *etir dó* en .i. *usce fris* dia anoir 7 dia aniar, *conid* desin asrubrad Druim nDen de prius², et *domo* ba fidbad tunc. Ecmaic Uinchi inadochum in duine sin 7 rorand³ a trib sechtaib .i. trian for tamnad fedha 7 in trian ele fri machtadh ndaene 7 in tres trian fri loscud in duine 7 in denmusa olchena, *cona* farcobsat *formáol fornocht* fon samla sin.

Amsóí aniar Find iar mbliadain co faca a dun *fornocht*, cen diáidh, cen tech, cen tenidh, 7 sé *ferach fornocht*, 7 imsoat andiáidh Uinchi co hAth ind Uinci .i. Find 7 Oisíne 7 Cailti, 7 dofuít Uinchi léo .i. morseser la *cach* fer 7 Uinci la hOisíne 7 la Cailti, ar dofubad Find cohanbal isin aurgail sin. *Conid* desin asberar Ath ind Uince 7 *Fornocht*.

Otherwise *Fornocht*, that is Uinche Keymouth, and hence

1. Sic BB. dogni R.
2. Sic BB. Lec. quibus R.
3. norand R.

Keymouth is said, because of a certain man whose lips were locked when he was spoken to. For Uinche only spoke for three days and three nights before *samain* (Nov. 1) and after *samain* in every year, and he would announce to his household the full deeds of the year like any prophet. One and twenty men was always his complement.

Now Uinche went from the battle of Áth Cinn Mara which he had fought with Find, and came to the foot of Druim Den, that is, a *druim* (ridge) between two waters (*dá en*), a water to the east thereof and a water to the west — hence it was formerly called *Druim Den* and there was also a wood then. Uinche chanced to come to that fort and he divided his men into three sevens, to wit, a third for felling the trees, and another third for slaughtering the people, and the third third for burning the fort and the other buildings. So in that wise they left it quite bare, quite naked (*fornocht*).

After a year Find returned from the east and saw his fort quite naked, smokeless, houseless, fireless, — grassgrown, too, quite naked. And they, to wit, Find and Ossian and Cáilte, pursue Uinche to Áth ind Uinchi, and (there) Uinche fell by them, to wit, seven by each man and Uinche by Ossian and Cáilte, for Find had been badly wounded in that encounter. Whence *Ath ind Uinchi* and *Fornocht* are so called.

Also in LL. 193^a 13: BB. 365^b 1: H. 20^b: Lec. 462^a.

Fornocht perhaps Farnagh near Moat in Westneath, Four Masters, A.D. 1339. But see *Revue Celtique*, XIII, 113.

28. ÁTH CLIATH CUALANN.

Ath Cliath, canas ro ainmniged?

Ni *ansa* .i. cliatha caolaig doriginset Laigin hi flaith Misgegra fo cosaib caorach Aitherne Ailgesaigh¹ 'ca n-adnacal co Dún n-Étair airm i ragbad allaind Étair for occaib Ulad, du

1. ailgesaidh R.

docear Mes-dedad¹ mac Amargin do laim Mes-gegra ri Lai-ghen. Conid dona cliathaib sin rohainmniged Ath Cliath.

Vel ita²: Ath cliath³ .i. dia robruiset fir Erenn baill in Matae rosas i⁴ mBrug Meic in Óic for Lig Bend, co ro lasat iar mballaib i mBoind co riacht a⁵ colpta co hIndber Colptha et unde Indber Colptha dicitur, 7 comblaid cliath a comblaid iar muir lam fri Heirinn, co ro toracht cosin ath ucat. Unde Ath Cliath dicitur.

Hurdles of wattling the Leinstermen made in the reign of Mes-gegra under the feet of the sheep of Athirne the Impor-tunate when delivering them to Dún Étair at the place in which Allaind (?) Étair was taken from the Ulaid's warriors, where also Mes-dedad son of Amargin fell by the hand of Mes-gegra king of Leinster. So from those hurdles *Ath Cliath* « the Ford of Hurdles » was named.

Or thus: *Ath cliath*: When the men of Erin broke the limbs of the Matae, the monster that was slain on the Liacc Benn in the Brug maic ind Óc, they threw it limb by limb into the Boyne, and its shinbone (*colptha*) got to Inber Colptha (the estuary of the Boyne), whence *Inber Colptha* is said, and the hurdle of its frame (i. e. its breast) went along the sea coasting Ireland till it reached yon ford (*áth*); whence *Ath Cliath* is said.

Also in BB. 365^b 42: H. 20^b: Lec. 462^b. The latter half is versified in LL. 194^b 18-34 (in line 27 of the facsimile *sinnach* should obviously be *sin n-áth*).

Ath cliath (Cualann or Duiblinne) now Dublin. *Étar* Hówth.

As to Athirne see LL. 114^b and *Revue Celtique*, VIII, 48-55. Mes-dead's death is mentioned *ibid.* p. 57.

We have already met with the *Matae* and the *Liacc Benn* and the *Brugh Maic ind Oc* supra no. 4.

1. mesdegad R.

2. ata R.

3. cliach R.

4. a R.

5. co R.

29. BENN ÉTAIR.

Bend Édair, canas roainmniged?

Ni *ansa*. Etar ben Gaind meic Deladha, an coicedh ri Fer mBolg, is í sin an cétna ben atbath do cumaid a fir sund prius, 7 is and roadnacht, i mBeinn Étair.

Aliter Etar .i. o Étur mac Etgaith robói a clemnus Manandain, is é atbath do seirc Aine, co n-acladh a fert isin beind ucat.

Dún mBrea dano 7 Druim Ing 7 Áei Cualand 7 Sliab¹ Lecgach, canas roainmnigthe?

Ni *ansa*. Dia tudchaidh Partalon tuc leis Brea mac Senbotha, an cétna fer lasa ndernadh tech 7 coire 7 comrac óeinsir artus a n-Eirinn, 7 is é congab Dun mBrea 7 in inber ucat, 7 is and rohadnacht.

Óe Cualand immorro: cath dobert Cuala 7 Ing mac Doirb Glais² do Crimthann Sciathbel .i. do rig Laigen, co ro marbad Cuala and, 7 coro fuirmed a cend forsín sliab, 7 in cloch forsar³ fuirmed in cend sin is í in Óe Cualann sin, 7 dorochair Ing for Drumaind. Unde dicitur [Druim] Ing.

Lecga immorro, dia tu[d]cadar tri meic Conmind meic Conmaic, tri hui [Duind] Désa, oidhce samna, do tigh Deirg do gabail Bruidne da Derga for Conaire comus-torachiadar hi sléib lecca, co n-ebeart Lomna Druth friu, cloch cach fir do fuirmedh isin tsléib, ar co fesdais a lín ac dul, 7 co fesdais a tesbuidhe ic tuidecht on togail⁴ sin, 7 facbait cloch cach mairb ann.

Unde Bend Étair 7 Dún Brea 7 Druim Ing, Óe Cualann 7 Sliab Leccach nominantur.

Étar wife of Gand son of Dela, the fifth king of the Fir

1. sléib R.

2. He is called Ing mac Dobgaid dorbglais in LL. 194^b 44.

3. Sic Lec. in loc forrofuirmed R. in cloc forarfuirmed H.

4. Sic Lec. tocail R.

Bolg, she was the first woman that here formerly died of grief for her husband, and where she was buried was on Benn Étair.

Otherwise Étar, that is from Étar son of Etgath who was Manannan mac Lir's son-in-law. Tis he that died of love for Aine, and his grave was dug on yonder peak.

Dún mBrea, also, and Druim Ing and Óe Cualann and Sliab Leccach, whence were they named?

Not difficult. When Parthalon came (to Ireland) he brought with him Brea son of Senboth, the first man who in Erin built a house, made a caldron¹ and fought a duel; and 'tis he that took Dún mBrea and yon estuary, and there he was buried.

Óe Cualann, now, Cualu and Ing son of Dorb-glas gave battle to Crimthann Shieldmouth, King of Leinster, and therein was Cualu slain, and on the mountain his head was laid, and the stone whereon that head was laid is the Óe Cualann. And Ing fell on a ridge (druim), whence is said Druim Ing.

As to Lecca, when the three sons of Conmenn son of Conmac, three descendants of Donn Désa, marched on the eve of samain (Nov. 1) to Derg's house to take Da Derga's Hostel on Conaire, they reached Sliab Leccach, and Lomna Druth said to them that a stone for each man (of their force) should be laid on the mountain, so that they might know their number when going to, and their losses when coming from, that Destruction; and there they leave a stone for every dead man.

Whence Benn Étair and Dún Brea and Druim Ing, Óe Cualann and Sliab Leccach are named.

Also in BB. 366^a 27: H. 21^a: Lec. 463^a: the second and third paragraphs are edited (from BB.) in *Silva Gadelica*, II, 475, 521. Versified LL. 194^a 35. There is also a poem about Etar son of Étibh in LL. 160^a. As to the Fir Bolg see O'Mahony's Keating, chap. 8. As to Partholon, ibid. p. 83, 114.

The incident of warriors making a heap of stones of which each contributed one, in order to compute their subsequent losses in battle, will be found in the *Togail Bruidne da Derga*, Lebar na hUidre, p. 86^b-87^a. See

1. an iron caldron LL.

also the dindsenchas of Carn Mál, LL. 170^b 20, and infra no. 94. Perhaps the latest instance of this practice is the cairn built by the Farquharsons before marching, in 1745, to their death at Culloden. See *Ionica*, London, 1891, p. 49. A similar practice (each man casting an arrow into a common basket) was pointed out by the late sir Samuel Ferguson in Procopius, *De Bello Persico*, lib. i, c. 18 (Dindorf's ed. t. I, p. 97).

30. DÚN CRIMTHAINN.

Dún Crimthainn, canas ro ainmniged?

Ni ansa. Dun conróacht la Crimt[h]an mac Luig[d]ech i mBend Étair, qui et Nia [i.] fer Naire dicebatur: *tredecim annos regnavit*.

IS é docuaid i n-echtra a Dun Cremt[h]ainn nó a Dail Uisnigh, ut ipse dixit, la Nair tuaidhigh in bansidhe, coma fe caictighis ar mis [and], dia tubairt na seotu imdaí, imon carpat n-oir 7 imon sí[d]chill n-óir 7¹ imon cétaigh Crimthainn .i. lend sainemail, 7 aroile seotu imda olchena; 7 atbath *iarsain* ahaithle a echtra im-maig² Étair, 7 roadnacht ina dún.

A fort which was constructed on Benn Étair (Howth) by Crimthann son of Lugaid who was also called Nár's *nía* i. e. man, and who reigned thirteen years.

'Tis he that went on an adventure from Dún Crimthainn or from Dál Uisnig, as he himself said¹, with the witch Nár the banshee. With her he slept a month and a fortnight. And to him she gave many treasures including the gilt chariot and the draughtboard of gold, and Crimthann's *cétach*, a beautiful mantle, and many other treasures also. And afterwards, after his adventure, he died on Mag Étair and was buried in his fort.

Also in BB. 367^a 20: H. 12^b: Lec. 464^a.

Dún Crimthainn « was situated on the hill of Howth, and its site is oc-

1. i. R.

2. amuig R.

3. i. e. I suppose, in his poem *Má-dochodh a n-eachtra n-án* « well I fared on a splendid adventure », which O'Donovan says is contained in the *Leabhar Gabhála* of the O'Clerys.

cupied by the Bailie's lighthouse », O'Donovan, *Four Masters*, A.D. 9. Our tale (if I rightly understand it) agrees with the Annals of Clonmacnois in treating the treasures as love-tokens. The Four Masters and Keating make them the spoils of an expedition to foreign lands, on which it is said that Crimthann was accompanied by his fairy-queen Nár. She, according to LU. 51^b, was of the Tuatha Dé (ar-ba do Thuaith Déa ben .i. Nár).

31. RÁITH CNÁMROSSA.

Rath Cnamrossa, canas roainmniged?

Ni ansa. Mac cecht mac Sloide Seiched do Connachtaib roalt Lee Fer Flatha mac Conaire. Is é rotesaig a[c] togail Bruidne¹ da Derga cona forruim² i cobraid a sceith in mac, 7 rombrui 7 rom-baid turtur 7 treinimteacht in miledh [fo. 100^b 2] 7 tescad 7 tesbach a fola, corondecca hi Corraib Ednecha, 7 ni fuair acht carnail cnam comai[g]de 7 topachta a cobraid dia scieth, 7 fosceird in cnamfros sin inde, 7 ros-adnacht iarsodoin, et [unde] Cnamros dicitur.

Aliter Cnamros. Mær ben Bersa a Berramain dorad seirc do Find mac Cumail, co ro delb náí cna Segsa co n-ept[h]ib seirce indib, 7 focart hIbuirni mac Deduis dia n-adnacol do Find, 7 asbert fris a teinn 7 a tomoilt. « Ni tó », ol Find, « ar nidat cna rois, acht is cna ainrois, 7 ni fes cid dia filet acht dolba[d] fri hol serci anno », 7 ros-adnacht Find traig i³ talmain, et unde Cnamros dicitur.

Vel ita: Cath Cnam[rosai] rocloi Bresal Belach for Cairpre Lifechair cona claind 7 for Fiachaig Sraibtime [7] for Eochaig Doimlen nonbur 7 .deccc. 7 .ix. mile a n-esbaid 7 tucaid a frossa cnam issin rathaid ut. Unde [Ráith Cnamrossa].

Mac cecht son of Slaite Seched of Connaught fostered Lee Fer Flatha son of Conaire. 'Tis he that at the Destruction of Da Derga's Hostel rescued the boy and laid him in the hollow

1. braigne R.

2. Sic H. feraib R, foraim Lec.

3. Sic BB, a R.

4. a R.

of his shield, wherein the *turtur* (?) and vehement going of the soldier, and the pouring forth and heat of his blood shattered and drowned the boy, so that he died in Corra Ednecha, and of him Mac cecht found in the shield-hollow nought save a heap of broken and severed bones. So in the rath he lays down that bone-shower (*cnám-fros*), and afterwards buried it. Whence *Cnámros* is said.

Otherwise *Cnámros*: Maer wife of Bersa of Berramain fell in love with Find son of Cumall, and she formed nine nuts of Segais with love-charms, and commanded Iburne son of Dedos to deliver them to Find, and told Find to cut and eat them. « Nay », says Find, « for they are not nuts of knowledge, but nuts of ignorance (*cna-amrois*), and it is not known for what they are, unless an enchantment for drinking love ». So Find buried them a foot deep in the earth. Whence *Cnámros* is said.

Or thus: Bresal Belach won the battle of *Cnámros* from Cairpre Lifechair and his children, and from Fiacha Sraibtime and Eochaid Doimlen. Nine thousand, nine hundred and nine was their loss, and their shower of bones (*cnám-frossa*) were brought into yon rath. Whence *Ráith Cnámrossa*.

Also in BB. 367^b 21: H. 22^a: Lec. 464^b. The first story is referred to in the *Togail Bruidne da Derga*, LU. 97^b. The second story is also in LL. 200^a.

Cnámross i. e. « Wood of the Bones ». This, says O'Donovan, was probably the ancient name of Camross, near Barry's Cross, in the county of Carlow. *Four Masters*, AM. 2859.

Segais is a name of the elfmound in which the Boyne is said to rise, H. 3. 18, p. 636^c, and see O'Clery's Glossary.

32. MAISTIU.

Maistiu¹, canas roaimniged?

Ni ansa. Maistiu id est mes-du, du baile i mbidh mes, ut dicitur

Ba fídbaid aimser robói, 7rl.

1. Maistiud R.

Aliter: Maistiu ingen Oengusa meic Umoir dos-fuc¹ Daire Derg mac Eachach Táobfota a crích Comal, a háonach Óengusa co comfarnaic fria Gris banlicerd ingen Ricisi for lar in muigi [Maisten] conagaib ailges di 7 rusn-esert co nglamaib aimnechaib co n-apaíd reim[p]e de. Roléic Daire a urchur [for Gris] do nertlic² miled bóí leis, ce ndeirgeine bruar dia chind for lar in maighi, co n[d]eillig i Sruithar Snuaidhe, conid Gris ósin alle.

Vel ita: Maistiu ingen Oengusa meic Umoir, bandruinech Oengusa⁴ in Meic Óicc. Is í rochum delb crossi prius i nErinn hi corthair brollaig⁵ inair Oengusa, ar ros-tadban Oengus di isin maighin [sin]. Unde Mag Maisten dicitur. Emon dono Conold mac Oengusa 7 Máor, a qua⁶ Ath Maire 7 Ath Mara hodie, 7 atbath Máor 7 Maistiu do cumaid Conoild Cáoil meic Oengusa. Unde Maistiu 7 Ath Mara.

Maistiu, that is *mes-dú* « mast-place », a stead wherein was mast (of beech and oak), as is said « It was a wood in time gone by ».

Otherwise: It was Maistiu daughter of Oengus son of Umor that Daire the Red son of Echaid Long-side carried out of Crích Comul, out of Óenach Óengusa. In the midst of the plain Gris the female rhymester daughter of Richis met her, did not get what she, Gris, demanded of her, and so maltreated her with blemishing lampoons that she died thereof before her. With a soldier's battlestone⁷ that he had, Daire hurled a cast at Gris, and in the midplain made fragments of her head, which fell⁸ into the stream of Snua, thenceforward called *Gris*.

Or thus: Maistiu daughter of Oengus son of Umor, the em-

1. dosfucad R.

2. Sic H. don sleig R.

3. ata R.

4. R inserts meic Umoir.

5. brollaid R.

6. quo R.

7. Literally « strength-stone ».

8. Literally « lay down ».

broideress of Oengus mac ind Óc, 'tis she that formerly made in Ireland the shape of a cross on the breast of Oengus' tunic, for Oengus had shewed it to her in that place. Whence *Mag Maisten* « Maistiu's Plain » is said. Now Conoll the Slender son of Oengus and Maer (from whom *Ath Maere*, today *Ath Mara*) were twins, and Maistiu as well as Maer died of grief for this Conoll. Whence *Maistiu* and *Ath Mara*.

Also in BB. 368^a 21 : H. 22^b and Lec. 465^a. Edited in *Silva Gadelica*, II, 482, 530, where *Gris banlicerd* is rendered by « *Gris ban* the worker in jewels », and *cona gaib ailges de* by « conceiving a jealousy at her ».

Maistiu now Mullaghmast, a fort situate on a hill of the same name, about five miles to the east of Athy, in the county of Kildare.

Whitley STOKES.

(*A suivre*).

THE PROSE TALES
IN THE
RENNES DINDSENCHAS¹

33. RÓIRIU.

(R. 101^a 2).Róiriú i² n-Uib Muiredaigh, canas roaimniged?

Ni ansa. Róiriú mac Senáin meic Setna meic rig Connaught docer i² cath ann la Laighnín, 7 is and ro adnacht, ut ali[i] dicunt, 7 Róiriú ingen Raráin³ rigfíled rig Laigen, co tuc di [a] athair tulaig Dotoad⁴ ina tír, corus-aitreb, 7 conid inde roadnacht, et de quibus Duma Rærend dicitur.

Róiriú son of Senán son of Setna, the son of a king of Connaught, fell there in battle by the Leinstermen, and there, as others say, he was buried. And also Róiriú daughter of Ráran the king of Leinster's chief poet, to whom her father gave Tulach Dotoad — [as it was then called —] in his country, and there she dwelt and therein she was buried. From which (two Róiriús) Duma Róirenn « Róiriú's Mound » is called.

Also in BB. 368^b and Lec. 465^b. Translated in Silva Gadelica, II, 529. In LL. 200^a 55, for the sentence about Róiriú daughter of Ráran (or Ró-

1. Voir *Revue Celtique*, XV, 272.

2. a R.

3. Ronain BB. Lec.

4. Dagoadh BB. docoad Lec.

34. MAG MUGNA OCUS BRECHMAG.

Mag Mugna, canas roaimniged? Ni ansa, 7 Brechmag?

.i. Brechmagh, is andsin rosernad cétna selg Laigen .i. enach selga [.i.] dam n-allaid 7 eilit 7 lág 7 con allaid 7 in cú fodiuid, 7 Abach fili nodos-gair sic, b[r]acem in dam, bru in eleit, baigliu in lág, brech an cú allaid, ut dicitur:

Atconna[r]c braichem is¹ brú
ocus baigliu etarru,
sochaide rodech a mmag²
ocus brech aca marbad.

Mugna dono moo gnoc e .i. moo báiscnib³.

Nó Mugna moo gná .i. mo macaib sethar, quia sit⁴ gná mac sethar, ut dicitur i⁵ mBrethaib Neimédh gná sethar .i. mac sethar, mac som didiu caera dona caeraib dobert trefuiln-gid treorach for a craeb. Tri toirrthi fair [.i.] dercu 7 uball 7 cnu, [7] intan dofuited in cétna torad nofasad torad aroile. Bói didiu re cian i⁵ ndiclith co gein Chuind Cétchathaig. Ni n[i]ne eces immorro ro[s]trascair i n-aimsir Domnaill meic Murchada ri[gh] Erenn. Is é congaib ailges do. Coimlethan a barr 7 in mag. Nó comad i n-aimsir mac n-Aeda Slaine⁶ do-fuitet moraen 7 Bile Tortan. Tricha ed a taemacc 7 tri cét ed a airde, 7 a duille fair dogrés⁷. [Unde] Mag Mugna dicitur.

Brechmag « Wolf-field », otherwise Enach selga, « the Moor

1. sic H. 7 R.

2. in mag Lec., immach LL, in cath II, in a cath R.

3. abáiscnib R.

4. pit R.

5. a R.

6. slainge R.

7. semper R.

of the Hunt »: 'tis there that Leinster's first hunt was scattered (loosed?), to wit, a stag and a doe and a fawn and a wolf, and the wolf pursuing them. Abach the poet called them thus: the stag *brachem*, the doe *brú*, the fawn *baigliu* and the wolf *brech*. As he said: I beheld a *brachem* and a *bru* | and between them a *baigliu* | — a multitude saw the plain — | and a *brech* killing them ».

Mugna, then, greatest (*moo*) of noteworthy things (*gnoe*) was it, to wit, greatest of oaks (or « sacred trees »)¹.

Or *Mugna* from *moo-gnia*, that is, greatest of sister's sons, because *gnia* means a sister's son, as is said in the *Bretha Nemed* (« Judgments of the Notables ») *gnia sethar*, that is a sister's son. He² was indeed a son. Berries to the berries the strong (guiding?) Upholder put upon his tree. Three fruits upon it, namely acorn, apple and nut, and when the first fruit fell another fruit used to grow. Now it was for a long while hidden until the birth of Conn of the Hundred Battles (when it was revealed). Ninine the Poet cast it down in the time of Domnall son of Murchad King of Ireland, who had refused(?) a demand of Ninine's. Equally broad were its top and the plain (in which it stood »). Or it may have been in the time of the sons of Aed Sláine that this tree and the *Bile Tortan* fell together. Thirty cubits was its girth, and its height was three hundred cubits, and its leaves were on it always. Whence *Mag Mugna* « the Plain of Mugna », is said.

Also in BB. 368^b 26: H. 23^a: Lec. 466^a. The part about *Brechmag* is also in LL. 200^a 63, and in the Féilire of Oengus, Dec. 11, there is a note on the tree of *Mugna*. See also LL. 200^a 12, where four other famous trees (including the *Bile Tortan*) are named.

Mag Mugna seems from the note just mentioned to have been in the east of Leinster on the brink of the river Barrow.

Brechmag (anglicised *Breifny*): there are places so named in Connaught and Tirconnell. This *Brechmag* must have been in Leinster.

1. The *eo Mugna* here referred to, was an oak (*dair*): see LL. 200^a 12.

2. Christ apparently is referred to. His Virgin mother is called « our sister » in the Féilire, Dec. 14, and in Cormac's Glossary, s. vv. *niae* and *sethor*. The *Trefuilngid treorach* « strong upholder », seems an alliterative kenning for God or Christ.

Conn Cíchathach was overking of Ireland from A.D. 125 to 127: Domnall son of Murchad from A.D. 739 to 758: the two sons of Aed Sláine (Diarmait and Blathmac) from A.D. 657 to 664.

baigliu « fawn », seems cognate with Gr. *πάριος* « lamb », root *παγ* to eat.

35. BELACH CONGLAIS.

Bealach Conglais, canas roaimniged?

Ni *ansa*. Glas in *sechtmad mac Duind Desa*, dalta do *Etir-scel Mor* do rig *Erenn*, 7 i¹ *Temraig* roalt in Glas, 7 is é ba toisech *conairti* la h*Etirscél* 7 la *Conaire*. Inan iar[u]m dochuadar a braithre for dibeirg co hIngeel² luid-sium lia conu i mag *Temrach*, con tarla siadmuc do, co ndeacha³ reime fodess *cusin* mbelach n-ucut, co torchair an[d in] muce 7 in conart 7 Glas, unde *Belach Conglais*.

Secht meic Duind Desa didiu:

Fear gair frisin forcsin,
Fer léc fri cloistecht,
Fer rogain fri hairdmes,
Lomna [druth] fri druidecht,
Fer rogain 3 fri nascad niad .i. fri galu trenfer,
Fer gel fri galaib óeinsir,
Fer glas fri concairecht,

ut dicitur de nominibus et moiribus et factis eorum isin Duil [Lacch]-sloindti Laigen.

Glas was the seventh son of Donn Desa and a fosterling of *Etirscél* the Great, King of Ireland. In Tara Glas was reared and 'tis he that was Master of the Hounds both with *Etirscél* and *Conaire*. Now when his (six) brothers went a-reaving to Ingeel, Glas proceeded with his hounds into the plain of Tara, and there he met with a wild pig which went away before him southwards as far as yon Pass, and there fell

1. a R.

2. haingel R.

3. rogair R.

the pig and the hounds and Glas (himself), whence *Belach Conglais*.

Donn Desa's seven sons; Fer gair for the look-out, Fer lēc for hearing; Fer rogair for judgment: Lomna druth for wizardry: Fer rogan for tying up champions, i. e. for champions' fights. Fer gel for duels: Fer glas [= Glas, supra] for managing packs of hounds. [*concairecht*, an á. λ. λ. γ.]

Also in BB. 369^a 5: H. 23^a: Lec. 466^a. Versified, LL. 195^b 16, from which it appears that there were more pigs than one, that they were fashioned by magic (*muca delbda druidechta*), and that, in fact they were the Red Swine of Drebreinn (*muca derga Drebrinne*), as to which see no. 71 (*Duma Selga*), no. 73 (*Loch Neill*), and no. 77 (*Corond*).

Belach conglais now Baltinglas, co. Wicklow. Fer gair, Fer lee and Fer rogan occur in the *Togail bruidne Da Derga*, LU. 84^b. For Conaire and Ingcél see the same tragic tale.

36. ÁTH FADAT.

Áth Fadat, canas roainnmiged?

Ní anse. Imairecc tucsat córaid¹ Laigen eturru² .i. Etan Cen[n]derg mac Cocca cona threblucht 7 Liath Daire Leith Hua Falge o Loch Lurgan cona claid [fo. 101^b 2] .i. Fadat a mac, Dóec 7 Cæchne a dí ingin, im toradh na Berba, co torchair in Liath isin chomruc. Tinoilset claid in Leith la so-dhoin 7 marbtar Fadat for a áth isin imairec tanaise. Lenaid [iarum] na da ingin iarsin Étan [co]a rath 7 nomarbaid inde. 7 unde Ráith Etain. Luidset na hingen arcu, co n-apaíd Dæc ic Lindid Dæc for Berba 7 Cæchne for a cluain. Unde Áth Fadat 7 Ráith Etain 7 Cluain Cæchne 7 Lind Dæc 7 Daire in Leith.

Etan cecinit quod sequitur³.

Monúar ní-for-táthaig⁴
ní ba deoch do blathaig,

1. corcaid R.
2. sic LL. l. se R. is meant for *inter se*.
3. scenciuertur, R.
4. sic LL. ní fortathaid R.

ni béra for máthair
mac o sund [inmach]¹.
Fadat o Loch Lurgan,
adbeir frib in t-augtar²
dofæth do gæ bulgach
fri Laigniu hi cath.

Fadat: Ticsa Doe³ ni dineoch
co leind is co m[i]leoch,
co n-arm daigrech direoch,
do⁴ cur coscair cruaid:
ticsa⁵ Cæchne cabsaid
co n-arm agmar arsaid,
ragaid dar bar n-amsaib,
issi⁶ beras buaid.

Etan: IS e a fir nach fetar
ni-dam-gebend ecal
dom leud nó dom ledrad⁷
i cath claidbech cruaid.
dofaethsaid dom tathluib,
is dofæth for mbrathair,
rosia co for máthair,
is me béras⁸ buaid.

Fadat: He do dil, a dærsir,
ni doncoiscfed Gæidil,
do claideb⁹ fein fendil
tescfas dit do chend.
dotrua Doe¹⁰ na ndonnbrat
ocus Cæchne comnart
is Fadat fer fondbale,
bid comrac tri¹ tend.

1. sic LL.
2. sic LL. antucatar R.
3. sic Lec. Ticsad dæc R.
4. sic Lec. di R and BB.
5. ticsai Lec. ticsaid R.
6. ísi R.
7. sic BB. ledrag R.
8. sic LL. beris R.
9. sic BB. claidem R.
10. sic BB. do crua Dæ R.

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Etan: IS misi [in] cur cétach
co slog adbal echtach,
am draice dine drechtach,
derb is dam is dual.
tucus mor do cathaib,
ní gebat frium athaigh,
dorochair for n-athair,
teeth² in mac, monuar.

Monuar ní

Ailiter Ath Fadhat: Liath Daire Leith *teora* hingena lais, Doe⁴ 7 Cæchne 7 Fadhat. Luidset dia fothruccud hi Linnigh na Tarb, 7 mar do sillset foráib fodesin batar i ndelbaib tri fer cona n-ulchaibh⁵. Amsóí Fadhat co torchair ic Áth Fadhat 7 Dæ co Lind Dóe co torchair ann. Luidh didiu Cæchne co Sinsinc[h]ell 'na thigh, 7 audbrais dó a baile fóra híc. Unde Cluain Cæchne. Síc in Mirabilibus duorum Sincellorum.

Champions of Leinster fought a combat between themselves, to wit, Etan Redhead son of Cocca, with his household, and Liath of Daire Léith « Liath's Oakwood » from Loch Lurgan, with his children, namely Fadhat his son and Dóe and Caechné his two daughters, concerning the produce of the (river) Barrow (i. e. its fish). Liath fell in that combat. Thereat Liath's children gathered together, and in the second combat Fadhat is killed. So then the two daughters follow Etan to his fortress (*ráth*), and therein they kill him. Whence *Ráth Etáin*. The girls retreated, and Dóe perished in Lind Dóe on the Barrow, and Caechné on her lawn [i. e. Cluain Caechné]. Whence *Áth Fadhat* and *Ráth Etáin* and *Cluain Caechné* and *Lind Dóe* and *Daire in Léith*.

Etan sang what follows:

Alas he, Liath, haunteth you not: there will not be (even) a drink of buttermilk⁶. Henceforward your mother will bear

1. sic BB. tre R.

2. tæth BB. taoth R.

5. sic BB. condulchaib R.

6. Perhaps « a drink to a woman »: *blathach* i. bean, P. O'Connell.

3. .m. R.

4. sic BB. Dæ R.

no son. Fadhat from Loch Lurgan, the author declares to you, will fall by a bulging spear in battle against Leinstermen.

Fadat: Dóe will come, not a healing draught¹, with a mantle and a brooch, with a fiery, straight weapon to cause hard slaughter. Caechné the constant will come with a warlike ancient weapon, she will overthrow your soldiers, 'tis she that will carry off victory.

Etan: This is a truth thou knowest not, that I shall have no fear of being wounded or mangled in sworded hardy battle. Ye will fall by my slingstone (?), and your brother will fall: he will betake himself to your mother: 'tis I that shall carry off victory.

Fadat: Woe's thy fate, thou base man! the Gaels will not check us: thine own straying sword will cut off thy head. Dóe of the dun mantles will come to thee, and vigorous Caechné, and Fadhat a strong-soled (?) man: there will be a conflict with three stark ones.

Etan: 'Tis I am the hundreded champion, with an army vast (and) deedful. I am the dragon of numerous generations: 'tis certain it is meet for me. I have delivered many battles, giants will not prevail against me; your father has fallen: the son will fall, alas!

Otherwise: *Ath Fadhat*: Liath of Daire Léith had three daughters, Doe and Caechné and Fadhat. They went to bathe in Linn na Tarb « the Pool of the Bulls », and when they looked at themselves they were in the shapes of three bearded men. Fadhat turned and fell at Áth Fadhat, and Doe to Linn Dóe and there she fell. Then Caechné went to Sinc[h]ell Senior in his house, and for curing her she offered him her stead. Whence *Cluain Caechné*. Thus it is in the *Miracles of the Two Sinc[h]ells*.

Also in LL. 195b 25; BB. 369a; H. 23b, and Lec. 466b.

Ath Fadhat « Fada's Ford » now Ahade: co. Carlow. See O'Curry, *Manners and Customs* III, 404.

As to the two Sinc[h]ells see *Fél. Oeng.* March 26, June 25, the Four Masters, A.D. 548 and 982, and Colgan, *Acta Sanctorum Hiberniae*, pp. 747, 748.

1. *dineach* salutary liquor or drink, P. O'C.

37. BELACH GABRAIN.

Belach Gabran, canas ro ainmniged?

Ni *ansa*. Gabrán cú Failbe Fla[i]nn dodechaid for lurg Lurgan .i. muc bóí ind Druim Almoine, 7 ní fuair a hinadh leis co ndechaid fo thalmhoin i Monaidh Almaine, conid de asberar Loch Lurgan i Monaidh Alinn. Uair na tarthaidh in cú in fiadh, 7 ná ron-ela nach fiadh riam diandergadh nó diangaradh, imsaie dia thig arcúlu, co roemidh¹ á cridhe andsin forsín belach. Unde *Belach Gabrain*.

Gabrán, a hound of Failbe Flann's, went on the track of Lurgan, a pig that haunted Druim Almaine, « the Ridge of Allen », and had no place (of rest) from the hound, till it rushed under ground in the Bog of Allen. So from it is called Loch Lurgan in the Bog of Allen. Since the hound did not overtake the quarry, and no quarry of his had ever before escaped rapid reddening or rapid warming², he turned back homeward, and his heart broke there on the pass (where he was buried). Hence *Belach Gabráin* « Gabrán's Pass ».

Also in BB. 369^b 47: H. 24^a: Lec. 467^a: Silva Gadelica, II, 534. Versified in LL. 196^a: from which it appears that the pig was grey and blind of an eye. *Belach Gabrain* now Gowran Pass in the co. of Kilkenny.

38. SLIAB MAIRGE.

Sliab Mairgi, comas roainmniged?

Ni *ansa*. Marg mac Giusoigh meic Lodoin Leith Luachra, rechtaire rig Fomoire .i. Cendtarcluais a ainm .i. cétluaista. Eocha dano Munisti for cóicid Gaillan ann. Targlamsat Laigin a cis rechtaidhe do co Belach Nemed. Rainic dano a biad 7 ní comarnaic a deogh niadh. Rongab deine im tomoilt in tirm-carna co ndecmaic tart bráighit do, co tathaim de 7 a cenn fri cenn in tsleib. [Unde] *Sliab Mairge*.

1. sic BB. arculadh corofeimidh, R. The poem in LL. 196^a 9 has *ra chnómaid* « broke like a nut ».

2. « being killed or cooked », O'Grady.

Marg son of Giusach son of Lodan the Grey of Luachair was the steward of the Fomorians' king whose name was « Century-car », that is, having a hundred ears. Now Eochu Muniste was then over the province of the Gaillians (Leinster). The Leinstermen brought together the lawful tribute to him to Belach Nemed (on Sliab Mairge). Now his food arrived, but his champion's drink did not meet him. Eagerness as to eating the dry flesh seized him, and drouth attacked his throat, so that he died thereof with his head against the head of the mountain. Whence *Sliab Mairge*, « Marg's Mountain ».

Also in LL. 160^a 12: BB. 370^a 16: H. 24^a: Lec. 467^b: Bodl. no. 39.

Sliab Mairge now Slieve Margy in Queen's county. *Belach nemed* (*Belach Edinn* in LL., *B. Eiddind. Lec.*) not identified.

As to the Fomorians see O'Mahony's Keating, pp. 116, 124, 126, 142, and Rev. Celtique, XII. 58, 129.

39. ARD LEMNACHTA.

Ard Lemnachta, canas roainmniged?

Ni *ansa*. Cath tuc Crimthann Sciathbel ri Laigen do Tuathaib Fidhgha 7 Fochmaind. Nert céit each fir dib. Atbailledh [inti] fora ndergdais, 7 ní gabdais renda no fábra friu.

Tuc dano Crimthann claim Cruithnig do cobraidh cucu, 7 doruaichill foirb Fer Fidh[gh]a doib dia mbidis coscraigh¹. As ann isbert Trostan drai Cruithnech: « Tomlactaite² .III. lulgach n-ænndatha i n-æn clasaig, 7 nan-gonfat Fidhghaide³ fo-thraicther sin lemnacht sin, 7 atrié slan o neimib a n-arm. Ana slaidfider dibseom immorro dichnetar uile. »

Fognid samlaid 7 ba coscrach Crimthann 7 tórcadar Tuatha Fidhga. Unde *Ard Lemnachta*.

Crimthann Shieldmouth delivered battle to the Tribes of Fidga and Fochmann, of whom each man had the strength of a hundred. He whom they wounded would perish, and neither points nor edges used to hurt them.

1. coscraidh R.

2. sic BB. Tamlachtain R.

3. nongonfat fighdhaide R.

Now Crimthann brought the clan of Cruithnech (the ancestor of the Picts) to help his men, and promised them, if they were victorious, the heritage of the Men of Fídgá. Then said Trostan a Pictish druid: « Let thrice fifty milch-kine be milked into one trench, and let him whom the Men of Fídgá shall slay be bathed in that milk, and from the poisons of their weapons he shall arise healed. But let those of them that shall be slain lose their heads. »

Thus was it done, and Crimthann was victor, and the Tribes of Fídgá fell. Whence *Ard Lennachta* « the Height of the New-mill. »

Also in BB. 370^a 38: H. 24^a: Lec. 467^b. Versified, LL. 196^a 12-32. See O'Curry's *Lectures*, p. 450, O'Mahony's Keating p. 215, Skene, *Chron. Pict.* 450, and *Ir. Nennius* ed. Todd, pp. 122, 124, lxviii:

Ard Lennachta must be in the barony of Forth co. Wexford, where the *Tuatha Fídgá* (infamous for their use of poisoned weapons) formerly dwelt. They were, according to LL. 15^a 25 and Lec. cited in *Ir. Nennius*, lxviii, a tribe of Britons.

40. LOCH GARMAN.

§ 1. Loch Garman, cid diata?

§ 2. Ni *ansa*. Garman Glas mac Degann rohadnacht ann, 7 intan foclas a fert is ann romeбайд in loch fo tír. Unde *Loch Garman* et cuius erat frater Dea mac Degann, a quo Inber nDeda i Crich Cualann et reliqua.

§ 3. Aliter Loch Garmon .i. Garmun Garb mac Boma leice robaíded and la Catháir Mór hi tipraid Puirt Caelranna, ar ba hé a cétainm, 7 is and meбайд in loch tunc. Feis Temra fognit[h]e la Catháir ar samoin, tri laithi riam 7 tri iatum, cen gait is gan guin, gan aidbriud, gan athgabáil, gan eccraití, gan aithed, conid ann dofall Garmun minn óir mna Catháir iar mbeith don tslog ar mesce. Musluid Garmon le mind óir na rigna 7 muintir Cathair freis co ruccad fair ic tiprait Caelcenda. conid aca bá[d]ad romeбайд in loch. Unde Loch Garmon.

§ 4. O Slainge mac Dela, o rig Fer mbolg ainmnigther in

1. sic BB. a R.
2. a tosaig R.

aband .i. Slaine 7 Inber Slaine. I n-aimsir Catháir immorro ainmniugul an locha amail asbert hi¹ fis Catháir.

§ 5. Fecht i tosach² a bethad do Catháir ina codlad co facca ingen³ in briugad [cétaig] co ndeibb cáin 7 cach dath ina timtaig 7 si torrach. Decc. bliadan di samlaíd co ro tá gein mac 7 ba treseam olda a máthair in laithe rofuccad. Cuirít gliaid, 7 ní fuair a máthair inad dia imgabail acht techt tre medón in ma[i]je. Cnoc ocibind osa cind⁴ dib linaib, airde cach tulaig co slogaib and. Bile etrocht amail ór⁵ isin cnuc, cosnied co niula ara airde. Cach ceol ina duilib. Brechtsais a torrthea in talam [intan] nom-benad gæth. Rogha toraid do cach oen.

§ 6. Mos-duisci⁶ la sodoin conagart a drúi .i. Brii mac Bairceda, inadochum 7 atset scela do. « Eirnisetsa insin, » ar Brii. « Is i in ingen .i. in abann diana[d] comainm Slaine. IS íat [fo. 102^b 2] na datha ina hétgud, óes cacha dana cen inandus⁷ fodla no aiste. IS é in briuga [cétach] ba hathair di .i. talum triasa ta céit cach genemain. IS é in mac bóí 'na broind .decc. bliadan, loch geinfes a sruthar na Slaine 7 id lind-siu musluidfe. Treisi in mac olda a máthair, in lá genfes in loch baidfidh in aband uile. Sloigh imda, cach 'ga hol-si 7 'ga ol-som. IS é in cnoc mor osa cind⁸, do nert-sa os cach. IS é in bile co ndath óir coma tort[h]aib, tusa os Banba ina slaitheus. IS é ceol bóí hi mbarraib in bile, h'urlabra hi coma 7 ic coicert breath nGæidel. IS é gæth no trasrad in toradh⁷, h'inech-sa fri fo-dail⁸ sét 7 moine; 7 rotoimli. », ar Brii, « breith na físi-se », 7 rl.

§ 1. *Loch Garman*, whence is it?

§ 2. Easy to say. Garman Glas son of Dega was buried there, and when his grave was dug then the lake burst through-out the land. Whence *Loch Garman*. His brother was Dea son of Dega, from whom (is called) *Inber Dea* in Crich Cualann, etc.

§ 3. Otherwise: *Loch Garman*. Garman the Rough, son of

1. sic BB. facaid ingen R.
2. sic BB. chind R.
3. óir R. or BB.
4. mosduiscet R.

5. coninindus R.
6. sic BB. chind R.
7. sic BB. toraidh R.
8. sic BB. fogail R.

Boimh Lecc, was drowned there by Catháir the Great in the well of Port Coelreanna » the Harbour of Narrow-point », for that was its first name, and 'tis there then that the lake burst forth. The Feast of Tara was held by Catháir at *samuin* (Nov. 1), three days before and three after, without theft and without slaying, without reproof, or reprisal, or enmity or elopement. But there German stole the golden diadem of Catháir's wife, the assembly being then intoxicated. Off went Garman with the queen's golden diadem, (and) with Catháir's household at his heels, till he was overtaken at the well of Coelrind, and when they were drowning him the lake burst forth. Whence *Loch Garman*.

§ 4. From Slainge son of Dela, from the king of the Fir Bolg, the river Slaney is named, and also Inver Slaney. In Catháir's time was the naming of the lake, as he said in *Catháir's Vision*.

§ 5. Once in the early part of Catháir's life, as he was asleep, he saw a hundreded hospitaller's daughter with a beautiful form, and every colour in her raiment, and she was pregnant. Eight hundred years she was thus, until she brought forth a manchild, and on the day he was born he was stronger than his mother. They begin to fight, and his mother found no place to avoid him save by going through the midst of the son. A lovely hill was over the heads of them both: higher than every hill, with hosts thereon. A shining¹ tree like gold stood on the hill: because of its height it would reach to the clouds. In its leaves was every melody; and its fruits, when the wind touched it, specked the ground. The choicest of fruit was each of them.

§ 6. Thereat Catháir awakes and summoned his wizard, Brí son of Baircid, and tells him his tales. « I will rede that », says Brí, [« if I have a guerdon therefor ». « Thou shalt have », says the king, « every thing that thou mayest demand »]. « This », [says the wizard,] « is the damsel, the river which hath the name of Slaney. These are the colours in her raiment, artists of every kind without same-

1. Literally « beginning ».

ness of distinction or peculiarity. This is the hundreded hospitaller who was her father, the Earth through the which come a hundred of every kind. This is the son who was in her womb for eight hundred years, the lake which will be born of the stream of the Slaney, and in thy time it will comè forth. Stronger the son than his mother, the day that the lake will be born it will drown the whole river. Many hosts there, every one a-drinking from the river and the lake. This is the great hill above their heads, thy power over all. This is the tree with the colour of gold and with its fruits, thou over Banba (Ireland) in its sovereignty. This is the music that was in the tops of the tree, thy eloquence in guarding¹ and correcting the judgments of the Gaels. This is the wind that would tumble the fruit, thy liberality in dispensing jewels and treasures. And now, « says Brí, « thou hast partaken of the rede of this vision ».

Also in BB. ³ 770^b 26: H. 24^b: Lec. 468^a. Paragraphs 2 and 3 are also in LL. 159^a 37 and in Bodl. no. 5. The whole is versified in LL. 196^a-197^a. Crowe has edited the tale in prose and verse (from Lec. and LL.) in the Journal of the Kilkenny Archaeological Association for January 1872. There is much fancy in the account of Catháir's Vision.

Loch Garman now Wexford Harbour. *Inber Dea* the mouth of the Vartry.

Catháir Mór overking of Ireland from A.D. 120 to 123.

The *bríugn cétaich* or « hundreded hospitaller », was a landholder legally bound to entertain travellers and his chief's soldiery, and to possess a hundred slaves and a hundred of each kind of domestic animal.

41. LOCH DACÁECH.

Loch Dacáoch, canas roinnmigid?

Ni ansa. Dacaech ingen Cicuil Glicerghuin meic Tuathmair o Sleib Admoir .i. Cicul doriacht .ccc. fer for oencosaib 7 for oenlamaib 7 ansuilib 7 a máthair amaille fris. .i. Lot Luamnach, 7 Fuata Bé-Fail a bean; 7 is é fath a a n-imluaid, do chosnam Erènn fri macu² Miled.

1. *comadh, combadh*, from *com, comb* .i. coimhéud a guarding, watching, keeping, P. O'C.

2. *frine* a quo R.

Amlaid don[o] bóí Fuata, 7 hí torrach, 7 doriacht a ham,
7 rotuisim oen ingin¹ daill .i. Dacæch a ainm. Muslúí uaidhe
gan fuirech asin purt isin loch, coros-baide and. Unde Loch
Dacæch. Figset cath iarum fri claind Miled, 7 doroch[r]adar
uile hi sunn.

Dacæch was the daughter of Cicul Glicerglun son of Tuath-
mar from Sliab Admor. Cicul came with three hundred men,
each using only one leg and one hand and one eye, and his
mother Lot Luamnach, along with him, and his wife Fuata
Bé Fáil. And this is the cause of their journey, to contend
for Ireland with the sons of Mil.

Thus then was Fuata, with child. And her time came, and
she brought forth one blind daughter, named Dacæch, who
fled from her mother without delay out of the mansion² into
the lake, and drowned herself therein. Hence *Loch Dacæch*.
They fought a battle against the Children of Mil and in it they
all fell.

Also in BB. 372^a 42: II. 26^a: Lec. 470^a. Still more meagre versions are
in LL. 169^b 10-14 and in Bodl. no. 57. See also Silva Gadelica, III, 513.

Loch Dacæch is now Waterford Harbour. « Sliab Admoir » is in the fol-
lowing poem S. *Amhoir*.

In the men « on single feet and on single hands and single eyes » we
seem to have a reference to a magical process: see *Revue Celtique*, XII,
99, and add this from the *Togail Bruidne Da Derga*: For óen choiss 7 óen
láim 7 oen anáil rachain dóib insin. « On one foot and one hand and one
breath she sang that to them », LU. 86^a.

In *Bé Fáil* « woman of Ireland » *bé* (ex **bepes*) is a neuter stem in *s*,
which Lidén connects with the *kebs* in German *Kebsfrau*. See *Ceilbe* supra
p. 318.

42. PORT LAIRGI.

Port Lairge, canas roaimniged?

Ni *ansa*. Fectas dolúidh Roth mac Cithaing meic rígh Indsi
Aíne a tirib íat[h] Fomórach lá haircing³ tire do cuairt coi-

1. ingen R.

2. *port* a palace or royal seat: any great building, P. O'C.

3. haircind Lec. and BB., seems = Welsh *arbenn*. P. O'C. has *dircheann*,
dircheann a nobleman, a chieftain.

erich, co cuala anní, dord na murduchann do Muir Icht. Roim-
ráidh forsín fairgi co comfarnaig friú. Issed fuath atcondaire
ann, na murducháind .i. ingena macdabhta as coeme cruth 7
denum, co mongaib buidhe, co c[n]essaib gela úas uiscib léo.
Méitithir oen na tulach dano in t'-ichdar brothurluibnech
biastaide² dofil léo fo uisgib. Cechnadar dord n-amra do Roth,
co rotuil súan, comus-dailsed na piássda ina dóhcum 7 nam-
brethed i n-aigib, 7 fáidhid in muir a láairg [hi]sunda, 7 no-
talladh ól *cét* a mael a chnamha. Unde Port Lairg[c] 7 assin
rofoillsig Maen mac Étna:

Cur croderg cet n-ilach
bréo dána bár niad
iath Aine truagh³ airle
techt turthaid céim⁴ cechaing
fecht fórdail goth nathur
bas bosgill forc guba.
fit muirbrind ceol tuilsi⁵
os Ich[t]-muir dord duchand
drecht nurgart dith n-ænmaic
cruaidh Cithaing Roth comainm
triath araich min[a]irleach
codh m[b]iasda tonn turchur
iath nElga⁶ colt mbodba⁷
mul macha sorb⁸ sulmer
slis comfat tocht troimfer
lón lairci lecht miled
dian magus⁹ port curadh.
[coir cechaing ar each bacur.] Cur.

Once upon a time Roth son of Cithang, son of the king of
Inis Aine, went from the lands of the Fomorians' countries,
with the chieftain of the land to go round his boundary, when
he heard somewhat, the burden of the mermaids of the Ictian

1. ní R.

2. sic BB. biásdáighe R.

3. truadh R.

4. céin R.

5. duilsins R.

6. ndelga R.

7. mbadha R.

8. slorb R.

9. sic BB. and Lec. madhar R.

Sea. He rowed on the sea till he met them. This is the apparition that he beheld there, the mermaids, to wit, grown-up girls, the fairest of shape and make, with yellow hair and white skins above the waters. But huger than one of the hills was the hairy-clawed bestial lower part which they had beneath. They sang a wonderful burden to Roth, so that he slept a sleep. Then the monsters flocked towards him, and they carry him off in joints, and the sea sends his thigh here (to Port Láirge), and the drink of a hundred would fit on the flat of its bone. Hence *Port Láirge* « Port of the Thigh », and 'tis that which Maen son of Étain made manifest [in the following poem:]

A bloodred champion of hundreds of pacans, the bold flame of your heroes », etc.¹.

Also in BB. 372^b: H. 26^a and Lec. 470^a. A variant in LL. 169^a 11 and Bodl. no. 24.

Port Lairge now Waterford. *Muir nIcht* the Channel between England and France. *Inis Aine* not identified.

Murduchainn. A synonymous *samguba* occurs infra. In the description of the mermaids and the effects of their song, the Dindsenchas agrees with Physiologus; see *Medieval Lore*, 1893, p. 136.

43. MAG ROIGNI.

Mag Roighne, canas ro ainmniged?

Ni *ansa*. Roighne Romanach dodechaid a hÉtail² co Gailia Narbonem i³ Francaib, co mbói ic Torinis. Bac 7 ráma 7 túagh lais. Tri dána dobertsat slóg na Galia fair [i.e.] uir do tarradh [leg. tharraing?], 7 muighi a fedhaib, 7 scaileadh murgabla⁴ srotha Ligir do tæb Toirinsi, 7 fogni-sim sin fri teoraib laithi, 7 adaigestar obair n-aile do tabairt fair. Mus-tetlai uaidib co Herinn iarum co ndeicid⁵ i n-Imliuch Mecond,

1. The rest of this production is by me untranslatable.

2. hadail R.

3. a R.

4. murgablaib R.

5. deisig R.

ar ba druim fídbaidhe tunc¹, coro selaigh² Roighne co mba mag. Unde Mag Roigni dicitur.

Aliter: Roigne Roscadhach mac Ugaine, meic Eachach Bua-daig, méic rig Erenn, ba seadh a forba lia athair in magh sin, et unde Mag Roigni dicitur et hoc carmen:

Atcuala daigfer ndamach, 7 rl.

Roigne the Roman went out of Italy to Gallia Narbonensis in France and dwelt at Tours. A billhook and a spade and an axe he had. Three tasks⁴ the people of Gallia imposed upon him, to wit, drawing mould, and (clearing) a plain of trees, and letting out an inlet⁵ of the river Loire from the side of Tours. All this he did in three days, and (then) he feared that another work would be imposed upon him. So then he fled from them to Ireland and settled at Imliuch Meconn, for it was then a wooded ridge. This did Roigne clear (of trees) so that it became a plain. Whence *Mag Roigni* is said.

Otherwise: Roigne Roscadach son of Ugaine, son of Eochaid the Victorious, son of the King of Ireland, had that plain as his heritage from his father. Hence *Mag Roigni* is said; and also this poem:

-I have heard of a hostful noble, etc.

Also in LL. 159^b 28 (whence *Silva Gad.*, II, 481, 528): BB. 373^a 25: H. 26^b and Lec. 482^b. *Mag Roigni* is a plain in the barony of Kells, co. Kilkenny. *Imliuch Meconn* not identified.

44. MAG FEMEN, MAG FERA, MAG FEA.

Mag Femen 7 Mag Fera 7 Mag Fea, canas roainmniged?

1. nunc R.

2. selaidh R.

3. cormac R.

4. dan .i. obair, Lec. Vocab.

5. lit. a sea-inlet: *murghabhal* .i. *gabhal mara* a creek or harbour, P. O'C. pl. n. *muirgobuill* Ml. 45^d 12, Old-Bret. *morgablon*, gl. *aestuarium*.

Ni *ansa*. Tri meic Mogaich meic Dachair do claind Bratha meic Deatha [i. Femen 7 Fera 7 Fea]. Tucad tūag 7 bac 7 rama etwra. Intan nobid Femen ic fuilgeth [nobid] Fera¹ ic bacad 7 Fea ic tamnugud. Intan dono nobid Fea ic bacad [nobid] Fera ic fuilged [7] Femen ic tamnugud. Focciardedh cach uaidib dia celi clachluadh ermaid dar in mag beous, coro tsechtsa[t] tri muigi i. Mag Femen 7 Mag Fera 7 Mag Fea.

Aliter: da dam Dile ingine Lugmanrach adbathatar ann, Fe 7 Maen a n-anmann, et unde Mag Femen componitur 7 [Mag Fea i.] Fea ingen Elcmaire.

Femen, Fera, fir fatha,
do sil delbglan deg-Datha,
Is iad² roslichtsat na maig³
Fe[r]a is Femen a fídbaid.

Three sons of Mogach (Mogad? Inogach?) son of Dachar of the clan of Brath son of Dēath, namely Femen and Fera 7 Fea. An axe and a billhook and a shovel they brought between them. When Femen was shovelling Fera was hacking and Fea lopping. But when Fea was hacking Fera was shovelling and Femen lopping. Over the plain each of them kept throwing a change of tools to the other: so they cleared three plains, namely *Mag Femen* and *Mag Fera* and *Mag Fea*.

Otherwise: two oxen of Dil daughter of Lug-mannair died there, to wit Fe and Maen were their names, and thereof (the *Fe-men* in) *Mag Femen* is compounded; and *Mag Fea* (takes its name from) Fea daughter of Elcmaire (and wife of Nét mac Indúi — LL. 198^a 43).

Femen, Fera, truth of knowledge | of good Dēath's pure-formed race, | 'tis they, Fera and Femen, that cleared the two plains of wood.

Also in LL. 168^b 28; BB. 373^b 17; H. 27^a; Lec. 470; and Bodl. no. 16. Edited from BB. in *Silva Gadelica*, II, 528; from Bodl. in *Folklore*, III, 483-4. Versified, LL. 198^a 32.

1. Fear R.
2. uad R.
3. muig R.

Mag Femen in the co. Tipperary. The etymology from the oxen's names is also in Cormac's Glossary and in LL. 210^a 15.

Mag Fea « a level plain in the barony of Forth, in the county of Carlow », O'Don. *Mag Fera* not identified.

45. TOND CLIDNA.

Tond Cli[d]na canas roaimmigid?

Ni *ansa*. Clidna in[gen] Genaind meic Triuin dodechaid a Tulaig da roth, a Muig Mell Tire Tairngire la hIuchna Ciab-faindech do rochtain Meic in Ócc. Dorad sen breg impe, 7 rosepfaind ceol di isin nai creduma i mbói¹, conatuil fris, 7 am-soi a seol frithrosc co tudchaid² timcell Ereun fo des, co to-racht Clidna.

IS é tan conuarcab i[n] m[ur]brucht nemforcnedeche³ coroscail fo cricha an beatha frechnaire, fodáig robdar iat tri mortuile Ereun in inbaid⁴ sin i. tuile Clidna 7 tuile Ladrant 7 tuile m[B]aile; ach[t] ni is n-enuair conuarcabised. Robe in tuile medonach tuile Ladrant. Dorimart in tuile is n-arda 7 [fodáli] fo tir Ereun, como tarraid in curach n-ucat 7 in ingen ina codlad and forsín tráig, cor-baided annsin Clidna Cruthach ingen Genaind, a qua⁶ Tonn *Clidna nominatur*.

Genand mac Triuin, t[o]rom dil, 7 rl.

Agus fós amail rocan Cáilti for an dind cétna is n-aimsir Patraicc ara n-agallaim⁷ éccsamail ingantaigh doronsat ar dindsenchas Eirenn.

Clidhna cindfind, buan a bét, 7rl.^{*}

Clidna daughter of Genann son of Trén went out of Tulaigh dá Roth (« the Hill of two Wheels »), out of the Pleasant Plain of the Land of Promise, with Iuchna Curly-locks

1. naid creguma ambói R.
2. ducaid R.
3. nemforcnedeche R.
4. inmaid R.

5. a R.
6. quo R.
7. nagallaib R.

to get to the Mac ind Óc. Iuchna practised guile upon her. He played music to her in the boat of bronze wherein she lay, so that she slept thereat, and then he turned her course back, so that she rounded Ireland southwards till she came to Clidna.

This is the time at which the illimitable seaburst arose and spread throughout the regions of the present world. Because there were at that season Erin's three great floods, namely, Clidna's flood and Ladru's and Baile's; but not in the same hour did they arise: Ladru's flood was the middle one. The flood pressed on aloft and divided throughout the land of Erin till it caught yon boat and the damsel asleep in it on the beach. So there she was drowned, Clidna the Shapely, Genann's daughter, from whom *Tonn Clidna* « Clidna's Wave » is named.

Genann son of Trén, etc.

And also in Patrick's time as Cálte sang on the same *dind* for their diverse, marvellous Colloquy which they made on Ireland's topographical legends.

Also in LL. 168^b 1: BB. 374^a 2: H. 24^b: Lec. 471^b; and Bodl. no. 10. and Ed. 2^b 1. Edited (from Ed.) in *Silva Gadelica*, II, 481, 528.

Tonn Clidna « a loud surge in the bay of Glandore [co. Cork] much celebrated by the Irish poets », O'Donovan, *Topogr. Poems*, p. lxvi.

Mag Mell a name for Fairyland, which seems from this tale to have been (like the fabled Atlantis) south or S. W. of Ireland.

Mac ind Oc son of the Dagda and Bóann. *Ladru* the first man that died in Ireland, LL. 127^a 6.

The « Colloquy, » the *Acallam na Senórach*, edited from the Book of Lismore, in *Silva Gadelica*, I, 94-233.

A boat of bronze occurs also in the *dindsenchas* of Ess Ruaid, no. 81. Compare the boat of copper which Wäinämöinen, in the last runo of the *Kalevala*, creates by his magical singing.

46. CARN HÚI NÉIT.

Carnn Húi Neit, canas roaimmigid?

Ni ansa. Bres mac Eladan meic Neit, i^r Neit mac Nuachai,

1. sic Lec. nó R.

nó Neit mac Angada senathair Breis co n-apaid ann, acht as é Bres fodesin atbath and, ar is e Bres conaitechair [o]l cét cacha cleithe i n-Erinn do lacht bó [máile] uidre nó do lacht bo oendatha¹ olcena, hi flaith Nechtain Bascain rig Mumian nó Necht[ain] Lamdeirg. Forollscath² buar Mumian la suide hi tinid³ ratha. Ro[foill]echtla iarum do litin luatha ruis lín comdar dubodra. A comoirle Logha meic Et[h]lenn 7 [Findguill meic Findamnois] in drúad⁴ doronad sin, cor' delbsat indisin .ccc. bo cranda co lin[n]paitib dubodraib ina [n]gablalib arson delae .i. uithi. Rofothraicit iarum for dubrodæ.

Dotat iarum Bres arco faiced éccose in buair sin 7 coro tomlachtais siadhu, 7 ba Cian dono eturro. Rofaisced uáidib a mboi acaib din rodu amail bid blegun nodombligthe⁵. Geis do Erend[h]aib cen a rochtain i n-ain[í]echt, 7 geis dosum gen a ol a mbligfidhe ann.

Blegair iarum dosum tri cét duibsesra do rodo ruad mona conas-cib. Adber[a]t aroile secht laithi 7 secht mis 7 secht mbliadna for sergad do, 7 rotoirmicill Erinn fria leigis, co toracht in carn célna, co n-apaid and. Unde Carn úi⁶ Neit nomenatur (sic).

Bres son of Elathan son of Nét — that is Net son of Nuacha or Net son of Angaid ancestor of Bres, died there. But it is Bres himself that died there, for 'tis he that in the reign of Nechtán Fairhand king of Munster (or Nechtán Redhand) demanded from every rooftop in Ireland a hundred men's drink of the milk of a hornless dun cow, or of the milk of a cow of some other single colour. So Munster's kine were singed by him (Nechtán) in a fire of fern, and then they were smeared with a porridge of the ashes of flaxseed, so that they became dark-brown. That was done by the advice of Lugh mac Ethlenn and of the wizard Findgoll son of Findamnas; and they also formed three hundred cows of wood with dark brown pails in their forks in lieu of the udder. These pails were dipped in black bog-stuff.

1. uigre oendatha .i. do lacht bo úigre R.

2. for so-ro-lscath pret. pass. sg. 3 of so-lscaim « suburo », W. golorgi.

3. ting R.

5. sic BB. nodombligfe R.

4. drúag R.

6. úa R.

Then Bres came to inspect the manner of these cattle and so that they might be milked in his presence, and Cian (Lugh's father) was also among them. All the bogstuff they had was squeezed out as if it was milk of which they were milked. The Irish were under a tabu to come thither at the same time, and Bres was under a tabu to drink what should be milked there.

So three hundred bucketfuls¹ of red bogstuff are milked for him, and he drinks it all! Some say that he was seven days and seven months and seven years wasting away because of it, and he traversed Erin seeking a cure till he reached the same cairn, and there he died. Whence *Carn húi Néit* is named.

Also in LL. 169^a 11: BB. 374^b 28: H. 28^a: Lec. 472^b.

Carn húi Néit is said to be the ancient name of the Old Head of Kinsale, co. Cork.

As to Bres son of Elathan, see *Revue Celtique*, XII, 63, 69, 71, 73.

As to Lugh son of Cian and Ethliu, *ibid.* 75 et seq. 127.

The object of Bres in demanding the milk of one-coloured cows was, probably, to make his wife or wives fruitful. As to the prolific properties of such milk (*anes bleos cu meoluc*) see Cockayne's *Leechdoms*, III, 69.

47. CROTTA CLIACH.

Crota Cliach, canas roaimmige?

Ní *ansa*. Cliach *cruitire* Smirduib *meic* Smail *ri na tri Ros*, a Sid Báine. Doluid sidein do thócuireadh [fo. 105^b 1] Conchinde ingine Búidhb assid Fear Feimín. Nó comadh Báine a hainm.

Bóí *dano* Cliach bliadain lá[i]n ic senmáim fersin dinn sin, 7 ní roacht co Sidh mBuidhb ní budh neassa la méit cumachta in tsídha², 7 ní cóemhnagair ní dond ingenraidh³; *acht* ro sephfaínd a croit co roimuidh in⁴ talam fáí, *conadh* as romaigh⁵ in draig.

1. This is a guess: *dub-sesra* is compounded of *dub* « black » (here perhaps a mere intensive prefix) and *sesra* borrowed from Lat. *sextarius*, whence also *W. bestaur*.

2. stígha R.

3. don ngingin raigh R.

4. an R.

5. romaigh R.

As de atá Loch Bél Dragan .i. drag tinedh fuair mbuime Ternoc ann a richt bradáin, *conadh* Fursa ros-atig issin loch¹, 7 issé sin in draig tairrúgerthar im féil Eóin do turgabáil for *Erim fri deradh domháin* [i ndigail Eoin Baiste], 7 is desin atát *Crota Cliach* i² Mumain.

Cliach from Sid Báine (« Baine's Elfmound ») was harper to Smirdub son of Smal, king of the Three Rosses. He went to invite Conchenn daughter of Fodb from the *síd* of the Men of Femen. Or may be Báine was her name.

Now Cliach was a full year making music on that hill; but because of the elf's magic might, he got no nearer to the *síd*, and he could do nothing to the girls. But he played his harp till the earth beneath him burst, and thereout the dragon brake forth (and Cliach died of terror — *tathaim ar time*).

Hence is *Loch Bél Dragon* « the lake of the Dragon's mouth », to wit, a dragon of fire which Ternóc's fostermother found there in a salmon's shape, and Fursa drove it into the lake. And that is the dragon which is prophesied to arise on St John's day at the end of the world and afflict Ireland in vengeance for John the Baptist. And thence are *Crota Cliach* in Munster.

Also in LL. 169^a 38: BB. 375^a 39: H. 28^b Lec. 473^a, and *Lebar Brecc* 242^b = Stowe MS. D. 4. 2, fo. 50^b 2. Edited from BB. in *Silva Gadelica*, II, 477, 523. Edited from *Lebar Brecc* in O'Curry's *Lectures*, p. 426.

Crota Cliach « Cliach's Harps » (he used to play two at the same time) must be on or near Sliab Crot (now *Slieve-Grud* or *Mount-Grud*) in the co. of Tipperary. O'Donovan (*Topogr. Poems*, p. lxxxiii) says it is the ancient name of the Galtee mountains.

Ternóc probably one of the five saints commemorated by the Irish Church on Jan. 30, Feb. 8, Feb. 28, July 2 and Oct. 3; but which?

Fursa doubtless the abbot of Peronne, commemorated on Jan. 16. His so-called Irish Life, preserved in the Bibliothèque Royale, Brussels, 2324-2340, ff. 50^a-52^b, is an almost literal translation of Bede's Latin, *Hist. Eccl.*, III, 19.

1. boch R.

2. a R.

3. This seems implied in the prep. *for*.

48. CENN FEBRAT.

Cend Febrad, can as no ainmniged?

Ni *ansa*. Feabra mac Sín derbbrathair sídh[c] do Dhedadhl. mac Sín, *conid* romarb Cain mac Deirg Du[a]laigh, co *tuc* a cenn cossin sliab ucet. Unde *Cenn Febrat dicitur*.

Doluidh iarum Garban mac Dedhadh, a quo Dún nGarbain, dia dighail for Cain mac Deirce Du[a]laigh, *conidh* romarb for Sléibh Cáin, 7 co rug a cenn co Cend Febrad. Mor láech [fo. 105^b 2] 7 láiches¹ ro ádhnaht ann la suidhibh im Lugaid Láighi 7 [Do]dera mac Aurmora in file 7 Ethne 7 Maer 7 Mumain [leg. Mugain?], 7 rl.

Febrá son of Sen was own brother of Deda son of Sen, and Cain son of Derg Dualach killed Febrá and brought his head (*cenn*) to yon mountain. Hence *Cenn Febrat* is said.

Then Deda's son Garbáin — from whom Dún Garbain is named — went to avenge his uncle on Cain, and killed him on Sliab Cain, and brought his head to Cenn Febrat. Many a hero and hero's wife has been buried with them there — Lugaid Láge and the poet Doderá son of Aurmora and Ethne and Maer and Mumain (Mugain?) and so forth.

Also in BB. 375^b 19: H. 29^a: Lec. 473^b.

Cenn Febrat « the ancient name of a part of the mountain of Sliabh Riach to the south of Kilmallock, on the confines of the counties of Limerick and Cork ». O'Donovan, *Four Masters*, A.D. 186. Spelt *Cenn Abrat* in LL. 288^b, Revue Celtique, XIII, 440, where Lugaid Láge and Doderá are mentioned.

Dún Garbáin now Dungarvan, a seaport in the south of the co. of Waterford.

49. CENN CUIRRIG.

Cend Cuirrigh, canas roainmniged?

Ni *ansa*. Cuirrech Life, dia ta Raith Cuirrig, is do ba hingen

1. laithes R.

Cochrand máthair Diarmata hi Duibne. Inann dono máthair la Cuirrech 7 la Fothadh Canann 7 la Teidi ingin Meic Niadh, a qua¹ Aénach Teite, ben sein Find meic Ragamna.

Find dono do marb Dub hua Duibne, dia roibe Diarmait mac Duib meic Duibne, cliamoin sein Cuir[r]igh.

Bói cocadh amnas eterra. Imraidi² iarum Cuirrech modh nod-gabad eill for Find. Bói bancara oc Find i 3 n-oirthir Femen for brú Suire anoir, i 3 cathair Duine Iascaig, Bodamoir a hainm — is di gairther Raith Badhamhrach. Is í foluingedh Find do biudh 7 étgud. Luid dono Cuirrech co teach Badhamhrach gurus-ort 7 gur' airg Cathraigh Duine Iascaig. Dotat Find focetoir for slicht Cuir[r]igh, for Súir, for Feimen, for Teitiu, for Roighniu, for Éoir, for Gabran, for Berba, co faca Find foscad in fir riam, 7 doleic sleigh sua sgath, 7 docachain bricht for a hind, 7 builtuis ind, 7 docer de, 7 dobert Find a cenn leis co comarnaic madoin moch arabarach cusin sliab for aice Feimin aniar, 7 focerd ilaidh ind im cenn Cuir[r]igh, *conid* de goirther Cuirrig.

Is iarum dorochair Find mac Reghamna⁴ 7 Teiti a ben do oenguin Find dia folusat don cormaim dogeine Find do Fothadh.

Currech Life, from whom is Raith Cuirrig, had a daughter Cochran the mother of Diarmait hua Duibni (by her husband Dub). And Cuirrech's mother was the same as the mother of Fothadh Canann and of Teite daughter of Mac Niad, from whom Oenach Teite is named. Teite was the wife of Find son of Ragamna.

Now Find killed Dub hua Duibni, whose son was Diarmait mac Duib son of Duibne. He was Currech's son-in-law.

So there was savage warfare between them (Find and Cuirrech). Then Cuirrech bethought him of a way to get an advantage over Find. In the eastern part of Femen, on the eas-

1. quo R.

2. sic BB. imraidigh R.

3. a R.

4. Redhamna R.

5. eall .i. greim no baoghal, P. O'C.

tern bank of the Suir, in Cathair Dúne Iascaig, Find had a paramour named Badammair (from her Rath Badammrach is called). 'Tis she that used to sustain Find with food and raiment¹. So Cuirrech went to Badammair's house and slew her, and destroyed Cathair Dúne Iascaig. Forthwith goes Find on Cuirrech's track, by Femen, Tete, Roigne, the Nore, Gabran, the Barrow, till he saw before him Cuirrech's shadow, and throughout the shadow he hurled a spear, chanting a spell over its head, and strikes it into Cuirrech, who fell thereby. Then Find took Cuirrech's head, and came on the morrow in the early morning to that mountain (*Cenn Cuirrig*) a little to the west of Femen, and set a tomb of stone there about the head. Whence *Cenn Cuirrig* is so called.

Afterwards Find son of Regamain and his wife Teite fell by a single blow of Find (son of Cumall?) when they went away from the alebanquet which (the latter) Find had made for Fothad (Canann).

Also in BB. 376^a 34: H. 29^b: Lec. 474^a. Versified, LL. 191^b 31.

Cenn Cuirrig must be somewhere near the Curragh of Kildare. *Cathair Dúne Iascaig*, now Cahir a town on the Suir in Tipperary.

Raith Badammrach was perhaps near Cahir. See O'Curry's *Lectures*, p. 305, and *Revue Celtique*, VII, 291.

As to the relation of Cuirrech's shadow to his soul, see Tylor's *Primitive Culture*, 2d ed., I, 430, 435. Some other events which took place after Cuirrech's death are recounted *infra* in no. 52.

50. TEMAIR LUACHRA.

Temair Luachra, canas roaimniged?

Ni *ansa*. Tea² ingen Lui[g]dhech meic Itha bean Eirimon meic Miled, 7 is di tucad Temair Luachra 7 Temair Bregla 7 cach Temair olcena dofil i³ n-Eirc. Luacair immorro fodesin ba magh scothach co reimes mac n-Ugaine 7 co gein Chuind ut ali[i] dicunt, fodéig is indi dobruindset Siúir 7 Eóir 7 Berba

1. Compare Cormac's Glossary, s. v. *Orc tréith*.

2. Temair R.

3. a R.

7 Loch Riach 7 Loch Léin i¹ Luachair, 7 atees Bile Tortan 7 Éo Rosa [7 Craeb Mugna 7 Craeb Dathi]², de quibus Finn-tun dixit:

In Luachoir dono, in Luachair, etc.

Tea daughter of Lugaid son of Ith wife to Erem son of Mil (from her *Temair* was derived), and to her was given Temair Luachra and Bregian Temair and every other Temair which exists in Ireland. Now Luachair itself was a flowery plain till the time of the sons of Ugaine — or (as others say) till the birth of Conn (of the Hundred Battles). For 'tis then³ that (the rivers) Suir and Nore and Barrow burst forth, also Loch Riach, and Loch Léin in Luachair; and Tortu's Tree and the Yew of Ross and the Tree of Mugna and the Tree of Dathe were (first) seen. Whereof Fintan said:

The Luachair, then, the Luachair, etc.

Also in BB. 376^b: H. 29^b: Lec. 474^b. Edited from BB. in *Silva Gadelica*, II, 477, 523.

Temair Luachra somewhere near the town of Castle-island in the co. of Kerry, v. O'Donovan, *Four Masters* A.D. 1580, p. 1731, note c.

As to Tea and Temair Breglda v. *supra*, no. 1.

Ugaine was killed (according to the *Four Masters*) A.M. 4606.

The Suir rises in the co. of Tipperary, the Nore in Kilkenny, the Barrow in the Slieve Bloom Mountains. *Loch Riach* is in Galway, *Loch Léin* (now the Lakes of Killarney) in Kerry. As to Tortu's Tree (an ash), the Éo Rosa (a yew), the Tree of Mugna (an oak), and the Tree of Dathe (an ash), see LL. 199^b 61 et seq.

51. SLIAB MIS.

Sliab Mis, canas roaimniged?

Ni *ansa*. Mis ingen Mairedha, ben Caeimgin Congancnis meic Degad, is di tucad Sliab Senaig Gairb meic Degad ina tochra 7 ar airisem 'go a fir tareis na himiree dia tanic Eochaid 7 Rib da mac Maireda meic Cairedha, a quibus Loch nEchach

1. a R.

2. sic Lec.

3. *indi* « therein », i. e. in the *remes* of the sons of Ugaine.

7 Loch Rí, cundased forb forsa rir Mis¹ atharda, in sliab ucat. Unde Sliab Mis.

Ailiter: Sliab Mis no Sliab Mísis, ar a ní ba mísis .i. ba hanfis do macaib Míled in sluag dolfa frith ann la Fodla 7 Banba 7 Ériu.

Mis daughter of Mairid son of Cairid and wife of Coimngen Hornskin son of Dega. 'Tis to her the mountain of Senach the Rough son of Dega was given as her dowry and for staying with her husband after the flitting (of her family) when Eochaid and Rib, Mairid's two sons (*a quibus* Lough Neagh and Lough Ree) set forth. So that the land for which Mis bartered a patrimony, is yon mountain.

Otherwise, *Sliab Mis* or *Sliab-Mi-fis*, because the magical army, there devised by Fodla and Banba and Ériu, was a *mi-fis* « mis-knowledge », that is, was a delusion, to the sons of Mil.

Also in BB. 376^b 49: H. 30^a: Lec. 474^b. A version of § 2 in LL. 168^b 19: Bodl. no. 17; and Ed. fo. 3^a 2. See too Silva Gadelica, II, 485, 532.

Sliab Mis now Slieve Mish, a mountain in Kerry, between Tralee and Killarney.

For the story of the elopement of Eochaid and Rib see LU. 39^a-39^b, and the dindsenchas of Loch nEchach, Ed. no. 55: BB. 390^a: H. 49^a; and Lec. 496^a (edited from Ed., *Folklore*, IV, 474); see also infra no. 79.

As to Fodla, Banba and Ériu, the three queens of the Tuatha dé Danann, see the Four Masters, A.M. 3500 and O'Mahony's Keating, p. 198. The spectral army conjured up to resist the sons of Mil is referred to in the Franciscan Liber Hymnorum p. 38, cited in the Rolls Tripartite Life, p. 426.

52. TIPRA SENGARMAN.

Tipra Sengarman 7 Airer Criblaighe², canas roaim-nigthe?

Ni ansa. Sengarman Slébi Mis, ben Cuirrich Liphe, máthair Slechtaire meic Sengarman, isti rohort[sat] Croch 7 Dún 7

1. fororirmais R. forsoir irmis BB. forar carmais Lec., forar airis H. forsa rir LL.

2. criblaidhe R.

roairgset Cathraig¹ Comfosaid 7 Gandan a Caislib Gannan, 7 roairgset Muingsind buime Find 7 roloiseset macraid Droma Berrtach 7 Dubróit in[An]nóit Formaili i ndigail Cuirrich. Conid hi suidiu imrecaim Criblach Connachtach 7 Crimthann a mac doib co ndernsat cora etarra iar fogail fri Find, 7 roslen Find co Carn Doim Deirg i² Luachair, airm i² fil Tipra Sengarmna indiu, conid andsin fuair Slechtaire fotoll talman, 7 batar fria ciana ann, 7 imtiagtais ass³ fri fogail each n-oidhcei, 7 co fuaratar laithe n-óen os Luachair [A]iní Oisín mac Find a oenur, 7 nuchurut 7 non-beret léou hé co n-ádbaid. Conid annsin rosnaid⁴ Osine in snaschur, 7 foccird e la sruth na ti-prat co ranic co hÁth na Feile airm i² mbói Find. Conus-gab Find in snas iar suidiu ina láim 7 asbert: « Osine dorigne so »; 7 lotar lasin sruth gó a bunad, co facatar in fotoll talman i² mbadar, 7 noclaidet⁵ forru, 7 comluid Criblach iar suidhiu, co ruc Find ar Criblaigh⁶ ind Airer Criblaige⁷.

Luidh Slechtaire uaidib co Berre, conid and atorchair.

Luid Crimthann a óenur uaidib, ar ní bi orgain cen oensciula[ng]. Bentair a cenn do Sengarman 7 facbait a corp [i]sin tiprait.

Unde Tipra Sengarman 7 Airer Criblaige⁸ dicuntur. Fergus Finbel file Find ro cachain in roscad so sis:

Tipra Sengarman fo a snas, 7rl.

Sengarmain of Sliab Mis was Cuirrech Lifi's wife and Slechtaire's mother. 'Tis they that in revenge for Cuirrech (v. supra, no. 49) destroyed Croch and Dun, and wrecked Cathair Comfossaid and Gannan in Caisel Gannain, and killed Find's fostermother Mongfind, and burnt the children of Druim Berrtach, and Dubróit in Annóit(?) Formaille. Whereupon Criblach of Connaught and her son Crimthann met them, and they entered into an alliance, after making a foray on Find.

1. cathraid R.

2. a R.

3. imtiagat dais R.

4. nonoeg R.

5. nocloet R.

6. criblaidh R.

7. oirer criblaide R.

8. criblaide R.

Then Find pursued them all to the *Carn Daim Deirg* « the Cairn of the Red Stag », in Luachair, the place at which *Típra Sengarmna* « Sengarmain's Well » is today, and there Slechtaire discovered an underground cave, wherein they dwelt for a long time. Every night they used to go forth from it a-raíding, and one day they found, on Luachair Aine, Find's son, Ossian, alone. They make a prize (?) of him and carry him off to their dwelling. There Ossian cut a chip from a spearshaft (which Crimthann had given him to trim), and cast it into the stream from the well, so that it got to *Áth na Féile* « the Ford of the Feale », where Find was dwelling. Then Find took the chip in his hand and said « Ossian made this ». And Find's men ascended the stream to its source and saw the earth-cave in which were Criblach and the rest, and dug into it. Then Criblach fled, but Find overtook her in Airer Criblaige, (and there he killed her).

Slechtaire escaped from them to Berre, and there he fell.

Crimthann was the only one who escaped — for « there is no destruction without (at least) one fugitive ».

Sengarmain's head is cut off, and they leave her body in the well.

Whence *Tipra Sengarmna* and *Airer Criblaige* are said. Fergus Finbel, Find's poet, sang this *roscad* below:

Sengarmain's Well under its chip, etc.

Also in BB. 377^a 22: H. 30^b: Lec. 475^a. Versified, LL. 197^a 53, where it is said that Sengarmain and Criblach had each the strength of nine, and that what Ossian cast into the stream was a ball which he had made of the chips from the spearshaft. A précis of the story is given in O'Curry's *Lectures*, p. 306: he says that *Tipra Sengarmna* is in the S. E. of the co. of Kerry. *Airer Criblaige* « Criblach's Harbour », not identified. *Beíre* now Beare, in the S. W. of the co. Cork.

53. FINDGLAIS.

Findglais a Luachair Degad, canas roainnniged?

Ni ansa .i. Blathnat ingen Mind ri Fer Falga, bancele Con-roí meic Daíre, bansere-side Conculainn. Is í rogeall Coiculaínn

o[i]dhchi samna dia saighid¹ do digail [na] n-erc n-Iuchna Eachach Echbeoil, 7 in coire, 7 bertra Conculainn dia cloidem Conraí, dia rofumalt don bochur in cenn iarsuidhiu, co tuc sin comairle do Coimrói tarclaim clanna Degad do denum a cathrach i n-oenló, 7 co tuedis each coirthi nobiad 'na suide 7 'na sesam léo, 7 ni bóí-sium acht in ænur. Ba sed comarc boi eturra, tomlacht na mbo do lecuin lasin sruth, cor'bo find in glaisi inandocum. Unde Findglais dicitur. 7 oircset in cathraig iarum.

Bláthnat daughter of Menn King of the Men of Falga, wife of Cú-roí son of Dáire, was Cúchulainn's paramour. 'Tis she that promised that Cúchulainn should come to her on Halloween and take vengeance for Eochaid Horsemouth's cows, and for the caldron, and for the shaving of Cúchulainn by Cú-roí's sword when Cú-roí afterwards smeared his head with cowdung². And she counselled Cú-roí to gather the clans of Deda to build his fortress in a single day and that (for this purpose) they should bring with them every pillar-stone (in Ireland), whether lying or standing. So Cú-roí was left all alone. This was the token (?) that was between them (Bláthnat and Cúchulainn), to let the milking of the cows flow with the current so that the stream as it came towards them (Cúchulainn and his Ulstermen) was white. Hence *Findglais* « white stream » is said. And afterwards they (killed Cú-roí and) wrecked the town (and carried off Bláthnat to Ulster).

Also in BB. 378^a 29: H. 31^b: Lec. 476^a. The version in LL. 169^b 42 is fuller, and has been edited in Silva Gadelica, II, 482, 530.

Findglas a stream in Kerry ending at *Traig Lí* (Tralee).

Fir Falga is glossed in LL. 169^b by *inse Gall indiu* « the Hebrides today »; but O'Curry, *Lectures*, p. 588, note (172), says that « *Falga* was, I believe, an old name for the Isle of Man ».

The story of Bláthnat's betrayal of her husband is also told in O'Mahony's *Keating*, pp. 283-284. The end of the matter was that Fercertne, Cú-roí's bard, followed Bláthnat into Ulster, saw her standing with her lover on the edge of a cliff, rushed towards her and clasping his arms around her, flung both himself and her down the precipice. For the Irish

1. sic BB. soidhe R.

2. bóchar cowdung. dimin. boichreán, P. O'C.

original see *Bás Conrói mic Dóiri*, 22. G. 21 (a ms. in the library of the Royal Irish Academy), p. 146.

Bláthnat's signal reminds one of the sawdust set floating down a stream in a tale (I think) in Saxo Grammaticus.

54. SRUB BRAIN.

Srub Brain, canas roainmniged?

Ni *ansa*. Cú culaínn dodechaid indegaid na dub-elle o Dun Delga co ro marb é'n cach thire dib gusín mbranen déidenach¹. Rohorta leis ic Redg 7 ic Ramann, 7 topacht [a chenn] do suide 7 roindaim a láma ina fhuil, 7 isbeir « Srub brain and » coa thabairt in chind fôr in cairraice.

.LLL. a lín; secht n-airtim tra ina gulfainn cach coin, 7 secht cubait rigi moa munbragait: cuirp remra 7 cosa remra léo, 7 mussnaitis níur dib. De quibus *Srub Brain* dicitur. Itim (*sic*).

Tathus drecht dronamnus, 7rl.

Cúchulainn pursued the black bird-flock from Dundalk, and in every country (he crossed) he killed one of the birds, down to the last raven². It was destroyed by him at Redg and at Ramann, and he cut off its head from it and bathed his hands in its blood, and said, when putting the head on the crag: *Srub brain* and « a raven's stream there ».

Thrice fifty was their number. Seven handlengths, now, were in each bird's bill and seven royal (?) cubits round their necks: thick bodies they had, and thick feet with which they swam the sea. Of whom *Srub Brain* is said.

Also in BB. 378^a 39: H. 30^b: Lec. 476^b. Versified, LL. 154^b. Edited (from H.) in Kuhn's *Zeitschrift*, XXXIII, 82.

Srub Brain now Shruve Brin, or Stroove Brin, in the N. E. extremity of the barony of Inishowen, co. Donegal. « Water oozes from the bank, and forms a well, near high-water mark », O'Don., cited in O'Curry's *Lectures*, p. 477, note (15), « to which all the deranged people of the country are wont to resort », O'Don. Supplement to O'Reilly, s. v. *sraobh*.

1. deigenach R.

2. braincún a crow or raven: a cadaverous bird, P. O'C.

55. LOCH LÉIN.

Loch Léin, canas roainmniged?

Ni *ansa*. Len Línfiachlach mac Ba[i]n Bolgaig¹ meic Bannaigh² meic Glamaigh meic Gomir. Cerd Síde Buidb. Is é bóí isin loch oc gnim niamlestar Fainde ingine Flidis. Iar scur a oipre cach n-óidhechi foccirded uad a hindecóin sair co hindecóin na nDeisi cusin fert, 7 tri frosa foccirdedh .i. fros usci 7 fros tined 7 fros do nemoind corcarglain; 7 doníth Nemannach³ in cetna oc slaide chu[a]ich *Concobair* [meic Nessa] atuáid 7rl. Unde *Loch* [Léin nominatur].

Lén Línfiachlach son of Bolgach, son of Bannach, son of Gammach, son of Gomer, was the craftsman of Síde Buidb « Bodb's Fairymound ». 'Tis he that lived in the lake, making the bright vessels of Fand daughter of Flidais. Every night, after leaving off work, he would cast his anvil eastwards away to Indeóin na nDése « the Anvil of the Decies », as far as the gravemound; and three showers it used to cast (to the holy grave), namely a shower of water and a shower of fire and a shower of pure purple gems. The same thing (i. e. the casting away of his anvil) Nemannach practised when beating out the cup of Conor mac Nessa in the north, etc. Whence *Loch Léin* is named.

Also in BB. 379^a 5: H. 32^b: Lec. 477^a: Bodl. no. 18. Versified, LL. 154^b 354. Edited (from BB.) in Silva Gadelica, 477, 523. O'Curry gives a précis of the tale in his *Manners and Customs*, III, 203.

Loch Léin now the Lakes of Killarney in Kerry. *Síd Boidb*, also called *Síd Femin*, in Munster. *Indeóin na nDése* now Mullaghneoney (i. e. *Mullach indeona*) near Clonmel, co. Tipperary.

1. bolgaid R.

2. bannaigh R.

3. nith nem oind R.

4. In the lithographic facsimile, 154^b 42, *sainne* should be *fainne*, and the whole line should be read as: *diar chum cen tiangestail tais | niamlestar Fainne Flidais*. This will serve to correct the gibberish in O'Curry's *Manners and Customs*, III, 203, note (289).

The three showers which the anvil used to cast as it seems, spontaneously, to the holy grave (co *nochlígi*, LL. 154^b 49) seem to have been an offering to the ghost of the person (whoever he was) there buried.

56. CARN FERADAIG.

Carnn Feradhaigh¹, canas ro ainmniged?

Ni *ansa*. Feradhach mac Rocuirp meic Gollain meic Conmail meic Ebir dorochair and la Tigernmas² mac Follaig, 7 is la Tigernmas² torchair Conma[c]l i cath Oenaig³ Machae, 7 romarb Rocorb mac Gollain hi cath Elli, 7 romarb Feradach iartain i⁴ cath Cairnn Feradaigh, 7 is é insin fert Feradaig. Unde Carnn Feradaig nominatur.

Feradach son of Rochorp son of Gollán son of Conmael son of Eber fell there by Tigernmas son of Follach, and 'tis by Tigernmas that Conmael fell in the battle of Oenach Macha; and Rochorp son of Gollán died in the battle of Elle, and Feradach died afterwards in the battle of Carn Feradaig, and that (Carn Feradaig) is Feradach's tomb. Whence *Carn Feradaig* is named.

Also in BB. 379^a 46: H. 30^b: Lec. 477^b. Versified, LL. 155^a 11. Edited (from BB.) in *Silva Gadelica*, II, 494, 543.

Carn Feradaig was probably, says O'Donovan, *Four Masters*, A.M. 3656, the ancient name of Seefin, in the barony of Coshlea, in the south of the co. Limerick.

Tigernmas monarch of Ireland, A.M. 3580-3656 (F. M.).

57. LUIMNECH.

Luimnech, canas roainmniged?

Ni *ansa*. Comdal robæ itir Mumain⁵ 7 Connachta co tuesat leo a cathfíru in da rig .i. da mac Smuchaille meic Bacaduib.

1. sic BB. feradhaidh R.

2. sic BB., H. and Lec. tigernach R.

3. ænaid R.

4. a R.

5. mummain R.

Rind 7 Fæbur a n-anmanda. Rogab indalanac for foesam mBuidb a Sid Femin. Gabais araile [for] faëssam Ochaille a Sidh Cruachna. Tuesat na cathfíru a ceird muccada¹ ar aird, 7 doluid each dia commes hi sruth, 7 odhurluimni liathglassa im slog in da dal, conid annsin tainic a tuili ind, 7 ní roairigset la met in oenaich, co ruc in sruth a luimne uile dib, conid ann atbertsat na derceaidi: « Is luimnechda in t-inber indorsa! »

Nó lumman ainm [fo. 108^b 1] in sceith, 7 intan bas ocon imargail rofoxal in sruth a luimne dona lechaib .i. a sciatho, co n-erbratar ind rígo o Thul Tuinne: « Is luimnechda in t-inber indorsa! » Unde *Luimnech*.

There was a set meeting between Munster and Connaught, and the two kings brought with them their champions the two sons of Smuchaille son of Bacadub. *Rind* « Point » and *Fæbur* « Edge » were their names. One of the twain placed himself under the safeguard of Bodb (the elf-king) out of Sid Femin: the other under that of Ochaille (another elf-king) out of Sid Cruachna. The champions (having entered the water) displayed their « swineherd's art ». To judge between them every one pressed into the stream, all the men of the two parties wearing dun, grey-green cloaks (*luimne*)². Thereupon came the floodtide, which they had not perceived owing to the greatness of the assembly, and the current carried off all their cloaks. Then said the look-out men: « The inver (estuary) is now full of cloaks! » (*luimnechda*).

Or *lumman* is a name for a shield, and when the contest was going on, the current carried away from the heroes their *luimne*, that is, their shields. Whereupon the kings said from Tul Tuinne: « The inver is now full of shields » (*luimnechda*).

Whence *Luimnech*.

Also in BB. 379^b 18: H. 33^a: Lec. 477^b: Bodl. no. 20. Versified, LL. 155^a 25. Edited (from BB.) in *Silva Gadelica*, II, 478, 524: from Bodl. in *Folklore*, III, 486-7.

1. muccach BB., muciaichtai H., muccaidechta Lec., muccada Bodl.

2. Compare Cormac's *solumain*.

² *Luinnech* the old name of the lower Shannon.

Tul Tuinne was the name of a hillock overlooking the scene of the contest between Rind and Faebur. Another near Fert Finntain in the territory of Loch Derg is mentioned *infra*.

What was the nature of this contest? Is *ceird muccada* « swineherd's art »? the first of the seven avatars of the combatants being that of the swineherds.

As to these avatars, see LL. 247^a and *Irische Texte*, 3d series, part i, pp. 241. See also *infra* no. 66.

58. SLIGE DALA.

Slige¹ Dala, can[a]s ro ainmniged?

Ni *ansa*. Dala Glas do Gregaib na Scithia, is úad dogarar Slige Dala. Crea ingen Eil[d]lecon a ben, a qua² Ros Cré[a] nominatur. Dala Glas dano 7 Cannán da mac Eil[d]licon tancatar cona mnaib asin Scithia ar imgabail sluaiged. Caire dano ben Candain, a qua² Dún Cairín nominatur. Rogab Candan dano i Cluáin Candain a Crich Eli, 7 i Caislib Cannáin tathaim, 7 roclasa a fert and.

Unde Slige Dala 7 Cluáin Cannain 7 Ros Cré 7 Dún Cairín nomina[n]tur.

Coicc primróid Erenn .i. Slige Asail 7 Slige Midluachra, Slige Cualann, Slige Dala, Slige Mór.

Slige Asail cetamus: fos-fuair Asal mac Dóir Domblais re ndibergachaib Mide oc torachtain Temra.

Slige Midluachra dano, fos-fuair Midluachair mac Damairne meic Diuballtaig meic ríge Sruba Brain oc torachtain feisi Temra.

Slige Cualann, fos-fuair Fer fi mac Eogabail ria meschuirib side oc saigid Temra.

Slige Dalo. fos-fuair Setna Seccderg mac Durbaide ria ndrui[d]ib hIrmuman oc saighidh⁴ Temra, nó is Dala fodesin ros-airnecht dó.

1. Slide R.

2. quo R.

3. re ndæ[s]coraibh, Bk. of Lismore 96^b 1. *Meascaire* is explained a disturber, an agitator, P. O'C. But here *meschuirib* is pl. dat. of a compound of *mes* « weapon » and *cuire* « host ».

4. saidhigh R.

Slige Mór .i. Eiscir Riada, iside comraind Erenn inde .i. o Ath cliath Cualann co hAth cliath Medraighe. Fos-fuair Nár mac Aengusa humail ria laithe gaile hIrrais Domnonn, ic-icsonam thosaig, comtis iat toisigh toirisidis Temraig.

Aidei geine Cuind tra frithea na roit sea, amail asbeir Airne Fingin.

Dala Glas of the Greeks of Scythia, from him *Slige Dala* is called. Crea daughter of Edlec was his wife: from her *Ross Crea* is named. Dala Glas, then, and Cannán, Edlec's two sons, came with their wives out of Scythia to avoid warlike expeditions. Cannán's wife was Caire, from whom *Dún Cairín* is named. Now Cannán set up in *Cluáin Cannain* in the district of Ele, and in *Caisel Cannain* he died, and there his grave was dug.

Whence *Slige Dala* and *Cluáin Cannain* and *Ross Créa* and *Dún Cairín* take their names.

The five chief roads of Ireland, namely *Slige Assail*, *Slige Midluachra*, *Slige Cualann*, *Slige Dala*, *Slige Mór*.

Slige Assail, in the first place, Assal son of Dór Domblais found it before the brigands of Meath when proceeding to Tara.

Slige Midluachra, then, Midluachair son of Damairne son of Diubaltach son of the king of Srub Brain, found it when proceeding to the Feast of Tara.

Slige Cualann, Fer Fi son of Eogabal found it before the elfmound's armed hosts when going to Tara.

Slige Dala, Setna Seccderg son of Durbaide found it before the warlocks of Ormond, when going to Tara. Or it is Dala himself that discovered it for him.

Slige Mór, that is, Eiscir Riada, 'tis this that divides Ireland in two, namely from *Ath Cliath Cualann* (Dublin) to *Ath cliath Medraige* (Clarín Bridge near Galway). Nár son of Oengus of Umall found it before the champions of Irrus Damnonn, when contending for leadership, so that they might be the first to arrive at Tara.

On the eve of the birth of Conn (of the Hundred Battles) these roads were found, as saith (the tale called) *Airne Fingin*.

Also in BB. 380^b 23: H. 33^a: Lec. 478^a. Versified, LL. 155^b 8. The prose recension of §§ 1 and 2 in LL. 169^b 23 (edited in Silva Gadelica, II, 477, 524) and in Laud 610, fo. 84^b 1, varies greatly. The Lecan version of the paragraphs about the five roads has been edited in Petrie's *Tara*, pp. 204, 205.

According to O'Donovan (*Book of Rights*, pp. lviii, lix) *Slige Dala* was the great southwestern road of Ireland, which extended from the southern side of Tara hill, in the direction of Ossory. *Slige Assail* was a western road extending from Tara in the direction of Lough Owel near Mullingar in Westmeath. *Slige Midluachra* was a northern road. *Slige Cuallann* extended from Tara in the direction of Dublin and Bray. *Slige Mór* was the great western road, the lie of which is defined by the *Eiscir Riada*, a line of gravel hills extending from Dublin to Medraige near the town of Galway.

Srub Brain: see no. 34 supra. Ormond (*Urmuinn*) in the co. of Tipperary. *Irrus Damuinn* now Erris, a barony in the N. W. of the co. Mayo.

Fer Fí son of Eogabal: see Rev. Celtique, XIII, 438, 464.

Conn of the Hundred Battles: v. supra no. 34.

The « *Airne Fingin* » F.'s Watching » is the story of Fingean mac Luchta and the *ban-síde* Rothniam, of which there are copies in the Book of Lismore (ff. 96^a 1-97^b) and the Book of Fermoy, ff. 24^a-25^a.

59. SINANN.

Sinend, canas ro ainmniged?

Ni ansa. Sinend ingen Lodoin Luchairglain [meic Lir] a Tír Tairngire dodechaid do Tiprait Connla fil fo muir dia forcsin. Tipra sin fo 'tat cuill¹ 7 imbois na heicsi .i. cuill² crinmoind aiusa. [7 a n-aen uair bruchtais a meas 7 a mblath 7 a nduilli,] 7 i n-oen frois dofuited forsín tiprait, co tuarcaib rígbroind chorcarda fuirri, [co cocnaid na bradana in mes, conad he sug na cno cuirtheas suas ina mbolcaib corcardaib,] 7 bruinnit secht srotha éicsi as, 7 imsoat and afrithisi.

Luid iarum Sinend do saigi[d] in imbois, ar ní testa ní fuirri acht soas tantum. Doluid lasín sruth co tice Linn Mna Feile .i. Bri Ele 7 rethis i n-imthus roimpi], 7 traigis in topur, 7 rolen co 'hura na haband, Tarr-cáin. Imasrái[n] iar suide co tarla a tarr fén fuirri, 7 ro blais bás iar tiachtain in tire centaraig³. Unde Sinann 7 Linn Mna Feile 7 Tarr-cain.

1. sic H. ciuil R.

2. sic H. 7 coll R.

3. centaraid R.

Sinend daughter of Lodain Lucharglan son of Ler, out of Tír Tairngire (« Land of Promise, Fairyland ») went to Connla's Well which is under sea, to behold it. That is a well at which are the hazels and inspirations (?) of wisdom, that is, the hazels of the science of poetry, and in the same hour their fruit, and their blossom and their foliage break forth, and these fall on the well in the same shower, which raises on the water a royal surge of purple. Then the salmon chew the fruit, and the juice of the nuts is apparent on their purple bellies. And seven streams of wisdom spring forth and turn there again.

Now Sinend went to seek the inspiration, for she wanted nothing save only wisdom. She went with the stream till she reached Linn Mna Feile « the Pool of the Modest Woman », that is Bri Ele — and she went ahead on her journey, but the well left its place, and she followed it to the banks of the river Tarr-cáin « Fair-back ». After this it overwhelmed her, so that her back (*tarr*¹) went upwards, and when she had come to the land on this side (of the Shannon) she tasted death. Whence Sinann and Linn Mna Feile and Tarr-cain.

Also in BB. 381^a 30: H. 39^a: Lec. 479^a; and Bodl. no. 33. Versified, LL. 156^a 6. The words in brackets are from Lec. Sinann gen. sinna, now the Shannon, Bri ele now the Hill of Croghan in the N. E. of King's county. Tarchain, not identified. The story is paraphrased by O'Curry, *Manners and Customs*, II, 142-144. See also O'Donovan's note in his translation of *Cor-mac's Glossary*. s. v. Caill Crinmon: O'Curry's note on the « salmon of knowledge » and the poetic endowment of those that have the luck to catch and eat one, *Battle of Mugh Leana*, p. 97, and his *Fate of the Children of Tuirenn*, p. 175.

The earliest mention of the nine hazels of wisdom, which grew at the heads of the chief rivers of Ireland, appears to be in the *Dialogue of the Two Sages*, LL. 186^b 36, where Néde mac Adnai says that he has come a caillib .i. a nóí collaib na Segsa ... a caillib didiu assa mbenaiter clessa na súad tanacsa « from hazels, to wit, from the nine hazels of the Segais ... from hazels out of which are obtained the seats of the sages, I have come.

1. Here, as in LU. 65^a 39, *tarr* seems to mean *back*, not, as usual, *belly*.

2. The name of the mound at which the Boyne rises, see O'Clery's Glossary, s. v. *Seghais*, and *Ij*. 3. 18, p. 636^c.

60. SLIAB N-ECHTGA.

Sliab n-Echtga, canas roaimniged?

Ni *ansa*. Echtga hUathach ingen Urscothaich meic Thín[n]i do Thuaith Dé Danann, is and ro alt, i Cuil Echtair i toeb Sidi Nenta la Moach Maelchend. Robæ dano deogbaire Gaid 7 Sengaid coa cuingid, .i. Fergus Lusca-beist mac Ruidhi. As aire atberthi Lusca-beist de, fobith peist roalt .i. asa noidendacht [in a medón], nó asa lusca .i. asa cliabaine. Rofam in ingen feis leis fodáig feraind cuctaire 7 deogbaire bóí ina laim o ríge fer Olnecmacht .i. ó Maen co fairrgi. Ní bóí dano indmus leisium 7 bóí forba. Bóí dano indmus lesi 7 ní bóí forba. Ised dano conatecht-si ina slabra fuithir fossuid cona febaib, 7 dobert-som disi [in sliab.] Unde Sliab nEchtga. Bertair immorro da boin ind tunc¹, 7 berid in bo atúaid trian mblechta sech in mboin andeas, 7rl.

Echtga the Awful, daughter of Urscothach son of Tenne of the Tuath Dé Danann, was reared by Moach Baldhead in Cúil Echtair beside Sid Nenta. Now Gann and Sengann's cupbearer was a-seeking her hand, even Fergus *Lusca-beist* son of Ruide. He was called *Lusca-beist* because he had reared in his inside a worm (*béist*) from his *luscaidecht*, that is, his infancy, or from his *lusca*, that is, his cradling. The girl consented to wed him because of the kitchener and cupbearer's land which he held from the king of the men of Connaught, to wit, from Maenmag to the sea. Now he, Fergus, had no goods, but he had a heritage, while she had goods, but no heritage. What she asked as her bride-gift was a permanent estate with its benefits², so he gave her the mountain. Hence *Sliab Echtga* « Echtga's mountain ». Two cows are now

brought thither, and the cow from the north yields one third of milk in excess of the cow from the south.

Also in LL. 167^a 43: BB. 381^b 31: H. 40: Lec. 480^b, and Bodl. no. 21. Edited (from LL.) in Silva Gadelica, II, 478, 525: from Bodl. in *Folklore*, III, 488. A précis of the story is given by O'Donovan, *Four Masters*, A.D. 1598, p. 2055, note h.

Sliab nEchtga, anglicised Slieve Aughty, is the name of a mountainous district on the confines of Galway and Clare. *Síd Nenta* a fairy-mound in Connaught, of which Sigmall was the lord. *Gann* and *Sen-Gann* two of the sons of Dela the Fer Bolg: see O'Mahony's Keating, p. 84. *Maenmag*: see *infra*, no. 63.

61. ÁTH CLIATH MEDRAIGI.

Ath Cliath Medraigí, canas ro ainmniged?

Ní *ansa*. Dia tucsat coicced Olnecmacht 7 na secht Maines *cona* trichtaib cet [cethern¹] táin bó Dartada ingine Regamna a Mumain² *conus-toracht* Echú Becc mac Cairpri rí Cliach Mumain, co fiannlach³ Mumain amaille friss, i n-iarmoracht na tana, co rallsat na Maines falcliatha sciach 7 draigen⁴ isin n-ath *conus-toracht* cobraid⁵ o Cruachain, ó Ailill 7 ó Meidb. Unde Ath Cliath.

When the province of Connaught and the seven Maines with their three thousand kerns brought out of Munster the drove of the kine of Dartaid daughter of Regamain, Eochu the Little son of Cairpre, king of the Munster Cliu, went in pursuit of the drove, accompanied by the champions of Munster. So the Maines set wall-hurdles of thorns and brambles in the ford, until out of Cruachu help had come to them from Ailill and from Medb. Hence *Ath Cliath* « Ford of Hurdles ».

Also in BB. 382^a 30: H. 40^a: Lec. 481^a. Bodl. no. 26. Versified in LL. 156^b 20.

1. sic LL. 156^b 27.

2. amumumain R.

3. fiandlad R. fiannlach H.

4. sic H, sciath 7 droigen, R.

5. cobraid R.

1. nunc, R.
2. fuithir .i. fearann land, q. d. fo thir .i. tir mhaith « good land »: *fosaídh* of resting, at rest, still. *seabh* .i. maith goodness, also good, P. O'C. The expression *fearann fuithir* occurs *infra* no. 63.

Medraige now Maaree in Ballynacourty parish, co. Galway.

The seven Maines were sons of Queen Medb. Their names are given in LU. 56^b, and the Bodleian *Dinnsenchas*, *Folklore*, III, 492, and are explained in the *Cóir Anmann*, H. 3. 18, p. 589^a.

The story relates to an incident arising out of the *Táin bó Dairlada*, but not found in the tale so named. Of this there are copies in H. 2. 16 and Egerton 1782, and a fragment in LU. p. 20, col. 2; and it has been edited by Windisch, *Irische Texte*, 2te serie, 2. Heft, 185-205.

62. MAG N-AIDNI.

Mag n-Aidhne¹, canas ro ainmniged?

Ni ansa. Aidhne mac Allgubæ meic Eithriuil is e in cetna fer no atád tenid² longpuirt artus re macaib Miledh. Fobith³ ni ba hecen do *acht* tofascad a dá glac co snigtis⁴ richsi teined a suilib a mēr meitis fiadubla adnúi i tus a mbuana, 7 ba hé sin in cethrama[d] fer *ficbet* dona[i]b rathmogaib [tucsad meic Miledh leo a n-Eirind do denam cach uird bai aco,] conid hé ros-laid in mag n-uc[ud do bodesin.] Unde Mag n-Aidne [nominatur, 7 is and adbath Aidne.]

Aidne son of Allguba son of Eithréil, he is the first man that kindled a campfire for the sons of Míl. Because he needed only to wring his two hands, whereupon flashes of fire poured out of his knuckles, as large as fresh wild apples when their harvesting begins. And he was the twenty-first man of the rath-makers whom the sons of Míl brought to Erin to build every *ord* (course of stones, *ordo lapidum*?) which they had. And 'tis he that cleared yon plain for himself. Whence *Mag nAidni* « Aidne's Plain » is named, and there Aidne died.

Also in BB. 382^b: H. 41^a: Lec. 482^b, and Bodl. no. 22. Versified, LL. 156^b 37.

Mag nAidni « a level district in the present co. of Galway, all comprised in the diocese of Kilmacduagh », *Four Masters*, A.M. 3727, note m.

1. naighne R.

2. sic B. noadád teine R.

3. Fobith ar R.

4. sic BB. snidís R.

63. MOENMAG.

Maenmag, canas ro ainmniged?

Ni ansa. Moen mogaid mac Miled, is é noberrad claind nGaillim, is e cetna fer roberrad i n-Eirind .i. Forbarr sær mac Miled; 7 ba rathmogaid dano in Mæn sin. Is do dano tuccad Berramain a mæn a berri[h]a. Unde dicitur Berramain .i. so-máin in berri[h]a, 7 is lais rosletha ferann fuithir mac Forduib, conid edh isberar Mænmagh, 7 is and atbath Mæn iarum .i. i Mænmaig. Unde dicitur Moenmag 7 Berramain.

Moen a slave of the sons of Míl, 'tis he that shaved Gailem's children, and the first man that was shaved in Ireland was Forbarr, the wright of the sons of Míl. And that Moen, moreover, was a rath-builder. 'Tis to him that Berramain was given as payment for his shaving. Hence is said *Berra-main*, that is consideration (*so-máin*) for the shaving (*berrad*), and by him the *fuithir*-land of Fordub's sons was cleared, so it is called *Moenmag* « Moen-plain »; and afterwards Moen died there, to wit in Moenmag. Hence *Moenmag* is said, and *Berramain*.

Also in BB. 382^b 39: H. 41^b: Lec. 483^a; and Bodl. no. 25, whence it is, edited in *Folklore*, III, 491. A shorter recension in LL. 167^b 6, which is edited in *Silva Gadelica*, II, 478, 525.

Moenmag now Moinmoy, a territory lying round Loughrea in the co. of Galway. *Berramain* near Tralee, see *Revue Celtique*, VII, 295.

64. LOCH DERGDEIRC.

Loch Dergderc, can as roainmniged?

Ni ansa. Feircertne mac Ath[g]ló primfili Ulad, fer as ansa bóí i n-Eirinn, 7 is é noga[c]dadh¹ [fo. 111^a 2] in mnói oc lam-nád 7 nochuindged² arm cosin fer comraicc, 7 in fer n-aile 'mo oen rosc. Is e dano dodechaid do saighid Eachach meic

1. nogædad Lec. nogaided BB.

2. nócuinid R.

Luchta meic Lughair meic Luigdech Laimfind ri Muman, dia faigdi 'mo oen deire i ndon circe¹ Boirche rucsat an ecis² aniar, 7 tuc Eochaid³ a oenrosc tarcead a aigthe.

Luid iarum Eochaid dia nighe, 7 rosir in luachair 7 ni fúair [usce,] co ro tarraing dlái asa bun, 7 co ro tinsain usce iarum, conid as ronig[ed] a dere [f]as, 7 amail tuc a cenn fothri son usci fo derg uile in topur, 7 doriachtatar⁴ a da rose don rig ar firt feile, 7 amail rosill ar an topur 7 isbert: « Is derg-dere in dere-so, 7 bud hé a hainm la cách. Unde Loch Dergdeire dicitur. »

Ferchertne son of Athlo, chief-poet of Ulaid, was the cruellest man that ever lived in Erin. 'Tis he that would slay the woman in childbed, and would demand his weapon from the combatant and his single eye from some other man. 'Tis he, moreover, that went to Eochu son of Luchta son of Lugar son of Lugaid White-hand, King of Munster to beg his single eye in payment⁵ for Boirche's hen which the poets had brought from the west; and Eochaid, to save his honour, gave him his single eye.

Then Eochaid went to wash (the blood off his face), and searched the rushry and found no water: so he tore a tuft (of rushes) from its roots, and then water trickled forth. With this his empty eye was washed, and as he dipt his head thrice under the water all the well became red. Then because of the miracle of generosity (which Eochaid had performed) both his eyes came to the King, and as he looked on the well he said: « A red (derg) hollow (dere) is this hollow, and this will be every one's name for it. » Whence *Loch Dergdeire* is said.

Also in BB. 383^a 26: H. 41^b: Lec. 483^b, and a ms. in the Royal Irish Academy, D. 4. 2, fo. 56^b 2. Versified, LL. 157^b 15.

1. circiree R.

2. rucsad in ccsi, Lec. rucsat in ecis, BB.

3. ængus R.

4. R. repeats.

5. don .i. tindlocad, Lec. Vocab.

A similar story is told in LL. 114^b 6-19 (edited in Rev. Celtique, VIII, 48), where the poet's name is Athirne.

The words *i ndon circe boirche* are somewhat obscure. They seem *mon circe bairche* in BB. But Lec. has *inndon chirci boirchi*, with *ig* (O. Ir. *ic* « payment ») written over *don*. « Boirche's hen » is mentioned elsewhere.

65. RATH CRUACHAN.

Raith Cruachan, canas roaimniged?

Ni ansa. Cruachu nó Cróchan Croderg inelt Etaine dodechaid for aithed la Mider Brig Léith a Fremaind a hOenug¹ Oengusa. Ba cara dano Midir in Sinech Side Cruachan. Taraill iarum ara dile dia hacallaim, coro fostaid [fo. 111^b 2] i saidiu fri nóí trath². Dorumenair dano Eda[i]n co mba la Mider in sid sin, « In hí do threb inso? » ol Edain. « Acc soni, » ol Midhir, « is nesa do thurbail greine mo threbsa indáso, » ol Midhir. « Ces[t], da buaid duinne tadall in sídasa 7 in maighe didiu? » ol Crochenn. « Biaid t'ainmsi fair a log t'aistair, a Crocend, » ol Midhair.

Luid iarum Midhair gu Brigh Leith, conad ann rotoglad fair la Eochaig Airemoin.

Tosach Tochmaire Etaine andsin. Dindsenchus Ratha Cruachan insin.

Cruachu or Cróchan Croderg was the handmaid of Etain who eloped with Mider of Bri Léith from Fremann, from Oenach Oengusa. Now Sinech of Sid Cruachan (« the Elfmound of Cruachu ») was a relative of Mider's; so because of his affection for her, he, Mider, went to converse with her, and there they were detained for nine watches. So Etain supposed that that elfmound belonged to Mider. « Is this thy dwelling? » says Etain. « Nay, » says Mider « my dwelling is nearer than this to the sunrise ». « Query, » says Crochenn, « what profit have we in visiting this elfmound and the

1. oenud R.

2. co cend nomaide LL. 157^a 24.

3. rotoglad for R.

plain? » Says Mider: « O Crochenn, in guerdon of thy travel it shall bear thy name. »

Then Mider went to Brí Léith, which was then destroyed by Eochaid Airem.

There is the beginning of *Etáin's Wooing*. That is the *dind-senchas* of Ráith Cruachan.

Also in LL. 170^a 43: BB. 384^a 1: H. 42^b: Lec. 484^b and Bodl. no. 27. Versified, LL. 157^a 6. Edited from BB. in Silva Gadelica, II, 490, 539: from Bodl. in *Folklore*, III, 492.

Ráith Cruachan now Rathcroghan, between Belanagare and Elphin in the co. Roscommon. For a list of the extant remains there see O'Donovan's note, *Four Masters*, A.D. 1223.

As to Eochaid Airem, Mider and Etáin see LU. 130^b-132, Egerton 1782, fo. 118^a 2, O'Curry M. and C., II, 192-194, III, 162, 191. The *Tochmarc Etáine* has been edited by Windisch, *Irische Texte*, I, 113: see §§ 15, 16, where *sínighe* should have been printed *Sínighe* (the gen. sg. of *Sínech*), not *maighe*, as Zimmer asserts.

aistair (better *aistir*) gen. sg. of *aister* « labour, travail, travel » = **ad-sitro-*, from *ad* and *urkelt. saitro-* (Ir. *saethur*). For posttonic *i* from *ai* cf. Lat. *in-qui-ro*, *ex-istumo*, *tru-cido*.

66. ÁTH LUAIN.

Ath Luain canas roaimniged?

Ni *ansa*. Ath Mor a ainm ar tús co gleicc¹ in Duind Cuailg[n]e 7 ind Findbennaigh, ised atfet in² Echtra Nera imthus na da muccaid³ badar i secht rec[h]taib .i. bliadain lan cach hae⁴, 7 batar hé sin da mac Chruind meic Aghnoman, Rucht 7 Ruicne a n-anmand. Eitte⁵ is Engan a da n-ainm ina n-énaib. Cú 7 Cethen iad ina conaib. Bledh iat 7 Blodh ina mbreacoib Boinne. Gruinniuc 7 Dubmuc iad diamdar duirb.

Doluid iarum in Cruindiucc co Glais Cruinn i⁶ Cuailg[n]e. Luid dano Dubmucc co ndellic[h] i n-Úarán Garaid⁷. Luid dano bó do Daire mac Fiachna conos-ib dígh a Glais Cruind 7 co tarrla in duirb ina broinn co mbo laogh iardain. Luid

1. sic R 111^b, glic R 112^a 2.

2. sic R 111^b, a R 112^a.

3. sic R 111^b, mucad R 112^a.

4. sic R 111^b, ao R 112^a.

5. Eitte R.

6. a R.

7. garaig.

dano bó do Meidb, conoss-ib dígh a tiprait Gáraidh, co tarrla di in duirb eile 7 ba láogh hé ina broind iartain¹.

Marba dano na dí bao dia mbreith, in tarb tair donn, in tarb tair immorro tarb derg, findbendach. Iarum doriacht bo Nero cona tarb ina diaidh², co ro geis oc Ráith Cruachan coro mothaig in Findbennach, co ro gleac doib, 7 ba fortail in dartaid, co n-erracht Medb do gresacht a tairb, co torcair in tarb tuc ben Aignin, conid and asbert ben Aignin: « Faichle lat a athair, mo tairbse .i. Dond Cuailnge ».

IS iarum doluid [Medb] co ceithrib coicedhaib Erenu hi crich n-Ulad, 7 Fergus d'ecolus rempu, co riacht Magh Coba, conid and sin bátar Ulaid 'na ceis [.i.] cáic[thig]is lán ina longport. Medb dano ria trian ele dona sluagaib co riacht Dún Soboirce, co tuc mnai Conaill Cernaig [as.]

Cechaing Búide mac Bain Blaith co Glenn na Samaisce, conid ann fuaratar in Dond Cuailnge, co tuc leis coa longphort. Is ann bac³ Concobur hi Cind tire intansin. Robatar dano tri meic Fiachrach .i. Ros 7 Daire 7 Imchad, tri [meic] rígh Cu[a]lgni [7] Findtan mac Neill 7 Cethern mac Findtain 7 Iliach 7 Rochaid mac Faithemoin 7 Sualatach mac Becaltaig, athair Conculainn, inandiaidh⁴, conid iarum doriacht Cuculainn, co ro marb ilmile dib o Gáirig co hIlgairigh 7 o samoin co[sin] cet-ain iar n-imbulg fóroib, co toracht Concobur anoir, 7 cia ro-moid siar iartain⁵ is siar rucad tain bó Cualngi, 7 rosiacht [fo. 112^a 2] in Dond Cualngi co Tarbga⁶, coro gleacsat hi sechtmad ló erraig, conid de isberar Tarbga, 7 dorochair in Findbennach la Dond Cualngi, 7 rofodhail⁷ iar suidhiu ic Loch Derige, 7 tuc a lon co hÁth lúain, 7 a da airrbe co Mucfhind, 7 a cride co Dun Croin, 7 a drond co Droing n-Asoil, 7 a leas co hInis Glais, 7 a lecnæ co Lecoin Moir Midhe; 7 cach airm hi ruc ní de maraid fair a ainm in baill sin. Unde Ath Luain nominatur.

Ath Mór (« great ford ») was its name at first till the con-

1. post R.

2. diaigh R.

3. bao R.

4. ndiaigh R.

5. post R.

6. tarbda R.

7. rofoghail R.

test of the Dun (Bull) of Cualnge with the Whitehorned. 'Tis this that *Echtra Nera* narrates, the story of the two swineherds, who were (incarnate) in seven shapes, a full year in each of them. And those were Cronn son of Agnoman's two sons, named Rucht and Rucne (when they were swineherds), Ette 7 Engan (« Wing and Talon ») were their two names when birds. Cú and Cethen were they when wolves. Bled and Blod were they when trout of the Boyne. Cruinniuc and Dubmuc (leg. Duinniuc, Tuinniuc?) when they were worms.

Then Cruinniuc went to Glas Cruinn (« Cronn's Stream ») in Cualnge, and Dubmuc went and lay down in (the well called) Uarán Garaid. A cow belonging to Dáire mac Fiachna drank a drink out of Glas Cruinn, and the worm therein entered her womb and afterwards became a calf. A cow of (Queen) Medb's went and drank a drink out of Garad's Well, and the other worm entered her, and afterwards became a calf in her womb.

Now the two cows died in calving (two bull-calves); the bull in the east was dun, the¹ bull in the west was red, whitehorned. Afterwards Nera's cow came with her bullcalf behind her, who bellowed at Raith Cruachan so that the Whitehorned perceived him. They fought and the yearling prevailed. Whereupon Medb arose to encourage her bull, and the bull which Aingen's wife had brought fell, so then Aingen's wife said « Beware of the sire of my bull! » that is, the Donn of Cualnge.

So then Medb with four of the provinces of Erin marched into Ulster (to carry off the Donn), with Fergus for their guide, till she reached Mag Coba, and there were the Ulaid in their debility² a full fortnight in their camp. Medb then, leading the second third of the armies, marched to Dunseverick, and thence took Conall Cernach's wife.

1. Here the tale should tell how the calves grew up, the former becoming known as the Donn of Cualnge, the latter as the Whitehorned of Ai. By the Morrigan's contrivance (Rev. Celt., XII, 128) the Donn bulled a cow belonging to Nera (one of King Ailill's warriors) or rather to his son Aingen. This cow produced a bullcalf, which, as we shall see, fought and was defeated by the Whitehorned.

2. See LL. 125^b, and d'Arbois de Jubainville, *Essai d'un catalogue*, pp. 89-90

Buide son of Ban Blath went to the Glen of the Heifer, and there they found the Donn of Cualnge, so he brought him to his camp. At that time Conor was in Cantire. Now there were Fiachra's three sons, Ross and Dáire and Imchad, three sons of the king of Cualnge, and Finntan son of Niall, and Cethern son of Finntan, and Iliach and Rochaid son of Fíatheman, and Cúchulainn's father Sualtach son of Becaltach behind them; and then came Cúchulainn, and killed many thousands of them from Gáirech to Ilgáirech, and from Hal-lontide to the Wednesday after Candlemas, till Conor arrived from the east. And though he afterwards routed them in the west, westward the drove of the kine of Cualnge was taken. And the Donn of Cualnge came to Tarbga, and there he and the Whitehorned fought on the seventh day of spring — whence the name *Tarbga* — and the Whitehorned fell by the Donn, who after this rent him to pieces at Loch Digi, and brought his *lón* « hip » to *Áth Luain*, and his two foreribs to Muc-fínd, and his heart to Dún Croin, and his chine to Dronn Asail, and his thigh to Inis Glas, and his cheek to Leca Mór Midi; and on every place to which he took aught of him the name of that member abides. Whence *Áth Luain* is named.

Also in BB. 384^b 14: H. 43^a: Lec. 486^b. Versified in LL. 158^a.

Áth Luain « Luan's Ford », now *Athlone*, a town on the Shannon, on the borders of Westmeath and Roscommon.

Echtra Nera has been edited by K. Meyer, *Revue Celtique*, X, 212-228.

As to the seven avatars of the two swineherds see LL. 247^a and *Irish Texts*, 3rd series, I. Heft, p. 245. As to pregnancy from drinking, see Hartland, *The Legend of Perseus*, I, 113, 116, and *Revue Celtique*, IX, 12.

Uarán Garaid, see the *Rolls Tripartite Life*, p. 106. *Cualnge* now Cooley in the co. Louth. *Glenn na Samaisce* a valley in Cualnge. *Tarbga*: see the *dindsenchas* of Mag Tarbgai, LL. 166^b 47: Bodl. no. 28, edited in *Folklore*, III, 493. *Loch Digi*, also in LL. 158^a, not identified. *Leca Mór Midi* now Lackin, formerly an abbey near Bunbrusna, in the barony of Corkaree and co. of Westmeath.

67. TURLOCH SÍLINNE.

Turloch Sílinne, canas ro ainmniged?

.Ni ansa. Silénd inge[n] Macháir meic Dubthaig meic Ruic

is and robóí a trebthas, *conas-torracht* Blonoc ingen in Túi mec Rige coro[s]saraig moa forba, *conid* ac sadad¹ mandrach dia lógoib ro mebaíd in-loch la Blonaic, *conid* uaidi ainmnigthir in loch. Rotheich Silenn iarsin co riacht co hairm ir-ro-maidh Loch Silend, dia roclas a fert, *conid* uaithi ainm[nigthir] in loch.

Silenn daughter of Machár son of Dubthach son of Rune, there was her habitation, till Blonoc daughter of the Túe son of Rige came to her and outraged her as regards her heritage. So when Blonoc was building huts for her calves the lake burst forth, and from her the lake (Loch Blonaice?) is named. Thereafter Silenn fled till she reached the place where Loch Silenn burst forth, and then her grave was dug. So from her the lake has its name.

Also in BB. 385^b 27: H. 44^a: Lec. 487^b. Versified, LL. 158^b 4.
Loch Silinne now Lough Sheelin, on the borders of the counties of Cavan, Longford and Meath. See the Four Masters, A.M. 3581.

68. FINDLOCH CERA.

Findloch Cera, *canas ro ainmniged?*

Ni *ansa*. Enlaithe Thire Tairngire dodechadar [d]o failti fri Patraic dia mbóí a Cruachoin Aigle, coro fersatar gleic dia n-itib frisín loch, coro[b] find[ith]ir lemlnacht, 7 is *ed* adberdis: « A chobair Gædhel, tair, tair 7 toirche! » Ba hisín tochuiriudh Patraic leo, *conas-torracht* Patraic 7 coros-bennach in loch. *Conid* airesín asberar Findloch hi, *Ceru*.

A birdflock of the Land of Promise came to welcome (Saint) Patrick when he was on Cruachan Aigle; and with their wings they smote the lake so that it became as white as new-milk. And this is what they used to say: « O help of the Gaels, come, come and come hither! » That was the invitation they

1. sagad R.

had for Patrick. So Patrick came to the lake and blessed it. Wherefore *Findloch* « White-lake » in Cera is said.

Also in H. 44^b: Lec. 487. Versified, LL. 158^b.

Findloch Cera now Lough Carra, near Ballinrobe in the co. Mayo.

Cruachan Aigle now Croaghpatrick, a mountain about five miles west of the town of Westport in the same county.

69. MAG N-ÁI.

Magh n-Ái *canas ro ainmniged?*

Ni *ansa*. Ac mac Allgubai in cethramad mog *fi*chet tucsat meic Miled leo, is é *conataigh* cosno moighidib sin coro slechtadis magh leis, *conid* iadsin ro slechtsat [fri cethri uairib *fi*chet]. Coros-gáid¹ Ái iar scur doib im dilsí in maige sin do 7 moa ainm fair. Unde Mag n-Ái *dicitur*. *Conid* dia derbad sin rocachain in file indso:

[fo. 113^a 1] A fir dia teis i Magh n-Ái, 7rl.

Ac son of Allguba was the twenty-fourth slave that the sons of Mil brought with them (to Ireland). 'Tis he that asked those slaves to clear that plain along with him: wherefore they all cleared it in four and twenty hours. When they had done the work Áe entreated them to give him the ownership of that plain and (to bestow) his name upon it. Whence *Mag n-Ái* « Áe's Plain » is said. And to certify this the poet sang:

« O man, if thou enter Magh n-Ái », etc.

Also in BB. 386^a 15; H. 44^b: Lec. 488^a. Edited (from BB.) in *Silva Gadelica*, II, 491, 539.

Mag n-Ái, now Machaire Chonnacht, a large plain in the co. Roscommon, between the towns of Roscommon, Elphin, Castlereagh and Strokes-town. *Four Masters*, A.D. 700, note i. A different etymology (from *Ái*, the name of Enna Aigne's hound) is given in the *Dindsenchas* of Loch Néill, infra no. 73. For a third (from *ae* « liver ») see O'Curry, *Manners and Customs*, II, 11.

1. coroscáid R.

70. MAG MUCRAIME.

Mag Mucraime, canas ro ainmniged?

Ni ansa. Muctret drúidechta doriacht a huaim Cruachan co hOilill 7 co Meidb, coro millset leth 7 blicht in each maigin i mbídis, 7 ni cumgadis fir Erenn ar-rim nó a taradharc in each maigin i mbídis, co tainic Oilill 7 Medb do sernad a selga co Fraechmagh 7 coro taifnit co Belach na Fert, conid annsin tarraid Medb muc dib ar chois, co fargaib a lethar ina láim, 7 coro rímit iar suidhe isin maig sin. Unde Mag Mucraime.

A herd of magical swine came to Ailill and Medb out of the Cave of Cruachu, and they used to blight corn and milk where-soever they were, nor could the men of Erin in any place count them or look them over¹. So to set their hunt afoot Ailill and Medb came to Fraechmagh « Heatherfield », and chased the swine as far as Belach na Fert « the Pass of the Graves », and there Medb caught one of them by the leg; but it left its skin in her hand, and thereupon they were counted in that plain. Whence Mag Muc-ríme « Plain of Pignumbering ».

Also in BB. 386^a 40: II. 45^a: Lec. 488^b. Versified, LL. 162^b 13. Edited (from BB.), Silva Gadelica, II, 490, 539.

Mag Mucrama a plain near Athenry in the co. of Galway.

A similar story is told in LL. 290^a, edited in Rev. Celtique, XIII, 448, 450.

71. DUMAE SELGA.

Dumae Selga, canas roainmniged?

Ni ansa. Ard Cain a cétainm co seilg sé muc Derbrinde ingine Eachach Fedlig, cetsere séin O[c]ngusa meic ind Óc, 7 di batar daltaide na muca diamtar dóine, co tuc máthair na fer .i. Dalb Garb, bricht forru i cumusc hi cnuas cno Coille Achaid.

¹. *taradharc* .i. dearcadh tarsa « a squinting or looking askew, » P. O'C., which can hardly be the meaning here.

Cond 7 Find 7 Flanda n-anmand na fer: Mel 7 Tregh 7 Tréis anmand¹ na mban: Froechan, Banban, Brogharban anmand¹ na muc shirenn: Cráinchrín 7 Caolcéis 7 Treilech anmand¹ na muc mboinenn.

Iarum rohirailit [ó] Oengus for Buichet in briugaid do Laig-nib, co mbatar bliadain lais, coro gaib mían mnói mBuichet im tomoilt mBroghgarbain, 7 rotinoil in ben cét laoch fon arm-gaiscid 7 cét con, 7 atrullai uáidhib in muc, 7 lotar iarum co Brugh n-Oengusa, 7 confechtha fáilti friu. Is ann soin cachoin in láidh: « Batar inmoine gnúisi ». Co n-aitechetar cobraid co hOengus, 7 adbert nat caomnacair coro chroithitis Bile Tarbgha 7 co toimlidiss éicne Inbir Umaill.

Is iarsin lotar co Glascarnn co mbatar bliadain oc Derbrind fo dícleith. Is iarum croithsit Bile Tarbgha 7 congabet rempu co hInber n-Umaill, 7 tinoltar o Meidhb fir Olnecmacht dia seilg, coro ghaib Duibinnsi fóroib, co torchair acht Brogharban tantum, 7 tucait a cóic cind gussin ndumæsa. Unde Dumae Selga.

Ard Cain was its first name, until the hunting of the six swine of Derbrenn, Eochaid Fedlech's daughter. She was the first love of Oengus Mac ind Óc, and the swine were foster-children of hers when they were human beings; until the mother of the men, even Dalb the Rough, put upon them (and their wives) a spell mixed in a gathering of the nuts of Caill Achaid. The names of the men were Conn and Find and Fland: the names of the women were Mel and Tregh and Tréis. The boars (into which the men were transformed) were named Froechán, Banbán and Brogarban: the sows (into which the women were transformed) were named Cráinchrín, Coelchéis and Treilech.

Then they were committed by Oengus to the care of Buichet the Hospitaller of Leinster, and with him they remained a year. But then a longing seized Buichet's wife to eat (a steak from the belly of) Brogarbán. So she mustered a hundred heroes in armour, and a hundred hounds. But the pig

1. ainm R.

fled from them, and then (he and the other five) went to the burgh of Oengus, who made them welcome, and then sang the lay (beginning) « Dear were the faces ». Then they entreated Oengus to help them, but he said that he could not do so until they had shaken the Tree of Tarbga and eaten the salmon of Inver Umaill.

After that they went to Glascarn and remained a year with Drebreann in hiding. 'Tis then they shook the Tree of Tarbga, and fared forth to Inver Umaill (where they arrived on the day that the mound was raised). To hunt them the men of Connaught are gathered by Medb, and she took Black-island upon them, and they all fell save Brogarban, and their five heads were brought to that mound. Whence *Dumac Selga* « Mound of Hunting ».

Also in BB. 386^b: II. 45^a: Lec. 489^a. A précis of the tale is given by O'Curry in the introduction to his edition of the *Tri Thruaighe na Seclai-ghcehta*, p. 391. And one of the swine (Coelchéis) is mentioned in the dindsenchas of Mag Corainn, No. 77 infra.

See also the dindsenchas of Loch Néill, no. 73 infra.

Dumac Selga is in *Mag nÁi* No. 69, supra. See the Four Masters, A.D. 1448. *Tarbga* v. supra no. 67. *Inver Umaill* an estuary probably in the Owles, co. Mayo.

The places where the five pigs were respectively killed (before they could eat the salmon of Inver Umaill?) are mentioned in the poem, which follows the prose tale.

72. MAG LUIRG.

Mag Luirg, canas ro ainmniged?

Ni ansa. Dia mbái Conall Cernach ica gaire hi Cruachain conid ann rogeogoin Oilill ri[g] Connacht tria furail Medba, conid aire roteich asin Chruachain co ndechaid ócbad Connacht ina diaidh¹, 7 co ndechatur na tri Ruadh-coin Mairtine for a lurg, cona[d] assin congabsat a lorg .i. a Mag Luirg co Magh Slecht i² mBrefne, coron-ortsat na tri Ruadh-coin do Feroib Fene oc Áth na Miana oc Maighin, 7 rofucsat a cend leo co

1. diaigh R.

2. a R.

crih Beirre hi Corcalaidhe hi cinaidh chind Conrói meic Dairi, conad hi sin Goire Conoill i¹ Cruachain, et unde Magh Luirg nominatur.

When Conall Cernach was being cherished at Cruachu, he slew, at Medb's behest, (her husband) Ailill king of Connaught. Wherefore he fled out of Cruachu, and Connaught's warriors pursued him. The three Red Wolves of Martine started on his track (*lorg*) and took it from Mag Luirg to Mag Slecht in Brefne. There at *Áth na Miana* by Maigen the three Red Wolves of the Fir Fene killed him, and then they carried off his head to the district of Berre in Corcalaidhe in retribution for the head of Cú-rói son of Dáire (whom Conall's comrade Cú-chulainn had decapitated). So that is the Cherishing of Conall in Cruachu, and thence *Magh Luirg* « Plain of the Track » is named.

Also in LL. 166^b 41: BB. 387^b 8: H. 46^a: Lec. 490 and Bodl. no. 30. Edited (from BB.) in Silva Gadelica, II, 478-9, 525. The tale is told more fully in the *Aided Aililla ocu Conaill Cernaig*, of which there are copies in a vellum ms. in the Advocates' Library, XL, pp. 3-5, and in H. 2. 17, p. 474.

Mag Luirg now Moylurg in the barony of Bogh, co. Roscommon. *Brefne* comprised the present counties of Leitrim and Cavan. *Mag Slecht*, see infra no. 85. *Mairtene* perhaps the Mairtine of Munster, a Firbolgic tribe, the centre of whose territory was Emly in the present co. of Tipperary, *Topogr. Poems*, p. lxix. *Corco Laigle* the S. W. part of the co. Cork.

The « three Red-wolves » (*sic*, LL. 211^b 31) are = the three Red-heads (*Ruadchind*) of LL. 166^b 41.

As to Cú-rói's death, v. supra, no. 53.

73. LOCH NÉILL.

Loch Neill, canas roainmniged?

Ni ansa. Nel mac Enna Aighnigh² meic Oengusa Turbig Temra, is é ba toisech dibergach Erenn hi flaith Conoill Croim-deirg meic Labradha, co ndechaid for luirg Dreibrinde dolotar a Sidh Chollomrach, condas-fuair i³ nDoire Tarbgha. Imra-

1. a R.

2. aighnidh R.

3. a R.

chtatar na muca reimib eter chonu 7 siru ar fut Maigi hÓi — 7 based on ainm chon Enda Aignig .i. Ói — co rancatar in loch coro baidhedh Nell ann 7 a choin. Unde Loch Neill nominatur.

Niall son of Enna Aigneche son of Oengus Tuirbech of Tara, was the leader of the brigands of Ireland in the reign of Connall Cromderg son of Labraid; and he went on the track of Drebbenn's swine, which had issued from the elsmound o. Collomair. He found them in the Oakwood of Tarbga. Both hounds and men hunted the swine throughout Magh Ái — so called from Ái the name of Enna Aigneche's hound — till they came to the lake, and therein Niall and his hounds were drowned. Whence *Loch Néill* is named.

Also in LL. 167^a 2: BB. 382^b 42: H. 46^b: Lec. 490^b 1 and Bodl. no. 29. Edited (from BB.) in *Silva Gadelica*, II, 491, 539: from Bodl. in *Folklore*, III, 494.

A *Loch Néill* in Magh Aoi is mentioned in the Four Masters, A.D. 1014; but it has not, apparently, been identified.

Enna Aigneche, overking of Ireland A.M. 4888-4907: his pedigree, *Irish Texts*, I, 117.

As to Drebbenn's swine, see above, no. 71 (*Duma Selga*), no. 35 (*Belach Conglais*) and no. 77 (*Corom*).

74. LOCH CON.

Loch Con, canas ro ainmniged?

Ni ansa. Conart Manannain¹ mic Lir 7 conart Modh² otat Indsi Modh, co comrancatar imon muic rocrif[a]thar a tir impu .i. Indsi Mod, 7 mene etraintis coin in muic sin ropo criathar lee co hAlbain .i. ropo mudach nó ropadh fásach. Roleblaing iarum ríasna conoib in loch, 7 cengsat in coin nadfaidh³, 7 rodus-imart doib dib linoibh forsin loch, 7 ni terna cú i mbe-thaid uáide cen tescad 7 cen bádu. Doluid dano in muc' riam iartain⁴ [fo. 114^a 2] cosin indsi fil ann. Unde Loch Con 7 Muic-inis.

1. manain R.
2. mogh R.

3. nadfaigh R.
4. post R.

Manannan mac Lir's pack of hounds and the pack of Mod (from whom *Insi Mod*, the Clew Bay Islands) met together about a pig which wasted the country around those islands, and, unless the hounds might interfere with that pig, it would have made a *criathar* as far as Scotland, that is, there would have been a wreckage or a desert. In front of the hounds it sprang into the lake, and the hounds pressed after it, and it tackled both packs on the lake, and no hound escaped alive, but all were maimed and drowned. Then the pig went forward to the island which is therein (and there it killed Mod). Whence *Loch Con* « Lake of the Hounds » and *Muccinis* « Pig-island ».

Also in LL. 167^a 30: BB. 388^a 22: H. 46^b: Lec. 491^b, and Bodl. no. 32. Edited (from LL.) in *Silva Gadelica*, II, 467-8, 513.

Loch Con in the co. Mayo, keeps its old name.

criathar .i. fasach, Lec. Vocab.

75. LOCH NDECHET.

Loch nDechet, canas ro ainmniged?

Ni ansa. Dechet mac Derguir, rathmogaid Glais meic Cais, is é tuargaib Suidhe n-Aodha os Es Ruaidh. Iar ndenom a oipre do la hAodh Rúad mac Badhuirnn ro cuin[n]igh lóg a oipre .i. torad ind esa, 7 dobreatha do, 7 iarum conuregabadh tor la clainn n-Oilella arnad beith imresoin nó imcosnom d'feroib Olnecmacht im torad Esa Ruaidh.

Robói dono Dechet hi[c] cuinghidh duilgine in gresa rogni, 7 dobretha do co Mag Lunga¹ .i. co Mag Loing[the]a, ar is ann² roloing for a biudh 7 for a lind, 7 doluidh iarum for bailiudh a mesca cosin loch, co robáidedh and. Unde Loch nDechet dicitur.

Dechet son of Dergor, the rath-builder of Glas son of Cas, 'tis he that erected *Suide Aeda* « Aed's Seat » over *Ess Ruaid*

1. sic BB., H. and Lec. lughna R.
2. inann R.

« Ruad's Cataract ». After he had done his work for Aed the Red son of Badurn he demanded his reward, to wit, the produce of the cataract (the salmon), which was given him, and afterwards a tower was erected by the Children of Ailill that the men of Connaught might have no quarrelling or contention about the produce of Ess Ruaid.

Dechet was still demanding the wage for the work he had done, and there was given to him (the land) as far as Mag Lunga that is, *Mag Leingthea* « the Plain of Eating », for 'tis there that he consumed his food and his liquor, and then he fared forth in the frenzy of his intoxication to the lake and therein he was drowned. Whence *Loch Dechet*.

Also in LL. 167^a 14: BB. 388^a 45: H. 47^a: Lec. 491^a; and Bodl. no. 31. Edited (from Bodl.) in *Folklore*, III, 496.

Loch Dechet or *Loch Tacket*, now Lough Gara in the co. Roscommon. *Ess Ruaid* the salmon-leap at Ballyshannon (i n-Ess ruaid na roéne, LL. 128^b 19). See the diunsenchas of Ess Ruaid, LL. 165^a 4, and *Folklore*, III, 505. *Mag Lunga* perhaps the *Mag Lunge* near Ballaghaderreen in Mayo, mentioned by the Four Masters, AD. 671.

« The Children of Ailill », the inhabitants of *Tír Ailella*, now Tirrerrill, a barony in the co. of Sligo.

76. MAG MUIRISC.

Magh Muirisc, canas ro ainmniged?

Ni *ansa*. Tola muir[é]isc tainic and fo tír coro lín fásaighe¹ 7 fínglenna in tíre. Bliadan lan immorro cen lobadh cen bre-nadh dó, ut alii² putant.

No is e in Rosuall doralad and co tír, 7 is é a bes sén .i. teora sceithi do denom. INTan sceidhes hi tírib plag for doinib 7 cethraib in hoc anno. INTan sceedh a nulloib plagh for ethaidib ind acoir in hoc anno. INTan sceedh for muirib bádhudh³ bare 7 curach 7 plagh for na muirmiloib in hoc anno, 7 is e tucc plagh i tír Muirisc.

Nó is o Muirisc ingin Ugaini nominatur.

1. fásoidhe R.

2. aill R.

3. badhugh R.

A flood of sea-fish came there throughout the land, and filled the waste places and glens thereof. A full year it was without decaying, without stinking, as some opine.

Or it is the Rosuall [which Columb cille had prophesied] there came to land. And this is the manner of it: to make three vomitings [in separate years.] When it vomits on lands human beings and cattle suffer plague in this year. When it vomited in clouds, in this year the birds of the air suffer plague. When it vomited on seas, barque and boat founder in this year, and there is a plague upon the seabests. And 'tis this that brought plague into the country of Muirese.

Or it takes its name from Muirese daughter of Ugaine (the Great, to whom the plain was given or where she died).

Also in LL. 167^b 46: BB. 388^b 27: H. 47^a: Lec. 403^b and Bodl. no. 44. Edited (from LL.) in *Silva Gadelica*, II, 480, 527.

Mag Muirisc, now Murrisk in the barony of Tireragh in the co. of Sligo. See O'Donovan's *Hy-Fiachrach*, p. 257, where it is called *Muirsee*.

As to the *Ross-uall* (borrowed from O.N. *hrossuallr*?) see *Revue Celtique*, I, 258.

77. COROND.

Corond, canas roainmniged?

Ni *ansa*. Coro cruitire Diancecht meic Echtoigh [meic] Esoirc, co tucsat Tuatha Déa ferand ar shephoin dó .i. Magh Coroind. Unde Coronn nominatur. Ceis Coroind didiu dia ro-ternait muca Derbrinde ised rosiacht in coiced muc .i. Cáol-céis, co Ceis Coroind, conid ann ros-mert. Unde Céis Coroinn nominatur.

Coro was the harper of Diancecht son of Echtach son of Esorg, and the Tuatha Dé Danann, because of his harping, gave him land, to wit *Magh Coroind*, whence *Coronn* takes its name. *Céis Coroinn*, now, when Drebreann's swine were dispersed, Coelcheis, the fifth of them, got to Céis Coroinn and there perished. Whence *Céis Coroinn* is named.

Also in LL. 165^a 35: BB. 389^a 17: H. 47^a: Lec. 491^b Id. fo. 4^a 2. Versified, LL. 212^a 14. Edited (from LL. and BB.) in *Silva Gadelica*, II, 489, 536-7.

Céis Coróind now Keshcorran, is a hill in the barony of Corran, co. Sligo. Dian-cécht was the leech and the Dagdae was the king, of the Tuatha Dé Danann, who gave Corann land for his excellent harping, *Túsat Tuath De. . . ferand díles ar deghéinnim, LL. 212^a 16.* As to Drebreun's swine, see above no. 73.

78. CARN CONOILL.

Carnn Conoill, canas ro ainmniged?

Ni *ansa*. Conoll Cael mac Aongusa meic hUmhóir adrochair ann .i. fecht dia lotar a¹ crích Cruithnech imerge mac n-Umhóir tar muir co ndrochatar magh Midhe do shaighedh Chai[r]pre Nía fer flatha Temrach, 7 con-aitectar ferann fair .i. an ba dech [Mide] *id est* Rath Cendaigh, Ráith Chomhoir, Cnogha, Brugh Mna Elmhóire, Taltiu, Cernna, Tlachtga, Ath Síde, Brí damh Díle. Rochuinn[n]ig Cairpre chuccasom dærfoghnómh Temrach, mar cach n-æn rochet aitreb Banbai 7 Bregha. Túsat clann Umhóir² cethra curu³ fri sodhoin .i. Ceat mac Magach 7 Ros mac Dedad⁴ 7 Conold Cernach 7 Cúchulaind.

[Lec. 495^a line 6]

Is iarum dobert Cairpri eis nach faerlannair forro, co n-eladar uad cona selbaib siar co hAilill 7 co Meidb, 7 congabsad laim fri muir. Oengus tra a nDun Aengusa a n-Araind, Cutra co Loch Cutra, 7 Cim[b]i Ceithirchenn co Loch Cim[b]e. Adar co Mag n-Adair. Mil ac Muirbech Mhil. Dæl[ach] for Dail 7 Ennach diata Tech n-Ennaich. Rind [leg. Bir?] ac Rind Beara a shirainm. Mod ac Indsib Mod. hIrgus ac Rind Boirne. Cingid a Cruaich Oigli. Bairne[ch] Baran[d]bel co Laidlindi. Conchuinn co hInis Meadoin. Lathrach oc Tulaich Lathraich. Tamen ac Rind Tamain. Conall Cael a n-Aidne. Mesc for Loch Measca.

Congarter⁵ dono o Chairpri a cheithiri curu 7 ratha, 7 do-

1. sic LL. 152^a 10. hi R.
2. umhóir R.
3. caura R.
4. sic LL. 152^a 29, degad R.
5. sic H. congarar LL. 152^a. cotancadar, Lec.

thad Conall cona Choinchulaind anoir a hUlltaib, 7 Ros mac Deadaid aniar a hErnaib, 7 doluid Ceat a Connachtaib co tech Cairpri, 7 conaitich Cairpre cucu a n-énoch nó a n-anom.

Lodar iarum co Cruachain for fésam cheit 7 fochraid a tros-cud for faichte in dunaid, 7 rogáid¹ Ceat [leg. ben Cheit] in dail n-énaidche, Mus-tic Oengus iarnamairech 7 adbert a meic 7 a thri braithri leis do chomruc dia chind fria rathaib, Cing tra inagaid² Rosa, 7 Cimi Ceithirchennach inagaid Conaill Chearnaich, hIrgus inagaid Ceit meic Magach, Conall mac Oengusa inagaid³ Chonchulaind. Romarbtha tra meic Umoir, 7 rucsad na ratha na ceithri cind co Cairbri dia comaidem. Roadnocht dono Aengos 7 a mac .i. Conall fon carnsa. Unde Carn Conaill dicitur.

Conall the Slender son of Oengus son of Umor fell there. Once upon a time when the sons of Umor made a sitting over sea out of the province of the Picts (of Scotland) they came to the plain of Meath, to Cairbre Nia-fer the lord of Tara, and of him they sought land, the best in Meath, to wit, Rath Cennaig, Rath Commair, Cnogba, Brug Mná Elmhóir, Taltiu, Cernna, Tlachtga, Ath Síge, Brí-dam Díle. Cairpre required them (to perform the) base service of Tara, like every one whom he permitted to dwell in Banba (Ireland) and (especially) Bregia. So for this (performance) the Children of Umor gave four sureties, namely, Cet mac Magach, Ross son of Deda, Conall Cernach and Cúchulainn.

Afterwards Cairpre imposed on the Children of Umor a rent which could not be endured: so they decamped from him with their possessions westward to Ailill and Medb, and set up beside the sea, Oengus in Dún Óengusa in Aran, Cutra to Loch Cutra, Cimbe Fourheads at Loch Cimbi, Adar at Mag Adair, Mil at Muirbech Mil, Daelech on Dail, and Ennach from whom is Ennach's House. Bir at Rind Bera Sirraim [sic H.], Mod at Insi Mod (the Clew Bay Islands). Irgus at

1. rogáid, Lec.
2. inadaig, Lec.
3. inagaig, Lec.

Rind Boirne, Cingid at Cruach Aigli, Bairnech Barannbel at Laiglinni, Conchuirn at Inis Medón (« Middle Island »), Lathrach at Lathrach's Hill, Taman at Taman's Point, Conall the Slender at Aidne, Mesc on Lough Mask.

So then the four sureties and guarantors are summoned by (the creditor) Cairpre. Conall comes with his (comrade) Cúchulainn from the Ulaid, Ross son of Deda from the Ernai, and Cet went out of Connaught to Cairpre's house. Cairpre demanded their honour or their soul (i. e. that they should either make the defaulters discharge their debt or submit to be killed).

So then, under Cet's safeguard, the sureties repaired to Cruachan, and there on the green of the fortress they commenced their fasting¹. Cet's wife entreated the respite of a single night (that the Children of Umor might consider what was to be done). On the morrow Oengus comes and said that his son with his three brothers would fight on his behalf with the sureties, Cing against Ross, Cimbe Fourheaded against Conall Cernach, Irgus against Cet mac Magach, and Conall son of Oengus against Cúchulainn. So the sons of Umor were killed and the sureties brought their four heads to Cairbre to boast of them. Then Oengus was buried with his son Conall under this cairn. Whence *Carn Conaill*.

Also in BB. 389^a 39: H. 48^a: Lec. 494^b. Versified by Mac Liac, LL. 152^a 5 et seq. A précis of the tale is given by O'Curry, *Manners and Customs*, II, 22, and the story is thus told in BB. 30^a 22-42:

Fir bolg tra dorocradar isin cath sin *acht* beg, 7 lodar sidhein a *Erinn* ar teic[h]eadh Tuath Dé Danann, gur gabadar a n-Araind 7 a n-Íle 7 i Rachraind 7 i mBritanía 7 i n-indsib ele olcheana, conad iad tug Fomorecha iar-sin don chath tanaíse Muige Tureadh, 7 dohadar isna hindsibhsin go haimsir na coígidhach for *Erinn*, gur'indarbsad Cruithnig iad, 7 tangadar for annus Cairbri Niafear, 7 dorad sidein fearand doib, 7 nír fedsad beith aige ar trumá in cisa dorad forro. Dolodar for teic[h]eadh ria Cairbri for comairge Oililla 7 Meadhba, 7 doradsad sein fearand doibh, 7 isi sin Inmeirci Mac n-Umoir. Oengus mac hUmoir ba righ thair orro, 7 is uathaibh ainmnigtheair na fearanda sin .i. Loch Cime o Chime Ceithircheand mac Umhoir, 7 Rind Tamain a Meadhraighe o Thaman mac Umoir. Dun Oengusa i nAraind o Oengus, Carn Conaill i n-Aighniu o Chonall. Madh

1. see the Introduction supra, pp. 277, 279.

nAghar o Adhar. Madh nAssal a Mumain o Assal mac Umoir. Beus Meand mac Umoir in file, 7 dohadar a nduintibh 7 a n-indsibh mara imm *Erinn* amlaigh sin, conas-dilgeand Cúchulaind.

Now in that battle fell the Fir Bolg all but a few, and these went out of Erin fleeing the Tuath Dé Danann, and set up in Aran and Islay, Rathlin and Britain and other islands. Afterwards they brought the Fomorians to the second battle of Moytura, and they dwelt in those islands till the time that Ireland became subject to the pentarchs. Then the Picts banished them, and they came to Cairbre Niafer, and he granted land to them; but they could not abide with him because of the oppressiveness of the tribute which he imposed upon them. So they went, fleeing before Cairbre, under the safeguard of Ailill and Medb, who gave them land. And that is « the Flitting of the Sons of Umor ». Oengus son of Umor was king over them in the east, and from them these territories are named, to wit, *Loch Cimbi* from Cimbe Fourheads son of Umor, and *Rind Tamain* in Medraige from Taman son of Umor. *Dún Oengusa* in Aran (west of Galway) from Oengus, *Carn Conaill* in Aidne from Conall. *Mag n-Adair* from Adar, *Mag n-Assail* in Munster from Assal son of Umor. Also Mend son of Umor, the poet; and they dwelt thus in fortresses and in islands of the sea round Erin until Cúchulainn destroyed them.

Carn Conaill now, probably, Ballyconnell in the parish of Killbecanty near Gort, in the co. of Galway, *Four Masters*, A.D. 645, note x.

79. LOCII RÍ.

(Lec. 496^a).

Loch Rai, can[as] rohainmniged?

Ni *ansa*. Rí mac Maireada 7 Eochaid mac Maireada dolodar fodeas o Themraig¹ [496^b] i Luachair for imirgi, 7 rodeadail-sead oc Bealach da Liag, 7 luid Eochaid for Brega co Brug Maic in Og. Doluid dono Oengus² chucu a richt brugad³, 7 aireach cengalta 'na laim. Dlomais doib arna beidis fora fergort, 7 ní dearnnsad fair. Ataig⁴ iarum Oengus² tri primplaga forai. i. a mbu in cettrath, a n-eachrada in trath tanaisti. Doluid immorro Rib siar con farguib i Muig Fínd, 7 ba sead

1. themraid Lec.

2. Midir Lec.

3. brudud Lec.

4. atait Lec.

on tir cluichi Aengusa 7 Midir. ¹ 7 doluid Midi aco fo[n] in-
das sin 7 a ech cengailti 'na laim, 7 fograid doib imthecht no
rusmuirfed uile focetoir.

« Ni fil acaind ni beras lind ar libedain », or siad som.

« Ata limsa, » or Midir, « sunna daib each beras leis bar
maine, 7 in baile a n-anfai ni tiu[c]fa a fual 7 ni dearna [leg.
dēna] a imarchor, 7 legar a srian leis 'mo chenn; 7 bid[at]
aithrech[su] mine roib marsin. »

Ro imthig Ri co riacht Mag n-Airbthen .i. co hairm a fuil
Loch Ri, 7 tuc in t-ech a fual, 7 dorigine a imarchur, 7 for-
facaib a srian. Rogob dono in fual fotha fo thalmuin corb'
egin clar fodluta uasa, 7 dogni Ri tech ina thimchell 7 a le-
baid uasa. Tricha bliadan do suidiu co ro muid aiche luain in
lunasaid ² de, coro baid Ri cona mnai 7 cona cloind '7 cona
muintir, 7 lethaid tar Mag n-Airbthen uile. Re bliadna ar deich
[ar] cēt iar ngen Crist insin dorer na rimaired. Unde dicitur
Loch Rib.

Rib son of Mairid and Eochaid son of Mairid went south-
ward from Tara into Luachair on a flitting. They parted at
Belach dá liacc « the Pass of two Flagstones », and Eochaid
went over Bregia to the Burgh of Mac ind Óc. Then Oengus
(the Mac ind Óc) went to them in the shape of an hospitaller,
having in his hand a haltered packhorse ³. He told them that
they should not bide on his meadow, and this was not done
for him. So Oengus inflicted three chief plagues upon them,
to wit, their kine the first day, their horses the second day ⁴.

Howbeit Rib (and his folk), fared westward and set up on
Mag Find, and that was the playground of Oengus and Mi-
der. And Mider came to them in like manner, with his hal-
tered horse in his hand, and he ordered them to decamp or he
would kill them forthwith.

1. In BB. and Lec. this sentence is misplaced, coming next after the
words *Brug maic ind ée*.

2. lunasnuid R.

3. airech .i. ech imchuir, H. 3, 18, p. 650^a.

4. Here there is a gap in the tale which may be partially filled up from
the Edinburgh version, in *Folklore*, IV, 474.

« We have nothing that will carry our goods ¹ for us, »
say they.

Says Mider: « Here I have for you a horse that will carry
your treasures. But wherever thou shalt stay, he must not
stale, and do not let him stray ², and let his bridle be laid
round his head, and unless this be so, thou wilt be repentant ».

Then Rib went his way till he reached Mag Airbthen
(nDairbthen?), the place where Lough Ree is (now); and
there the horse passed his urine, and went astray, and left his
bridle. Then the urine flowed under them throughout the
ground, so that it was needful to put a floodgate (?) over it.
And Rib built a house around it and his bed above it. For
thirty years it remained thus, till on the eve of a Monday at
Lammas it burst forth and drowned Rib with his wife, chil-
dren and household, and spreads over the whole of Mag
Airbthen. According to the computers, this took place 111
years after the birth of Christ. Whence *Loch Rib* is said.

Also in BB. 390^a 31: H. 49^a and Ed. fo. 4^a 2. Versified, LL. 212^a 26.
Printed (from BB.) without a translation in *Silva Gadelica*, II, 484. Edited
(from Ed.) in *Folklore*, IV, 474. See also *Aided Echna maic Mairda*, LU.
39^a-39^b, edited by Crowe in 1870, from which it appears that the « flit-
ting » was the elopement of Eochaid with his stepmother.

Loch Rib « an expansion of the Shannon between Athlone and Lanesbor-
ough ». (O'Don.).

80. LOCH NÉRNE.

(Lec. 498^a).

Loch n-Eirne, canas rohainmniged?

Ni ansa. Fiacha Labraindi dorad cath and do Ernaib, conad
and romeabaid in loch fo thir, unde Loch n-Erne dicitur. no for
Ernaib.

Ailiter: Erni ingen Buire Buireadaich maic Ma[n]chin maic
Machon³, bantaisech ingenraid[c] na Cruachnai 7 banchoi-

1. libheadhain .i. cruidl no clanna. O'Cl.

2. iomarchur .i. nearughadh, O'Cl.

3. Manchin maic Macon BB.

medaith¹ do chiraib 7 do clioirib Meidbi Cruachan. Fecht ann doluid Olc Ai a huaim Chruachan do chomroc fri hAimirgin nIargi[u]ndach dia rofaí la Findchaim ingin Magach, conad and rochroith² Olc Ai a ulcha 7 robean a deda, co ndeachaid Erne cona hingenai [p. 498^b] for fualaig ar a imoman, co riacht Loch nErne, co robaidead and diblinaib. Unde Loch nErne dicitur.

Fiacha Labrainne gave battle there to the Érnaí and there (during the battle) the lake burst forth under ground, whence *Loch Erne* is said.

Otherwise: Erne daughter of Borg the Bellowing, son of Manchín, son of Machu³, chieftainess of the girls of Cruachan and keeper of Medb of Cruachan's combs and caskets⁴. Once upon a time Olc Ai issued from the Cave of Cruachu to contend with Amorgen the Blackhaired when he slept with Findchoem daughter of Magach. And then Olc Ai shook his beard and gnashed his teeth so that Erne and her maidens because of her terror went to flight, and reached Loch Erne, and there they were all drowned. Whence *Loch Erne* is said.

Also in BB. 391^a 18: H. 49^b; and Ed. 4^b 1. Versified, LL. 212^b. Edited (from Lec.), *Proceedings of the R. I. A., Irish MSS. Series*, I, 186: (from Ed.), *Folklore*, IV, 476.

Amorgen the father of Conall Cernach. See LU. 98^b.

Fiacha Labrainne so called because the first event of his reign was the bursting forth of Loch Labrainne. See the *Cóir Anmann* and *Four Masters*, A.M. 3751.

Whitley STOKES.

(*A suivre.*)

-
1. banchoimedaich Lec.
 2. rochroich Lec.
 3. Mochon LL.
 4. clioirib for crioilb.

THE PROSE TALES

IN THE

RENNES DINDŒENCHAS¹

81. ESS RÚAID.

(Lec. p. 498^b).

Eas Ruaid, canas rohainmniged?

Ni *ansa*. Aed Ruad mac Baduir[n]d ri Erind robaided and oc faircsin a delba [p. 499^a] oc snam an esa, a quo Eas Ruaid nominatur. Is e a sid, Sith Æda, ar ur an easa.

Aliter: Ruad ingen Mainē Milscoith *meic* Duinn Desa doroega Aed² mac Labrada Leisbric *meic* Roga [Rodaim]. Is as tainic a hilathaib Maigi Mæin. I curach creduma Abcain³ eigis tainic 7 a lam cle fri hErind. Dia luid la Gæith mac Gaisi Glaine do ænach Fer Fidga tuarcaib a seol creda fora churach ind n-ingen, 7 doluid a[o]enur isin n-inbear, *conas*-faca Æd [don tsuidiu ir-raba, 7 ni fídir Aed] cia bae in ingen, [7 ni fitir in ingen] cia tir inda raba, co cuala dord na samguba⁴ isinn inbiur nach cuala nech [riam], 7 asbert: « Bid he seo inber bus ainiu i n-Erind, » 7 dothuill⁵ 'na suan, 7 dolig⁶ tar bruindi a lunga, cor' baidead. Conad de asbearar Eas Ruaid.

No comad o Æd Ruad mac Baduirn .i. o rig Ereinn no-

1. Voir *Revue Celtique*, XV, 272, 478.

2. doræda Æda, Lec.

3. a curachaib creduma cain, Lec.

4. samduba, Lec.

5. conatuil BB. conatuil H.

6. deilligh BB, H. Cf. infra No. 93.

hainmnichthea dia rofelleastair ara oclach ina thuaristal, dia brisistair na reanna aicsidi 7 nemaicsidi fair, coro greis in t-oclach na *curu* i cenn in rig .i. muir 7 gaeth 7 grian 7 coitheoir 7 firmaint, cor' thogair Æd tre theasbach dul 'san cas da fothrucud¹. Eas nDuinn meic Dubain meic Bili a hainm roime sin nocor'baithhead Æd tre firt mara 7 morgaithi. Unde dicitur Eas Ruaid.

It was Aed Ruad, son of Badurn, king of Ireland, that was drowned there while gazing at his image and swimming the rapid. From him *Ess Ruaid* « Ruad's Rapid » is named. His gravemound, *Síd Aeda*, is on the rapid's brink.

Aliter: It was Ruad, daughter of Maine Milscoth son of Donn Desa, who chose Aed [Rón] son of Labraid Lesbrec, son of Roga Rodam. Where she came from was out of the *ilatba* (?) of Mag Maen. In Abcan the poet's boat of bronze she came, with Ireland on the larboard side². When she went with Gaeth, son of Gaes Glan, to the assembly of the Men of Fidga the girl hoists her sail of tin on his boat, and entered the inver alone. Whereupon Aed saw her from the seat he occupied, but 'he knew not who the girl might be, and she knew not what land she was in. In the inver then she heard the mermaid's melody which none had ever heard, and she said: « This inver is the noblest in Erin! » And she fell asleep (at the music), tumbled over the bow of her boat, and was drowned. Hence is said *Ess Ruaid*.

Or it may have been named from Aed Ruad son of Badurn, king of Ireland, when he defrauded his champion concerning his stipend, and broke upon him the stars, visible and invisible³. Thereupon the champion incited against the king the sureties, to wit, sea and wind, sun, ether and firmament, and called Aed, by means of (the sun's) sultriness, to enter the rapid and bathe. *Ess Duinn* « the Rapid of Donn, son of Dubáin, son of Bilé » had been its name before that, till Aed was

1. fothrucucun, Lec.

2. Literally: and her left hand towards Ireland.

3. I do not understand this. It is probably an idiom denoting a gross breach of faith.

drowned (therein) by a miracle of sea and mighty wind. Hence *Ess Ruaid* « (Aed) Ruad's Rapid » is said.

§§ 1-3 are also in LL. 165^a 4: BB. 391^b 25; and H. 50^a. Bodl. no. 42. The curious § 4 is found only in Lec. Versified, LL. 213^a 22. Edited from BB. in *Silva Gadelica*, II, 479, 52^b: from Bodl. in *Folklore*, III, 505.

Ess (Aeda) Ruaid, the salmonleap at Ballyshannon, co. Donegal, is anglicised *Assaroo*.

A brief dindsenchas corresponding with § 2 is found in LL. 20^b 10: Aed Ruad tra atbath díb artús .i. badud robáded i n-Es-ruaid, 7 co tucad a chorp issin síd sin. Unde Síd n-Æda 7 Ess Rúaid. « Now of them Aed Ruad was the first to die, to wit, he was drowned a drowning in Assaroo, and his body was brought into that síd. Whence « Aed's Síd » and « Ruad's Rapid ». As to boats of bronze, see above, nos. 5 and 45; and cp. the *lungine créduine* in LU. 45^a.

According to the poem in LL. 213, the object of the lady Ruad's hapless love was Aed Rón son of Imchad (*dia tuc in morgrad mada | d'Æd Rón mar mac Imchada*).

For another instance of the action of the sun and wind when given as sureties (*ratha*), see LU. 158^b, Rolls Tripartite Life, p. 567.

82. DRUIM CLIAB.

(Lec. p. 497^b).

Druim Cliab, canas rohainmniged?

Ni ansa. IS and doroinde Curnan Cosdub mac Redoirche meic Dibaid .III. cliab curaich do arcain Dune Barc for Aindle mac Loga Lamfota, co mbæ bliadain co leith icon togail sin, co ndrochair Ainle ann cona rignaib 7 co lin a fualais olcheana; 7 is annsin adbert Curnan: « Is maith each dail [dia] diagaid fir. » rl. Unde Druim Cliab.

'Tis there that Curnan the Blacklegged, son of Redoirche son of Dibad, built thrice fifty boatframes to destroy Dún Barc on Áinle son of Lug Longhand. A year and a half was he at that destruction, and there Áinle fell with his queens and the rest of his family. And 'tis then that Curnan said: « Good is every gathering to which men go, » etc. Whence *Druim Cliab* « the Ridge of (boat) frames ».

Also in LL. 165^a 20: BB. 392^a 30: H. 51^a: and Bodl. no. 34. Versified LL., 213^a 52—213^b 6, where Curnan's utterance (probably the first line of

a lost poem) is given as *Maith cach dal dia tiagat fir*. In LL. 165^a it is *Is ní in ní dia tiagat fir denam*. Edited from LL. in *Silva Gadelica*, II, 479, 526: from Bodl. in *Folklore*, III, 498-9.

Druim Cliab now Drumcliff in the barony of Carbury and co. of Sligo. See the Four Masters, A.D. 871, 1187.

Dún Barc « Fort of Ships », is perhaps *Dún na mBarc* (now Dunnamark) in Bantry Bay.

83. NEMTHENN.

(R. 115^a 1)

Neimthend, cid dia ta?

Ni *ansa*. Dreco ingen Chalcmaíl meic Cartan meic Connaith bandrúi 7 banliccird, is le conairnecht laith neime do ceithrib macoib fichet Fergusa Leithdeirg, co n-eblatar uile di sodhoin¹, conid don airm a n-eipletar is ainm Nemtenn.

Dreco daughter of Calcmael son of Cartan, son of Connath was a druidess and a female rhymmer, and by her was prepared a poisonous liquor for Fergus Redside's four and twenty sons, so that they all died of it; and the place at which they perished bears the name *Nem-thenn* « strong poison ».

Also in LL. 165^a 29: BB. 392^b 9: H. 51^a: Lec. 491^b: Bodl. no. 35. Versified in LL. 213^b 8, where the names of the twenty-four sons are given, and Dreco is described as *druí 7 degfili* « a wizard and a good poet ». Edited from Bodl. in *Folklore*, III, 499.

Fergus Letbdeirg, one of the four chieftains said to have come to Ireland with Nemid, A. M. 2850.

Nemthenn, now Nephin, a mountain in co. Mayo.

84. DUBTHÍR.

Dubthír, canas ro ainmniged?

Ni *ansa*. Da mac forfacaib Guaire mac in Daill .i. Guaire Gann 7 Daire [Dubchestach], coro marb in Guaire in Daire oc Daiminis, conid de roleith fid 7 mothar dar crích nGuaire don

1. soghoin R.

finngail sin dorigne ar Daire nDubcestach, for a brathair. Unde Dubthír.

There were two sons whom Guaire son of the Dall (« Blind ») left, namely Guaire Gann (« the Scanty ») and Daire Dubchestach (« of the dark questions »). And at Daiminis Guaire killed Daire, so that a wood and stunted bushes overspread Guaire's country, because of the parricide which he committed on Daire Dubchestach his brother. Whence *Dubthír* « dark-land ».

Also in LL. 165^b 8: BB. 392^a 34: H. 51^b: Lec. 499: Bodl. no. 37. Edited from LL. in *Silva Gadelica*, II, 472, 517-518: from Lec. in *Progs. of the R. I. Academy*, Irish mss. series, I, 184: from Bodl. in *Folklore*, III, 501.

Dubthír (*Dubthur*, LL.) is supposed to be in Connaught, and *Daminis* may be the famous island (now Devenish) in Lough Erne.

As to land being cursed with sterility in consequence of a murder, see Herodotus, VI, 139: 'Αποκτείναντες δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὕτε γῆ καρπὸν ἔφερε κ. τ. λ.

85. MAG SLECHT.

Mag Slecht, canas roainmniged?

Ni *ansa*. Ann roboi ri[g]idal Erenn .i. in Crom Croich, 7 da idhal decc do clochaib ime, 7 eisium dí or, 7 is é ba déa do cach lucht rogab Erinn co toracht Patric. IS dó no idpradis cétgeine cacha sotha 7 primgene cacha cloinde. IS cuca rosiacht Tigern[m]as mac Follaich ri Erenn dia samna co firu 7 co mna Erenn imalle dia adhradh, coro slecht uile fiadhu co ræm[d]letar tul a n-etan 7 maetha hi srona 7 faircledha a nglun 7 corra a n-uillend, co n-eplatar teora cethrama[i]n fer n-Erenn oc na slechtonaib sin. Unde Mag Slecht.

'Tis there was the king-idol of Erin, namely the Crom Cróich, and around him twelve idols made of stones; but he was of gold. Until Patrick's advent, he was the god of every folk that colonized Ireland. To him they used to offer the firstlings of every issue and the chief scions of every clan. 'Tis

to him that Erin's king, Tigernmas son of Follach, repaired on Hallontide, together with the men and women of Ireland, in order to adore him. And they all prostrated before him, so that the tops of their foreheads and the gristle of their noses and the caps of their knees and the ends of their elbows broke, and three fourths of the men of Erin perished at those prostrations. Whence *Mag Slecht* « Plain of Prostrations ».

Also in BB. 393^a 4: H. 51^b: Lec. 500^a. Versified, LL. 213^b 38¹, where the principal idol is called *Cromm Crúaich*, and in *Cromm erin*, and the object of offering him a third of their progeny is stated to be to obtain milk and corn (*blicht ocus ith*) — whence we may infer that the Irish Celts like other races, held that the Earth-gods could be propitiated by human sacrifices. See more as to this idol in the Tripartite Life, p. 90, 92, where he is called *Cenn Cruaich* (cf. *Pennocrucium*?) and the twelve subgods are covered with copper (*uma*): in LL. 16^b 31, where the writer says that only four of the men of Erin escaped from *Mag Slécht*: in the Four Masters A.M. 3656: in O'Curry's *Lectures*, pp. 103, 538; and in *Revue Celtique*, I, 259-260.

Mag Slecht is the plain lying round Ballymagauran in the co. of Cavan.

As to the sacred number twelve, see the Index rerum to the Tripartite Life, Rolls ed. p. 589.

86. CRECHMÁEL.

Crech máol, canas ro ainmniged?

Ni ansa .i. Crech mael drai [leg. drúth] Enda Cennsclaig dorat gradh do Sampait ingen Bentrail. Buachal dano 7 banlicerd isen², conas-fuair in druth oc imain a bó do edrud, coro gab algais di 7 rola laim fuirre da foreicniugud. IMsói in ben fris, 7 rocu[i]r 7 rocengoil, 7 rothend a buaraich 'ma braghait, conid romarb in drai [leg. drúth]. Unde *Crechmáel*.

Crechmáel, Enda Cennselach's buffoon, gave love to Bentrail's daughter Sampait. She was a herdsman and a poetess. The buffoon found her driving her kine home at evening, and he made an urgent request of her, and put his hand upon her to force her. The woman turns against him, and cast him down and bound him and tightened her cow-

1. In the lithographic facsimile, 213^b, l. 52, for *bana* we should probably read *bann*: l. 53, for *uiset oic road luisset oic*: l. 54, for *denon* and *sacna* read *demon* and *fena*.

2. Sic BB. isein H. is he R.

spancel round his neck, so that the buffoon died. Whence *Crechmael*.

Also in LL. 167^b 16; BB. 393^a 44; H. 52^a; Lec. 497^a; D. 4. 2. fo. 56^b 3; and Bodl. no. 40. Versified, LL. 199^a 62—199^b 13, where Sampait's father is called Bethra, and *bard* occurs as the equivalent of *leccerd*. Published from Bodl. in *Folklore*, III, 503-504.

Crechmael was the name of a wood not identified. *Enda Cennselach* is mentioned in the Book of Armagh, fo. 18^a 1, as having a son, Crimthann, contemporary with S. Patrick.

87. LIA NOTHAIN.

Lia Nothain, canas roainmniged?

Ni ansa. Nothain¹ ingen Conmoir do Connachtaib robói as cach dubt[h]air diaroile .III. bliadan, 7 ni tuc a haghaidh for machoire, 7 praind céit domeileadh [cach lac]. Luidh dano a athair a crich Beirre do iar[r]aidh a ingine, co mbói bliadain lain fóra fochmarc, conid ann fusuair isin fidbaid, 7 ba lor do grain a delb, 7 ba hedh roraidh fris: « Indat bí for ndóine .i. mo muime 7 mo máthair 7 mo brathair 7 cach a[r] farcbus oc Druim Cain? »

« Marb uile acht mise, » ar Conmaíor.

« Bamsa marbsa di sodhain, » ol sise, « 7 tiaghsa latsú² immarach ar in magh coro saidhe mo lia 7 coro claide mo fert. »

Unde *Lia Nothain*.

Nothain, Commaer's daughter, of Connaught, was wandering for thrice fifty years from one jungle to another, and her face never fell on a field, and every day she would eat a dinner for a hundred.

So her father fared forth of the district of Berre to seek his daughter, and a full year was he a-searching for her, and then he found her in the forest, and horrible enough was her aspect. This she said to him: « Are your people alive, to wit, my nurse and my mother and my brother and whosoever I left at Druim Cáin? »

1. Nohtain R.

2. Sic BB. tiaghsu latsa R.

« All are dead save myself, » says Conmaer.

« Then I too should be dead, » quoth she. « To-morrow I go with thee on the plain that thou mayst set my gravestone (*lia*) and dig my grave. »

Whence *Lia Nothain* « Nothain's Gravestone ».

Also in BB. 393^b 20; H. 52^a, and Lec. 500^b. Versified, LL. 214^a 5¹. The versions in LL. 167^b 29, and Bodl. no. 41 (*Folklore*, III, 504) are very different.

Lia Nothain not identified. Nor is *Berre*, which must be somewhere in Connaught.

88. CARN FURBAIDI.

Carnn Furbaidhe 7 Ethne, canas roainmnigthe?

Ni *ansa*. Eithne ingen Eachach Feidhlig, ben Conchobair meic Nesa, ba sí máthair Furbaidhe. Asbert dano a drúí fri Clothraind [ingen Eachach Feidlig] macc a sethar da marbad. Mus-tic Eithne anoir dia hasait co Cruachain. Doluidh dano Lughaid Sriab nderg ara cind — mac sen Clothroinde — 7 baidhidh² in mnóí .i. Eithne, isin aboind forsa fail a ainm, 7 dobert a mac treithi, iarna bádhadh .i. Furbaidhe Ferbend .i. da beind batar ina uisinib .x. uii. bliadna a óes ar Tain bo Cualnge. Luid dano Furbaidhe do digoil a máthar co drochair leis Clothru. Luidh dano Lugaid ind iarmoracht Furbaidhe, conid romarb hi mullach Sleibe Uillenn, coro ládh a carn and .i. cloch cach fir báí la Lugaid. Unde Carnn Furbaidhe 7 Eithne nomina[n]tur. Sliab Uillend immorro o Uilend Fæbarderg mac Find húi Baiscne, conapad and, nominatur.

Ethne, daughter of Eochaid Feidlech, wife of Conchobar mac Nessa, was Furbaide's mother. Now her wizard had told Clothru, (another) daughter of Eochaid Feidlech's, that her sister's son would kill her. So Ethne (who was then in-child

1. The facsimile is here very incomplete, owing doubtless, to the obscurity of the ms. The first quatrain should be:

Atá sund fo choirthe chrúaid
ben co ndoirthe is co ndimbúaid,
can gairm sochair moasech,
diar bo ainm Nothain Nertbuillech.

2. baidhigh R.

with Furbaide) goes from the east to Cruachan for her lying-in. Then Lugaid of the Red Stripes — he was a son of Clothru's — went ahead of Ethne, and drowns her in the river which bears her name. And after she was drowned he cut out from her womb her son, even Furbaide Fer-benn, that is, two horns (*benn*) were on his temples. Seventeen years old was Furbaide at the Driving of the Kine of Cualnge. Then Furbaide went to avenge his mother, and Clothru fell by his hands. So Lugaid went in pursuit of Furbaide and killed him on the top of Sliab Uillenn, and thereon was cast his cairn, to wit, a stone for each man who accompanied Lugaid. Whence *Carn Furbaidi* « Furbaide's Cairn », and *Ethne* are (so) named. *Sliab Uillenn*, however, is named from Uillenn Red-edge, son of Find hua Baiscni, who was killed there.

Also in BB. 394^a 14; H. 52^b; Lec. 501^a and Bodl. no. 8. Versified, LL. 199^a 35. Edited (from Bodl.) in *Folklore*, III, 476-477.

Carn Furbaidi on the top of *Sliab Uillenn*, not identified. *Ethne* the river Inny, dividing the co. of Longford from the western half of Westmeath.

As to Eochaid Feidlech and his three daughters, Ethne, Clothru and Medb, see LL. 124^b 34; O'Mahony's Keating 277, and O'Curry, *M. and C.* II, 240, 241. As to Lugaid Sriab nderg's incestuous parentage, see the dindsenchas of Druim criaich, infra, no. 140. The Cæsarean operation by which Furbaide was brought forth is mentioned in LL. 125^a 3, 199^a 45, and also in Lec. cited by O'Donovan, Supp. s. v. *Glaise*.

89. ARD FOTHAIÐ.

Ard Fothaidh, canas roainmniged?

Ni *ansa*. Fothad Airgthech mac Luigdech meic Meic nía conatail and co cend teora coigtighes fri foghar ceirce Bairche, dia mbai for echtra. Unde Ard Fothaid nominatur.

Fothad Airgthech son of Lugaid son of Mac nía, when he was on an adventure slept there, till the end of three fortnights, at the clucking of Bairche's hen. Whence *Ard Fothaid* is named.

Also in BB. 399^a 32; H. 58^a; Lec. 506^b, and Ed. 4^b 2. Edited (from Ed.) in *Silva Gadelica*, II, 483, 531, and *Folklore*, IV, 479.

Ard Fothaid seems the same as the *Ard Fothad* of the Four Masters, A.D.

639, « the name of a fort on a hill near Ballymagrorty... in the co. of Donegal » (?). See also Reeves *Vita Columbae*, p. 38 note. It is spelt *Ard Fothaid* in the Tripartite Life, Rolls ed. p. 148, and *Ardd Fothid* in the Book of Armagh, fo. 18^b 2.

Fothad Airgthech, a son of Mac-con, was slain in battle A.D. 285. In LU. 133^b is a story about the identification of his tomb, which is printed and translated in Petrie's *Round Towers*, pp. 107, 108. The allusion to Boirche's hen is to me obscure. Vide supra, n^o 64.

90. MAG N-ITHA.

Mag nItha, canas roainmniged?

Ni *ansa*. Ith mac Breogain [is e cétna] fuair Eirind artús [do macaib Miled,] co ro marbsat Tuatha Dé Danann ar formdiughudh n-Erenn impu, dia rocht cuca co Oilech Neit dia n-cipert: « Is coir d[a]ib core etraib [do dénum.] Is maith in inse a tathi. Is imda a mil 7 a iasc [7 a mes 7 a cruithnecht. Is mesraigthi a fuacht 7 a tes. »] Coro [co]eratar in toisich iarsin, co rot-marbsat ar in maigh ucut. Unde Mag n-Itha.

Ith son of Breogan, 'tis he that first of the sons of Mil found Ireland, and the Tuatha Dé Danann killed him because they were envious of the Milesians having Ireland. It was when he got to Ailech Néit and said: « It is meet for you to make peace between you and us. Good is the island wherein ye are. Abundant are its honey and its fish, its mast and its wheat. Moderate are the cold and the heat thereof. » So then the chieftains (of the Tuatha Dé Danann) conspired¹ and killed him on yonder plain. Whence *Mag n-Itha* « Ith's Plain. »

Also in BB. 399^a 48: H. 58^a; Lec. 507^a. The copy in Bodl. 53 (edited in *Folklore*, III, 515) differs.

Mag nItha seems the plain along the river Finn in the barony of Raphoe, co. Donegal, now called the Lagan, rather than *Mag n-Itha Fothairt* in the co. Wexford.

Ailech Néit (also called *Ailech Frighrenn*), the palace of the northern Irish Kings, near Derry. See infra no. 91.

Ith son of Breogan, one of the Spanish invaders of Ireland, O'Mahony's Keating, p. 180.

1. Lit. whispered together, a compound of *con-* and the root *kar*.

91. AILECH.

Ailech, canas roainmniged?

Ni *ansa*. Ailech o ail-ech asberar .i. ail eich andsin, ar it eich tucsat a ailbech la Fri[g]rend mac Rubæ Rúaid mac Di-doil do Fomuirib Fer Falga, 7 Baine ainm a ingene, 7 Tairbert a gilla, 7 Bernas a mac. Unde Ailech Frigrenn 7 Cnoc mBaine 7 Snám Maighi Tairbirt 7 Bernas Tire hÆda.

Ailiter: Ailech ond ailigh tuarcaib Corrchend o Cruaich fri lighi Æda meic in Dagda iarna marbadh, co nar'léic in Daghdha a marbadh isin gnimsin, acht in marb ara muin dogrés co fagbad ailech a chum[f]at do chor fóra lighi. Rosir dano Corrcend Erinn fon marb sin co fuair léic a chomfat oc Loch Feboil, conas-tuargaib fair, conid ann asbert oca breith: « Ach, ach do ail, is di doheb! » « Is coir didiu, » ol in Dagda, « cid ail-ach ainm in denna so, » 7 dobath Corrcend — unde Oilech — 7 dobreath in Dagda Ailech do Neit mac Indui, do brathair a athar iarsin, 7 dia mmoi do Nemoín. Unde Ailech [Néit] nominatur.

Ind aimsir immorro Abraim meic Thara rocumdacht.

[fo. 116^b 2] Ailiter: Frigriu mac Rubai Ruaidh doluidh a hinis Bretan. Cerd sidhe do Fubthaire do rí Alban¹, co tuc leis Ailig a ingin² for aithiud dochum Erenn. Doluid dano Fubtaire a lurg a ingene co hOilech, co nderna Frigriu tech di do dergiubur, 7 doheccra[d] in tech sin do ór 7 do argad 7 do umæ 7 do gemoib, co mbá consolus al-ló 7 a n-oidchi in tech sin, 7 ruccad and in ingen dia taisced, 7 adberar ba dalta hí don cerd 7 ní ba ben, 7 co mba sí sin ben Eachach³ Doimplen [7] máthair na Colla, 7 Fiacha Srabtime ba rí intan sin. Unde Ailech Frigrenn nominatur.

Ailech from *ail-* and *ech*, that is *ail* « stone » and *eich* « horses », for it is horses that drew the stones of which it was built for Frighriu son of Rubne the Red, son of Didol, of

1. do Fubthainre, R.

2. ailech R.

3. eachach R.

the Fomorians of the Isle of Mann. And Baine was his daughter's name, and Tairbert was his servant and Bernas his son. Whence *Ailech Frighrenn* « Frighriu's Stone-house », and *Cnoc mBaine* « Baine's Hill », and *Snám Maige Tairbirt* « the Swimming-place of Tairbert's Plain and Bernas of Tir Aeda. »

Otherwise: *Ailech* from the *ail* « stone » which Corrchenn of Cruach lifted for the grave of Aed the Dagda's son, after he had killed him (for seducing his wife). Now the Dagda would not let Corrchenn be killed for that deed, but (sentenced him to carry) the corpse on his back until he should find a stone as long as Aed to put upon his grave. So Corrchenn carrying that corpse searched Erin till he found at Lough Foyle a stone of the right length. This he heaved up on his back, and then he said while carrying it: « *Ach, ach* » « ah, ah », thy stone (*ail*), I shall die of it! » « Meet it is, » quoth the Dagda, « that *Ail-ach* be the name of this noteworthy stead, » and then Corrchenn died. Whence *Ailech*. And the Dagda afterwards gave Ailech to his father's brother Nét and to his wife Nemain. Whence it is named *Ailech Néit* « Nét's stonehouse ».

Now it was built in the time of Abraham son of Terah.

Otherwise: Out of the island of Britain went Frighriu son of Rubae the Red. He was the craftsman of Fubthaire king of Scotland, and with the king's daughter Ailech he eloped to Ireland. Then Fubthaire went on his daughter's track to Ailech, (and the king of Ireland protected the two lovers from Fubthaire, and granted to the girl the site of Ailech). There, then, Frighriu built her a house of red yew, and that house was set out with gold and silver and brass and gems, so that it was equally radiant by night and by day. And therein the girl was put to be hoarded, and 'tis said that she was a fosterling (or pupil) of the craftsman, and she became the wife of Eochu Doimlén and the mother of the (three) Collas. And Fiacha Sraibhtine was then king. Whence *Ailech Frighrenn* « Frighriu's Stonehouse » is named.

Also in BB. 399^b 22: H. 58^b: Lec. 507^a. Versified LL. 164^a (where Frighriu is styled *cerd Cruthmaige cé | i ré Fubthaire ó Hí*): also (by Flann Manistrech) in LL. 181^a, R. 115^b 2, Lec. 507^b. A third poem on the subject

beginning *Ailech Frighrenn* (*faithche rígráith*) *rígda in domain* is found in H. and Lec. 509^a, whence it has been edited, with an English translation, in *The Ordnance Survey of the Co. of Londonderry*, I, 223 et seq.

Ailech is now Elagh or Greenan Ely (*Grianan Ailig*), a fort on the summit of a hill near Burt in the barony of Inishowen.

As to the Dagda see *Revue Celtique*, XII, 124. As to the battle-god Nét and his wife, see Cormac's glossary, s. v. *Néit*.

Eochu Doimlén, a son of Cairbre Lifechair, see the Four Masters, A.D. 276.

Fiacha Sraibhtine, overking of Ireland from A.D. 286 to A.D. 322, when he was slain by the three Collas, or Conlas, as the name is spelt in LL. 164^b 5, the ancestors of many great families in Ireland and Scotland.

92. CARRAIC LETHDEIRG.

[C]arrac Leithdeirg, canas rohainmnigedh?

Ni *ansa* .i. Leithderg ingen *Conchobair meic Nesa*, bean *Tromdai meic Calatruim*¹, dorat gradh ind aislinge do *Fothad Cananne*, co tainic se *ocus*² triar fear ime fodesin dia saighidh³ .i. *Feithlenn mac Fidruí* 7 *Lurga mac Luaith* 7 *Eirisnech mac Inmaise[i]ch*, 7 *Fothad in cethramad*⁴, *acht ba hiar nguín Aillella maic Eogain*. *Briccem mac Tuinde* tuc eathar doib. *Rombarbad dano Tromda*, 7 *tuccad a ben úadh don* 5 *carrac*. *Unde Carrac Lethdeirg*.

Lethderg (« Red-side ») daughter of Conchobar mac Nessa, wife of Tromdae son of Calatrom, gave love in a dream to Fothad Cananne. So to her came he and three men with himself, namely, Feithlenn son of Fidrué and Lurga son of Luath and Eirisnech son of Inmaisech, and Fothad was the fourth, but it was after the slaying of Ailill son of Eogan. Briccen mac Tuinde (« son of Wave ») gave them a boat. So Tromda was killed and his wife was taken from him to the crag. Whence *Carrac Lethdeirg* « Lethderg's Crag ».

Also in BB. 400^b 11: H. 61^a: Lec. 510^a.

Carrac Lethdeirg, not identified. As to *Fothad Cananne* see *Revue Ce.*

1. caladhrúib R.

2. cotainicset R.

3. saidhigh R.

4. in .iiii.ad BB., in imad R.

5. sic BB. and Lec. din R.

lique, XIV, 248 and *Silva Gadelica*, II, 474, 519. His name occurs in LL. 139^a 15 as that of the husband of Callech Bérrí. He was called after his hound Canann, *Coir Anmann*, Lec. 445^b.

93. MAG COBA.

Mag Coba, canas roainmniged?

Ni *ansa*. Coba cu[th]chaire Eirimon meic Miled Espaine. Is e cétna ro indlestar airrcis 7 cuithigh artús a n-Eirinn, 7 indles fodesin a chois i suidiu duus in bad¹ doith², coro sedlad buinde a sliasta 7 a da dóit inde, 7 co deiligh a dela iarna thæmad, co n-apadh de. Unde *Mag Coba*.

Coba the pitfall-maker (or trapper) of Erem son of Mil of Spain. 'Tis he that first prepared a trap and pitfall in Erin, and he himself put his leg into it to see if it were in trim (?), whereupon his shinbone and his two fore-arms were fractured (?) in it, and his drinkingcup after being emptied fell down, so that he died thereof (i. e. of pain and thirst), Whence *Mag Coba*.

Also in BB. 400^b 34: H. 61^b: Lec. 510^b, and Ed. 5^a 1. Edited from Ed. in *Folklore*, IV, 482.

Mag Coba seems to have been an old name for a portion of the baronies of Iveagh in Ulster. See Reeves *Ecl. Antiqq.*, p. 349, note s.

As to Erem (= *Aryaman*) son of Mil, see the *Four Masters* A.M. 3501, and the *dindsenchas* of *Mag nDumach*, Lec. 524^b, *infra* no. 52).

This story of Coba contains some rare words — *airrcis* « trap », *cuilbech* « pitfall », and its derivative *cuthchaire* « trapper », *doith* (leg. *doich*?) « active », *ro sedlad* « was fractured(?) », *dela* « drinking-cup ».

94. ARD MACHA.

Ard Machæ, canas roainmniged?

Ni *ansa*. Macha ben Nemedh meic Agnomoin atbath and 7

1. sic BB. bat R.

2. better, perhaps, *doich* i. e. *eascaidh* no *tapaigh* *expeditious*, *quick*, *nimble*, *active*, P. O'C.

when she reached the end of the green she brings forth a boy and a girl — Fir and Fial « True and Modest » their names rohadnacht, 7 ba hé indara magh .x. roslecht la Nemedh, 7 dobretha dia mnoi co mbeith a ainm uasa. Unde *Mag Macha*.

Ailiter: Macha ingen Ædha Ruaidh maic Baduinn, is le rothornedh Emoin. Is ann ro hadnacht dia rus-marb Rechtaidh Rigderg, 7 is dia guba rognith Oenach Macha. Unde *Mag Macha*.

Ailiter: Machæ dano ben Chru[i]nd meic Agnomoin doriacht and do comrith fri heacha *Concobair*, ar atbert an fer ba luaitiu¹ a bean. Amlaid dano bóí in ben, is hi inbadhach, cor' chuinnigh cairde coro thoeda brú, 7 ni tucad di, 7 dognith in comrith iarum, 7 ba luaithem si, 7 o ro siacht [cenn] in céiti beridh mac 7 ingen — Fir 7 Fial a n-anmand — 7 atbert co mbedis Ulaid fo ceis óited in cach uair dus-ficfad eicin. Conid de báí in cess for Ulltaib fri re nomaide o flaith *Concobair* co flaith Mail meic Rochraide, 7 atberat ba hí sin Grian Banchure ingen Midir Brí Léith, 7 atbeb iar suidhiu, 7 focresa a fert i n-Ard Machæ, 7 focer a guba 7 roclan[n]udh a liæ. Unde *Ard Macha*.

Macha wife of Nemed son of Agnomoin died there (on *Mag Macha*) and was buried, and it is the twelfth plain which was cleared by Nemed, and he bestowed it on his wife so that it might bear her name. Whence *Mag Macha* « Macha's Plain ».

Otherwise: Macha daughter of Aed the Red, son of Baduinn — 'tis by her Emain was marked out — was buried there when Rechtaid of the red fore-arm killed her. To lament her, *Oenach Macha* « Macha's Fair » was established. Whence *Mag Macha*.

Otherwise: Macha wife of Crund son of Agnomoin went thither to race against king Conchobar's horses, for her husband had said that his wife was swifter (than they). Thus then was the wife, big with child²: so she asked a respite till her womb should have fallen, and this was not granted to her. So then the race was run, and she was the swiftest. And

1. luaitiu R.

2. P. O'C. explains *ionbhadhach* by « timely, seasonable, in due time », as if it were derived from *inbuid*.

— and she said that the Ulaid would abide under feebleness of childbed whensoever need should befall them. Wherefore the Ulaid suffered feebleness for the space of a *nomad* from the reign of Conchobar to the reign of Mál son of Rochraide « Great heart ». And men say that she was Grian Banchure « the Sun of Womanfolk », daughter of Mider of Brí Léith. And after this she died, and her tomb was raised on Ard Macha, and her lamentation was made, and her gravestone was planted. Whence *Ard Machae* « Macha's Height ».

Also in BB. 400^b 49: H. 61^b: Lec. 510^b; and Ed. 4^b 2. Edited from Lec. in Reeves' *The Ancient Churches of Armagh*, 1860, p. 41; from Ed. in *Folklore*, IV, 480.

Ard Macha now Armagh. Mál son of Rochraide overking of Ireland A.D. 107-110. As to Mider see *infra* no. 126.

That the second Macha marked out Emain (now the Navan, about two miles west of Armagh) is told also in Cormac's Glossary s. v. *Emain*, and in LL. 20^b 48.

The story of the third Macha's race with Conchobar's horses and of the birth of her twins is related more fully in LL. 125^b 42, whence it has been published by the late Sir Samuel Ferguson in a note to his *Congal*, London, 1872, pp. 189, 190, with a Latin version, and by Prof. Windisch in the *Berichte* of the Royal Saxon Gesellschaft der Wissenschaften, 1884, p. 336-347, with a German translation.

95. LECHT ÓENFIR ÁIFE.

Lecht Oinfir Aife, canas roainmniged?

Ni *ansa*. Oenfer Aife mac do *Choinculainn* dorocht tar muir co Traigh mBaile no co hAth mBec i Conaillib Murthemne, como farnaic do *fria athair*, co ron-iarfacht a athair cia bui and, 7 ni dernai¹ a sloindedh dó. Núi mbliadna ba slán dó. Imuforbair doib co ndrochair in mac. Conid and isbert in mac: « Andsu labroind [ani] biis no [a]ni thoas ». Conid and asbert Cú culainn:

« Oenfer Aife ciarba du
do diclith 'na athardu,
bidam bithchuimnech² rem re
dom gleo fri hOenfer Aife. »

1. dernaidh R.

2. sic H. bidh damh bidh cuimnech R.

Ros-fuc leis Cu culainn iarsin coro[n]adnacht oc [Oenach] Airrbe Rofir, 7 coro cachoin a guba. Unde Lecht Oenfir Aife.

Oenfer Aife « Aife's Only-man », a son of Cúchulainn's, [sent by his mother from Scotland] came over sea to Baile's Strand or to Littleford in Conailli Murthemni. There he met with his father, and his father asked him who he was. And he would not declare his name. He had completed (only) nine years. So father and son attacked each other, and the son fell. Then said the son: « 'Tis hard that I should speak what is or what turns ». Then said Cúchulainn: « Aife's only-man, though 'twas meet (for him) to be hidden in his patrimony during my time I shall be ever mindful of my fight with Aife's only-man ».

Thereafter Cúchulainn took him away and buried him at Oenach Airbi Rofir, and sang his dirge. Hence *Lecht Oenfir Aife* « the Monument of Aife's Only-Man ».

Also in BB. 401^b 28: H. 62^b: and Lec. 511^b.

Lecht Oinfir Aife not identified. *Traig Baile* now Dundalk in the Co. of Louth.

Conailli Muirthemni the part of the same county which lies between the Cooley mountains and the Boyne.

Aife daughter of Scathach the Scottish amazon who taught Cúchulainn the art of war. *Oenfer Aife* was a name for Conlaech, Aife's son by Cúchulainn, O'Curry, M. and C., II, 312, where it is said that the spear by which Conlaech fell had been made by his own mother and bestowed by her on his father (as a love-token). Other incidents in the story are given by Keating, pp. 279, 280 of O'Mahony's translation.

The combat between Cúchulainn and his son is thus referred to in the Táin bó Cualnge, LL. 88^a 14:

Ni tharla rumm sund cose | a bhacear Oenfer Aife.
da mac samla galaib gliad, | ni fuarus sund, a Fir diad.

« Since Aife's Only-man fell, never until now have I met thy like in battle-fights, never have I found here, O Fer diad ». And Conlaech's death on Traig Baile is mentioned by Cinaed hua Artacán, LL. 31^a 9: For Traig Baile, bressim ngle, dorochair Oinfer Aife.

A tale called *Aided Conlaich* is preserved in H. 2. 16, col. 955, 957; in two mss. in the Advocates' library (XXXVIII and LXII), and in 17 other mss. listed by d'Arbois de Jubainville in the *Essai d'un catalogue*, pp. 16, 17. See also O'Mahony's *Keating*, pp. 279-280. It is (as hath often been observed) the Celtic reflex of the story of Sohrab and Rustam.

96. CARN MÁIL.

Carn Mail i Maig Ulad, nó Carn Luigdech, cid dia tat?

Ni *ansa*. Lugaid Mál ro cuiread a hEirinn lucht *secht* long co hAlpáin, co toracht afrithise adochum nEirenn co morloinges Alban, co tucsatar cath do Ulltaib 7 co roemid riam. Cloch dano *cach* fir doriacht la Lugaid is de doronad in carn, 7 is fair bai Lugaid ac cur in catha. Unde Carn Luigdech.

« The Lord's Cairn » in Mag Ulad, or « Lugaid's Cairn », whence are they?

Not hard to say. Lord Lugaid, with the crews of seven ships was expelled from Erin to Alba; but he returned to Ireland with the great fleet of Scotland, and they gave battle to the Ulaids and routed them. The cairn was made up of a stone for every man who came with Lugaid, and upon it Lugaid stood while delivering the battle. Whence *Carn Luigdech* « Lugaid's Cairn ».

Also in LL. 170^b 17: BB. 402^a 6: H. 63^a; and Lec. 511^b. Edited from Lec. by O'Donovan in the *Miscellany of the Celtic Society*, p. 66.

Carn Máil, not identified, but somewhere in the part of the co. Louth between the Cooley mountains and the Boyne. As to the mode and object of making it, see no. 29, *Revue Celtique*, XV, 331-332.

As to Lugaid Mál, a son of Daire Sírchrechtach, see the *Miscellany of the Celtic Society*, p. 7.

97. RÁITH MÓR MAIGE LINE.

Rath Mor Maige¹ Line, canas roaimniged?

Ni *ansa*. Rath Rogein a ainm artús co flaith Bresail Bric meic Briuin ri Ulad, co ndechaid sidhe for echtra fo Loch Loegh, co mboi .l. bliadan and. Mor dano ingen Rithir meic Derlaim [a ben] frisín resin isín raith, co n-epeirt si²: « Is cian lend

1. maide R.

2. se R.

echtra Bresail, 7 asbeir aroile ben: « Bid cian duitsiu, ar ní tharga co bráth¹ dia echtra coa col co tiset a mairb co cách ».

Ba marb dano Mor fochétóir, 7 rolil a hainm don raith, unde Ráith Mor Maige Line, 7 doriacht Bresal Brec fescur dadaig la de, amail asberar i n-Echtra Bresail 7rl.

Ráith Rogein « Rogen's Fort » was its name at first and down to the reign of Bresal Brec son of Briun, King of Ulster. He went on an adventure under Loch Lóig and was there for fifty years. Now his wife Mór daughter of Rither son of Derlam was all that time in the fort, and she said: « Bresal's adventure seems long to us ». And another lady said « It will be long for thee, for until their dead shall come back to all others, never will he return from his adventure to his home² ».

Forthwith Mór died and her name clave to the rath, whence Ráith Mór. And Bresal Brec returned at nightfall the day after (?), as is told in *Bresal's Adventure*, etc.

Also in LL. 170^b 23: BB. 402^b 39: Lec. 512^b. Edited (from LL.) in *Silva Gadelica*, II, 471, 516. See also Reeves *Ecel. Antiq.* 386.

Ráith Mór Maige Line, now Rathmore, co. Antrim. Loch Lóig, Adamán's Vituli Stagnum, now Belfast Lough.

Echtra Bresail: this tale seems lost.

98. BENN BOIRCHI.

Bend Boirche canas roaimniged?

Ní *ansa*. Boirche boaire meic [Rossa] Rigbuidhe ba sed a suidhe mbuachalla insin, 7 is cuma argaire[d] *cach* mboin ota Dun Sobairce cotice Boaind, co ticdis co Beind mBairce, 7 [ní] gelled bó imfurail sech aroile. Unde Bend Bairche *dicitur*.

Boirche the cowherd of the son of Ross Rigbuidhe that *benn* (« peak ») was his herdsman's seat, and 'tis equally he would herd every cow from Dunseverick as far as the Boyne, and they

1. brach R.

2. or, if we read with LL. coa scol, « to his bed », scol .i. leabaidh, P. O'C.

would come (at his call) to Benn Boirchi, and never a cow would graze a bit more than another. Whence *Benn Boirchi* « Boirche's Peak » is said.

Aliter Bannan mac Boirchinn (nó Birchinn) romarb Ibeal mac Manannan i ndul co[a] mhnái .i. Lecon ingen Lotair a hainm-siden, *conid* é sin fáth dia roleic Manannán a tri lomann cumad dia cride .i. Loch Ruide 7 Loch Cuan 7 Loch Dachæch, 7 romarb Bannan iarsin for in mbeinn ucút. Unde Benna Bairchi dicitur.

Otherwise: Bannan son of Boirchenn (or Birchenn) killed Manannán's son Ibel for going in unto his wife hight Lecon, Lotar's daughter. And this was the cause of Manannán's casting from his heart his three draughts of grief (which became) Loch Ruidi, Loch Cuan and Loch Dacæch. And after that he killed Bannan on that peak. Whence *Benna Boirchi* is said.

Also in BB. 403^a 4: H. 64^a: Lec. 512^b, and Ed. fo. 5^b 1. Edited, from Ed. and BB., in *Silva Gadelica*, II, 480, 527: from Ed. in *Folklore*, IV, 487.

Benna Boirchi « Boirche's Peaks » now that part of the Mourne Mountains in the co. of Down, where the river Bann has its source, *Four Masters*, A.D. 1493, note j. *Loch Ruidi* not identified. *Loch Cuan*, now Strangford Lough. *Loch Dacæch*, now Waterford Harbour.

99. TAILTIU.

Tailltiu, canas roainmniged?

Ni *ansa*. Tailltiu ingen Magmóir ben Echach Gairb meic Duach Teimin, is leis doronad Dun na nGíall i Temraig, 7 ba hiside buimi Loga meic [in] Scail Bailb. Is í *conataig* coa fer caillid Cuan do slaide di comad óenach¹ imo lecht, 7 atbath-si i *kalaind* Auguist iarsin, 7 roacht a guba 7 a nasad la Lugaid. Unde Lugnasa[d] dicimus. Coic cét bliadan immorro 7 mili ria ngein Crist andsin, 7 nognithi ind ænach la cach rig nogeibed Eiri co tainic Patraic, 7 coic cét ænach i Tailltin o Patraic co duboenach Dondchada maic Mailsechlainn.

1. ænaig R.

Teora geisi do Tailltin: *techt* tairrsi cin tairlim, a deiscin *tar* clegualainn¹ [oc toidecht uaithi] 7 aurchur nad gremna² indi [iar fuined ngréine]. Unde Ænach Taillten dicitur.

Tailltiu daughter of Magmór was the wife of Eochu the Rough son of Dua the Dark. 'Tis by him that the Fortress of the Hostages was built in Tara, and she was the fostermother of Lug the son of the Dumb Champion, 'Tis she that asked her husband to clear away for her the Wood of Cúan, so that there might be an assembly around her grave. And after that she died on the calends of August, and her lamentation and funeral games were held by Lugaid. Hence we say *Lug-nasad* « Lugh-games », Lammas-tide.

Now that was fifteen hundred years before the birth of Christ; and until Patrick's advent the fair was held by every king who took Ireland; and there were five hundred fairs in Tailltiu from Patrick till the *Dub-oenach* « Black Assembly » of Donchad son of Fland son of Maelsechlainn.

Three were the tabus for Tailltiu: crossing it without alighting: looking at it over the left shoulder (when leaving it); and casting unprofitably in it (after sunset). Hence *Oenach Taillten* « Tailltiu's Assembly ».

Also in BB. 403^a 30: H. 10^b: Lec. 513^a; and Ed. fo. 5^b 1. Versified, LL. 200^b 12. Edited from BB. in *Silva Gadelica*, II, 469, 514: from Ed. in *Folklore*, IV, 486-487. See also O'Curry, *M. and C.*, II, 148.

Tailltiu now Teltown in Meath. For traditions relating to the assembly or fair held there, see the *Four Masters* A.M. 4370 and O'Mahony's *Keating*, p. 301. *Dún na ngíall* = *Duma na ngíall*, supra, no. I, § 12, 13, *Revue Celtique*, XV, 281.

The above etymology of *Lugnasa*d is also in Cormac's Glossary.

Donchad son of Flann Sinna, son of Mael-sechlainn, was overking of Ireland from A.D. 918 to A.D. 942. The « Black Assembly » means, perhaps, the assembly which in A.D. 925, was prevented by Muirchertach son of Niall.

100. SLIAB FUAIT.

Sliab Fuait, canas roainmniged?

Ni *ansa*. Fuat mac Bile meic Brighe meic Bre[o]guind dota-

1. -gualainn R.

2. nadergmna R.

rall inse for muir oc tuidecht dochum Erenn .i. inis Magdena nó Moagdeda, id est mor-óc diada. Cach oen nofuirmed a bond fuirre ní aprad gae cein nobid indti. Tuc dano Fuat fot leis eisi, conid fair condessed oc breithemnas 7 oc etarcert. Intan dano nodordad goe imsóadh¹ a fonn ind arda 7 a fer fri grian, 7 o'tberedh immorro fir imsóadh a fer i n-arda, 7 ata dano in fot sin beus issin tsléib, 7 is fair dellig in grainne torchair a gerran Patraic, conid adradh sruith[e] o sin ille ar coimct na firinde and.

Aliter conadh o Fuat [mac Bile] meic Breogain codiles ro-raitea. Unde *Sliab Fuait* [nominatur].

When Fuat son of Bile son of Brig son of Breogann was coming to Ireland he visited an island on the sea, namely Inis Magdena or Moagdédá, that is *Mór-óc-diada* « Great-young-divine ». Whosoever set his sole upon it would tell no lie so long as he was therein. So Fuat brought out of it a sod whereon he sat while judging and while deciding questions. Now when he would utter falsehood its under part would turn upwards and its grass down to the gravel. But when he told truth its grass would turn upwards. And that sod is still on the mountain, and 'tis on it lay the single grain which fell from Saint Patrick's gelding. So thenceforward, because of preserving the truth, it is the adoration of elders.

Otherwise: it may be from Fuat son of Bile, son of Breogan, that the mountain, properly, was called. Whence *Sliab Fuait* « Fuat's Mountain ».

Also in BB. 404^a 31: H. 74^a: Lec. 514^a and Ed. fo. 5^a 1. Versified, LL. 204^a 16. Edited from BB. in *Silva Gadelica*, II, 475, 521: from Ed. in *Folklore*, IV, 483.

Sliab Fuait, a mountain near Newtown Hamilton in the Co. of Armagh, is *Sliab Uait* in the Annals of Ulster. Hence the *f* appears to be prosthetic. *Uat* from **Avento-s*? cognate with mons *Aventinus*? As to which see Servius, ad Aen. 7.657.

For other Irish ordeals see *Irish Texts*, III, 188-193.

The story of the grain of wheat is told in the *Tripartite Life*, Rolls ed. p. 240.

1. imsodhadh R.

101. SLIAB CALLANN.

Sliab Kallann, canas roainmniged?

Ní *ansa*. Callann conbuaichail Buidhe meic Buain meic Forgamna como forbart in Dond Cuailnge riana re choir dáir in tsescraid¹ imbi, co ro gaib do 7 in cú oc cosnam in tsescraid², co drochair in cu di sodhoin. Nó comadh oc³ tabairt na tana coro cosain in cú, conid and dobreatha guin galand fair o chach nó o Dun[d] Chuailngi isin tsléib. Unde *Sliab Kallann dicitur*.

IS hé immorro tairthugud fir in con sin. Cuilen he do Dáol choín Celtchair. Is and dono sofrith sein, i clocund Congachnis, ar tri coín batar ina chind .i. in cú robói oc Culand cerd 7 in cú robói ac Celtchair 7 in cú robái ac Mac da Thó. Brec immorro, 7 dub 7 odhor a ndatha, ut dicitur.

Callann was the herd-hound of Buide son of Becan son of Forgamain; and when the Donn of Cualnge, before his proper time, proceeded to bull the dry cows around him, he and the hound began to contend for the cows, and by him the hound fell. Or it may be that the hound fought at the taking of the drove, whereupon a mighty deathblow was inflicted upon him by every one, or by the Donn Cuailngi, at the mountain. Whence *Sliab Callann* « Callann's Mountain » is said.

Now this the true account of that hound. He was a pup of Celtchar's hound Dael. And he was found in the skull of Congachnes; for there were three hounds in that skull, to wit, the hound that Culand the craftsman had, and the hound that Celtchar had, and the hound that Mac dá Thó had. Speckled and black and grey were their (respective) colours, as is said.

Also in BB. 404^b 1: H. 64^b: Lec. 514^b 1; and Ed. fo. 5^a 1. Edited from Ed. in *Folklore*, IV, 482.

Sliab Callann, now Slieve Gallion, a mountain in the co. of Londonderry, on the borders of Tyrone.

The Donn of Cualnge (now Cooley in the co. of Louth) is the brown bull to obtain which was the primary object of the expedition known as the *Táin bó Cualnge* « Driving of the Kine of Cualnge ».

1. tsescraich R.
2. sescraich R.

3. do R.

The finding of the hound's father Dael is referred to in LU. 61^a, left margin, where the writer denies that Culaun's hound was one of the three found in the skull of Conganchnes. As to Mac dá Thó's hound, Ailbe, see *Irische Texte*, I, 96.

102. SRUTHAR MATHA.

Sruthar Matha, canas roainmniged?

Ni *ansa*. Matha mac Roirend meic Rogain Rechtaidh[i] rig-muccaid Cathair Mair ri Erend. Ba herbagaid dano Matha fri mucaid Cuind Cétchataig .i. fri hOdba. Boi dano daire toirthech ind iarthar Maige¹ Macha, 7 ni bæi mes a samla ar meit 7 ar bola[d]maire. Intan ticced gæth tairis atcluinti a boludh fo hÉrinn² cepedh leth nobered gaoth hé, co mbad commaidm cride do mucaib Erenn 'co torachtain. Taraill dano a bolad mucca Cathair co ndaised impu. Lotar dia saighid co Comar tri n-uisque. Luidh dano Matha 'nandiaidh codian, co torchair, co roeimidh tulcnaim a chind, co ndechaid do dibad a gaile isin sruth, co ro baided and, co n-epairt cach iman sruth: « Sruth dar Matha! » Unde *Sruthar Matha*.

Matha son of Roiriu son of Rogan Rechtaide was the chief swineherd of Catháir the Great, King of Ireland. He was a contender against Odba the swineherd of Conn of the Hundred Battles. Now in the western part of the Plain of Macha there was an oakwood, and no mast was ever like its mast for size and for fragrance. When the wind would blow over it the odour thereof would be smelt³ throughout Erin, to what point soever the wind would carry the scent, so that it was a heartbreak to the swine of Ireland when it reached them. Now its fragrance came to Catháir's swine, so they went mad and rushed towards it as far as the Meeting of the Three Waters. After them, then, went Matha furiously, and he fell and fractured the frontal bone of his head. Then he went to quench his ardour in the stream, and therein he was drown-

1. maide R.

2. foth R.

3. *at-cluinti*: so in Welsh, *clywed* « to hear » means also « to smell », « to taste » and « to feel ». *The Elucidarium*, edd. Jones and Rhys, Oxford, 1894, p. 263.

ed, and every one said by the brink: « The stream (*sruth*) over Matha (*dar Matha*)! ». Whence *Sruthar Matha*.

Also in LL. 169^a 52: BB. 404^b 31: H. 65^a: Lec. 514^b; and Bodl. no. 51. Edited from Bodl. in *Folklore*, III, 514.

Sruthair Matha not identified. It must have been near the Meeting of the Three Waters (Suir, Nore and Barrow), i. e. near Waterford.

Catháir Mór overking of Ireland A.D. 120-122. Conn of the Hundred Battles, A.D. 123-157.

103. ODBA.

Odba, canas roainmniged?

Ni *ansa*. Odba Uancend mac Bla Ballethain, meic Thadlomna Line, righmucaidh Chuind *cet chathaig*, fer selgca oss 7 elta arcena, fer dano nad bóí hi taigh *acht* a fe—[fo. 120^a 2]—dhaib 7 hi fanglennaib fri seilg 7 mucaidecht¹, 7 ba *sed* a suide mbuachalla in cnoc ucuit, 7 is and dogæ intan *conapad* a adnacal and. Unde Odba *nominatur*.

Nó² is í Odba bean hEremoin roadnacht and, 7 ba sí sin *máthair* Luighne 7 Laighne 7 Muimne, 7 is andsin roclas a fert la hEremon. Unde Odba *dicitur*.

Odba Uancenn son of Blae Broadlimb³, son of Tathlomna (Cathlomna?) of Linè, was chief swineherd of Conn of the Hundred Battles. He was, besides, a hunter of stags and does. Moreover he was one who never lived in a house, but always in woods and deep glens⁴, hunting and herding swine. And yon hill, Odba, was his herdsman's seat, and therein he chose to be buried when he died. Whence *Odba* is named.

Or it is Eremon's wife Odba that was buried there, and she was the mother of the Luigni and Laigni and Muimni; and 'tis there that her grave was dug by Eremon. Whence *Odba* is said.

Also in LL. 170^b 32: BB. 505^a 4: H. 12^a; and Lec. 515^a.

Odba is said by O'Donovan (*Four Masters*, A.M. 3502) to have been the name of a mound on the summit of a hill in Meath.

1. *mucaigecht* R.

2. 7 R.

3. or perhaps *πλάτῳ γάλλος* (*ball* = *γάλλος*).

4. *sainghlean* a deep vale or glen, P. O'C.

104. INBER CICHMAINI.

Inber Cichmaine, canas roainmniged?

Ni *ansa*. Cich-Maine Andoe¹ mac Ailella 7 Medba, in *secht-mad* mac do Oilill 7 Meidb, is é forruibich² Fergna mac Findcáime oc cósnam churaich forsin tracht.

Nó Cich-moine mac Oililla Find fuaratar na hiascaire and oc telach al-lin 7 a cocholl³, coro marbsat isin inber, *et unde* Inber Cich-muine nominatur.

Cich-Maine Andoe son of Ailill and Medb — he was their seventh son — 'tis he whom Fergna son of Findcáime vanquished (?) when contending for a boat on the strand.

Or 'tis Cichmuine son of Ailill Find whom the fishermen found there loosing their nets and seines, so they killed him in the inber, and hence *Inber Cichmaini* is named.

Also in BB. 405^a: H. 12^a: Lec. 515^a; and Ed. fo. 5^b 2. Edited (from Ed.) in *Folklore*, IV, 491-2.

Inber Cichmaini is on the east coast of Ulster (O'Curry, M. and C., III, 162, 188). Etáin was reared there, LU. 125^a 23.

105. MÓIN TÍRE NÁIR.

Moin Tíre Nair, canas roainmniged?

Ni *ansa*. Nar mac Findcadha meic Conoill [Cernaig] robith and la hEitsine mbanfeinded iar marbad a da hén for Snam da En for Sinaind. Unde Snam da En dicitur [7 Moin Tíre Nair].

Nár son of Findchad son of Conall Cernach was there slain by Etsine the championess, after he had killed her two birds

1. adnoe R.

2. sic BB., forruibigh Ed., foruibich H., foruirbich R. seems for *for-ro-ud-fich*, where the simplex may be cognate with Lat. *vi-n-co* and Goth. *veihan*.

3. *télach* .i. sgáoilceadh, O'Cl. *cochall* a net, a fishing-net, P. O'Connell.

at Snám dá Én on the Shannon. Hence is said *Snám dá Én* « the Swimming-place of Two Birds », and *Móin Tíre Nair* « the Moor of Nár's Land ».

Also in LL. 166^b 13: BB. 405^a 49: H. 65^b; and Lec. 515^b. Edited from LL. in *Silva Gadelica*, II, 469, 514.

Tír Nair was in the Owles, co. Mayo: see infra, no. 140. *Móin Tíre Nair* is not identified. *Snám dá Én* is, according to Joyce (*Irish Names of Places*, p. 248) a portion of the Shannon near Clonmacnois.

The prose tale is very incomplete. According to the metrical version in LL. 203^a, Nár was Estiu's husband, and the « two birds » were her paramour Bude and his fosterbrother, who used to visit her in birdshapes, singing so that all around her fell asleep. Then Bude assumed his human form and shared Estiu's bed. A druid reveals the secret to Nár, who watches his opportunity and kills the birds with a single cast as they were crossing the Shannon. Estiu, who had gone to meet them, falls dead on the bank, and Nár dies of grief for his faithless wife.

106. FICH MBUANA.

Fich mBuana, canas roainmniged?

Ni *ansa*. Buan ingen Samaira¹ dorad gradh do Coinculainn dia lotar na curaidh do chosnam in churadhmire .i. Laoghaire Buadhach 7 Conoll Cernach 7 Cúculainn. Lodar a mbreith co hEmoin, 7 ised rofoidit co hOilill 7 co Meidb, *condas-fæid* Oilill co Sam[a]er co hEs Ruaid, 7 rogle sen in curadhmire do Coinculainn.

Luid dano Conold 7 a ara² .i. Raithen, for Snam Raithin, coro baided and Raithen, unde Snam Raithin. Luid dano Buan indiaid³ Conculainn for fuillicht a carpait conice in n-all ucat, coro ling leim n-uathmar 'mon n-all inadiaid⁴, co n-apad de. Unde Fich mBuana.

Buan daughter of Samaera gave her heart to Cúculainn, when the champions, even Loeguire the Gifted, Conall the Victorious and Cúculainn, went to contend for the Cham-

1. Samaría R.

2. arad R.

3. andiaig R.

4. inadiaig R.

pion's Bit. For the award they fared to Emain, and thence they were sent to Ailill and Medb. Ailill (refusing to arbitrate) sent them on to Assaroe, to Samaera, and he adjudged the Champion's Bit to Cúchulainn.

Then Conall and his charioteer Rathen went over Snám Rathin, and there Rathen was drowned: whence *Snám Rathin* « Rathen's Swimming-place ». Then Buan followed Cúchulainn on his chariot's track as far as yon rock (*Fích mBuana*), and she leapt an awful leap after him (striking her head) against the rock, and thereof she died. Whence *Fích mBuana*. « Buan's Farm ».

Also in LL. 166^b 21: BB. 405^b 9: H. 65^b; and Lec. 515^b.

Fích mBuana, called in the poem *Fích Nemain* « vicus Nemaní », not identified. Nor is *Snám Rathin*, unless it be the *Snámh Rathaind* of the *Four Masters*, A.D. 1148, which, O'Donovan thought, was probably one of the ancient names of Drumsna on the Shannon, on the confines on the counties of Roscommon and Leitrim. *Ess Ruaid*, see no. 81, supra, p. 33.

As to the contention for the Champion's Bit, see the *Fled Bricrend* ed. by Windisch, *Irische Texte*, I, 235. As to Buan's leap, *ibid.* 290 = LU. 109^b.

107. LOCH GABAR.

Loch Gabar, canas roainmniged?

Ni *ansa*. Da gabar Echach¹ Cind Maire rí Muman dobretha uadh a ngiallacht do rig Temrach do Enna Aighnech² mac Oengusa Tuirbich Temrach fri dlíged a tuath, uair na tancatar feis Temrach. Robaidit a eich isin loch.

Nó dano, robái glashullach la Glascoin ina sleib, 7 ba sed a ainm, Serrach, dia ta Glenn Serrach. Doluid fura seichim co mbói eter scuru Enna Aignig do saigid echmarta, co luid ind eich riam isin loch, coros-baidte and .i. Gáoth 7 Grian a n-anmand. Unde *Loch Gabar dicitur*.

Two of the steeds of Echu Horsehead king of Munster were sent by him, as a sign of submission, to the overking of Ireland Enna Aighnech son of Oengus Turbech of Tara, for they

1. Echacha R.

2. Aidhnech R.

were due from his tribes since they came not to the Feast of Tara. Echu's steeds were drowned in the lake.

Or also, Glascú had on his mountain (Sliab Glascon?) a grey British stallion named Serrach « Foal », from which *Glenn Serrach* is named. This stallion went following them (Echu's two steeds), to seek a mare to cover, till he was among Enna Aighnech's studs, and the (two) horses fled before it into the lake and were drowned therein. « Wind » and « Sun » were their names. Hence *Loch Gabar* « Lake of Steeds » is said.

Also in BB. 405^b 37: H. 13^a: Lec. 516^a.

Loch Gabar (or *Loch dá Gabar*) « is now dried up, but the place is still called Loch Gobhar, anglice Lagore or Logore ». O'Donovan, *Four Masters*, A.M. 3581. It is near Dunshaughlin in Meath. *Glenn Serrach* is mentioned in the *Book of Rights*, pp. 4, 14, but O'Donovan did not know its situation. It must have been in Leinster.

Enna Aighnech was overking of Ireland from A.M. 4888 to 4907. See *Rev. Celt.*, XV, 474.

Cullach generally means « a boar »; but ODavoren, 68, glosses it by *ech bretnach* « a British steed », and the context shews that we have here to do with an equine animal. *Echmarta* is gen. sg. of *eachmairt*, which O'Don. Supp. explains by « horsing » and P. O'C. by « to cover a mare ».

108. LUSMAG.

Lusmagh, canas roainmniged?

Ni *ansa*. Is ass tuc Diancecht cach lus n-íce¹ conammalt ar Tiprait Slainge ind Achad Aba fri Magh Tuiredh aniartuaid intan fehta in cath mor eter Tuatha Dea [Danann] 7 Fomoire. Cach oen do Tuathaib De Danann nolaigtis fon lind lusraidh sin atraighedh slemoin slanrechtach. Unde *Lusmag nominatur*.

'Tis thence that Diancecht brought every herb of healing, and grated them on Slainge's well in Achad Aba to the north-west of Moytura, when the great battle was fought between the Tuatha Dé Danann and the Fomorians. Everyone of the

1. Sic BB. luid íce R. written, apparently, over an erasure.

Tuatha Dé Danann whom they would lay under that water of herbs would rise up smooth and healed of his wounds. Whence *Lusmag* « Herb-plain » is named.

Also in BB. 406^a: D. 4. 2 (R. I. A), fo. 55^b 2: H. 43^b, Lec. 388^a, and Ed. fo. 5^b 1. Edited from Ed. in *Folklore*, IV, 489.

Lusmag probably in King's county. *Achad Abla* « field of the apple-tree », not identified. Northern *Mag Tuired* now a townland in the barony of Titterrill, co. Sligo. For a romantic account of the battle, see *Revue Celtique*, XII, 56-110. The healing-well is mentioned *ibid.*, pp. 94, 96. Compare the story of Ard Lemnachta, *Rev. Celt.*, XV, 427.

109. BENN CODAIL.

Bend Codhoil, canas roainmniged? Ni ansa.

Codhal Corrichech is é rob aite hErend dia ta Inis Erend, 7 is and airberedh bith a dalta, forsin mbeind ucat, 7 nach tairbert doberedh fuirri¹ conocbad in talmoin foib, 7 meine eprede Oiriu fria haiti: « atomannar² suas co tiaghat na goith gaithi trianar cluasa, » 7 mine apradh sí sin noasfad co[m]bad leir Eriu de, 7 al-laithi domelad comorba Erenn tuara Codail forbeir a gail 7 a slaine. Unde Benn Codail.

Codal the Roundbreasted³ 'tis he that was fosterer of Ériu from whom *Inis Érenn* « Eriu's island », is named. And on yonder peak he used to feed his fosterling. And every vigour³ which he bestowed upon her used to raise the earth under them. Unless Eriu had said to her fosterer. « I am heaved (?) up on high so that (the sun scorches me and) the spears of wind are coming through our ears » — unless she had said *that*, the peak would have grown until Ireland was full thereof. And the day that Ériu's successor eats Codal's food (game, fish or venison) she increases her valour and her health. Whence *Benn Codail* « Codal's Peak ».

Also in BB. 406^a 25: H. 13^b: Lec. 516^a; and Ed. fo. 5^b 2. The beginning is cited in H. 3. 18, p. 610^b. Edited (from Ed.) in *Folklore*, IV, 490.

1. Sic Lec. fair R.

2. atomandar BB. isium romorthogbaither, Lec.

3. I take *tairbert* here to be = airbheart .i. treóir *strength, vigour, fortitude*, P. O'C. It also means a portage or isthmus. For a proper name. *Tairbert* v. *supra*, no. 91.

Benn Codail not identified. *Inis Erenn* said to be now Ireland's Eye, a small island near Howth, co. Dublin. (Joyce, *Irish Names of Places*, p. 104). Ériu called after a queen of the Tuatha dé Danann. For an instance of sympathy between human beings and mountains see *Rev. Celtique*, XII, 108. But I know of no parallel in folklore to the concurrent growth of a peak and of a child reared upon it.

110. TLACHTGA.

Tlachtga, canas ro ainmniged?

Ni ansa. Tlachtga ingen Mogha Ruith meic Fergusa forda-roebhengatar tri meic Simoin druadh dia¹ luid lia hathair do foglaim druidechta in betha, arbith is í dorigne do Triun in Roth Ramach 7 in Lia hi Forcarthu 7 in Coirt[h]i a Cnamcoill. [fo. 121^a 2] Terlai iarum anair 7 a ndede sin lee, co toracht tulaich Tlachtgai, conid ann ros-lamnad 7 ruc tri macu .i. Doirb a quo Mag nDoirb, 7 Cuma a quo Mag Cuma, 7 Muach a quo Mag Muaich, 7 co ndechsath na tri anmand sin i² ndermath a hEre nis toraigh³ digal echtrand. Unde Tlachtga dicitur.

Tlachtga daughter of Mog Ruith son of Fergus: three sons of Simon Magus ravished her when she went with her father to learn the world's magic: for 'tis she that made for Trian the Rowing Wheel and the Stone in Forcarthu and the Pillar-stone in Cnámchoill. Then she escaped from the east, bringing those two things with her, till she reached Tlachtga Hill; and there she lay-in and bore three sons, namely Dorb, from whom is *Mag nDoirb*, and Cuma, from whom is *Mag Cuma*, and Muach, from whom is *Mag Muaich*. And till these three names are forgotten in Ireland, foreigners' vengeance will not visit it. Whence *Tlachtga* is said.

Also in BB. 406^b: H. 13^b: Lec. 516^b; and Ed. fo. 5^b 2. Edited from Ed. in *Silva Gadelica*, II, 466, 511, and in *Folklore*, IV, 490-491.

Tlachtga is now the Hill of Ward near Athboy in Meath: *Forcarthu* is near Rathcoole in the co. Dublin; and *Cnámchoill* is Cieghile near the town of Tipperary. *Mag Cumma*, *Mag nDoirb* and *Mag Muaich* are now forgotten, so the prophecy as to foreigners' vengeance has been fulfilled.

1. druagæ do R.

2. a R.

3. toraidh R.

As to the wizard Mogh Ruith and the Rowing Wheel, which is to roll over Europe before Doomsday, crushing the tribes to which the pupils of Simon Magus respectively belonged, see the Bodleian ms. Laud 610, fo. 109^a 1, and O'Curry's *Lectures*, pp. 272, 385, 401, 421, 423, 428. Of the pillar-stone of Cnámchoill it is said: Dall cach oen notu-aicfe, bodar cach oen nod-cluine, marb cach óen risi mbenfa, Laud 610, fo. 109^a 2, « Blind (will be) every one who shall see it: deaf every one who shall hear it, and dead every one against whom it shall strike ».

In Ed. Tlachtga is said to have died in childbed, and over her the fortress was built.

III. MAG MBREG.

Magh mBreg, canas roainmniged?

Ni *ansa*. Brega mac Bregoin sindser claimni Breogain, 7 is leis roslecht in mag, et a quo nominatur.

Ailiter: Dil ingen Miled (nó Lugmanrach) dodechaid a tir Fer Falga la Tulchainde drai Conaire. I n-oenuair rogeinir-si o[a] máthair 7 ruc in bo loegh. Rocar in ingen in laogh iarum sech na hindile archena, ar rogenir i n-oenuair fria, 7 foremid Tulcinda a tabairt-se co tuccad a lægh le.

Bói cairdes do suide frisin Morrighain, 7 rogaid di tabairt na himana co Mag mBolgaidhe, ar rop edh ainm in maighi o thus, 7 rochar Brega dano dam Dile in magh sin, 7 folil a ainm de. Unde Mag Breg.

Brega son of Breogan was the eldest of Breogan's children, and by him the plain was cleared (of trees), and from him it takes its name.

Otherwise: Dil daughter of Lugmannair eloped from the land of the Men of Falga (the Isle of Mann) with Tulchainde, Conaire's wizard. The same hour that she was born of her mother a certain cow dropt a calf. So the girl loved the calf more than the other cattle since it had been born at the same time that she had, and Tulchainde could not get her away till the calf was brought with her.

There was friendship between him and the Morrigan, so he begged her to bring the drove to Mag mBolgaidhe — for that

was the first name of the plain, and there Dil's ox Brega loved that plain, and its name clave to it. Whence Mag mBreg.

Also in BB. 406^b 45: H. 14^a: Lec. 517^a and Bodl. no. 2. and Ed. fo. 1^b 1. Edited from Bodl. in *Folklore*, III, 470; from Ed. in *Silva Gadelica*, II, 472, 517.

Mag mBreg (also Bregmag) the name of a large plain in East Meath.

Conaire i. e. Conaire Mór, the hero of the *Bruden da Derga*, overking of Ireland, killed by outlaws B. C. 40. His druid (or rather chief buffoon) Tulchinne or Taulchinne is described in LU. 92^b—93^a. The Morrigan (*morigain* gl. lamia, Regina 215, fo. 101) was one of the Tuatha dé Danann; see *Rev. Celtique*, XII, 128: see also Hennessy's paper « The ancient Irish Goddess of War », *Revue Celtique*, I, 35 et seq. Breogan perhaps the Spanish sovran in O'Mahony's *Keating*, pp. 178, 179, 196.

III.2. MAG LENA.

Mag Lena, canas roainmniged?

Ni *ansa*. Lena mac Roida .i. mac Mis Réta, is hé roalt muicc Meic Dathó fosfuair i nDaire Bainb i n-orther Bladhma. Fororbairt leis [co cenn .uii. mblíadan] co mbatar .uii. n-airtim di forbaidh saille for a sruib. Dia tultatar Ulaid 7 Fir n-Olnecmacht do feis Meic Dathó dodechas o Maine Athrai cuice do cuingidh na muice do chobair a einich, 7 dofargaidh .l. torc toga[idi] dia eisi, 7 ni rogab uada. Dochuaidh dano Lena re muicc for Dubclais n-aidhchi gair riana thidnacul uad. In bail i¹ mboi conatail and, co n-uargaib in muc muc-clais tairis cen airiugud² dó, co rod-muchai, co n-aclaid-sium dano oc suide, co rocht grainne a cloidim in muic, co mbo marb, 7 dodechaid Follscaide mucaid Maic Dathó co ruc in muic frisin feis, 7 co rola firt Lena³ ann. Unde Mag Lena.

Lena son of Roed i. e. son of Mes Roeda, 'tis he that reared (his grandfather) Mac Dá-thó's pig, which he found in Daire Bainb in the eastern part of Bladhma. It grew up with him till the end of seven years, when there were seven inches of a growth (?) of fat on its snout. When the Ulaid and the men of

1. a R.

2. airiudad R.

3. firtscena R.

Connaught went to Mac Dáthó's feast, Maine Athrai (Mac Dáthó's wife) sent to Lena to ask for the pig to help his hospitality, and offered fifty choice hogs in lieu thereof, and Lena did not take them. Now one night, shortly before he delivered the pig (to Mac Dáthó), Lena went with it to Dubclais « Black Trench ». There he fell asleep, and the pig (by its rooting) raised the trench over him, without his feeling it, so that he was smothered. Hereat then he attacks¹ the pig, and the point of his sword reached it and killed it. And Mac Dáthó's swineherd Follscaide went and carried the pig to the feast, and there (on the plain) set Lena's gravemound. Whence *Mag Lena* « Lena's Plain ».

Also in H. 14^b: Lec. 517^a, and D. 4. 2. (R. I. A.) fo. 50^a 1. Edited inaccurately² from Lec. in O'Curry's *Battle of Magh Leana*, pp. 15, 16 note, whence reprinted in *Irische Texte*, I, 112.

Mag Lena « now Moylena, alias Kilbride, a parish comprising the town of Tullamore, in the King's County », O'Donovan, *Four Masters*, A.D. 902.

As to Mes-Roida and his father Mac Dáthó see *Scél Mucce Maic Dáthó* LL. 111^b—114^a ed. Windisch, *Irische Texte*, I, 96-108.

113. ODRAS.

Odras, canas roainmniged?

Ni *ansa*. Odras ingen Odarnatan maic Laime maic Luaidre, is i ba banbrugaid do Buchat Buasach [bóaire] Cormaic húi Cuind, co luid do eis a fir le buaib, *conos-toracht* in Morrigan co tarb Liathmuine [le], co ndart boin dia buaib ina timcull, 7 based ainm in tairb, Slemuin. Oca imain aniar o Temraig dotarail le Fraech nOirend *coro* gelt n-and, *conid* Fraech Slemna a ainm di sodoin. Fosruataig in Morrighan co mboi i 3 n-uaim Cruachan. Iarsin doluid Odras 7 a gilla lee .i. Cadha, co ndrochair i 3 Cuil Cadha. Doluid Odras beos hi lurg a bó

1. -*aclaid* lit. « hunts » or « follows », in the Laws « *sues* ». O'Curry's rendering seems mere guesswork: « He started, however, turning against her (before he was quite dead) ».

2. e. g. for *Forbairt* read *Forforbairt*: for *ceathrachadh* read *ceathracha*: for *eri tri nonmair* read *eri nonmair*: for *hidlachad* read *hidlacad*,

3. a R.

dosaighid¹ sidha Cruachan. Dofuit codlad fuirre i nDaire Falgud *condos-fuisce* in Morrigan and, 7 dicain [brichtu] fuirre, co ndeirgne linn [usci] di Odra[i]s, co luid isind aub fil fri Sliab Bodbgnai aniar. Unde Odras.

Odras daughter of Odarnatan son of Laime son of Luaidre, 'tis she was hospitaller to Buchat Buasach the cow-chief of Cormac hua Cuind. She went after her husband with kine, and to her came the Morrigan, bringing a bull of Liathmuine. His name was Slemuin « Smooth », and he bulled one of Odras' cows around her. As he was being driven eastward from Tara he halted at Oiriu's Heath and grazed there. Hence its name, *Fraech Slemna* « Slemuin's Heath ». The Morrigan carried him off and installed him (with the cow) in the cave of Cruachu. Thereafter went Odras along with her servant Cada, who fell dead at *Cúil Cada* « Cada's Recess ». Still on fared Odras, in the track of her cow, towards the elmound of Cruachu. Sleep fell upon her in the Oakwood of Falga, and the Morrigan awoke her and sang spells over her, and made of Odras a pool of water which entered the river that flows to the west of Slieve Bawne (the Shannon). Hence *Odras*.

Also in LL. 168^a 19: H. 71^a: Lec. 523^a.

Odras Cúil Cada, and *Fraech Slemna* not identified. *Liathmuine* « grey-brake », probably the Liathmuine i n-Ultaib mentioned in LU. 39^b. *Sliab Bodbgnai* now Slieve Bawne, a mountain in the district extending from Lanesborough to Rooskey, on the west side of the Shannon, in the co. of Roscommon, O'Donovan, *Four Masters*, A.D. 678, note u.

The Morrigan's magical transformation of Odras into a pool of water is another parallel to the story of the witch Geirhild in the Landnámabók. See above, no. 15.

As the end of the poem which in R follows the story of Odras, is the following scribe's note: *acsin a bruaisin bedaigi 7 olc indil ort*.

114. CLEITECH.

Cleitech, canas roainmniged?

Ni *ansa*. Cleitech drai ro aittreb and, 7 is and roadnacht. Unde *Cleitech*.

1. *dosaighig* R.

Nó is ann robói cleithi tech Erenn 7 is eisidhe roloiscedh for Muircertach mac Earca. Nó ba cleithi ach don Erind bas meic Erca ann. Nó bas Cormaic hili Chuind dia roglén cnaim iaich ina braghait.

Aliter. No comad and dogneth Cleitech mac Degad a tech. Unde Cleitech.

Cleitech a wizard (of the Tuatha Dé Danann) dwelt there, and there he was buried. Whence *Cleitech*.

Or 'tis there was the top (i. e. chief) of the houses of Erin, and this house was burnt on Muircertach son of Erc. Or the death of Erc's son there was the top (i. e. chief) of groans, for Erin. Or the death of Cormac grandson of Conn, when the salmon's bone stuck in his throat.

Aliter: Or maybe it was there that Cleitech son of Dega (Deda?), would build his house. Whence *Cleitech*.

Also in LL. 166b 36: H. 14b: Lec. 517b, and Bodl. 47. Edited from LL. in *Silva Gadelica*, II, 486, 534, and from Bodl. in *Folklore*, III, 511.

Cleitech near Stackallan Bridge, on the south side of the Boyne.

The story of Muirchertach's death, A.D. 527, is told in the unpublished *Oiled Muirchertaig mac Earca*, H: 2. 16, col. 310-320. « According to this story », says O'Donovan (*Four Masters*, A.D. 526, note b) « Muirchertach fell a victim to the revenge of a concubine named *Sin* (Sheen), for whom he had abandoned his lawful queen, but whom he afterwards consented to put away at the command of S. Cairneach. This concubine having lost her father, mother, sister, and others of her family, who were of the old tribe of Tara, by the hand of Muirchertach in the battle of Cirb or Áth Sídhé, on the Boyne, threw herself in his way, and became his mistress for the purpose of wreaking her vengeance upon him with the greater facility. And the story states that she burnt the house of Cletty over the head of the monarch, who, when scorched by the flames, plunged into a puncheon of wine, in which he was suffocated. Hence it was said that he was drowned and burnt ». See also Tigernach's *Annals*, A.D. 534 (Rawl. B. 488, fo. 7b 1): *Chronicum Scotorum*, A.D. 531: *Annals of Ulster*, A.D. 533; and Petrie's *Tara Hill*, pp. 96, 97.

As to Cormac's death from the fishbone, see the *Four Masters*, A.D. 266.

115. CERNA.

Cerna, canas roaimniged?

Ni ansa. Cerniam ainm tuisig in[t]sida fil and. Unde Cerna nominatur.

Aliter: Cerna .i. cær nia, daig is and atá primrelicc airthir Midhe 7 Breg, 7 dano is and roadnocht Cerna Cas mac Cairpri msic Etaini 7 a athair. Ar imed didiu niad 7 túisech and unde dicitur Cærniad 7rl. cær imad.

Cerniam was the name of the chief of the elfmound that is there. Whence *Cerna* is named.

Otherwise: *Cerna* i. e. *cær-nia*[d] « abundance of champions », because *there* is the principal burial-place of Bregia and the eastern part of Meath, and, moreover, 'tis there that Cerna Cass son of Cairpre son of Etáin, and his father were buried. 'Tis because of the abundance of champions and chiefs there that *Caer niad* is said, etc.: *cær* (means) « abundance ».

Also in LL. 168a 39: H. 15a: Lec. 518a; and Bodl. no. 48. Edited from Bodl. in *Folklore*, III, 512.

O'Donovan, *Four Masters*, A.D. 890, note 2, says that Cearnia is not identified, but that it is referred to in the Dindsenchas as situate in Meath. *cær*, protoceltic *qairo-* (-ā?), root *qi*, Skr. *cinoti*, Av. *ci*.

116. CLOENLOCH.

Cloenloch, canas roaimniged?

Ni ansa .i. Claon mac Ingoir meic rig Bretan Ala Cluaidhe, is e cétna cennaighe¹ dodechaid a hAlpain i nEirind co nduisib flatha fer nGaidhel, conid and docer, ocon loch ucat. Unde *Cloenloch* nominatur.

Cloen son of Ingor, son of the king of the Britons of Ail Cluáide, was the first merchant that came out of Alba into Erin with presents fit for princes of the men of the Gaels, and there he fell, at yonder lake. Whence Cloenloch is named.

Also in LL. 169b 15: H. 66b: Lec. 518b, and Bodl. no. 49. Edited from LL. in *Silva Gadelica*, II, 468, 513: from Bodl. in *Folklore*, III, 513.

1. cendaidhe R.

Ail Clúaide « the Rock of Clyde », now Dumbarton.

Three lakes called *Claonloch* « crooked lake » are mentioned in the *Annals of the Four Masters*. This one, perhaps, is *Claonloch Sléibhe Fuaid*, A.D. 1009, which is near Newtown Hamilton in the co. of Armagh. A *Cloenloch* near Gort in the co. of Galway is mentioned in *Chron. Scot.* pp. 45, 369.

117. HIRARUS.

Hirarus, canas roainmniged?

Ni *ansa* .i. Eóin Baile batar oc tathaigid Cairpri Lifechair do Raith Cairpri. « Tortha, tortha », a do dib; « Tiagu, tiagu, » in deda aile. *Secht coecait* oidhchi badar oc fochetal do, 7 ciped teach [fo. 123^a 2] ind Ere a mbeith Cairpre taircitis chuccai. Cetheora poca insin in Meic Oicc. Ros-delb ir-richt *cethri* [n-én] co mbidis oc togerad cæm nErenn.

Asrubart Cairpre insin fria druid¹ .i. Bicne a ainm: « Cisi aird arangairet duit? » ar in drúí². « Etrom 7 turchail ngréne, » ol Cairpre. *Conid* iarsin tarclamad crand do cach fid i n-Erinn don drui[d], 7 foreimídh dichetal foraib co tucad crand do a Fid Frosmuine, co ndergenai dicetal fair. Tuargabad in t-herus soin os fedhoibh Erenn, coro fastai na heonu ucat [cen togairad Cairpri o sein ille.]

« As uasal 7 hér in t-herus, a Bicne, 7 bid se a hainm, Herherus, » 7 forfacbad dia comforba cach ndoraid forfeimdbitis fir Erenn do gleodh dosum acht co tarmalad ní dia thorud, do ith nó do blicht nó mes nó iasc. Unde Hirarus nominatur.

The (four) birds of Baile came haunting Cairpre Lifechair to Ráith Cairpri. « Come, come³! » say two of them. « I go, I go » say the other two. For seven times fifty nights they were lampooning (?) him, and no matter what house in Erin Cairpre was in, to him they would repair⁴. Now those

1. sic LL. draui R.

2. sic LL. an draui R.

3. *tortha* from *to-ortha*: cf. *ortha* .i. cirg, LU. 57^a, cognate with Lat. *orior*, Gr. ὄρ-ω-μι?

4. *tairgeadh* .i. teacht a coming onward, P. O'C.

birds were the Mac Óc's four kisses. He had shaped them into the form of four birds that they might be girding at the nobles of Erin.

Cairbre told that to his wizard hight Bicne. « In what quarter do they cry (?) to thee? » asked the wizard. « Between me and the sunrise, » says Cairbre. So then a tree from every forest in Ireland was collected for the wizard, and he was unable to sing spells over them until a tree was brought to him out of Fid Frosmuine. Over this he sang a spell and that *berus* (spindletree?) was uplifted over the woods of Erin, and it detained yonder birds (on its branches), and there was no mocking of Cairbre thenceforward.

« Noble and high is the *berus*, O Bicne; and this shall be the name of the place, *Hér-berus* « high *berus*! » And to his successor this was left, that when the men of Erin should be unable to get any difficult question decided¹ by him he should partake of some of its fruit, corn, milk, mast or fish. Whence *Hirarus* is named.

Also in LL. 166^a 23: Lec. 518^a: H, 15^b.

Hirarus perhaps Ioraras, now Ories or Oris in the barony of Clonlonan and county of Westmeath. See the *Four Masters*, A.D. 1160. *Fid Frosmuine* not identified.

As to the Birds of Baile and the Mac Óc's Kisses, see O'Curry *Lectures*, pp. 478, 479.

The tale is incomplete, especially at the end, and there are some obscure words in it: *Fochetal* seems cognate with W. *go-ganu*: *togerad* (leg. *to-gér-ad*?) cognate with *gér* « sharp »: *berus* now *feorus*, gl. *acerus*, leg. *acorus*, Ir. Gl. no. 582: *feoras* spindle wood, a spindle tree, prick wood or peg-word, P. O'C.

118. MAG FINDABRACH.

Mag Findabrach, can as roainmniged?

Ni *ansa*. *Lugaid Láigde*² doriacht aniar on Etharlaighe³ do tabairt catha Crinda la Cormac [hua Cuinn] fri hUlltu, *conid*

1. *gleódh* .i. glanad no criochnaghadh cleaning... ending, deciding, P. O'C.

2. *laide* R.

3. *etharlaidhe* R.

he *Lugaid* iarsin romarb na trí *Fergus* .i. *Fergus* Duibdetach
7 *Fergus* Foltlebar 7 *Fergus* Bód dar Brega. forsín oenlic oc
Raith Cró, dia n-epert Cormac:

For an oen-lic oc Raith Cro
fortbe¹ na trí *Fergus*,
co n-ebert Cormac « is gle
ní ceil a doe for Láigde²

Ocus rorighsat *Ulaíd* Eochaig Gunnfat iardain, 7 adberar
Lugaid dia marbad, 7 is eisein cath inro chaid[set] fir *Hérenn*
a n-armu co nach denad nech acht a inathar do tarraing co[n]a
lamaib a broind aroile. Conid de ata Ath in Inathair fri Crinda
anoirtuaidh, 7 dofuít *Lugaid* Láigde³ in la sin.

Dotoet⁴ dano Findabair ingen Luig[d]ech aniar os cethaib
forngaire⁵ do comfis a athar, conid condraínice fri tasc a hathar
isin mag ucut, co r[o]eimid a cride cnomaidm inde 7 ina dalta
dia cumaidhsi .i. Brech mac Broichdi. Unde [Mag Finnabrach
7 Brechmag].

Lugaid Láigde came from the west, from the Etharlaige, to
deliver the battle of Crinna in aid of Cormac hua Cuinn against
the *Ulaíd*; and that was the *Lugaid* who afterwards killed the
three *Ferguses*, — to wit, *Fergus* the Blacktoothed, *Fergus*
Longhair and *Fergus* Fire-over-Bregia — on the same flags-
tone at Raith Cró. Whereof Cormac said:

On the same flagstone at Raith Cro (was) the slaughtering
of the three *Ferguses*, so that Cormac said: « it is clear his
arm doth not fail Láigde ».

And the *Ulaíd* crowned Eochaid Longneck⁶, and 'tis said
that *Lugaid* killed him; and that is the battle in which the
men of Erin used up their weapons so that no one could do

1. fortmboi R. foirtbhe .i. foirthcibeadh no gearradh, P. O'C.

2. ar laide R.

3. laide R.

4. Dotaeth R.

5. In the poem this is os cethaib fian forngaire. Probably *Cetha Forn-
gairi* is a place-name.

6. With Ir. *gunn* neck, P. O'C. compares Corn. *codna*.

aught but drag with his hands the entrails out of another's
belly. Hence is *Ath in Inathair* « the Ford of the Entrails »,
to the north-east of Crinna. And on that day *Lugaid* Láigde
(himself) fell. So then his daughter Findabair came from the
west over Cetha Forngairi [?] to learn about her father, and on
yon plain she met the news of her father's death, and her heart
broke in her like a nut. And in like manner the heart of her
fosterling Brech son of Broichde broke out of grief for her.
Whence are *Mag Finnabrach* « Finnabair's Plain », and *Brech-
mag*.

Also in LL. 165^b 15: BB. 407^a 25: H. 16^a, and Lec. 519^a.

Mag Finnabrach not identified. *Etharlaige* or *Atharlach*, now Aharlow, a
glen in Tipperary. *Raith Cró* near Slane in the co. Meath. *Brechmag*, angli-
cised Breaffy. perhaps in co. Clare.

The battle of Crinna (on the Boyne, near Stackallan Bridge) is dated
A.D. 206, by the *Four Masters*, who there give the above quatrain. There
is a long story about this battle in the Book of Lismore, fo. 121^a—123^a,
which has been edited and translated in *Silva Gadelica*, I, 319-326, II, 359-
368. and of which there is a précis in O'Mahony's *Keating*, pp. 323-327.

119. LIA LINDGATAIN.

Lia Lindgatain, canas roaimniged?

Ni *ansa*. Lindgadan mac Læghaire Buadaich maic Connaid
Buidhe maic Iliach tall boin mæl Deichteri máthar Conculainn
a Dun Delga a Muigh Murthemne, conid romarb Cúculainn
oc in lía ucat. Unde *Lia* Lindgadan.

Ail[i]ter: Lindgadan Labar, callaire Herenn a flaith Find meic
Findtain, 7 ní lamthai labra leis ar muir nó ar tir cen fiar-
faighe¹ dosom, ar is hé ba rondaire 7 ba sluaghrechttaire fer
nErenn. Co cuala-som fecht and fria di chulaid asin carraic
in mac alla 'coa frega. Amsoi fon all 7 nodo-sine fris dia di-
gail fair in gotha rochuala, conatarraid barr na tuinde², coron-
esart 'moan cairric, conid romarb and. Unde *Lia* Lindgadan
nominatur.

1. fiarfaidhe R.

2. murthuinde Ed. Welsh *mordon*.

Lindgadan son of Loeguire the Gifted, son of Connad the Yellow, son of Iliach, stole out of Dundalk on Mag Murthemne a hornless cow which belonged to Dechtere, Cúchulainn's mother, so Cúchulainn killed him at yonder stone. Whence *Lia Lindgadain*.

Otherwise: Lindgadan the Arrogant, the crier¹ of Erin in the reign of Find son of Findtan, and no one durst speak to him, on sea or on land, without being asked by him; for 'tis he that was spencer and host-steward of the men of Ireland. Once upon a time he heard, behind him, out of the crag the echo answering him. He turned to the cliff and stretched towards it to avenge on it the voice he had heard. Whereupon the crest of the wave overtook him, and dashed him against the rock, and there killed him. Whence *Lia Lindgadain* « Lindgadan's Stone » is named.

Also in LL. 165^b 25; BB. 407^b 3; H. 67^a; Lec. 519^b; and Ed. fo. 5^a 2. Edited from Ed. in *Folklore*, IV, 484-485.

Lia Lingadain not identified.

120. GÁIRECH.

Gairech, canas roaimniged?

Ni *ansa*. Don gair rolasat macraid Emna im Coinculainn ina lighe chro, co rot-freagratar 7 carpait 7 graigi² 7 [fo. 124^a 1] armu 7 ailchi na ngrellach san chan imon n-ath, co mbatar amal tinde foibdidi for fiuchud. Unde Gairech dicitur.

From the *gáir* « outcry » which the striplings of Emain sent forth around (their fosterbrother) Cúchulainn as he lay in his bed of gore. And chariots and horses and weapons and the stones of the mires³ answered it on this side and that around

1. In the poem he is called *callaire choirmtighe* the *callaire* of the ale-house: *callaire* .i. bolsaire no fear garma, P. O'C.

2. cairge R.

3. *greallach* clay, loam, mire: the name of several lands in Ireland, so called from being flat, moist, bare, trampled places, P. O'C.

the ford, so that they became like a (redhot) ingot¹ dipt (and) boiling. Whence *Gáirech* is said.

Also in LL. 165^b 48; BB. 407^b 25; H. 67^a; Lec. 520^a. Edited from LL. in *Silva Gadelica*, II, 480, 528.

The Hill of Gairech, says O'Curry (*Lectures*, p. 39) is « some distance southeast of Athlone, where the Ulstermen routed their enemies and drove them in disorder over the Shannon into Connacht ».

The tragical death of the striplings of Emain is recounted in the *Táin bó Cúalngi*, LU. 78^b, LL. 76^b.

121. LUIBNECH.

Luibnech, canas roaimniged?

Ni *ansa*. Luban dergoir roboi isin chétaig² Crimthainn [.i. lennbrat sainemail Crimthainn] Niad Naire dosn-ucsat Ulaíd aniar o Temraig Luachra ar in mbaethréim³ rucsat o Dun da Bend co Cend Febrat Sleibe Cáin, 7 dia ro ortsat in cathraig⁴ 7 dia ro marbsat in ríi 7 tuc[sat] leo a cetaig, conid and cotabruiset 7 ro scarsat a tri coecta luban co n-uboll oir ar cach lubain. Is frisín dú sin adberar Luibnech⁵.

A bow⁶ of red gold which was in the *cétach* Crimthainn, that is, Crimthann Nia Náire's beautiful mantle which the Ulaíd carried off from the west, from Tara Luachra, in the furious foray which they made from the Fort of two Peaks to Cenn Febrat of Sliab Cáin. When they wrecked the town, and killed the king and brought away his mantle, 'tis in that place (*Luibnech*) they broke it up and tore out its thrice fifty *lí-báns* « bows » with an apple of gold on each. Of that place *Luibnech* is said.

Also in LL. 165^b 38; BB. 407^a 38; H. 67^b; and Lec. 520^a.

Luibnech (gen. *Luibnige*), not identified. It was, according to O'Dono-

1. *tin[n]e* .i. caor the mass, cast or charge of any metal from the forge or furnace, as much as either melt[s] at once, P. O'C.

2. chetaid R.

3. bæthrem R.

4. carrac R.

5. *fríe* isindu in abbar luibnech R. is fris innúí adberar luibnech BB. *fesin dicitur*, Lec.

6. *lúbán* a bow, a hoop, an arch, P. O'C.

van (*Book of Rights*, 10 note u) a place on the borders of ancient Meath and Munster.

The story of the furious foray of the Ulaid is told in a fragmentary manner in the *Book of Leinster*, 261^b 26—268^b, and the *Lebar na hUidre*, 19^a—20^b, whence it has been edited by the late W. M. Hennessy, in the *Todd Lectures*, vol. I. He identifies *Dún dá Benn* « Fort of Two Peaks », with Dunsandel near Coleraine. He thinks that Tara Luachra is on the confines of Limerick and Kerry. *Sliab Cáin* is a hill to the south of Ardpatrick, co. Limerick.

As to Crimthann Nia Náire and his mantle, see above, no. 30 (*Revue Celtique*, XV, 332).

122. LECC THOLLCHINN.

Lecc Thollcind, cid dia ta?

Ni *ansa*. Töllchend druth Enna Cendselaig¹ nó Echach meic Enda Ceindselaig dorochair i² cath fri Saxanu for Muir hIcht dia ngaet³ Niall Nöigiallach do laim Echach, coro tescad a cend and don druth cosin cathbarr moaille fris, 7 rogloidastar a cathbarr 'moa cend, 7 forfeimdes a brud nó a etarscarad fria cend, coro ladh im-muir, coro idnaic cach tond diaroile, co roacht forsin licc-ut, 7 nói [tuill] and, a da n-o 7 a da su[i]l 7 a da oil 7 a da sroin 7 a bel, et unde Tollcend dicebatur, 7 Lec Töllchind in lecc for[s]a tocomlai.

Töllchenn the jester of Enna Cennselach or of Eochaid, Enna Cennselach's son, fell in a battle against the Saxons on the Ictian Sea when Niall of the Nine Hostages was mortally wounded by Eochaid's hand. The jester's head was cut off, and together with it the helmet, for the helmet stuck round the head and could not be broken or separated therefrom. So the head was cast into the sea, and one wave delivered it to another till it arrived at yonder *Lecc* « flagstone »; and there were nine holes therein, its two ears and two eyes and two cheeks and two nostrils and the mouth. Whence was said *Toll-chenn*

1. cendselaid R.

2. a R.

3. ngæti R.

« Hole-head », and *Lecc Thollchinn* « Holehead's Flagstone » the stone whereat it arrived.

Also in LL. 166^a 5: BB. 408^b 28: H. 67^b: Lec. 520^a.

Lecc Thollcinn not identified. *Muir n Icht* the channel between France and England. Niall of the Nine Hostages slain by Eochaid, A.D. 405, according to the *Annals of the Four Masters*.

125. INDBER mBICNI.

Indber mBicne, canas ro ainmniged?

Ni *ansa*. Bicne gilla Conoill Cernaigh¹ adbath and oc timain na mbo dobretha² a hAlpain iarsin mbóar mor bóí a n-aimsir Bresail Bodibaidh meic Rudraighi³ nó Bresail Bric, conid and atbath Bicne mac Loegaire cona n-imain hi tír, 7 is and conrallsat in búar⁴ a n-adarca dib, conid de atberar Bendchor Ulad 7 Indber mBicne nominatur.

Bicne, Conall Cernach's servant, died there while driving the kine (of Fráech son of Idath) that were brought out of Scotland after the great murrain that befel in the time of Bresal Bó-dibad son of Rudraige, or (in the time) of Bresal Brecc. There, then, died Bicne son of Loegaire (smothered in a quicksand) when driving them ashore, and 'tis there that (in grief for him) the cattle shed their horns. Whence *Bennchor Ulad* « horn-casting of Ulster » is said, and *Indber mBicni* « Bicne's Estuary » is named.

Also in LL. 166^a 14: BB. 408^a 38: H. 68^a and Lec. 520. *Indber mBicni* seems = the *Inber Béce* of Cormac's Glossary s. v. *Coire Breccáin*, now probably, Bangor Bay. As to the *Ostium fluvii nomine Bicne* see Reeves *Ecl. Antiqq.* 387.

Bennchor Ulad now Bangor in the co. Down, the site of S. Comgell's great and famous monastery, of which the churchyard and the Antiphonary are now the only relics.

The story here referred to, *Táin Bó Fráich*, LL. 248^a—252^b, has been edited by Crowe in the *Proceedings of the R. I. Academy, Irish mss. series*, vol. I, pp. 136-156.

1. cernaighi R.

2. dobrethta R.

3. rugraidhe R.

4. buair R.

As to Bresal Bódibad « cow-destruction », see the *Coir Anmann*, where it is said that only three heifers survived the murrain. He reigned (according to the *Four Masters*) from A.M. 4991 to A.M. 5001.

As to shedding horns in token of grief, see above, no. 16.

124. LOCH SÉTA.

Loch Séta¹, canas roainmniged?

Ni *ansa*. Set as dech ro bóí i n-Eriinn intansin .i. mind Lægaire Luirc meic Ugaini rolasat ingena Fainle meic Duib [fo. 124^b 1] da Roth ind. Monchæ 7 Dian 7 Dalb, Echen 7 Biblu a n-anmann, 7 romarbtá iarsin Fainle 7 a coicingena ind, 7 tucsat isin loch lasin set. Unde [Loch Séta.]

The best *sét* « jewel » that was then in Erin, to wit the diadem of (the king of Leinster) Loeguire Lore son of Ugaine, which the daughters of Fainle son of Dub-dá-Roth flung into the lake. Monchæ, Dian, Dalb, Echan and Biblu were their names. And afterwards Fainle and his five daughters were killed for this crime, and they (the executioners) cast them into the lake along with the jewel.

Also in LL. 168^b 48: BB. 408^b 4: H. 68^b: Lec. 520^a; and D. 4. 2, a ms. in the library of the R. I. Academy.

Loch Séta not identified. It must be in Leinster.

Loeguire Lorc monarch of Ireland, according to the *Four Masters*, A.M. 4607, 4608.

This story, like many others in the *Dindsenchas*, is incompletely told, the narrator assuming that his hearer or reader knew why the diadem was flung into the lake.

125. TRAIG TUIRBI.

[T]raig Tuirbe, canas roainmniged?

Ni *ansa* .i. Tuirbe Tragmar, athair Gobain soir, is e rôdon-selb. is on forba sin² focéirdedh aurchur dia bíail³ a Taulaigh

1. setna R.
2. is e sin R.
3. buil R.

in Bela fri hagaid in tuile co n-aurgairedh in fairrge, 7 ni tuidhcedh tairis. Ocus ni fes can a³ genelach sainriud, acht minip oen dona hespadachaib atrullatar o Temraig riasin Sab n-Il-danach fil i⁴ nDiamraib Breg. Unde Traig Tuirbi.

Tuirbe's strand, whence was it named? Not hard to say. Tuirbe Tragmar, father of the Gobbán Saer, 'tis he that owned it. 'Tis from that heritage he used to hurl a cast of his axe, from *Tulach in Bela* « the Hill of the Axe » in the face of the flood-tide, so that he forbade the sea, and it would not come over the axe. And no one knows his genealogy unless he be one of the defectives who fled from Tara before the Master of Many Arts and who are (now) in the Diamrai of Bregia. Whence *Traig Tuirbi* « Tuirbe's Strand ».

Also in BB. 408^b: H. 68^a: Lec. 520^b, and Ed. 5^b 1. Edited from BB. in *Silva Gadelica*, II, 473, 518: from Ed. in *Folklore*, IV, 488.

According to Petrie (*Round Towers*, pp. 382, 383) *Traig Tuirbi* « Turbe's Strand » is now Turvey on the northern coast of the co. of Dublin, and the *Diamra Breg* are now Diamor in Meath. As to the *Gobbán* (« beaklet, snoutlet ») *Saer* see Petrie ubi supra.

Sab ildánach should be *Samildánach* « skilled-in-many-arts-together », as it is in Ed. and in the *Second Battle of Moytura*. See *Revue Celtique*, XII, pp. 74, 76, 78, 80. It was applied to Lugh mac Ethlenn.

The tale of Tuirbe and his axe reminds one of Paraçurāma. « This hero, after the destruction of the Kshatriya race, bestowed the earth upon the Brahmans, who repaid the obligation by banishing him as a homicide from amongst them. Being thus at a loss for a domicile, he solicited one of the ocean, and its regent-deity consented to yield him as much land as he could hurl his battle-axe along. Paraçurāma threw the weapon from Gokernam to Kumāri, and the retiring ocean yielded him the coast of Malabar, below the latitude of 15° ». H. H. Wilson, *Catalogue of the Mackenzie Collection*, 2d ed. Madras, 1882, p. 56.

So in his *Glossary of Judicial and Revenue Terms*, London, 1855, p. 402: « PARAÇURĀMA... an avatar of Vishnu, to whom is ascribed the recovery from the sea of Kerala, or Malabar, by casting his axe from a point of the coast, Mount Dilli, to the extreme south; the sea retiring from the part so which the axe flew ».

3. an R.
4. a R.

126. BRI LÉITH.

[B]ri Leith, canas roainmniged?

Ni *ansa*. Liath mac Celtchair Chualand is e mac flatha is coime bóí hi sidcuirib Herenn, co ro carastar-sein Brí mBruachbricc ingen Midir Morglonnaigh meic Indui maic Cechtaigh¹. Dochoidh dano Brí a hingenraidh co Ferta na nIngen a tæb Themræch. Luid Liath lin a maccaem co mbóí hi Tulaigh na hIarmaithrighi. Feindiset comracc ní bad nesom fri taibleoraib side Midir [fo. 124^b 2] ar ba lir bech-teilleoin hi ló áinnle² imfreagra a ndiubraic[th]e, co ro brised leo Cochlan gilla Leith, co n-apad.

IMsóí in ingen do Brí Leith coro bris a cride inti, 7 atbert Liath: « Cenco roosa in inginsi is mo ainmse bias fuirre » .i. Brí Leith .i. bri asa liath, comid de atberar Brí Leith 7 Dind Cochlain.

Liath son of Celtchar of Cualu, was the fairest prince's son that lived in the fairy-troops of Erin, and he loved Brí Bruachbrecc daughter of Mider of the Mighty Deeds son of Indui, son of Cechtach. (To meet her lover) Brí went with her maidens to the Grave of the Girls beside Tara. And Liath went with all his youths till he stood on the Hill of the After-repentance. And they could not come nearer together, because of the slingers on Mider's elfmound. For as numerous as a swarm of bees on a day of beauty was the mutual answer of their castings. And Cochlán, Liath's servant, was sore-wounded by them and he died.

Then the girl turns to (Mider's elfmound, now) Brí Léith, and (there) her heart broke in her, (and there she died). And Liath said: « Though I shall not attain this girl, 'tis my name that she shall bear, » Hence *Brí Léith*, that is « Liath's Hill ». Hence is said *Brí Léith* and *Dind Cochlain* « Cochlán's Height ».

1. cechtaidh R.

2. ainnebe R. ainle H. ainle Bodl. nalaind Lec. Read *áindle* by metathesis for *áinde*, *áilde*, derived from *áilind* « beautiful ».

Also in BB. 408^b 34: H. 68^b: Lec. 521^a: Bodl. no. 9; and Ed. fo. 2^b 1. Edited from BB. in *Silva Gadelica*, II, 476, 522: from Bodl. in *Folklore*, III, 477.

Brí Léith west of Ardagh in the co. of Longford. *Cualu* a district in the co. of Wicklow. *Ferta na n-Ingen* probably the first of the two *Cloenfertae*, *Rev. Celtique*, XV. 283. See O'Curry's *Manners and Customs*, III, 356, 357, where he renders *bruachbrec* (« bigbellied-freckled »¹) by « of the freckled face » *tulach na biarmaithrige* by « Hill of Pursuit », *tableori* (derived from *tabaill* « sling », *W. tafl*), by « battlement-warders », and *teillinn* by « humming wild bees ».

As to the elfking Mider of Brí Léith see Windisch's *Irische Texte*, I, 115, 116, 876, O'Curry's *M. and C.*, II, 192-194, III, 191, and d'Arbois de Jubainville's *Le Cycle Mythologique Irlandais*, pp. 274, 311-322.

127. TETHBA.

[T]ethba, canas ro ainmniged?

Ni *ansa*. Tefa ingen Eachach Oiremon co ros-car Noisiu mac Nechtain Findgualai o Loch Léin, 7 ba hí a muime de, Eitech ingen Lendglais meic Luind de Glomraighiu Trachta Tuirbe. Is í dochóidh maróen² lia dalta. O dorocht [Tethba] co hArd Nóisen — 7 ba hArd n-Umai co sin — asbert-si: « Bid tesbaidh do cumtuch in tirese mo dulasa as. » « Ni ba fir ón, » ar Noisiu. « Ni theseba do slondu[d]su don tirse: issed ón arata. » « Is teidmnech ind ail breithre facbaisiu for in tirse, ar sisi: « bat-lile comhui de ar ar tarrggraig. » Ba fir didiu, ar itbath a muime oc dul buddes, comid de ata Cenn-etich 7 Tethba.

Tethba was Eochaid Airem's daughter, and she was loved by Nóisiu son of Nechtán of the White Shoulder, from Loch Léin. And his fostermother was Eitech daughter of Lennglass son of Lon, of the Glomraige of Tuirbe's Strand, and 'tis she that went along with her fosterling (when he eloped with Tethba). When Tethba reached Ard Nóisen — till then it had

1. *bruach* .i. brumhór big-bellied, largebellied, P. O'C.

2. mároen R.

3. tirese ar isisi R.

been Ard n-Umai — she said: « My going hence will lessen this land's covert ». « That is untrue, » says Nóisiu: « thine appellation will never be wanting to this land. Such is what remains (and it will suffice). » Quoth she: « The shameful word¹ which thou hast left on this land is deadly. Grief therefor will follow thee on our journey. » That came true, for in wending southwards his fostermother died. So thence is *Cenn-Etich* and *Tethba*.

Also in BB. 409^a 12: H. 68^b: Lec. 321^a: Bodl. no. 13; and Ed. fo. 3^a 1. Edited from BB. in *Silva Gadelica*, II, 473, 518: from Bodl. in *Folklore*, III, 480-481.

Tethba, anglicised Teffa, a territory in the counties of Westmeath and Longford. *Loch Léin* now the Lakes of Killarney. *Tracht Tuirbi* near Malahide in the co. of Dublin. *Ard Nóisén* « Noisiu's Height », not identified, *Cenn Etich* now Kinnitty in King's county, O'Curry *Lectures*, p. 340: *Chron. Scot.*, p. 367.

Eochaid Airem overking of Ireland A.M. 5070, according to the *Four Masters*.

128. LOCH ANDIND 7 LOCH N-UIAIR.

[L]och Aindind 7 Loch n-Uair, canas roainmnigthe?

Ni *ansa*. Aindind Oach 7 hUair Etharchar da mac Gumoir do rigaib Fear mBolg. 7 is do leith *genelaig* fer nGréc doib .i. *Grecus* mac Point 7 Danaus mac Point, 7 is eisen sen Fher mBolg, 7 rogab *nert* indara fine for aroile, co tallsat forru a n-uisque somblasta, daig is comus cachta berar [for] uisque hi tirib Gréc, 7 adachta fo dæire .i. uir do tarraing for lecaib loma co mbeidis *secht* cubait ina doimne. Roteichset dano riasin cumachta moir dochum nErenn, 7 ni gabsat *acht* ic lochoib lindglanaib. Rogab dano Aindind 7 Uair ac dib lochaib cutrumaib .i. cutruma fodeas 7 fotuaidh, uaidh[ib], 7 co n-epletar diblin-aib *cach* coa loch, et a quibus nomina[n]tur.

Aindinn Óach « the Eared » and Uair Etharchar were two sons of Gumor (Ugmor?) of the kings of the Fir Bolg. And as regards pedigree they were of the men of the Greeks, to wit,

1. Literally « shame of a word », « verbal insult ». See *Revue Celtique*, VIII, p. 50, line 10.

Grecus son of Pont and Danaus son of Pont. The latter is the ancestor of the Fir Bolg. And one of the two families prevailed over the other and deprived them of their sweet-tasted water, for in the lands of the Greeks a power of impounding is given over water; and they were made subject to slavery, namely to drag mould (in leathern bags) on to bare flagstones, so that it might be seven cubits deep on the stones.

So (having built boats of the leathern bags) they fled before that tyranny to Ireland, and there they set up only at clear-watered lakes. So Aindinn and Uair set up at two of these lakes which were equal, that is equal in the south and in the north; and there they both died, each at his lake; and from them the lakes are named.

Also in BB. 409^a 34: H. 69^a: Lec. 521^b Bodl. no. 14: and Ed. fo. 3^a 1. Edited from Bodl. in *Folklore*, III, 482.

Loch Aindinn, now Lough Ennell in Westmeath. (Aindenn son of Nemed, BB. 11^b). *Loch Uair* now Lough Owel in Westmeath. Turgesius (Thórgils) was drowned in it A.D. 847.

As to the Fir Bolg and their bags see LL. 6^b. As to their flight to Ireland, O'Mahony's Keating, p. 129.

129. DRUIM SUAMAICH.

[D]ruim Suamaich, canas roainmniged?

Ni *ansa*. Suamach mac Samgubai, sencha[id] 7 aiti Cormaic Conloinges meic Conchobair, 7 Caindlech ingen Geim Gelta meic Rodba meic Tuaich Tuile, di¹ claind Conoill Con[g]ancnis, ba sí sin a muime. Co du[d]caid Cormac aniar o Cruachain Áei, do gabail rigi n-Ulad, 7 ro an a oiti dia éis ardaig rofitir dofædsad a dalta 7 na bad ri Ulad. Doluid Suamach i² ndiaidh a dalta dia ergaire arna tesed in targraidh. Intan tanic co Tulaig nDér .i. dera in Dagdaí oc cainiud a meic, is and atconnaire daighidh na hoirgne i² [m]Bruidin da Choca. Atbail Suamach cen fuirech, 7 atbail Caindlech i n-Ard Caindlech. Unde Druim Suamaich 7 Ard Caindlech dicuntur.

1. dia R.

2. a R.

Suamach son of Samguba was the storyteller and fosterfather of Cormac Conlonges son of Conchobar, and Cormac's fostermother was Caindlech daughter of Geim Gelta son of Rodba, son of Tuach Tuile, of the clan of Conall Hornskin. When Cormac went eastward from Cruachan Ái to seize the crown of Ulster his fosterfather had stayed behind him because he knew that his fosterling would fall and never be king of the Ulaid. (Howbeit) Suamach followed his fosterling to forbid him to go on that journey. When he came to the Hill of the Tears — that is, the tears of the Dagda bewailing his son (Cermait) — there he beheld the blaze of the wrecking of Bruden da Choca. Suamach died forthwith, and Caindlech (hearing that her fosterling was slain) died on Ard Caindlech. Whence *Druim Suamaich* « Suamach's Ridge » and *Ard Caindlech*.

Also in LL. 166^a 46: BB. 409^b 31: H. 69^b: Lec. 522^a, and Bodl. no. 45. Edited from Bodl. in *Folklore*, III, 308.

Druim Suamaig and *Ard Caindlech*, not identified. *Bruden da Choca* now Breenmore, in the barony of Kilkenny West, in the co. of Westmeath.

The tale is an incident in the unpublished story of *Togail Bruidne da Choca*, as to which see O'Curry, *Lectures*, p. 260: *Manners and Customs*, III, 254. Here follows the passage in question, from the oldest copy, viz. that in H. 3. 18, for a loan of which MS. I am indebted to the Board of Trinity College, Dublin:

Dodechaid didiu Suamach mac Samgubæ aníar andiaidh na turrgraghe di vreit[h] robaid da daltæ, cor-rainic Tulaig Dér .i. deræ folæ rotheilg in Dagdæ inte a comrac fri tasc a meic in Cermatæ. Conid de digairter Tulach Dér di. O'tonnairc iarum Suamach daigh na hoirgne uad foræ daltæ ni rodamair do co robris a cride ann, conid de digarar Druim Suamaig don tilaig o sin co sudiu, H. 3. 18, pp. 717-718.

Then Suamach son of Samguba went from the west after the expedition, to give a warning to his fosterson. And he reached the Hill of Tears, that is, the tears of blood which the Dagda shed thereon when he met with the report (of the death) of his son, the Cermait: hence it is called *Tulach Dér* « the Hill of Tears ». Now when Suamach beheld the blaze of the wrecking on his fosterson he could not endure it, and his heart broke in him. Hence from that time to this the hill is called *Druim Suamaig* « Suamach's Ridge ».

In the same story Suamach is said to have been a seer and a man of great knowledge (*ba fisid-sium ocus ba fer móreolais*, H. 3. 18, p. 715), and his wife Caindlech is said to have fallen at Muine Caindlige « Caindlech's Brake » (p. 713).

130. DÚN MAC NECHTAIN SCÉNE.

[Lec. 522^a].

Dun mac Neachtain Scéine, canas ra hainmnigead?

Ni ansa. Neacht Indbir Scéine do Corca Laidhi, bean Fir Uillne meic Luigdech Mail, máthair a thri mac .i. Diachail 7 Foill 7 Fannall¹ a n-anmand. Is iat geogna Cúchulainn dia² ragaib armu, amail adfedar ar Macnimarthaib³ Conculainn. Unde Dun mac Nechtain Scéne dicitur.

Necht of Inver Scéne of the Corco Láigdi, was the wife of Fer Uillne son of Lugaid the Lord, and the mother of her three sons, whose names were Diachail (Tuachail?) and Foill and Fannall. 'Tis they whom Cúchulainn slew when he (first) took arms, as is told in the *Boyish Deeds of Cúchulainn*. Whence is said *Dún Mac Nechtain Scéne* « the Fort of the sons of Nechtan Scéne ».

Also in LL. 170^b 40 and BB. 410^a 25.

Dún Mac Nechtain Scéne not identified. *Inver Scéne* now Kenmare Bay.

For the adventure here referred to, see *Lebor na hUidre*, p. 52^a-52^b, and LL. 66^b-67^a, where the fort is called, *Dún mac Nehta Scéne*.

Whitley STOKES.

(*A suivre.*)

1. Tuachail 7 Foil 7 Fannail, LL. Diuchail 7 Foill 7 Fannall, BB.
2. in lá, LL.
3. mac[gnim]rad, BB.

THE PROSE TALES

IN THE

RENNES DINDŠENCHAS¹

FIRST SUPPLEMENT, EXTRACTS FROM THE BOOK OF LECAN.

131. MEDRAIDE.

(Lec. p. 481^b).

Meadraide, canas rohainmniged ?

Ni *ansa*. Meadraide mac Torcair² meic Tromda meic Calatruim a hinis iartharaich *Espáine* tanic le Mac con a n-Erind, cor'gab isin tracht [n-ucut]³. Unde Meadraide *dicitur*.

ITem for Ath Cliath Meadraidí fos .i. Cliath mac Cuilind meic Duib-duind do muintir Meic con adrochair and. Duibri mac Dubain meic Deirc do muintir Meic con fos, a quo Duibri, [7] Neidi Nithgonach, a quo *Usce Neidi*, 7 Gaeth mac Nechtain meic Fírmóir meic Erimóin meic Rois meic Inbirmuigi .i. cliamain⁴ Meadraidí, [7] Marcan mac Duinn meic Dathaich⁵ do muintir *Chuind cétchataig*, 7 Gaillim ingen Breasail ranic dia fothrucun *cusin* abaind, a quo Gaillium, 7 Laigen⁶ Gairbliath mac Dairí meic rig *Espáine*, a quo Ath Laigin, Failend⁷ mac Illaind meic Ne[i]r tanic asin traig do thaeb na Greci⁸ do

1. Voir *Revue Celtique*, XV, 272, 478; XVI, 31.

2. Dorcoin maill, H.

3. sic H.

4. cliabmuin H.

5. Datain H.

6. sic H. Laigin Lec.

7. sic H. Failind Lec.

8. tainic asin nGreig, H.

choba[i]r Meic con, a quo Inis Failind¹, [7] Boireand mac Bolcain meic Bain meic Illaind a hEspáin tainic co Boirind Corcomruad, a quo Boireann.

Medraide son of Torchair, son of Tromda, son of Calatrom, out of a western island of Spain came with Mac con into Ireland, and set up on yonder strand (Medraide), whence Medraide is said.

Also: on Ath cliath Medraide moreover i. e. Cliath son of Cuilenn, son of Dub-duinn, of Mac con's family, fell there. Dubri son of Duban son of Derc, of Mac con's family also, from whom Dubri (is named), and Neide Nithgonach from whom is Neide's Water, and Gaeth son of Nechtan, son of Firmor, son of Erimon, son of Ross, son of Inbirmuigi [?] i. e. Medraide's brother-in law, and Marcán son of Donn, son of Dathach, of the family of Hundred-battled Conn, and Gaillim daughter of Bresal — from her is Gaillim, — came to the river to bathe and Laigen Rough-grey, son of Daire, son of the King of Spain — from whom is Laigen's Ford. Failenn son of Illann, son of Ner, — from whom is Failenn's Island — came from the strand on the coast of Greece to help Mac con. And Boirenn son of Bolcan, son of Ban — from whom is Boirenn — out of Spain came to Boirenn Corcomruad.

Also in H. 40^b. As to Mac con see *Revue Celtique*, XIII, 434, 442. The article is little but a list of the foreign allies with whom he returned to Ireland from his banishment. Some of these, it seems, were Spaniards and Greeks and others were Scots and Britons.

As to Medraide now Maaree, co. Galway, see the dindsenchas of Áth cliath Medraige, *Revue Celtique*, XV, 460. Gaillim now the river Galway. Boirenn now Burren, in the north of the co. Clare.

132. CARN FRAICH.

(Lec. p. 485^a).

Carnd Fraich, canus rohainmniged?

Ní ansa. Dia tarla Cond Cechathach 7 Eogan Taidlech i

1. Failend H.

comflaithis fo Erind iarna roind d' Escer Riada on Ath cliath co chele .i. Ath cliath¹ Meadraidí 7 Ath cliath Duiblinde. Bai dono fendid la hEogan, Fraech Midleasach mac rig Espáine, 7 bai oc argain co Cruachain cach re n-uair. Fecht and dodeachaid co Cruachnaib Ai do tharclom chreichi cor' gobsad crod na Cruachna. Bae Conall Cruachan .i. oidi Cuind, 'ca feitheam, cor' lean iad 7 a cethrar mac .i. Corc 7 Connla 7 Cetgen Cruachan 7 Fraech, co rucsad for[r]o ac Meadraidí, airm a roibi Eogan boden. Cor' cuirsead coiblenng curad eaturru, co tarla Fraech mac Conaill Cruachan co hEogan, cor' gon co coimsech Eogan. Doralá Fraech mac rig Espáine arbelaib Eogain, cor' chomraic doib in da Fraech, cor' thoit Fraech mac Conaill 'san irgail. IAr toitim in churad doirdsá Tuatha Taidéan 7 Fir Domnann 7 Cruithnich na Cruachna, 7 Conall fodesin 7 a tri meic aile, 7 nir' licead a fodbad, 7 dodichuirsead Muimnich arcur a n-a[r]m [p. 485^b] ic Ath Meadraidí, cor' beanad a cro 7 a crech dib. IAr femead a leanmana do Chonall cona clandmaicne, dothocbadar leo Fraech co Cnoc na dala ria Cruachnaib sairdeas, cor' hadlaiced ann he, conad uada sloindter in carnd. Unde dicitur Carnd Fraich.

Ailiter Carn Fraich .i. Fraech mac Fidaig dodeachaid do serc [F]indabrach do chrothad in chaerthaind robai ar dublind Brea risi n-abar in tShuca indiu², cor' airig pest bona in chaert[h]aind he, cor' len 7 cor' geogain³ co mor, co tuc Fraech a coscur 7 in caerthann co Meidb, co roibi 'ga fothrus isin charnn, conad[d]e dogairther Carn Fraich. No comad and fogabad bas lasin pest, 7 a adnocol 'sin charnn beos.

Ni head sain a fir, acht la Coincul[ainn] dothoit a comrac usci ar Tain bo Cuailcne i n-Ath Omna ar bord Slebe Fuait. Tareis a baiti la Coinculainn dochonnecadar fir Erenn in bandtrocht mor dia saigid co corp Fraich, 7 dolicsed gair mor osa chind, 7 tocaibsead leo 'sa sith. Sith Fraich immorro ainm in tsidha osin inall, conad da dearbad sin rochanad so:

Carnd Fraich, ca hadbar dia fuil. 7rl.

1. Lec. inserts cliathuch.

2. MS. ar dubaind breá risinab in shuca aniu.

3. MS. geodain.

Conn of the Hundred Battles and Eogan Taidlech chanced to be in joint-sovranty throughout Erin after dividing it by the Escer Riada from one Áth cliath to the other, that is Áth cliath Medraidi (Clarín Bridge) and Áth cliath Duiblinne (Dublin). Now Eogan had a champion, Fraech Midlesach, son of the king of Spain, and he was plundering as far as Cruachan every second hour. Once upon a time he went to Cruachu Ai to gather a prey, and they seized the cattle of Cruachu. But Conall of Cruachu, Conn's fosterfather, was watching them, and he followed them with his four sons Corc and Connla, Cétgen of Cruachu and Fraech; and they overtook the raiders at Medraide, the place in which was Eogan himself. Then they fought a champions' battle between them, and Fráech son of Conall of Cruachu attacked Eogan and wounded him mightily. Fráech son of the king of Spain came before Eogan, and the two Fráechs fought, till Fráech son of Conall fell in the combat. After the fall of the hero the Tuatha Taiden and the Fir Domnann and the Picts of Cruachan and Conall himself and his three other sons closed round (Fráech's body), and they did not let him be stript of his armour, and the Munstermen dispersed after casting away their weapons at Áth Medraidi, and they were deprived of their cattle and their prey. After Conall with his children became unable to pursue them Fráech was carried up to the Hill of the Assembly, to the south-east of Cruachain, and there he was buried, and from him the cairn is named. Hence *Carn Fráich* « Fráech's Cairn » is said.

Otherwise: *Carn Fráich*, that is, Fráech son of Fidach (leg. Idath?) went for love of Findabair to shake the rowantree that was over the black linn of Brei, which to day is called the Suca; but the monster at the foot of the rowantree perceived him, and pursued him, and wounded him sorely. But Fráech brought Medb the monster in triumph, and the rowantree; and he was healed in the cairn, wherefore it is called *Carn Fráich*.

Or mayhap he was killed by the monster, and his grave is still in the cairn. But that is not the truth of the tale, for he fell by Cúchulainn, in a water-combat on the Driving of the

Kine of Cualnge, at Áth Omna on the edge of Sliab Fuait. After he was drowned by Cúchulainn the men of Erin met the great band of women coming to Fraech's body, and they uttered a mighty cry over his head and took him up with them into the elfmound. Now *Síd Fráich* is the name of the elfmound thenceforward, and to certify that this was sung:

« *Fráech's cairn*, what is the cause of it? » etc.

Not found elsewhere. See O'Donovan, F. M. 1225, p. 22, *Miscellany of the Irish Arch. Soc.*, I, 293.

Carn Fráich, now Carnfree, in the townland of Carns, parish of Ogulla, barony and co. of Roscommon, a little west of Duma Selga, no. 71, supra. *Escir Riada* a line of gravel hills crossing Ireland from Dublin to Clarin-bridge, co. Galway. *Suca* now the river Suck. *Sliab Fuait*, v. supra no. 100.

Conn of the Hundred Battles reigned from A.D. 123 to 157. His contemporary. Eogan Taidlech (also called Eogan Mór and Mog Nuadat) was king of the southern Irish.

For the story of Fráech, the *péist* and the rowantree see *Táin bó Fráich*, LL. 250, edited and translated by Crowe, *Proceedings of the R. I. Academy. Irish MSS. Series*, I.

For the drowning of Fráech and the removal of his corpse into an elfmound, see the *Táin bó Cualnge*, LU. 63^b. « In dul so, » or Cú, « in didma th' anacul? » « Noco didem, » or Fraëch. Atnaig Cú fói, atherruch conid appad Fraëch. Tocurethar for tír. Berait a muintir a cholaind co mbói isin dunud. Ath Fraich issed ainm ind atha sin co brath. Cointi a ndunad n-ule Fraëch, co n-accatar banchuri i n-inaraib úanib for colaind Fráich maic Idaid. Focessat úadib issa síd. Síd Fraich ainm in tsida sin iarom.

« This time, » saith Cú(chulainn), « wilt thou accept quarter? » « I will not accept, » saith Fráech. Cú thrusts him again under it (i. e. the water of the ford), so that Fráech perished. He is brought to land. His people bear his body into the camp. *Áth Fráich* « Fráech's Ford » is the name of that ford for ever. All the camp bewails Fráech, till they saw a train of women in green tunics (lamenting) over the body of Fráech son of Idath. They carry (?) it away from them into the elfmound. Now *Síd Fráich* is that elfmound's name. »

133. ARD NA RIAG.

(Lec. p. 492^a).

Ard na riag, canas rohainmniged?

Ni ansa. Dia rogob formot 7 firmiscni Cellaich maic Eogain

1. Literally: « wilt thou suffer thyself to be protected? »

meic Cellaich meic Ailella Muilte meic Dathi meic Fiachrach a cridi Guairi Aidne meic Colmain cor' guidistair ceathror comalta Cellaig um marbad Chellaich .i. Mael-Croin 7 Mael-Senaich 7 Mael-daLuad 7 Mael-Deoraid, 7 dodeonaigedar¹ na comaltada sin cor' marbsad Cellach tre furail Guairi 7 tarcenn chomthach mor.

Iar marbad Chellaig da chomaltaib dobi Cu-choingelt mac Eogain 'na n-iarmoracht, co fuair iad ac Sal Srotha Deirg, co ruc leis co Tulaich na Fairsцена iad da riagad, co ro riagad and iad, conad uaithib ainmnigther in t-ard. Unde dicitur.

When envy and hatred of Cellach son of Eogan, son of Cellach, son of Ailill Wether, son of Dathi son of Fiachra, were in the heart of Guaire Aidne son of Colmán, he entreated the four Maels, Cellach's four foster-brothers, to kill him. And those fosterbrothers consented to kill Cellach at Guaire's behest and for sake of great bribes.

After Cellach had been killed by his fosterbrothers, Cú-choingelt son of Eogan was pursuing them, and he found them at (the river) Sál Srotha Deirg (« Brine of the Red stream »), and he brought them to the Hill of the Outlook, to torture them, and there they were tortured, and from them the height has its name.

This article is found only in the Lecan copy of the Dindsenchas.

Ard na riag « the Height of the Tortures or Executions », now Ard-narea a village near the town of Ballina: see O'Donovan, *Four Masters*, A.D. 1266, and *Hy-Fiachrach*, p. 34, note w.

Sál srotha deirg, now the river Moy.

The story of the murder of Cellach and the execution of his murderers is well told in the *Lebar Brecc*, pp. 274, 276, whence it has been edited in *Silva Gadelica*, I, 57, 63, II, 59, 66. But see *Revue Celtique*, XVI, 91.

134. INBER MBUADA.

(Lec. p. 492^b).

INbear m[B]uada, canas rohainmuiged?

1. MS. do deonaigedar.

Ni ansa. Dia tainic Parthalon mac Sera meic Sru meic Esru meic Gaedil Glais, ó taid Gaedil, asin Greic iar marbad a athar 7 a mathar 7 a braithrech um chenn a forba, dia roibe sechnon in domain in [leg. ó] cach thir do thir, co ranic fa-deoid co hErind, cor' gob cuan 7 calad a n-Inis Saimer. Dam ochtair a lin, co roibi re trell isin chuan sin. IAr scithlim a loin immorro do[g]nidis fiadach 7 enach 7 iascach. Uair ni [f]uair Parthalon a n-inbir na 'n-abaind i n-Erim co tanic co hInber mBuada, co rob and do[f]uair iasc ar tus, co ndebradar muinter Parthaloín: « Is buadach in t-indber! » ol siad. « Biaid in t-ainm sin fair, » ol Parthalon .i. Inber m[B]uada, et unde dicitur Inber mBuada.

When Parthalon son of Sera, son of Sru, son of Esru, son of Goedil Glas, from whom are the Goedil, came out of Greece, after his father and mother and brothers had been killed for sake of their heritage, he wandered over the world from one country to another, till at last he came to Ireland and got a haven and landing-place at Inis Saimer. A band of eight was his complement, and for some time they tarried in that haven. After their provisions were spent they hunted deer, and birded and fished. Parthalon found no fish in any estuary or river in Ireland till he came to Inber mBuada, and there first he found fish. So Parthalon's people said: « Profitable (*buadach*) is the inver! » say they. « That shall be the name upon it, » says Parthalon, « even Inber mBuada ». And hence we say *Inber mBuada* « estuary of profit ».

Inber mBuada (formerly *Indber Cairn glais*: see infra no. 136) not identified. *Inis Saimer* an island in the river Erne at Ballyshannon, *Four Masters*, A.D. 1197, note 6. O'Mahony's Keating, p. 115.

As to Partholon (name borrowed from *Bartholomaeus*), the first colonizer of Ireland after the Flood, see LL. 5^a, 127^a and infra Nos. 145, 150.

Gaedil Glas the eponymous ancestor of the Irish. See *Saltair na Rann* 3993-4012.

135. DINDA HÚA N-AMALGADA.

(Lec. p. 493^a).

Do dindaib Ua nAmalgaid andso .i. Carnn Amalgaid 7 Tir

Revue Celtique, XVI.

Amalgaid 7 Fearsad Threisi 7 Inis Amalgaid for Loch Con 7 Mag mBroin la Húu Amalgaid, canas ro hainmniged?

Ni *ansa*. Carn Amalgaid .i. Amalgaid meic Fiachra. Elgaid mac Dathi meic Fiachrach is lais rotochlad in carnn 'cum aenaig Húa n-Amalgaid do denam 'nathimchell cachá bliadna, 7 do feitheam a long 7 a coblaig as 7 ind, 7 dia adnocol bodén.

Amalgaid mac Fiachrach meic Echach Muidmedoin, is uada ro hainmniged Tir Amalgaid.

Fearsad Treisi immorro cid diata? Ni *ansa*. Treisi ingen Nad-fraich bean Amalgaid meic Fiachrach meic Echach Mug-medoin do baideal innti, conad uaithi ainmnichthear, conad ria aderar Fearsad Ratha Branduib indiu¹.

Inis Amalgaid, cid diata? Ni *ansa*. Dia ndechaid Ruad ingen Airdig Uchtleathain meic Fir-choca, bean Dathi meic Fiachrach do thuismed a toirchiusa co hoilen for Loch Con, co ruc mac forsan indsi .i. Amalgaid mac Dathi, conad uada sloindter an indsi .i. Inis Amalgaid; 7 is aitreb naemda ind oilen sin.

Mag mBroin, cid dia ta? Ni *ansa*. Bron mac Alltoid dearb-[b]rathair Manannain meic Alloid, is e rosslecht a fidbaid in mag, conad he a ainm fil fair .i. Mag mBroin, *ocus* derb[b]rathair aile doib Ceiti mac Alloid, dia ta Mag Ceidi. Conad do chuimneochad na ndind sin rocanad so:

Seanchos Chairn Amalgaid feil 7rl.

Of the notable places of Húi Amalgaid here, to wit, Carn Amalgaid, and Tir Amalgaid, and Fersat Trese, and Inis Amalgaid on Loch Con, and Mag mBroin in Húi Amalgaid, whence were they named?

Not hard to say. *Carn Amalgaid*, i. e. Amalgaid son of Fiachra. Elgaid son of Dathi son of Fiachra, 'tis by him that the cairn was dug in order to make around it an annual meeting-place for the Húi Amalgaid, and to watch therefrom his vessels and his fleet (going) out and (coming) in, and (lastly) for his own burial (therein).

1. MS. aniug.

Amalgaid son of Fiachra, son of Eochaid Muidmedóin, from him *Tir Amalgaid* was named.

Fersat Trese, now, whence is it? Not hard to say. Trese daughter of Nadfraech, wife of Amalgaid son of Fiachra, son of Eochaid Muigmedón, was drowned therein: so it is named from her, and today it is called *Fersat Ratha Branduib*.

Inis Amalgaid, whence is it? Easy to say. When Ruad daughter of Airdech the Broadbreasted, son of Firchoca, and wife of Dathi son of Fiachra went to an island on Loch Con to bring forth the child in her womb, she bore a son on this island, even Amalgaid son of Dathi, so that the island, even Inis Amalgaid, is named from him. And that island is a hal-lowed habitation.

Mag mBroin, whence is it? Easy to say. Bron son of Allot, own brother of Manannan son of Allot, 'tis he that felled the wood of the plain, so that it bears his name, even Mag mBroin « Bron's Plain ». And there was another brother of theirs, Ceite son of Allot, from whom is *Mag Ceiti*.

Wherefore, to commemorate those notable places this was sung:

The story of the cairn of generous Amalgaid, etc.

Carn Amalgaid on the summit of Mullaghearn, near Killala in the barony of Tirawley, v. O'Donovan, *Hy Fiachrach*, 443 n. The passage relating to this cairn is quoted and translated in Petrie's Round Towers, p. 107. *Tir Amalgaid* now the barony of Tirawley, co. Mayo. *Fersat Trese* i. e. tractus Tresiae, in the parish of Killala, near the abbey of Rafran (*Ráith Bhraín*), see *Hy Fiachrach*, 9, 490. *Inis Amalgaid* now Inishlee, an islet in Loch Con. *Mag mBroin* « Bron's Plain », now probably the townland of Killybrone (i. e. *Cell Maighe Broin*) in the parish of Ardagh. See *Hy Fiachrach*, p. 236 n. *Mag Ceiti* not identified.

Dathi son of Fiachra, overking of Ireland from A.D. 405 to 428, said to have been killed by lightning at the Alps. See Lebor na huidre, 38^a.

136. MAG TIBRA.

(Lec. p. 494^a).

Mag Tibra, canas rohainmniged?

Ni *ansa*. hÍrial faid mac Ereamon meic Milead Espáine, rig

hEr[e]and 7 Alban, 7 tanic Irial timchell Erend inacuaire, co riacht co hIndber Chairnd Glais risi n-abar Inber mBuada, 7 tanic da acallaim aindsen a buime .i. Tibir ingen Chais Clothaig do Thuathaib de Danand, co ruc le rig hErind dia dunad bodesin .i. co Mag nGlas. IS andsin dogob galar æga rig hErenn, co testa a ndun a buime. Tancadar fir Erenn fo thasc in rig co riacht[atar] dun Tibra, 7 dothocbadar leo he co reilic idlaide na Cruachna, cor' hadlaicead and he. Dochuaid Tibir isa muir dé bathad do cumaid¹ a dalta, co tucad i tir hi iarna² bathad do thonnaib in mara, cor' hadlaiced hi 'sa moig sin re taeb na trága, conad uaithi ainmnigtheair in mag .i. Mag Tibra, 7 is dona gairthib mora doligedar lucht in baili i[c] canead rig Erenn 7 a buime ita Tulchan na nGairthi.

Irial the Prophet son of Erem, son of Mil of Spain, was King of Erin and Alba; and on his circuit Irial came round Erin till he reached the Estuary of the Green Cairn, which is (now) called Inber mBuada. And there he came to have speech of his fostermother Tibir daughter of Cass Clothach of the Tuatha dé Danann, and she brought the king of Erin to her own fort, even to Mag Glas. There a deadly illness attacked the King of Erin and he passed away in his fostermother's fort. The men of Ireland came at the news of the king's death till they reached Tibir's *dún*, and they took him up to the pagan burialground of Cruachain, and there he was interred. Out of grief for her fosterling Tibir went into the sea to drown herself, and after she was overwhelmed by the seawaves she was brought on shore and buried in that plain beside the strand. Wherefore the plain is named from her, even *Mag Tibra*; and from the great cries which the folk of the stead uttered in bewailing the King of Erin and his fostermother *Tulchán na ngairthe* — « the Hillock of the Outcries » — is so called.

Mag Tibra and *Tulchán na ngairthe* have not been identified. *Cruachain* or *Cruachu*, now Rathcroghan, the ancient palace of the Kings of Connaught, is in the co. Roscommon, between Belanagare and Elphin: see

1. MS. cumaig.

2. MS. iar iarna

the dindsenchas of Ráith Cruachan, *Rev. Celt.*, XV, 463, and O'Donovan's note, *Four Masters*, 1223. The pagan cemetery (named *Oenach Cruachan* in LU. 51^a, and now called *Roilig na Rígh*) lies a quarter of a mile south of Rathcroghan.

In LL. 127^b Gilla Coémáin says that Irial the Prophet reigned for ten years, and died of a one hour's illness in Mag Muáde.

137. SLIAB nGAM.

(Lec. p. 494^a).

Sliab nGam, canas rohainmniged?

Ni *ansa*. Gam Gruadsoles .i. gilla [p. 494^b] Ereamoin moir meic Milead Espáine, is he rošaraigsead na hamaidi no na maidi im a cheann, 7 robeansad de he, 7 rolaisead uaidib isin loch no 'sa tibraid in cend, 7 is don buaidred tuc in ceann forsin tibraid ita blas searb *fuirri* indara fecht 7 in fecht aile is firusqui. Conad on Gam sin ita Sliab nGam.

Gam the Bright-cheeked, a servant of Eremon the Great, son of Mil of Spain, 'tis he whom the crones¹ outraged as to his head, and they struck it off him, and they cast the head into the lake or into the well. And from the disturbance which the head caused to the well it has at one time a bitter taste and at another it is pure spring-water. Wherefore from that Gam *Sliab nGam* is so called.

Sliab nGam, now Slieve Gamph, a chain of mountains in the co. of Sligo, O'Donovan, *Four Masters*, 1286, note d, where he says that « the name is incorrectly translated Ox Mountains, because the natives believe that the true Irish form of the name is *Sliabh dhanb*, i. e. mountains of the oxen. »

138. LOCH GILE.

(Lec. p. 498^a).

Loch Gili, canas rohainmnigead?

Ni *ansa*. Romra 7 Omra, da ri robadar sin moig dia ta in

1. *maid* is obscure to me; but *amaid* seems = *ammiti* of LL. 120^a 11 (*Rev. Celtique*, III, 176).

loch. Bai ingen la Romra .i. Gili a hainm, Dia rochuindig Omra do mnai Gili ingen Romra co r'er 7 co r'eitig an ingen eseom. Dia ndeachaid Gili la dia fothrucad co tobar robai forsin maig an aimsir bai snigi ann co facaid in fear bai 'ca cuindgid osa cind, cor'ba marb do nairi in ingen, co fuair bas isin tibraid. Co táinic a buime 'na docum 'na diaid sin, co ra chai, 7 is dona deoraib ro muidsedar uaithi 'sa tobar dorindi in loch, 7 o Gili ingen Romra rohainmniged. Unde Loch Gili dicitur. Corbo marb Omra do laim Romra a ndigail a ingine, 7 domebaid cromaidm cumad da chraidi 'na cliab fodesin do chuima a ingine, conad uaidib na da charn .i. carn Romra 7 carn Omra. Conad doib sin rocanad:

Ingean Romra, Gili glan, 7rl.

Romra and Omra were two kings who lived in the plain which became the lough. Romra had a daughter named Gile « Brightness ». Omra asked Gile Romra's daughter to be his wife, but she refused and rejected him. One day when it was raining Gile went to a well in the plain to bathe. She saw above her head the man who was seeking her. The girl died of shame and found death in the well. After her came her foster-mother and wept, and 'tis with the tears that burst from her into the well that she made the lough, and from Gile Romra's daughter, the lough was named. Hence *Loch Gile* is said.

There Omra died by Romra's hand, in vengeance for his daughter, and a gore-burst of grief broke from his heart in his own breast for sorrow because of his daughter. So that from them the two cairns are named, to wit, *Carn Romra* and *Carn Omra*. Wherefore of them hath been sung:

Romra's daughter, pure Gile, etc.

Loch Gile now Lough Gill in the co. Sligo.

Another death from excess of female modesty is commemorated by Keating, who says (Halliday's edition, p. 296) that Fial the wife of Lugaidh son of Ith died through shame because her husband had seen her nakedness as she was coming in from swimming (fuair Fial bean Lughaidh mhic Ithe, bás do naire air ffaicsin a nochta dá céile ar tteacht ó shnámh dhí).

The genesis of Loch Gile recalls the Egyptian tradition that the swelling

of the Nile was caused by the tears of Isis for the loss of Osiris, whom Typho had basely murdered. See also No. 98 supra, for the origin of Loch Ruidi and two other Irish lakes.

Gile is derived from *gel* « bright », which seems cognate with γέλαν λαμπειν, Hesych.

139. ÁTH LIAC FIND.

(Lec. p. 501^b).

Ath Liag Find, canas rohainmniged?

Ni *ansa*. Cath doradad itir Find mac Cumaill 7 Fland mac Echach Abradruaid, conid annsin doroacht Sideng ingen Mongain Sídig¹ co lig co slabrad oir do Find mac Cumaill, co tard sin a laim Guaire Guill, co tairnic airm Find do chaitim, conid iarum tairlig [a lic²], co torcradar de tri meic Echach Abradruaid .i. Bran 7 Seanach 7 Senan, 7 torchair in liag isan ath, 7 ní fagaib³ nech conasfagaib Bé-tuinde⁴ ingen Nothra nó Chalaíd meic Conchind, conid hi dombeir araid madaín domnaig, 7 secht mbliadna iarum co brath. [Unde Ath Liac Finn]⁵.

A battle was fought⁶ between Find son of Cumall and Fland son of Eochaid of the Red Eyebrows, and thither came Sideng, daughter of Mongan of the Elfmounds, unto Find son of Cumall with a flat stone and a chain of gold (fastened thereto). And Find placed it in the hand of Guaire Goll till he had used up his weapons, whereupon (snatching it from Guaire Goll) he flung his stone, and thereby fell three sons of Eochaid of the Red Eyebrows, namely Bran and Senach and Senán. And the stone fell into the ford and no one found it till Bé-tuinde (« Woman of the Wave ») daughter of Nothair, or of Calad, son of Conchenn, found it. And 'tis she that

1. sigid Lec.

2. sic BB.

3. fadaib Lec, forfagaib, H.

4. conus fadaib Bechuilli, Lec.

5. sic H.

6. literally, delivered.

brings it up (on shore) on a Sunday morning, and there are seven years thence till Doomsday. Hence *Áth liac Find* « the Ford of Find's flagstone ».

Also in BB. 394^b 8 and H. 53^a. Versified by Mael-Muru, LL. 163^b 24: Edited and translated by O'Curry, *Manners and Customs*, II, 283-285, as an illustration of the use of the « champion's hand-stone. »

Áth liac Find now the ford of Ballyleague, at Lanesborough, on the Shannon, above Athlone. *Guaire Goll* a name for Oíssin or Ossian, *Rev. Celt.*, VII, pp. 289, 300.

Note the use of the presents *fagaib* and *do-m-beir* for the future.

140. DRUIM CRIAICH.

(Lec. p. 502^a).

Druim Criaich¹, *canas rohainmniged?*

Ni *ansa*. Druim n-Airthir a hainm artus, co tardsad na tri Find-eamna cath dia n-athair ann, d'Eochaid Feidleach, do rig Herenn .i. Breas 7 Nar 7 Lothar a n-anmand, 7 a n-Eamain Macha *donno* rohoilead iad² — *nó* eamain cach raed cengailti, 7 do oentairbert rucad iad.

Lodar tuaithbel Erenn tar Febal 7 dar Eas Ruaid 7 dar Duib 7 dar Drobais 7 dar Daill 7 dar Sligeach 7 dar Senchorann 7 dar Segais 7 dar Mag Luirg 7 dar Mag n-Ai 7 dar Mag Cruachan, *conad* andsin rosiacht³ Clothra a siur 7 rochai friu 7 ros-poc, 7 adbert: « Ba saeth lim beith can clanda! » 7 rochuindich a coimleбайд, *conid*[d]e doralá Lugaid Riab ndearg mac na tri Find-eamna. IS airi *donno* doronnad sin, *cona* gabdais fir catha fria n-athair.

Lodar iarsin o Chruachain tar Ath luain arfud Midi tar Ath Féne, dar Findglais, dar Glais Tarsna, dar Glais Cruind, dar Druim n-Airthir.

Tri tricha ced andsin im Eochaid. Timnais *donno* Eochaid troscad ara macaib im thelcaid⁴ doib *nó* im chairdi mís dó⁵ fr

1. sic BB. and H. Criad Lec.
2. rohaltait BB, and H.
3. dos roacht BB. dus roacht H.
4. thelgad BB. thelcud H.
5. do BB., H. doib Lec.

cath, 7 ni thucad do *acht* cath arnamarach, 7 ros-mallaig Eochaid andsin iad, 7 adbert: « Beidid mar tad a n-anmann », 7 dobert in cath, 7 dochomairt .uii. míle [do súidib], 7 ro¹ madmaid in meic² im theora nonbaraib leo .i. naenmur la Nar doriacht tir ind Nair³ a n-Umall, *conad* ann dorochair ac Leith na cor, 7 naenmor aile am Breas co Dun mBres [p. 502^b] co Loch n-Oirbsen, co ndorchair ann, 7 nonbar aile la Lothar dar Ath luain, co ndorchair and.

Co tancadar a tri cind co Druim criaich⁴ [ria n-aidchi], *conad* and isbert Eochaid in mbreithir, nach ngebad mac andiaid a athar flaithius Temra can nech eturru on dail sin anuas.

Unde Druim criaich⁵ dicitur.

Druim nAirthir (« Ridge of the east ») was its name at first, till the three Find-emna (« Finns of Emain ») gave battle to their father there, even to Eochaid Feidleach, king of Ireland. Bres and Nar and Lothar were their names, and in Emain Macha they were reared. Or *emain* is every thing connected, and at one birth they were brought forth.

They marched through the north of Ireland over Febal and over Ess Rúaid, and crossed (the rivers) Dub and Drobáis and Dall and Sligeach, and over Senchorann and Segais and Mag Luirg and Mag nAi and Mag Cruachan, and there their sister Clothru sought them, and wept to them, and kissed them. And she said: « I am troubled at being childless », and she entreated them to lie with her. And thence was born Lugaid Red-stripes, the son of the three Find-emna. This was done that they might not get « truth of battle »⁶ from their father.

Thereafter they marched from Cruachan over Áth lúain throughout Meath, over Áth Féne and Findglais and Glais tarsna and Glais Cruind and Druim n-airthir.

Thrice three thousand were then with Eochaid, and he or-

1. MS. repeats 7 ro.
2. imeid, Lec. in meit BB. an meic H.
3. sic H. tiriNair Lec.
4. sic BB. criad Lec.
5. criad Lec.
6. i. e. I suppose, fair play in fight.

dered a fast against his sons to overthrow(?) them, or to make them grant him a month's truce from battle. Nought, however, was given him save battle on the morrow. So then Eochaid cursed his sons and said, « Let them be like their names ». (Noise and Shame and Trough). And he delivered battle (to his sons and their troops), and crushed seven thousand of them; and the sons were routed with only thrice nine in their company, to wit, nine with Nár, who reached Tír ind Náir in Umall, and there he fell at Liath na cor; and nine others with Bres at Dún Bres by Loch Orbsen, and there he fell; and nine others with Lothar over Áth lúain, and there he fell (and, like his brothers, was beheaded).

Then before nightfall their three heads came to Druim Criaich, and there Eochaid uttered the word, that from that time forward no son should ever take the lordship of Tara after his father unless some one came between them.

Also in BB. 394^b 45 and H. 53^b. Versified by Cuan húa Lothchain, LL. 151.

Druim criaich, now Drumcree in the co. Westmeath. *Criaich*, says O'Curry (*Manners and Customs*, II, 145) « is composed of *cri* the heart and *ach* a sigh or moan: because ever after the monarch Eochaidh Feidhleach received the heads of his three rebellious sons on this hill, sighs and moans never ceased to issue from his heart. » But *cri* means « body, » not « heart, » and O'Curry's etymology is given in the *Cóir Anmann* as the explanation of *feidhleach*, not *criaich*: Nó Eochaid feidhil-uch .i. fada .i. feidhil .i. uch comór minic lais, ar ní dheachaid a thinnius asa chridiu ó romarbhait a maccu lais a cath Droma Criadh, co fuair fein bás, cona[d] ar in fotha sid asberar Eochaid Feidhleach fris, H. 3. 18, p. 575.

Umall now the Owles in co. Mayo. *Loch Orbsen* now Lough Corrib. *Áth lúain* now Athlone.

The repulsive tale of Clothru's incestuous intercourse with her three brothers is told, with some variation, also in LL. 124^b, lines 41-55. See too O'Mahony's Keating, pp. 287. 288.

141. TUAG INBIR OCUS LOCH N-ECHACH.

(Lec. p. 503^a).

Tuag Inbir 7 Loch nEchach, canas rohainmnigthea?
Ni ansa. Tuag ingen Chonaill Chollamrach, dalta Chonairi

móir meic Etarsceil, is and roalt, i Temraig¹, co slogaib mora d'ingenaib rig Héirind uimpi dia himchoimed. O hindi(?) immorro co cend a .u. mbliadan ni ro leiced fer ind dia himchaisain co ngabad ri Herenn a himchomarc. Rodfai[d] dono Manannan techta ina dochum .i. Fer Fidail mac Eogabail, dalta do Manandan, drai do Thuathaib de Danann, a richt mnai dia cainte glach boden, co mbai teora aidche ann.

Isin cheathromad aidche immorro .i. aidchi luain, rocha-chain in drai bricht suain osin n-ingen, conas-fargaib fair co hInbear nGlais, ar ba head a cedainm. Conas-fuirim ar lar 'na suan conigsed d'iarraid curaig², 7 nír b'ail do a duscud conas-bearad 'na suan i Tir Ban thsuthain, co tanic tond tuili dia eis, coro baidead in ingen. Unde Tuag³ Inbir.

Doluid dono Fer Fidail mac Eogabail [roime] dia thig, 7 rus-marb and Manandan ar son a mignima.

Loch n-Echach immorro, is sund adfedar⁴ .i. Eochaid mac Maireada, brathair sen 7 Rib, co rongradaig ben a athar⁵ .i. Eiblin ingen Guairi — is uaithi ainmnigther Sliab n-Eiblin di. Lodar rompo for imirgi a hIrluachair co Brega 7 co Brug meic in Og. IS and bae Aengus foracind, 7 dlomais friu, 7 marbais a mbuar in aidchi sin 7 a n-echu⁶ arnamarach, 7 romaed marbad na muintiri in treas aidche [p. 503^b] mina deachdais uad, 7 con-aitheadar iarum imarchor a n-elba uad, 7 dorad doib each, 7 adbeart a athchur⁷ dia tig siu sreblad a fual. Mus-luat⁸ for cai mis medon fogamair⁹ feascur luain i Liathmuine. Annsin deillich¹⁰ a n-ech leu¹¹ iar cur a n-elba de, 7 silis a fual co mbo tibra a talmain. Dognithir tech im suidiu¹², 7 gabais Eochaid flaithis n-Ulad co mbai nai mbliadna dec i n-Emain.

1. a temraid, Lec.

2. curaíd, Lec.

3. tuad, Lec.

4. Loch neachach sunn immorro is and adberar nó adfedar, Lec.

5. coro gradaid ben a athair, Lec.

6. an elu, Lec.

7. sic BB. cur, Lec.

8. sic BB. and H. musleath, Lec.

9. fodamair, Lec.

10. Lec. inserts anellach.

11. sic BB. lem Lec.

12. ímsiuidiu, Lec.

IS ann luid Lind-mune tar Liathmuine, cor' baidead Eochaid 7 a cland uile *acht* mad Dairiu 7 Conaing, *conad* o Chonaing Dal Selle 7 Dal mBuain. Cet bliadan iar nge[i]n Crist ann sin. [Unde Loch n-Echach dicitur].

Tuag daughter of Conall Collamair, fosterling of Conaire the Great, son of Etarscéil, there was she reared, in Tara, with great hosts of daughters of the King of Erin around her to protect her. Now from... to the end of her five years no man was allowed to see her, so that the King of Ireland might have the asking of her. So Manannan sent her a messenger, even Fer Fidail son of Eogabal, a pupil of Manannan's and a druid of the Tuatha dé Danann, in the shape of a woman of his own fair household, and there he remained for three nights.

On the fourth night, however, a Monday night, the druid sang a sleep-spell over the girl, and carried her to Inber Glais, for this was the first name of Tuag Inbir. There he laid her down in her sleep while he went to look for a boat, and he wished not to awake her that he might take her while sleeping into the Land of Eternal Women. But a wave of the floodtide came after him, and the girl was drowned. Whence *Tuag Inbir*.

Then Fer Fidail son of Eogabal fared forth to his house, and there Manannan killed him because of his misdeed.

Here now is declared *Loch n-Echach* « Echaid's lake » (so called from) Eochaid son of Mairid and brother of Rib, whom his father's wife Eiblen Guaire's daughter loved. 'Tis from her *Sliab n-Eiblinne* is named. They fared on a flitting from Irluachair to Bregia and Brug maic ind Óc. Oengus was there ahead of them, and he rejected them and on that night he killed their cattle, and on the morrow their horses, and he threatened to kill their households on the third night unless they went away. So they begged him for carriage for their goods, and he gave them a horse, telling them to send it back to his house before it staled. In the mid-month of autumn, on a Monday evening, they wend their way into Liathmuine. There their horse lies down, after their goods had been taken off him, and he lets his urine flow till it became a well in the

earth. Round this a house is built, and Eochaid takes the lordship of Ulster and dwelt in Emain for nineteen years.

Then went Lind-mune over Liathmuine, and Eochaid was drowned with all his children save only Dairiu and Conaing. And from Conaing Dál Selle and Dál mBuain descend. 'Twas then a hundred years after the birth of Christ. Hence *Loch nEchach* « Eochaid's lake » is said.

Also in BB. 395^b 40 and H. 54^b. The part relating to Tuag Inbir is in Bodl. no. 46 (whence edited in *Folklore*, III. 510, 511), and is versified in LL. 152^b. The part relating to Loch n-Echach is in Ed. fo. 4^a 2, whence edited in *Folklore*, IV, 474-5. See also *Aided Echach maic Maireda*, LL. 39^a-39^b, edited by Crowe in 1870, and *Silva Gadelica*, II, 483, 484, 532.

Tuag Inbir the mouth of the river Bann. *Loch nEchach* now Lough Neagh. *Sliab nEiblinde* now the Slieve Phelim mountains. *Irluachair* in the S. E. of the co. Kerry. *Brug meic ind Óc*, the plain through which the Boyne flows. *Lind mune* (« stagnum mictus ») not identified: *mune* gen. sg. of Cormac's *mún* « urine ». *Dál Selle* (= *Dál Sailne*, LU. 39^b) not identified. *Dál mBuain* the tribe and district on each side of the river Lagan, from Moirà to Belfast.

As to the elf Fer Figail see *Rev. Celtique*, XIII, 438 where he is called Fer fi.

142. BENN BÓGUINE.

(Lec. p. 504^b).

Beand Bogaine, canas rohainmniged?

Ni *ansa*. Bo do buaibh¹ Flidaisi ingine Gairb meic Greascaid² mna Aililla Feasfonnaid³ adrulla and coro thai da laeg .i. laeg fireann-7 laeg boineand, 7 fiadaigis⁴ dono sil na bo sin ann *co nad* feta ni dib, cor'bad lana na muigi dib. Intan dono no gesed in tarb bai ocaib no thiagdais ba in tire comfoco[i]s ina ndochum, 7 ni thictis⁵ iarum. Banbruigiú bai andsin .i. Echdar ingen Uatha sin, bean sin Bruachda meic Baisgil. Bai [for] altrom dono la side .i. Fiacha mac Neill. Doluid dono

1. sic B. buaid Lec.

2. Gresaigh BB. and H.

3. feisroinnigh BB. fesroinnigh H.

4. sic B. fiagais, Lec. rofiadaig LL.

5. thictis BB., tictis H. bligdis Lec.

in bo boi 'na beola sin fo ge[i]m in tairb ucud. Dlomais dono a buime Fiachaig 7 adbert nad ebelta le he for a lacht co tísad leis in bo ro thom[l]acht ina beolu no coro bebsad in [m]buar n-angbaid. Doluid Fiacha riam co ro slecht¹ in buar uile, co n-ebert: « Is bo-guine andso 7 bid [sed] ainm na benni [se] ». Unde dicitur Beann Bogaine.

A cow of the kine of Flidas, daughter of Garb son of Grescad, wife of Ailill Fesfonnad, escaped there and dropt two calves, a bull-calf and a cow-calf, and the offspring of that cow went wild, so that nought could be done with them, and the plains were full of them. Now when the bull that was with them would bellow the cows of the neighbouring country would go to them, and then they would not come (back). There was a female hospitaller there, namely Echdar daughter of Uathach, wife of Bruachaid son of Baisgel. With her, then, in fosterage was Fiacha son of Niall. Now the cow that was in front of her went off at the roar of yon bull. So his foster-mother declared to Fiacha saying that he would not be nourished by her on milk until the cow that was milked before her should come back with him, or until he should kill the wicked cattle. So Fiacha started off and cut down all the cattle, and said: « *There is a cow-slaughter!* » (*bó-guine*), and this shall be the name of the peak. « Whence is said *Benn Bó-guine* « peak of cow-slaughter ».

Also in LL. 165^a 45: BB. 397^a 3: H. 55^b; and Ed. fo. 4^a 1, from which last the story has been edited in *Folklore*, IV, 473.

Benn Boguine not identified. A man's name *Bogaine* occurs in LU. 70^b 14.

As to Flidais, see LL. 147^a 33—248^a 11. The other names vary. Fiacha is Find (LL.) or Fiadchad (Ed.): Echdar is Ane (LL.); Uath is Uathach (LL.).

143. SLIAB BETHA.

(Lec. p. 505^a).

Sliab Beatha, canas rohainmniged?

Ni ansa. Bith mac Nae dono doriacht la Ceasair ingin Bea-

1. coro slechtaib, Lec.

tha meic Nae ceathracha trath ria ndilind dochum nErind ar imgabail [na dilend¹], ut dicitur in Capturis Hiberniae. IS ead dono luid Bith renā shecht mnaib dec iar cedroind a .xx.u. immorro iar mbas Ladraind², conid andsin rongab³ crithgalar, con-apad de, cona ro adnaicsead na mna i carn [mor]⁴ Slebi Betha⁵. Unde Sliab Betha⁶ dicitur.

Now Bith son of Noah, forty days before the Deluge, came with his daughter Cesair to Erin to avoid the flood, as is told in the *Capturae Hiberniae*. After the first division (of the fifty women who had come to Ireland with him and Cesair, Ladru and Finntan) Bith went (to Sliab Betha) with his seventeen wives, — or (if it was) after Ladru's death, his twenty-five wives — and there an ague attacked him, whereof he perished. And the wives buried him in the great cairn of Sliab Betha. Whence *Sliab Betha* « Bith's mountain » is said.

Also in BB. 397^b 18: H. 56^b; and Ed. fo. 4^b 1. The Edinburgh version is much fuller, and has been published in *Folklore*, IV, 477.

Sliab Betha now Slieve Beagh, a mountain on the confines of Fermanagh and Monaghan.

For an account of the two divisions of the fifty women that accompanied Bith and his comrades to Ireland, see O'Mahony's Keating, p. 108. As to his death, according to Gilla Coemáin, LL. 127^a, he died, not of ague, but of grief for his only son (*marb de chumaid a oenmeic*).

The *Capturae Hiberniae* (« Gabála Hérenn ») is mentioned also in the Bodleian version of the dindsenchas of Nemthenn (supra no. 83), and should be added to O'Curry's list of lost books, *Lectures*, pp. 20, 21. It doubtless corresponded in substance with the O'Clerys' compilation called *Leabhar Gabhála*.

144. ÁTH NGABLA OCUS URARD.

(Lec. p. 505^a).

Ath nGabra 7 Urard, canas roainmniged?

Ni ansa. Ceithri haraid badar la hOrrlam mac [n]Aililla 7

1. sic BB. and H.

2. iar mbas laidlindi no Ladraind, Lec.

3. sic BB. rogob, Lec.

4. sic BB. and H.

5. sic BB. and H. beathad, Lec.

6. Beathatha, Lec.

Meadba. Dolodar aniar iar Tain bo Cuailngi. It e annso a n-anmand .i. Fráech 7 Foichnem 7 Err 7 Indell, ceithri meic Uaird meic Ainchindead¹ meic Fir da Roth. Rodus-marb Cuchulaind oc Ath Greancha, co tuc gobal ceithri mbeann fo a cinnu² uasan ath. Unde Ath nGabla nominatur.

Dia dard [Feargus] in fecht for[d]dail for slogu Erenn oc Duma nGranarda aniar for Grellaich Sruthra [.i.] Sruthar Chuillindi 7 Sruthar Gartchon, intan tangadar .iiii. meic Uaird aniar for Tebthae [p. 505^b] ndescert³, is and doluid Urard la Brig-le[i]th aniar, co faca dendgor na sliged do chairp-thib a mac 7 dodruimen com[b]ad [iar] maidm for firu Olneg-macht 7 com[b]ad iar mbas Aililla 7 Meadba 7 a cheithri mac, coro dianaigh⁴ a eocho .i. Cnamrad 7 Cruan a n-anmann — coro daised 7 coro dergenset a aided i Fan Chruain⁵.

Unde Urard 7 Ath nGabla 7 Tulach Cnamraid 7 Gleand Cruain no[m]in[a]n[tur].

Orlam a son of Ailill and Medb, had four charioteers. They went from the west after the Driving of the Kine of Cualnge. These were their names: Fraech and Foichnem, Err and Indell, four sons of Urard son of Ainching, son of Fer dá Roth. Cúchulainn killed them at Áth Grencha, and put a fork with four points under their heads over the ford. Whence *Áth nGabla* « the Ford of the Fork », hath its name.

When Fergus made the successful expedition from the west against the hosts of Erin at Duma Granarda on Grellach Sruthra, i. e. Sruthar Chuillinne and Sruthar Gartchon, at the time that Urard's four sons came eastward upon southern Tebtha, then went Urard from the west by Brí Leith. And he saw the *dendgor* (?) of the road (made) by his sons' chariots, and he thought that the men of Connaught had been defeated, and that Ailill and Medb and his four sons had died. So he hastened his horses — Cnamrad and Cruan were their names —

1. Amchingedh BB. Aincingedh H.

2. sic BB. fochind, Lec.

3. sic BB. for test. bai andescert Erenn, Lec.

4. coro dianaid, Lec.

5. sic BB. condearcnaidsead a fan chruain, Lec.

and they became furious and killed him on *Fán Cruain* « Cruan's Slope ».

Whence *Urard*, and *Áth nGabla* and *Tulach Cnamraid* « Cnamrad's Hill » and *Glenn Cruain* « Cruan's Valley » are named.

Also in BB. 397^b 41 and H. 56^b.

With the exception of Cualnge, Tebtha and Brí leith, none of the place-names in the above story have been identified; but we shall see that *Áth Gabla* was somewhat to the north of Cnogba, i. e. Knowth in Meath.

The story of the origin of the name *Áth nGabla* is thus told in the *Táin bó Cuailngi*, LU. 58^a (= LL. 59):

Dolluid Cuchulainn iarm timchell in tslóig co mbóí oc Áth Gren[ch]a. Benaíd gabail [cethri mbend] i sudiú óen-béim cona claidiub, 7 saidsius for medón na glassi cona díchtheth carpat friæ disiu nách anall. Dofuircet occo Eirr 7 In[d]jell, F[r]óich 7 Fóchlam a nda ara. Beraid-som a cethri cinnu díb 7 focheird for ceth[e]jora beina na gabla. Is de atá Ath nGabla .i. oc Beloch Caille More fri Cnogba atuaíd.

Tiagait iarm eich in cethrair inagid in tslóig 7 a fortchai forderga forraib. Indar-leó bá cath bóí aracind isind áth. Dothéit buden úadib dó décsin ind átha. Ni acatár ní and acht slicht ind óen-charpait, 7 in gabul cosna cethri cinnu, 7 ainm oguim iarna scribend ina tóeb.

Then Cúchulainn drove round the host till he was at Áth Grencha. There with one stroke of his sword he cut a four-pronged fork, and he set it amid the stream so that no chariot should pass it on this side or on that. To him come Eirr and Indell (with) Fróich and Fochlam their two charioteers. He takes their four heads from them and these he puts on the four prongs of the fork. Hence the name *Áth Gabla* « Ford of the Fork » at the Pass of the Great Wood to the north of Cnogba.

Then in front of the host come the four men's horses with their blood-stained housings upon them. So that the men thought there was a battle in the ford awaiting them. A troop of them went to look at the ford. Nought they saw there save the track of the single chariot, and the fork with the four heads (on it), and an ogham name written on its side.

145. COIRE MBRECCÁIN.

(Lec. p. 505^b).

Coiri mBrecain, canas rohainmniged?

Ni ansa. Saebchuithi¹ mor fil itir Erinn 7 Albain hil-leith²

1. Lec. inserts suithi.

2. sic BB. in leath Lec.

fothuaid .i. comrac na n-ilmuiri aniar 7 anair, an[d]eas 7 a, tuaid, co cuir cach dib im thuaim¹ araile, co tuitid sis a fudomain², co mbai amail choire n-obelda doleic in loim sis suas, co cluinter a escal amail thoraind dochein. Conaid ann doralá Breacan mac Parthaló[i]n doluid co fuaill³ 7 imtholtain o[a] athair a⁴ hErind, coró[m]baid a coecait curach.

IS and dono [do]rola Breacan mac Maine meic Neill .i. curach oc coimchennuch⁵, coró baid[ed] ann, 7 ní therno dib acht a scela [o orgain], 7 rl.

IS and [didiu] doralá Colam cilli iar ce[i]n, dia rochoime-rich in muir fris, dia [tua]rgaib cnama Br[e]acain meic Maine meic Neill, dia n-bairt Colam cilli « Condolb sin, a sein-Breacain », 7rl.

A great whirlpool there is between Ireland and Scotland on the north. It is the meeting of many seas, from east and west, from north and south; and each of them hurls (itself) round another's place, so that they fall down into the deep, and it resembles an open caldron which casts the draught down (and) up, and its roaring is heard like far-off thunder. Into this came Parthalon's son Breccán, who went with pride and wilfulness from his father out of Ireland, and it drowned him with (his) fifty boats.

It was there, also, that Breccán son of Maine, son of Niall (of the Nine Hostages) with fifty boats was drowned while on a trading venture, and nought of them escaped save the tidings of their destruction.

It was there, too, a long time after, that Colomb cille chanced to be, when the sea rose up against him and upheaved this Breccán's bones. And Colomb cille said: « That is friendly, thou old Breccán », etc.

Also in BB: 398^a 33 and Ed. 4^b 2. Edited (from Ed.) in *Folklore*, IV, 478. Translated in Reeves' *Vita Columbae*, pp. 262-3. See also Cormac's Glossary, s. v. Coire Breccáin.

1. sic BB. a thuaim Lec. a thoaim H.

2. co tuitet sis hi fudomnaib, BB.

3. ar uail BB. and H.

4. sic BB. and H. co, Lec.

5. ocomcenduch BB. ochoimchennach, Lec.

Coire mBreccáin « Breccán's Caldron », is, according to Reeves (*Vita Columbae*, 29, 121) the dangerous sea between Rathlin Island and the north coast of Ireland, and not the strait between Scarba and Jura, which is now called Corryvreckan. In his *Ecclesiastical Antiquities*, p. 386, he identifies it with the Jölduhlaup of the Landnámabók. But see Todd, *Wars of the Gaedhil with the Gaill*, lxxv, note 2.

As to Partholon see above, No. 134, and O'Mahony's Keating, 83, 114-116.

Colomb cille's adventure in Coire mBreccáin is thus told by O'Donnell in the Bodleian manuscript (Rawlinson B. 514, fo. 50^b 2): Dia mboi Colum cille ag dul a nAlbain iar mordhail gur' eirig Coire Breacain rena ucht, gur chuir cnama Breacain mic Maine mic Nell .ix. giallaig forá uachtar robaidhedh ann tria re ciana roime sin, gur ro aithin Colum cille tre spiraid faidhedorachta gur biad cnama Breacain robói ann, co ndeabairt: « Is forbaid frimsa sin, a tšen-Bhrecain, » or se; 7 roguid Colum cille annsin air Breacan conus-fuair fochruidh nimhe dó.

When Colomb cille was going into Scotland, after the convention (of Druim ceta), Coire Breccáin rose before him and cast up on its surface the bones of Breccán son of Maine son of Niall of the Nine Hostages, who had been drowned there a long time before. And through a spirit of prophecy Colomb cille recognised that it was Breccán's bones that were there. So he said: « That is great affection for me, thou old Breccán, » saith he. And then Colomb cille prayed for Breccán and got for him the reward of heaven.

146. BENN FOIBNI.

(Lec. p. 506^b).

Beand Foibne, canas rohainmniged?

Ni ansa. Foibne mac Tairchealtain, deogbairé Echach Ailt-leathain meic Aililla Caisfiacraig¹, is e robuail Illand mac Earclain meic Doithre, ri Slebe Mu[g]dorn, os gualaind Echach Ailtleathain i n-ailt Midchuarta i Temraig Breg². Doluid riam fothuaid [i]arfud mBreg. Mus-leic Feargna Fear gai leathain inadiaid, 7 imusracht³ riam as cach be[i]nd [in-aroile] cusin mbe[i]nn n-ucud. Conid ann rod-mert. Unde Benn Foibni dicitur.

Foibne son of Taircheltan, the cupbearer of Eochaid of the Broad-joints son of Ailill of the Twisted Teeth, struck Illann

1. caisfiacraig, Lec.

2. in ailt Midluachra i Temraig Luachra nó i Temraig Breg, Lec.

3. sic BB. musriacht Lec., musracht H.

son of Erclan, son of Doithre, over the shoulder of Eochaid of the Broad-joints in the house of Midchuart in Tara of Bregia. Then he went northward throughout Bregia. Fergna the Man of the Broad Spear hurled himself after him, and drove him before him from one peak to another, even unto yonder peak (Benn Foibni), and there he killed him. Whence *Benn Foibni* « Foibne's Peak ».

Also in BB. 399^a 1: H. 57^b: Ed. 4^b 2. Edited (from Ed.) in *Folklore*, IV, 479.

Benn Foibni is according to Reeves (*Vita Columbae*, p. 275, note c) « now Benyevenagh, a conspicuous mountain-brow over Lough Foyle in the parish of Tamlaght Ard. »

Eochaid Ailtlethan is said to have been overking of Ireland from A. M. 4788 to A.M. 4804, as was his father Ailill of the Twisted Teeth from A.M. 4758 to A.M. 4782.

147. MAG LÉIGE.

(Lec. p. 523^a).

Mag Leigi, *canas* ra hainmniged?

Ni *ansa*. Liag ingen Trescadail meic Buain meic Bealaig do Fomorchai [p. 523^b] .i. siur do Morc mac Deileadh. Ba hi dobid ag túr 7 ag tomus chana for clannaib Neimeadh o Morc mac Deileadh 7 o Conaing mac Faebair. Is amlaid dono dobidh, 7 cingid [nó] liach iaraind lé, 7 trí .l. a lan na leigi sin o cach teallach a nErinn do chlannaib Nemid [.i.] cóica lán eatha 7 lachta, .l. dono do min glain¹ 7 .l. lan imme².

Fograid dono clanda Nemidh cath for Morc 7 for Conaing. An tan tangadar sil Nemid siár do chur chatha imrecaib 7 Liach ar Muig Leigi, 7 cis airthir Erenn lé 'cá idnacul do Thur Conaing, co rus-marb Britár mac Fergusa Leit[h]deirg, 7 ra adaig³ clanda Nemid imo hainm do beith forsin ferand indro marbad. Unde Mag Léige dicitur.

1. ming lain, Lec.

2. loma, Lec.

3. ra adaig, Lec.

Liag, daughter of Trescadal son of Buan son of Belach of the Fomorians, was a sister of Morc son of Dela. 'Twas she that used (to be sent) by Morc and by Conang son of Faebair to seek and measure the rent due (to them) from the clans of Nemed. Thus then she used to be, a goblet¹ (or) skimmer of iron she had; and thrice fifty fills of that skimmer were levied from every household of the clans of Nemed in Erin, (namely) fifty fills of corn and milk, fifty fills of pure flour, and fifty fills of butter.

Now the clans of Nemed challenged Morc and Conang to battle. When Nemed's offspring were marching westward to fight them, Liach happened² to be on Mag Léige, with the tribute of the east of Ireland which she was taking to Tor Conaing (« Conang's Tower »). So Baitar son of Fergus Redside killed her; and the clans of Nemed allowed her name to be on the land where she was killed. Whence *Mag Léige* « Liach's Plain » is said.

Only found (so far as I know) in the Lecan copy of the Dindsenchas. But the story is told by Keating, pp. 125-126 of O'Mahony's translation, and see LL. 6^a 43-51.

Mag Léige not identified. *Tor Conaing* on Tory Island, off the N. W. coast of Donegal.

As to Nemed and his sons (Starn, Fergus, Ardán, Annind) see LL. 127^a.

148. SÉIG MOSSAD.

(Lec. p. 523^b).

Seg Mosad, *canas* rahainmniged?

Ni *ansa*. Mosadh [p. 524^a] mac Main meic Iáir meic [F]leisci findi co fuair seig a Fídh Eoin, 7 ro biath co forbairt iarum co n-ithead na graigi³ 7 na tainti 7 na daine [dessaib 7 tria-

1. cingid = Cormac's cingit.

2. imrecaib = imreaccaibh .i. teagmhail, imreaccaibh doibh .i. tarla doibh, O'Cl. = imreacaim, LL. 108^b 10, the sigmatic aorist sg. 3, of *immécaingim*.

3. graidi Lec.

raib]¹. O na fuair a daithin dofeall ara oidi co n[d]uaid isin muigh. Unde Seg Mosad dicitur.

Mossad mac Main grindig gel
mac Fleisci findi, fo an fer,
ailis sêg fri seal subaigh,
robo mer don mórchuraidh.

Mossad son of Maen, son of Iar, son of Flesc the Fair, found a hawk in Fid Eóin (« Bird's Wood »), and fed it so that it grew and ate up the horse-herds and the flocks and the human beings by twos and threes. When it could not get its fill it turned on its fosterer and devoured him on the plain. Whence *Séig Mossad* is said.

Mossad son of Maen, a bright band,
Son of Flesc Find, good was the man,
Nurtured a hawk for a joyous time:
It became furious to the great champion.

Also in LL. 160^b 37 and Bodl. no. 24. Edited from Bodl. in *Folklore*, III, 490.

Séig Mossad not identified, but *Mag Mossad* or *Mag Mossaid* is located by O'Curry (*Lectures on MS. Materials*, 485. note) in the barony of Eliogarty, co. Tipperary. *Fid Eóin* = *Mag Eóin*, Ed., not identified.

The story reminds one of the Latin proverbs: *in sinu viperam habere*: *viperam nutrire sub alâ*.

149. BREFNE 7rl.

(Lec. p. 524^a).

Breifne, canas rohainmniged?

Ni *ansa*. Breifne an bangaisgeadhach .i. ingen Beóain meic Beothaig meic Iarmuineil fatha mac Nemid, rodoscomraig and 7 Ragan Anglonnach do clannaib Caim .i. taiseach teglaig Aengusa meic inn Oig, co ndrochair leis inn ingen². Unde Breifne dicitur.

1. sic LL.

2. leisín ningin Lec.

Luid¹ dono Ragan co hAill meic Asuaill, cor' marbad and la Tuath Dé Danann. Unde Tuaim Ragain dicitur.

Mag Innusa .i. o Innus ingin Breis meic Ealathan ainmnigther.

Sliab Fraech .i. Fraech do muindtir Ceasrach adbath and, dia mbadar andiaid Finntain. Dochuirsd cloch each mna fuirri isin tšliab. Unde Sliab Fraech dicitur.

Mag Slecht .i. is ann doslechtsad fir Exenn do Crom Chruach im Thigernmas mac Follaich, co ndorchair deich cét 7 trí míl dīb. Unde Mag Slecht, 7 Mag Senaig a ainm artus.

Unde Breifne dicitur. Findtan doroinne:

Breifne ca hadbar dia fuil, 7rl.

Breifne the woman-champion, daughter of Beóán son of Beothach, son of Iarmuinél the prophet of the sons of Nemed, there encountered Ragan Anglonnach of the clans of Cam, the chief of the household of Oengus Mac ind Óc, and by his hand the girl fell. Hence *Breifne* is said.

Then Ragan went to Aill meic Asuaill « the Rock of Asuaill's son », and there he was killed by the Tuath Dé Danann. Whence *Tuaim Ragain* « Ragan's tumulus » is said.

Mag Innusa is named from Innus daughter of Bres, son of Elathu.

Sliab Fraech, that is, Fraech (one) of Cesair's household died there when they survived Finntan. On the mountain they put a stone for each woman. Hence *Sliab Fraech* is said.

Mag Slecht: 'tis there that the men of Erin around Tigernmas son of Follach, prostrated themselves to Crom Cruach; and of them fell ten hundred and three thousands. Whence *Mag Slecht* « Plain of Prostrations », but *Mag Senaig* « Senach's Plain », had been its name at first.

Whence *Breifne* is said. Findtan made (the following poem):

Breifne, from what cause is it? etc.

Found only in the Lecan copy of the Dindsenchas. *Breifne* now the counties of Cavan and Leitrim.

1. Luig Lec.

Mag Innusa and *Sliab Fraech* not identified.

Mag Slecht v. supra no. 85. As to the death there (from plague) of Tígermas and most of the men of Erin, see LL. 16^b, 127^b.

As to female champions or warriors in Ireland, v. supra no. 1, § 27 (*Dumae na mbanamus*) and see *Battle of Ventry*, ed. Kuno Meyer, pp. 76-77, and *Lives of Saints from the Book of Lismore*, l. 4832 and p. 361. As to the Russian *polinitzi* see *Folklore*, I, 470-1.

150. LOCH LAIGLINNI.

(Lec. p. 524^b).

Loch Laiglindi, *canas rohainmniged*?

Ni *ansa*. Laiglindi mac Parrthaloin 7 Dealbnad ingen Lochtaigh a máthair. Tainig Laiglinne .l. laech co Tipraid Dera meic Sceara. Ramebaidh tond tairrsib, cor' baid Laiglinne cona .l. laech, co nderna[d] loch de. Unde Loch Laiglindi dicitur; 7 adbath Dealbnad immorro a máthair, bean Parrthaloin, dia cumaid¹ cona .l. ingen.

Laiglinne was son of Partholon, and Delbnat daughter of Lochtach was his mother. With fifty warriors Laiglinne came to the Well of Dera son of Scera. A wave burst over them and drowned Laiglinne with his fifty warriors, and thereof a lake was made. Hence we say *Loch Laiglinni* « Laiglinne's Lake ». And his mother Delbnat, Partholon's wife, with her fifty maidens, died of grief.

Found only in the Lecan copy of the Dindsenchas.

Loch Laiglinni not identified. It was in Húi maic Uais Breg, in East Meath, to the S. W. of Tara, See *Four Masters*, A.M. 2535, where the lake is said to have burst forth when Laiglinne's grave was dug.

As to Partholon see above, No. 134.

151. LOCH CENN.

(Lec. p. 524^b).

Loch Ceand, *canas rohainmniged*?

Ni *ansa*. Cath doradad araili lá [la] Colman Mór mac Diar-

1. cumaig, Lec.

mada 7 la Cairpri mac Each[ach] meic Aengusa meic Nadfraeich, co ndorchair Colman and iar maidm chatha fair, co tucadh isin Loch Cend, 7 nái cét cenn do chennaib a sluaig mailli fris. Unde Loch Cenn dicitur, 7 Loch Silenn roimi sin é.

On a certain day a battle was fought by Colmán Mór son of Diarmait and Cairpre son of Eochaid[son of Oengus]son of Nat-fraeich. After being routed in battle Colmán fell and was cast into Loch Cenn, and together with him nine hundred heads of the heads of his army. Hence we say *Loch Cenn* « Lake of Heads », and before that it had been *Loch Silenn*.

Found, so far as I know, only in the Lecan copy of the Dindsenchas.

Loch Cenn not identified. But there is a Loughnagin (= *Loch na gcenn*) in Donegal (Joyce, p. 213), which may perhaps be the lake in question.

Colmán Mór mac Diarmuta is said by the Annalists (F. M. at A. D. 552, Annals of Ulster at 554, and also 557) to have been killed by a Pict named Dubsloit; but they are silent as to the place of the occurrence.

152. MAG nDUMACH.

(Lec. p. 524^b).

Mag nDumach, *canas rohainmniged*?

Ni *ansa*. Cath doradadh etir Eber¹ 7 Eremon ann, dá mac Miled, um na trí dromandaib as deach bai a nErinn .i. Druim Cresach 7 Druim Beitheach a cuid Erimoin [7 Druim Fingin a cuit Ebir]. Ba bec lé hEber aen druim 'sin leith tes 7 a dó 'sin tir thuaid, 7 adbert Erimon na fuigthea² uad a chuid. Ferthair cath eatorru. Ra meabaid tra for Eiber, co ndorchair and Eiber 7 Palap mac Erimoin lá Conmael mac Eibir, 7 dognicad dumada ar an laecbraid annsin. Unde Mag nDumach, 7 Mag n[D]enusa a ainm ar tus.

[p. 525^a] 'San chath for Denus na dreab,
'san muigh adrochair Eber,
a torcradar amalle
Goisten, Segda ocus Suirge.

Unde Mag n[D]umach dicitur.

1. Eimber, Lec.
2. fuigthea, Lec.

Between Eber and Eremon, two sons of Mil, a battle was there delivered concerning the three ridges that were best in Erin, to wit, Druim Cresach and Druim Bethach in Eremon's share and Druim Fingin in Eber's share. To Eber it seemed small to have one ridge in the southern half (of Ireland) and two in the northern country; but Eremon said that his portion should not be obtained from him. So between them a battle is fought in which Eber was defeated, and therein fell Eber and Palap son of Eremon by Conmael son of Cathbad; and barrows were built over the heroes there, whence *Mag nDumach* « the Barrowed Plain », and its original name was *Mag nDenusa*.

In the battle on Denus of the habitations,
In the plain where Eber fell,
There fell together
Goisten, Sedga and Suirge.

Hence *Mag nDumach* is said.

Also in Egerton 1781, fo. 75^b, whence edited in *Folklore*, IV, 492.

Mag nDumach is perhaps the plain called by the *Four Masters*, A.D. 858, *Magh Duma*, which O'Donovan says is now called Moy, adjoining Charlemont on the Tyrone side of the Blackwater. *Druim Clasaigh* (= *Druim Cresach*) is a long hill in Hy-Many, between Lough Ree and the river Suck (*Suca*). *Druim Beathaigh* (= *Druim Bethach*) was the name of a ridge across the plain of Maenmagh near the town of Loughrea, in the co. of Galway. *Druim Finghin* is a ridge extending from Castle-Lyons in the co. of Cork to the south side of the Bay of Dungarvan.

As to Eber and Eremon and their dispute see the *Four Masters*, A.M. 3501, and O'Mahony's Keating, p. 210.

153. CNUCHA.

(Lec. p. 525^a).

Cnucha, *canas ra hainmniged?*

Ni *ansa*. Cnucha ingen Conaing a hiath Luimnigh, buime Chuind Chétchatbaig, dochoidh and do tham ina tigh feisin, 7 do hadnaiceadh lá Conaing isin chnuc ugad .i. Cnucha. Unde Cnucha dicitur.

Finit. Amen. Finit.

Cnucha daughter of Conaing, out of the country of Luimnech, fostermother of Conn of the Hundred Battles, went thither to die in her own house, and was buried by Conaing in yonder hill, namely Cnucha. Whence *Cnucha* is said.

It endeth. Amen. It endeth.

Also in Egerton 1781, fo. 76^b 2, whence edited in *Folklore*, IV, 495.

Cnucha now, probably, Castleknock near Dublin, see O'Donovan's note f, *Four Masters*, A.M. 3579. *Luimnech*, see above, no. 57.

Conn Chétchatbach overking of Ireland, from A.D. 123 to 157.

Whitley STOKES.

(*A suivre.*)

ren, il n'y a pas le moindre doute que le compilateur avait sous les yeux un original breton : *Talhaern... aneiren* ; il aura pris *a* pour la conjonction *ac*, *a* et l'aura transcrite par *et*, tandis que c'est la première syllabe du nom du poète. — Un autre passage me semble encore plus probant. chap. LXVI : *Ida filius Eobba tenuit regiones in sinistrali parte Humbri maris XII annis et junxit arcem id est Dingueirin et Gurbirnerth (ver. gurdbirnerth) : quae duae regiones fuerunt in una regione, id est, Deur a Berneth, anglice, Deira et Bernicia. Ce passage est éclairci par un autre inséré dans la Genealogia (Petrie, Mon. hist. brit., p. 85 v) : Ida filius Eobba tenuit regiones in sinistrali parte Britanniae ; id est Umbri maris et regnavit annis XII et unxit (leg. junxit) Dyngwayrði Guuerthberneich (var. guerth Berneihc). Le compilateur me semble n'avoir pas compris le texte breton qui portait : [il joignit] *Dinguerin guurth Breneich*, c'est-à-dire, il joignit D... à Breneich, ce qui fit que ces deux régions furent réunies en une seule. Ici le breton n'a même pas été traduit et le compilateur a pris *guurth Bryneich* pour un nom propre. La généalogie n'est pas de source bretonne, mais on y a annexé des faits bretons. » Voir *Revue Celtique*, X, n° 3, p. 357-358, 1889.*

J. LOTH.

THE PROSE TALES

IN THE

RENNES DINDŒENCHAS'

SECOND SUPPLEMENT. EXTRACTS FROM THE BOOK OF LEINSTER.

154. DÚN MÁISC.

(LL. 160^a 25).

Dun Másc unde nominatur ?

Cáinén Másc mac Augein Ugrnaid maic Setnai Sithbaicc, is leis dorochlas in dún sin, 7 based a forbba in tír im Dún Másc, 7 is and atbath.

Brathir dano in Másc sin 7 Núi o fail Ráith Núi im-Maig Reichet 7 Ráith Núi in Huib Garbchon, 7 issued ruc fodes in Núi ar imgabáil Máisc, ar rochuaid in Núi co mnái Másc.

Brathair aile dóib dano, Finteing, o fil Dún Finteing, ocus Cúar, ó fail Dún Cuair, ocus Alb o fil inn Albine.

IS dó sein rochan in senchaid :

Iarfaigid díim, comol ngle,
mad ail dúib eolas d'aichne, 7c.

Dún Máisc, whence is it named ?

Cainén Másc son of Augen Ugrnaid son of Setna Sithbacc : 'Tis by him that fortress was founded, and his heritage was the land round Dún Másc, and 'tis there that he died.

Now, that Másc and Núi were brethren — Núi from whom is Ráith Núi in Mag Rechet and Ráith Núi in Húi Garr-

1. Voir *Revue Celtique*, XV, 272, 478 ; XVI, 31, 135.

chon; and this is what brought Núi southwards, to avoid Másc, for Núi had gone in unto Másc's wife.

Other brethren had they, Finteng, from whom is Dún Finteing, Cúar from whom is Dún Cúair, and Alb, from whom is the Albine.

'Tis of that the shanachie sang:

Ask ye of me, a bright assembly
If ye desire to recognise guidance, etc.

Also in Laud 610, fo. 84^b where Masc is said to have been the eldest of six brethren, Ladra, Nue, Finnteng, Cuar, Alb and Masc, — all rathbuilders.

Dún Masc, now Dunamase in Queen's county, *Four Masters*, A.D. 843. Book of Rights, 216, note q. *Mag Rechet* now Morett in the same county. *Dún cúair* now Rathcore, on the borders of Meath and Leinster. The *Albine* probably the river from which Inber n-Ailbine (no. 5) took its name. This is spelt *Albene* by the *Four Masters*, A.D. 1052, where O'Donovan says that it is « not identified ». But see *Rev. Celtique*, XV, 295.

Selna Sithbacc is mentioned by the *Four Masters* at A.D. 5090, as the father of Nuada Necht.

With the incident of Núi's adultery, cf. *Ercad's*, no. 24, and *Ibel's*, no. 98.

155. SRUB BÓ.

(LL. 160^a 36).

Srúb Bó, unde nominatur?

Liath Lurgach trenfer robói ic Daire Léith i nHuib Falge, co ndechaid co Tilaig Eogain 7 in tír na fásuch. Co cúala géim bó ic tiactain al-Loch Sithgail, cor-ragaib indegaid na bó. co toracht Srúb Bó i n-iarthur Maige Rechet. co tarraid andsin in mboin 7 coros-marb. Co tanic Sithgal Sechderc, o n-ainmnighther Loch Sithgail, indegaid a bó, co fuair Liath Lurgach for a tairr ica coscrad, co ndernsat gleicc, 7 cor' fortamlaig Sithgal for Liath. Ocus co ruc Sithgal lais Liath iarna cheñgul, co ranic Loch Sithgail. Cor-ragaib uamun andsede Liath imma breith issin loch, co tart feirt for a láma 7 co robris in ceñgul bóí for a láma. Co ndernsat gleicc doridisi Sithgal 7 Liath, Co ro fortamlaig Liath andsede for Sithgal. Co ro chuir Sithgal in mboin remi [160^b 1] issin loch, co táraill Liath a srúib coro thair[r]ñgiset munter Sithgail chucu in mboin 'sin loch allus a herbuill. Co rochuir Liath iarsain corp

Sithgail isin loch 7 co ruc leis srúib na bó corrice in n-inad i tarraid in mboin artús, i comartha neirt, 7 conos-fargaib and, unde poeta:

Sithgal Sechderc slaide áir
mac do Gunnat mac Gannáin,
Liath Lurgach, luath a chuir,
dia tuthchaid uad a oenboin.

Liath Lurgach, a champion who dwelt at Daire Léith (« Liath's Oakwood ») in Húi Falgi, went to Tilach Eogain, where the land was a desert. He heard the lowing of a cow out of Loch Sithgail, and he made after the cow till he reached Srúb Bó in the west of Mag Rechet. There he overtook the cow and killed her. But Sithgal Sechderc, from whom Loch Sithgail is named, came after his cow, and found Liath Lurgach on her belly, cutting her up. So they wrestled, and Sithgal prevailed over Liath. And after binding him Sithgal took Liath with him till he reached Loch Sithgail. There Liath was seized by dread of being carried into the lake: so he gave a *feirt* on his hands, and broke the band that was upon them. Then Sithgal and Liath wrestled again, and this time Liath vanquished Sithgal. Howbeit Sithgal flung the cow before him into the lake, but Liath came to her nose. Then Sithgal's people dragged the cow into the lake by her tail. Thereupon Liath flung Sithgal's body into the lake, and in token of strength carried off the cow's nose till he reached the place where he first overtook the cow, and there he left it. Whence the poet:

Sithgal Sechderc, smiting of slaughter,
son of Gunnat son of Gannán,
Liath Lurgach, swift his casts,
unto whom his only cow¹ went from him.

Srúb Bó was in the western part of Morett in the Queen's county. *Daire Léith* somewhere in Offaly in Leinster. *Tilach Eogain* and *Loch Sithgail* not identified.

1. The acc. sg. *boin* is here used for the nom. *bó* in order to make a rime.

156. MAG TARBGA OCUS FINDLOCH.

(LL. 166^b 47).*Mag Tarbga, unde nominatur?*

Ni *ansa*. De chomruc 7 do gleicc na ǵa tarb .i. Findbennaig
7 Duind Cualnge, iar tabairt na tana im Chnoc Tarbga.

Findloch .i. loch Findbennaig, de bás ind Findbennaig o
Dund Cualnge isin loch út. Unde poeta:

Mag Tarbga can ro raded?
do gleicc na tarb tenn[š]athech.

[167^a 1] tria bás ind Find co mór móch [leg. moch]
de dogarar in Findloch.

Mag Tarbga, whence is it named?

Easily answered. From the conflict and struggle of the two
bulls (*tarb*), to wit, of the Whitehorned and of the Dun of
Cualnge, after the drove had been brought round Cnoc
Tarbga.

Findloch, that is, the lake of Findbennach « White-horn-
ed », from the death of the White-horned by the Dun of
Cualnge in that lake. Hence (said) the poet:

Mag Tarbga, whence was it so said?
From the struggle of the strong-sated bulls.
From the death of the Find greatly early,
Hence the Findloch is called.

Also in Bodl. no. 28, whence edited in *Folklore*, III, 493.

Tag Tarbga, and *Cnoc Tarbga* not identified. A place called *Tarbga* is
mentioned supra, no. 66. *Findloch* is perhaps the *Fionnloch* of the *Four Mas-
ters*, A.D. 1369, now the Lower Lough Erne in Fermanagh.

As to the two bulls see supra no. 57. Their deaths are described in LL.
104^a and in O'Curry's *Lectures*, pp. 39, 40.

157. SLIAB CUA.

(LL. 169^a 1).*Sliab Cua, unde nominatur?*

Ni *ansa*. Cua Cendmar *mac Broccsalaig* Cringlunig, dalta
Boibli *meic Buirchi*. Tanic bóar mór i nHerinn i n-amsir *Con-
gail Chlarainig conna* frith i nHerinn *acht* oensamaisc i nGлинд
Samaisci, 7 oen tarb. Ac Boibli *dano* robatar sain. Rofóided
cech dalta dia daltaib dia comet. Intan rosiacht do Chua Cend-
már cúairt a cometa ro fell *foraib*. Rosn-uc leis *co ndernai* bro-
thlaig *foraib*, 7 dos-fuaid issin tsléib. Unde poeta:

Cua Cendmár co cruth chain
mac Brocc[š]alaig Cringlunmair,
dalta¹ duaid a boin isin tsléib
ropo dalta co ndallchéill.

Cua Big-head, son of Broccsalach Witherkneed, was foster-
ling of Boible son of Buirche. In the time of Conall the Flat-
faced a great murrain invaded Ireland, so that there was
found in Ireland but one heifer, in Glenn Samaisce, and one
bull. These belonged to Boible. Each of his fosterlings was
sent (in turn) to guard them. When his turn of guarding
came to Cua Big-head he dealt treacherously concerning them.
For he took them away and made a cooking-pit for them, and
devoured them on the mountain. Whence said the poet:

Cua Big-head, with a fair form,
Son of Broccsalach of the withered knee,
A fosterling that devoured his cow on the mountain,
He was a fosterling with a blind reason.

Also in Bodl. 13^a 1, whence edited in *Folklore*, III, 486.

Sliab Cua, now *Sliab Gua* in the co. of Waterford.

Glenn Samaisce, a valley in the co. of Kerry.

Congal Clárainech « the Flatfaced », overking of Ireland A. M. 5017-5031,
according to the *Four Masters*.

158. LOCH RIACH.

(LL. 170^a 18).*Loch Riach, canas roaimniged?*

1. facs. datta.

Ni *ansa*. Bóe cocad etir firu sidi im-Moenmaig i Tir Maine etir na cethri rigu .i. Riach 7 Cosdub *ocus* Caibell *ocus* Etar Etualaing. Ba hé domna in choctha .i. da ingen chaema ro-batar issin tsíd .i. Ceirbil Balmaith ingen Etair Etualaing *ocus* Land Lethderg ingen Chaibill. Riach 7 Cosdub adchoitechta[tar] na ingena, Adrograd cath uadib impu. Atbertsat cipsi magen i ferfaithé in cath. Mad iss(i)dib dognether in cath bid corbbud don tsíd. Mad etir dáinib *conaccatar* ni bia *celtur* for sídib di sódain. Asrubratar a fíerthain i n-aidchi im-Maig Main, *ocus* intí nothisad artus ind issed a ainm forbiad in ma[i]g. Asbertatar dano mad ina ndelbaib fessin no fertais in cath ni biad dechoir etir firu sidi 7 doene olchena.

Ros-dolbsetar i ndelbaib ndam nállaíd uile.

Ba brigach dano roferad in cath sin, *co ndernsat* cetheora tulcha im-Moenmaig dia n-ingnib 7 dia congnaiib.

ISin cath sin darochair Riach rí síd, a quo Loch Riach. Dorochair and dano Caibell, dia ta Carn Caibill fri loch atuaid. Is and torchair Costub, dia tá Daire Costuib.

Ata tipra 'sin maig sin, is asti ro mebaid in loch fo thir do dilgund ind áir. Tipra Truimm a hainm. Ni fail *didiu* [n]ach dath na beth fòrsin loch sin o seín co se. *conid* ainm do Loch Reach .i. ré *cach* datha bis and. Ni fess dano taeb *nó* airchend (isin)d loch sin, ar is comfota ar *cech* leth. IS bés dó dano *cach* sechtmad *bliadain* in-uair chóir dia tartar cairich finna and bat corcra uli... uili. unde (poeta:)

(Ro)chuala cocad n-amra

There was warfare among the Men of the Elfmounds in Moenmag in Tir Maini, between the four kings, Riach and Cosdub and Caibell and Etar Etualaing. This was the ground of the warfare, to wit, two loveable maidens who dwelt in the elfmound, namely Ceirbil Balmaith daughter of Etar Etualaing, and Land Lethderg daughter of Caibell. Riach and Cosdub sued for the maidens (and were rejected). Battle for them was demanded of the kings. They (Etar and Caibell) asked in what plain the battle should be delivered. If it were fought in elfmounds the elfmound would be polluted. If they

(the fighters) were seen among mortals the elves would no longer be invisible (at will). So they said they would fight at night on Mag Moin, and that the name of him who should first come therein would survive on the plain. They said, moreover, that if they delivered the battle in their own forms there would be no distinction between men of the elfmounds and other mortals. So they all shaped themselves into the shapes of deer.

So vehemently then was that battle fought that they made in Moenmag four hillocks of their hoofs and their antlers.

In that battle fell Riach king of the elfmound, from whom Loch Riach (is named). Therein also fell Caibell, from whom is *Carn Caibill* to the north of the loch. There too fell Cosdub, from whom is *Daire Cosduib* « Cosdub's Oakwood ».

There is in that plain a well whereout the loch brake through the earth to quell the slaughter. Tipra Truimm « the Well of the Aldertree » is its name. Now there is no colour that is not on this loch from that time to this. Wherefore its name is Loch Reach, i. e. a space (*ré*) of every (*cach*) colour is there. Neither side nor edge is known in that loch, for it is equally long in every direction. One of its customs is that, every seventh year, at the proper hour, if white sheep are cast into it they all become crimson.

Whence the poet:

I heard of a wonderful warfare.

In Lec. p. 482^a 18 we have the following abridgment:

Loch Riach, canas rohainmniged?

Ni *ansa*. Ceithri rig badar a Maenmach .i. Caimell 7 Edar 7 Casta 7 Riach. Bai ingen dono ac Caimell 7 bai ingen aile ac Edar. Cuindgis Casta dono 7 Riach na rigna. Eitigtheair iad imna hingenaiib. Andsin dofuacradar cath fortho 7 dolaemsad in dias aile sin, 7 a cur in chatha doib a rechtaib dam robadar, 7 ni therno asin chath *acht* Riach amáin, *conad* [uad]a ainmnigtheair Loch Riach dia robaidead ind. Unde dicitur Loch Riach.

Loch Riach, whence was it named?

Easily answered. There were four kings that dwelt in Moenmag, even Caimell and Edar and Casta and Riach. Now Caimell had a daughter and Edar had another daughter. Casta and Riach asked for the queens. They are rejected by the girls. Then they declared war upon them (Caimell and Edar), and the other pair (Casta and Riach) accepted that challenge, and

fought the battle in the shapes of deer (in which) they were. And from that battle none, save only Riach, escaped, and from him Loch Riach is named, since he was (afterwards) drowned therein.

Loch Riach, now Lough Reagh in the co. Galway, has been mentioned in no. 50.

Moenmag, now Moinmoy, a territory in the co. of Galway.

Carn Caibill, *Daire Cosduib* and *Tipra Truimm*, not identified.

The metamorphosis of the elves into deer and the loss of their antlers in the fight remind one of the story of Achelous, who changed himself into a bull, and lost one of his horns in his combat with Hercules (*Ovid, Met.*, IX, 8).

159. LOCH N-OIRBSEN.

(LL. 170^b 43).

Loch n-Oirbsen, *canas roaimniged?*

Ni *ansa*. And dorata in cath Cuillend. Ba ruadmóin mor andsin 7 ba ddairech dosmar 7 ba fiad selgga do Rinnail Ruad mac Dela meic Loith do¹ Feraib Bolg. Uillend Faeburderg mac Cachir meic Namat meic Echach Gairb, meic Duach Temrach is é tuc in cath Cullend do Manannan, conid and romarbad. .iiii. anmand fair .i. Gaer 7 Gaéal 7 Oirbsen 7 Manannan. Drui side dano 7 cerd 7 cennaige, coro marbad isin chath sin, 7 coro hadnacht ina sessom in dú sain, 7 co roemid in loch foa, 7 co mbaid(ed)... ind adnacuil.

Rogáet Uillend iarsin iar trib trathaib i cath Cuillend la Mac Gréine i ndigail Manannain. Romarbad immorro Mac Gréine la (hAmergin), i cath Temrach i ndigail Uillend. Andsin ro órddaig (Bri)git banfili 7 bandrui, ingen Echach Ollathir .i. gol 7 caine marb 7 eigem fri hecin 7 set mar cach n-alchaib .lu.

'Tis there the battle of Cuilliu was delivered. It (i. e. the bed of the lake) was then a great red bog and a bushy oak-wood, and it was the hunting-ground of Rinnail the Red, son of Dela, son of Loth of the Fir Bolg. Uillenn Red-edge son of Cachir, son of Náma, son of Eochaid the Rough, son of Duach of Tara, 'tis he that delivered the battle of Cuilliu to

1. The facsimile has *co*.

Manannan, who there was killed, and who bore four names, to wit, Gaer and Gaéal and Oirbsen and Manannan. A druid was he too, and a wright and a chapman. And he was killed in that battle and buried upstanding in that place; but the lake burst up under him and overwhelmed (the site) of the tomb.

Uillend was afterwards slain, after three days, in the battle of Cuilliu¹ by Mac Gréine in revenge for Manannan. Mac Gréine, however, was killed by Amergin in the battle of Tara in revenge for Uillend. 'Tis then that Brigit the poetess and druidess, Eochaid Ollathar's daughter, ordained wailing and keening for the dead and screaming at need, and²...

Loch n-Oirbsen, now Lough Corrib in the co. of Galway.

As to Manannan v. supra nos. 29, 74, 98, 135, 141.

Mac Gréine (« filius solis »), a king of the Tuatha dé Danann jointly with Mac Cuill and Mac Cecht: see *Four Masters*, A.M. 3471, and O'Mahony's Keating, pp. 144, 204. Mac Gréine .i. Cethor, grian a dea, LL. 10^a. *Eochaid Ollathar* (aliás the Dagda Mór) said to have reigned over Ireland from A.M. 3371 to A.M. 3450, v. LL. 127^b and *Four Masters*. His daughter *Brigit* the poetess is mentioned in LL. 187^c and in Cormac's Glossary s. v. *Brigit*.

160. EÓ ROSSA 7rl.

(LL. 199^b 61).

Eó Rossa 7 Eó Mugna 7 Bili Dathi 7 Craeb Uisnig 7 Bili Tortan, coic crand sin.

Eo Rosa, ibar é. Sairtuath co Druim Bairr dorochair, ut Druim Suihte cecinit:

[200 ^a 1]	Eo Rosa.	dia dronbalc.
	roth ruirech	dor nime.
	recht flatha.	nert n-aicde.
	fuaim tuinni.	10 fó foinne.
	5 dech duilib.	fer ferbglan.
	diriuch dronchrand.	gart lánmar.

1. Sic. But this is surely a scribal error.

2. I cannot translate the remaining words.

- | | |
|------------------|--------------------|
| tren trinoit. | breth bunaid. |
| dam toimsi. | 25 brath brethach. |
| 15 maith máthar. | broisna suad. |
| mac Maire. | Saeriu crannaib. |
| muir mothach. | clu Galion. |
| miad maisse. | caemiu dossai. |
| mal menman. | 30 dín bethra. |
| 20 mind n-angel. | brig bethad. |
| nuall betha. | bricht n-eolais. |
| blad Banba. | Eo Rosa. |
| brig buada. | |

Unnius immorro Craeb Belaig Dathi, 7 is sí romarb Dathen in filid, 7 suas dorochair co Carn Uachtair Bile, 7 is uad ainmnighther Fir Bile.

Dair dano Eo Mugna, 7 fodess *cechndiriuch* dorochair co Coirthi Craind Beoda dar Mag n-Ailbe. .ix. cét miach a thorud de dircnaib, 7 tri toirthi fair *cecha bliadne* .i. ubla amra ingantacha 7 cnoe corra crodergga 7 derccain donna drumnecha.

Unnius immorro Grand Tortan, 7 siardes *cechdirgi* dorochair co Cill Ichtair Thiri.

Fothúaid *cechdirgi* dorochair Unnius Usnig co Granaird i Cairpri ir-ré mac [n]Aeda Sláne.

The Tree of Ross and the Tree of Mugna and the Ancient Tree of Dathen and the Branching Tree of Uisnech and the Ancient Tree of Tortu — five trees are those.

The Tree of Ross is a yew. North-east as far as Druim Bairr it fell, as Druim Suithe (« Ridge of Science ») sang:

Tree of Ross, a king's wheel, a prince's right, a wave's noise, best of creatures, a straight firm tree, a firm-strong god, door (?) of heaven, strength of a building, the good of a crew, a word-pure man, full-great bounty: the Trinity's mighty one, a measure's house (?), a mother's good, Mary's Son, a fruitful sea, beauty's honour, a mind's lord, diadem of angels, shout of the world, Banba's renown, might of victory, judgment of origin, judicial doom, faggot (?) of sages, noblest of trees, glory of Leinster, dearest of bushes, a bear's (?) defence, vigour of life, spell of knowledge, Tree of Ross!

Now the Branchy Tree of Belach Dathi is an ash, and 'tis it that killed the poet Dathen, and it fell upwards as far as Carn Uachtair Bile, and from it the Fir Bile are named.

Now the Tree of Mugna is an oak, and it fell due southward, over Mag n-Ailbe, as far as the Pillar of the Living Tree. Nine hundred bushels was its crop of acorns, and three crops it bore every year, to wit, apples goodly, marvellous, and nuts round, blood-red, and acorns brown, ridgy.

The Tree of Tortu was an ash, and due south-eastward it fell as far as Cell Ichtair Thire.

Due northward fell the Ash of Usnech, as far as Granard in Cairbre, in the time of the sons of Aed Sláne.

The *Eó Mugna* and the *Bile Tortan* we have already met with in No. 34 (*Rev. Celt.*, XV, 419), and No. 50 (*ibid.*, 445): the *Eo Rossa* and the *Craeb Dathi* in No. 50. *Mugna*, where the *Eo Mugna*, stood, was near Carlow, F. M. 940, in the south of the Co. of Kildare, F. M. 962. The *Bile Tortan*, « tree of Tortu », stood at a place called Tortu near Ardbraccan in the co. Meath, see *Chron. Scot.*, pp. 46, 76, 190. *Druim Bairr*, to which the *Eo Rossa* fell, is in Fermanagh. The *Fir Bili* inhabited what is now the barony of Farbill in the co. of Westmeath. *Granaird i Cairpri*, now Granard in the co. of Longford.

Of the two poets here mentioned, *Druim Suithe* and *Dathen*, I know nothing. The rhapsody attributed to the former seems a string of kennings¹, which in Irish, as in Scandinavian, poetry, took the place of similes. It once perhaps had some meaning, now not easily discoverable.

Aed Sláne, king of Ireland, was murdered A.D. 600. His two sons, *Diar-mait* and *Blathméc*, joint kings of Ireland, perished of the plague A.D. 664.

161. EMAIN MACHA.

(LL. 20^a 46).

Cid dia tá Emain Macha?

Ní *ansa*. Trí ríg bátar for Herinn i comflathius. Do Ultaib dóib .i. Dithorba mac Dimmáin a hUsniuch Mide, Aed Rúad mac Báduirn maic Argaitmair a Tír Aeda, Cimbaeth mac Fin-

1. One of them, *broisna suad*, is a technical term of the poets: see Thurneysen, *Mittelirische Verslehren*, 121.

tain *meic* Argatmair a Finnabair Maige Inis. Doniat córa iarum na rí sin, [20^b 1] *secht mblíadna cach* fíir díb ir-ríge. Trí *secht mblíadna*. Ratha *eturru secht* ndruid, *secht* filid, *secht* n-ócthigirn. Na *secht* ndruid dia rímsad tria bric[h]tu. Na *secht* filid dia nglámad 7 dia n-erfuacra, 7 na *secht* tóisig dia nguín¹ 7 dia loscud meni fácbad in fer díb in ríge i cind *secht mblíadan*: co comet fíir flatha .i. mess *cacha bliadne* 7 cen meth rúamna *cech* datha 7 cen mna d'écaib de banaidid.

Timchelsat teora cúarda *cech* fíir díb ir-ríge .i. lxiii.² Aed Ruad trá atbath díb artús .i. badud robáded i n-Es-Ruaid, 7 co tucad a chorp issin síd-sin. Unde Síd n-Aeda 7 Ess-Rúaid. Ni fargaib in t-Aed sin claind *acht* oen ingen .i. Macha Mongrúad a hainm-side. Conattaig-side sel a hathar don ríge. Atbert Cimbaeth 7 Dithorba ni thibertáis ríge do mnái. Fechta cath *eturru* 7 maidid in cath re Macha. Dorumalt *secht mblíadna* ir-ríge. Dorochair Dithorba i Corund fóisede. Forácaib-sede cóic maccu maíthe .i. Baeth 7 Bras, Bétach 7 Uallach 7 Borbchas. Conatchetar *sede* ríge. Atbert Macha na tibred dóib, ar ní ó ráthaib tuc, *acht* ar rói chatha arécin. Fecta cath *eturru*. Brissis Macha in cath for maccaib Dithorba co fargaibset ár cend aicce. Co ro chuir iat ar innarba iartain i ndithrubaib Connacht. Tuc Macha iarsain Cimbaeth chuici do chéile di 7 do thaisigecht a³ amsaige imme.

O robatar oentadaig trá Macha 7 Cimbáeth, luid Macha do íarair *mac* ndithorba ir-richt chlaimsige .i. táes secaíl 7 rota racomled impe, *conos*-fuair i mBairind Connacht oc fune tuirc allaid⁴. IArfaigit na fíir scéla di, 7 innissid si dóib, 7 doberat biad di 'con tenid si. Atbeir fer díb: « Is álaind rosc na calligi: óentaigem fria. » Nos-beir-side leis fon caillid. Cenglaid-si in fer sain al-lus nirt, 7 fácbaid é 'sin cháillid. Tic-si dori-disi don tenid. « Cade in fer dachoid latt? » ar siat. « Mebol lais, » ar si, « tiachtain chucaibsi 'ar n-oentugud fri claimsig. » « Ni ba mebol, » ar iatsum, « ar dogenamni uli a cetna. » Nos-beir *cach* fer fon caille. Cenglaid-si *cach* fer díb ar niurt,

1. Facs. guin

2. Facs. lxiii.

3. Facs. dothaisigechta

4. Facs. tuircallaid

ocus nos-beir i n-oencheingul lé iat co hUltu. Asbertatar Ulaid am-marbad. « Ni thó, » ar sisi, « ar is coll fíir flatha damsa, *acht* a ndoirad fo dóire 7 claidet raith immumsa, corop hí bas primchathir Ulad co brath. »

Coro thóraind-si dóib in dún *cona* heo (.i. delg) óir imma muin .i. Emuin .i. eo muin .i. éo imma muin Macha. Cóic bliadna ar .cccc. ria ngein Christ *ocus* .i. bliadan aile ar .cccc. [21^a 1] ó gein Crist co *turscur* Emna Macha (i. co tuttim d'Ultu co Airgialla) dona trí Collaib iar mbrissiud chatha Achaid Lethdeirg i Fernmaig, i torchair Fergus Foga mac Fraichair Fortren, tiugflaith Ulad i n-Emain Macha.

There were three kings over Erin in joint-sovranty. Of the Ulaid were they, even Dithorba son of Dímmán, of Usnech of Meath, Aed the Red, son of Bádur, son of Argatmar, from Tír Aeda, and Cimbaeth, son of Fintan, son of Argatmar, of Finnabair of Mag Inis. Now those kings make an arrangement that each of them should be seven years in the kingship. Thrice seven years. The sureties between them were seven druids, seven poets, seven captains. The seven druids to bewitch (?) them¹ by means of spells: the seven poets to satirise them and denounce them, and the seven chieftains to wound and burn them, unless each man of them should give up the kingship at the end of his seven years, with safeguarding a prince's truth, to wit, mast every year, and no failure of dyestuff (?) of every colour, and no women to die in childbed.

Each man of them took three turns² in the kingship, that is, sixty-three (years in all). Now Aed the Red was the first of them to die: he was drowned a drowning in Ess Rúaid (« Ruad's cataract »), and his body was borne into the elf-mound there. Hence *Síd n-Aeda* (« Aed's Elfmound ») and *Ess Rúaid*. That Aed left no children save one daughter, whose name was Macha of the Ruddy Hair. She demanded her father's turn of the kingship. But Cimbaeth and Dithorba would not surrender the kingship to a woman. So a battle is

1. *dia rímsad*. O'Curry renders *rímsad* by « scorch », a mere guess.

2. Literally « They went round three circuits each man of them ».

fought between them, and Macha routs them in the fight. She spent seven years in the kingship. Dithorba fell in Corann at that time. He left five noble sons, namely Baeth and Bras, Bétach and Uallach and Borbchas. They claimed the kingship; but Macha said that she would not surrender it to them because it was not from sureties that she had got it, but by force on a foughten field. So a battle was fought between them, and Macha routed Dithorba's sons, and they left with her a « slaughter of heads ». Thereafter she banished them into the deserts of Connaught. Then Macha took Cimbaeth to be her husband and to lead her soldiery for her.

So when Macha and Cimbaeth were united, Macha went to seek Dithorba's sons in the guise of a lepress — that is, rye-dough and red bog-stuff were rubbed over her — and she found them in Boirenn Connacht (around a fire), cooking a wild boar. The men ask tidings of her, and she tells them (the news), and they give her food by this fire. One of them says: « Beautiful is the hag's eye! let us lie with her. » He carries her off through the wood. She binds that man by dint of her strength and in the wood she leaves him. She comes again to the fire. « Where is the man who went away with thee? » say they. « He is ashamed, » quoth she, « to come to you after lying with a lepress. » « 'Tis no shame, » say they, « for all of us will do the same. » So each of them carries her through the wood, and she binds each of them by force, and brings them in one bond to Ulster. The Ulstermen said that they should be killed. « Nay, » quoth she, « since it would be for me a violation of a prince's truth. But let them slave in slavery, and dig a rath around me, so that it may be Ulster's chief city for ever. »

Then she marked out the fortress with her brooch (*eó*) of gold that was at her neck (*muin*). Hence *Emuin*, that is, *eo-muin*, the *eó* that was at Macha's *muin*.

Four hundred years and five (was this) before the birth of Christ, and (there were) fifty other years and four hundred from the birth of Christ to the severance of Emain Macha (i. e. after its fall from Ulster to Oriel) by the three Collas after they won the battle of Achad Lethdeirg in Fernmag, where-

in fell Fergus Foga son of Fraichar Fortrén, the last prince of the Ulaid (who reigned) in Emain Macha.

Edited with the exception of the last paragraph by O'Curry in his *Lectures on the MS. Materials of Ancient Irish History*, pp. 526-528. See F.M. A.M. 4532.

Emain Macha, now the Navan Fort, two miles west of Armagh. See the plan, *Revue Celtique*, XVI, 4.

Macha's smearing herself with rye-dough and red bog-stuff has been supposed to be one of the savage *βυπαραι ἀγνείαι* discussed by Mr. Andrew Lang in his *Myth, Ritual and Religion*, I, 285-286. But here it seems only a means of disguise. Compare the Boroma, *Rev. Celtique*, XIII, 80, where Rón Cerr disguises himself with rye-dough and calf's blood.

Fernmag now Farney. The battle of Achad Lethdeirg was fought A.D. 321 or 322.

« Safeguarding a prince's truth, to wit, mast every year », etc. Compare the *Odyssey*, XIX, 109.

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ADDITIONAL NOTES.

Revue Celtique, XV.

P. 391, ll. 21-23 « a roadway », etc. Perhaps the correct rendering is « a right of way over Móin Lamraige, a right to cut timber over Brefne, a right to quarry stones in Meath, and a right to gather rushes over Tebtha ». If so, we have here a proof that the Irish recognised servitudes, or, in the language of English lawyers, easements and *profits à prendre*.

P. 295, l. 19. The Ailbine is mentioned in the Book of Armagh, fo. 9^b 1 (« ad hostium Ailbine ») and in Adamnán's *Vita Columbae*, II, 4 (« ab illo riuulo qui dicitur Ailbine »).

P. 296, note 4, *add* and, according to Thiébauld's *Mémoires*, the Russian general Suvaroff, after his triumphal entry into Alessandria, stripped off all his clothes, except his jackboots, and exhibited himself « naked as a reptile » to the bystanders.

P. 298, l. 10. Mide's object in cutting out the wizards' tongues was perhaps to prevent them uttering maleficent spells. So Tereus cut out Philomela's tongue to prevent her revealing her sufferings.

P. 301, l. 8. The gen. sg. *Erota* is probably = *Hirotae*, Bk of Arm. 13^b 2, *Iruate*, Trip. Life, 222, with the fem. article na *hIruathe*, LL. 207^b 25, na *hIruade*, LL. 90^b, na *hIruade*, LL. 101^b 30. Zimmer's identification with A. S. *Heredha-land* (A. S. Chron. 787), ON. **Harudhar*, seems phonetically impossible.

P. 306, l. 22. For the slaying of Aithechdach by Mael-odráin after he had been a year buried, see Kuno Meyer's *Hibernica Minora*, 73.

P. 309, l. 30. Shedding horns in token of grief is mentioned again, *infra* no. 123.

P. 311, l. 16. *Tucsat dia cind* seems an idiom meaning « they swore by ».

P. 312 (misprinted 412), l. 14, *ilurg* here seems to mean « in the rank ».

P. 312, l. 27, *mar taidbsin*, lit. like a show, is an idiom meaning « in great quantity ».

P. 325, l. 4. The story of Nuada and his silver hand reminds one of the Agvins substituting an iron leg for the leg of Vispala cut off in battle.

P. 332, l. 4, *after 49 insert* and *The Academy*, Aug. 25, 1894, pp. 134, 135.

P. 333, l. 6, as to Crimthann's mantle see further, *infra* No. 121.

P. 334, l. 28. The « nuts of Segais » came from the nine hazels that grew there. See *infra* No. 59.

P. 336, l. 12. *Snuad* = W. *nudd*, Lat. *nubes*. Gris now the river Griese.

P. 422, l. 7 *add* as is said of their names and customs and deeds in the Book of the Appellations of the Heroes of Leinster.

P. 425, l. 34, *add Loch Lurgan* now Galway Bay. The magical property of the Pool of the Bulls reminds one of the Carian fountain Salmacis, Ovid. Met., 4, 286.

P. 431, l. 2. The river *Slaine* (now Slaney) rises in the co. Wicklow and flows into Wexford Harbour.

P. 432, note 3. Or is it for *airchinn* « edge »? If so, translate p. 433, line 2 from bottom « by the edge of the land to go round boundaries ».

P. 434, l. 17. O'Donovan (Four Masters, A.D. 858, note p. 951, note s) thinks that *Port Láirge* takes its name from Laraic, a viking who plundered Tech Moling in 951. If so, the Dindsenchas was composed when the true etymology had been forgotten.

P. 437, l. 4. As to clearing places of trees cf. Psalm 74, 5.

P. 438, l. 29. For the story of Clidna and for Cáilte's song see *Silva Gadelica*, I, 178, II, 200-201.

P. 444, l. 6. Here Tete, Roigne and Gabrán seem to stand respectively for Oenach Tete, Mag Roigni, and Belach Gabráin. So Febal, No. 140, for Loch Febal.

P. 450, l. 28. According to O'Curry (*Lectures*, p. 477), there was another Srub Brain in the west of Kerry, and, if he be right, this is probably the Srub Brain here mentioned. As Kuno Meyer observes, Nos. 50-55 all refer to regions in Kerry.

P. 467, l. 30. *Gáirech* and *Ilgáirech* « two hills in the neighbourhood of Mullingar, in the co. of Westmeath, where the last battle of the *Táin bó Cuailnge* was fought », O'Curry, *Children of Tuirenn*, 174, note 169. As to *Gáirech* see No. 120, *Rev. Celt.*, XVI, 72.

P. 469, *after* l. 6 *add* Compare with this graceful legend the story of the birds of the lake of Savaddon in Giraldus Cambrensis' *Itin. Cambr.*, I, II, p. 34 of the Rolls edition.

P. 470, l. 23. *add* The swine that could not be counted may be compared with the circle-stones at Rollright in Oxfordshire, that cannot be reckoned twice the same, *Folklore*, VI, 26.

P. 481, l. 2, *Mag nAdair*, now Park Myra, O'Curry, *Tochmarc Monera*, p. 157 n.: *Loch Cutra*, now Lough Cooter, county Galway: *Loch Cimme*, now Lough Hackett. in the same county.

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P. 36, l. 20. The twelve stone-idols were probably fetish-stones. *Crom-cruach* may have been a wooden image (ξύζυον) covered with gold.

P. 39, l. 6. Furbaide with his horns reminds one of Zagreus.

P. 46, l. 3, *nómad* « a space of nine days ». Was this part of the story suggested by Leto's nine days' labour in Delos?

P. 141, l. 27. Father Hogan tells me that *Buaid* was an ancient name of the Bann, so that *Inher mBuada* would be the mouth of that river.

P. 145, l. 5 from bottom. For another example of the baleful influence of a crime on the water of a well see Hawthorne's novel, *The House of the Seven Gables*, chap. 1.

P. 146, penultimate line. These stories of deaths from shame perhaps originated in the common tabu forbidding husbands, for a certain time after marriage, to see their wives unveiled.

P. 153. As to drowning men in a flood of urine, see the Australian tale of Pundjel in A. Lang's *Myth, Ritual and Religion*, II, 5. For more as to the mythological use of this liquid see J. Darmesteter, *Sacred Books of the East*, vol. IV, p. lxxxviii.

P. 155, l. 27, after substance insert with BB. 21-42 and.

P. 163, l. 25, after put insert upon her.

P. 164, l. 1, add: *Fraech*, better *Fróich*, is here the gen. sg. of a fem. o-stem (like Lat. *fagus*). When Bith died, his widows (of whom *Fraech* was one) came to Fintan, but he fled before them. Thereupon his wife *Cesair* died of grief.

P. 164, l. 23, add for him.

CORRIGENDA.

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- P. 276, col. 1, l. 7, for 499^a read 496^a
 279, l. 5, from bottom, for hill she would choose read choice hill.
 285, § 11, for green read Gray. Father Henebry thinks that *Glas Tem-rach* was the name of a famous cow, and that it is here a gloss on *bó*.
 287, § 28, l. 1, for fort read charioteer
 290, last line, for Luachair read luachair.
 291, l. 3, for Crimthainn read Crimthainn.
 297, l. 2, for uais nech read uaisnech
 298, l. 3, read « Sublime is he who is here, etc.
 301, l. 24, after Ross insert Nair
 303, l. 18, for South of Tara they set up, read Southwards from Tara they took their way
 304, l. 23, for what they left read whatsoever they found
 305, l. 23, for ron-maid enech read ron-maide nech
 306, l. 8, dele [leg. it?]
 307, l. 13, for sent her on a circuit all read she ran four times
 l. 25, for Liber went to her woe read Out of sorrow for him Liber went
 l. 25, the *dia cumaid* of the ms. should be corrected into *dia chu-maid*.
 l. 27, for Bricc read Bruicc.
 313, ll. 25, 34, p. 314, ll. 5, 6, for German read Garman
 315, l. 1, for now Wexford read in the south of the present county of Kildare, *Ann. Ul.* 840, note 11.
 322, l. 23, for Forcarthain (*bis*) read Forcartain
 332, l. 1, for 94 read 96
 333, l. 6, for Déa ben read Dé a ben
 334, l. 20, for shower read showers
 335, l. 6, for cc read co
 421, l. 4, for φάγίλος read φάγίλος
 425, l. 12, for of read off
 428, l. 4, after kine insert of one colour
 Notes 1 and 2 belong to p. 429
 430, l. 7, for German read Garman.
 l. 17, for part read part'.
 430, l. 22, for shining¹ read shining

- P. 431, l. 3, *for was read lay.*
 ll. 6, 7, *for the day that the lake will be born read on the birthday of the lake.*
 432, l. 19, *for III read II*
 434, l. 4, *for huger than read as huge as*
 441, l. 8, *for Fodb read Bodb.*
 447, l. 30, *for Crinthann read Crimthann.*
 452, l. 2, *for seem to read may*
 457, l. 9, *for the juice of the nuts is apparent on their purple bellies read it is the juice of the nuts that is cast up like crimson bubbles.*
 462, l. 11, *for Athlo read Athglo*
 463, l. 5, *for elsewhere read infra No. 89.*
 465, l. 18, *for Fiachrach read Fiachna*
 467, l. 4, *for Fiachra read Fiachna*
 l. 9, *for to read as far as.*
 471, l. 2, *from bottom read Brogarban*
 475, l. 2, *after Islands insert are called*
 483, l. 4, *for whereover read wheresoever*
 484, l. 19, *for they were all, read both she and they*

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- P. 36, l. 12, *for propitiated read propitiated*
 37, l. 25, *for Commaer's read Conmaer's*
 41, last line, *for Rubne read Rubae*
 45, The first two lines should be the last two lines.
 51, l. 11, *for ganes read games*
 53, l. 14, *for Becan read Buan*
 54, l. 23, *for fer read for*
 68, l. 26, *for came read were*
 75, l. 8, *for 125 read 123*
 76, l. 13, *for Lore read Lorc*
 77, last line, *for sow read over*
 138, l. 34, *for healed read sick*
 148, last line, *for fr read fri*
 149, l. 19, *for through the north of read withershins in*
 150, l. 1, *for to overthrow (?) them or to make them grant read to make them let him go or grant*
 160, l. 29, *for Brítár read Baitár.*
 161, l. 12, *for Liach happened² to be on Mag Léige, with read they and Liach met² on Mag Léige, and she had*
 162, l. 11, *for turned on read betrayed*
 163, l. 24, *for survived read were after*
 164, l. 23, *add for him*
 166, l. 9, *for Cathbad read Eber*

Whitley STOKES.