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THE PROSE TALES
IN THE
RENNES DINDŞENCHAS

The Dindsenchas is a collection of stories (senechasa), in Middle-Irish prose and verse, about the names of noteworthy places (dindu) 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 etymology with which it abounds is, as a rule, absurd.

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

1. In Sc. 633 11 oppidum is glossed ay atind, where a 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 of 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.

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 May Lena, Chetech, Cerna, Cloenlogh and Itraro) 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. 461-523. This copy begins with the end of the article Dth Gubal, 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 L.L., Bodl. and Ed. to another.

There is, moreover, said to be a copy of the Dindsenchas in the Book of Hy-Maine1, 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 Mase are found in Laud 610 (a MS. in the Bodleian) fo. 84th. And the articles Loch Cé, Mag n'Dumach and Cruacha occur in Egerton 1781 (a codex in the British Museum), fo. 75b, 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. shows that this leaf contained the articles Loch Ri, Loch n'Érne, Ess Ruaid and Druim Cliabh. 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 Sèine 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. Celtologists 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. 233) mentions another vellum in Trinity College, written about the year 1560 for John O'Mulconray.
Senchas Dind Erend Inso Dorigne Amorcein mac Amháilha[da] in fli dona Déisib Temraigh. Ba file sein Diarmada mic Cerbaill. Is é dorad áilges for Findtan mac Lainmiach ti Temraigh, dia mbí mordalír fer n-Erenn im righ Temraigh, im Diarnait mac Cerbaill 7 im Fland Febl e mac Scandlain. Comarba Padraic 7 im sáil fer n-Erenn im Cend fociadh mic Oilella mic Eogain mic Neill, 7 im Phindtan mac Lainmiach ardsenón Eirend, 7 coro troisc Amharghean tri lámh 7 teora hoidhche for Findtan hi fiaidhnaise bfer n-Erend seó mac 7 ingen hi Temraigh to n-á-csced do senchasa dind Erend fiodógh roldach each dhuine 7 each dhuine dí o aimsir Cesra ingeine Beatha — is hé cétta rogab Ér — co flaith Diarnada mic Cerbaill, co n-cipirt insó:

[1. Temair]


§ 2. Nó Temhair i. Teipe mór i. mór Teiphis ingine Bachtir ri Espainia, is lít tae gCiantheon mac [C]aithmend ri Bretan comairc occó si, 7 doradadh Heithiurínt idhal na mbretan fia- taisece go mba béo nó marb. Rucaid séidhe iarum lárta bás co hEspain co ndearadh mór impé and i. Teipe mór, Atrómaire Tea didiu ben Eirinmín insín i. mór Te-

1. Temraidd R.
2. sruithearm R.

Revue Celtique, XV'.
phisi. Luid-sidein co hEirind le fcar 7 dobereth [fo. 90* 2] di cacht tuathc toghadh in Eirinn, conid le iarum conarnecht muir amail muri Tephis 1, conid inde rohadáinacht. Unde Temair dicitur 2.

§ 3. Temhair 7 Druim Caín 7 Lìadhdroim 7 Cathair Cro-
[f]jnd, Druim nDésín .u. anmanda Temrach indsín.


This is the story of the notable steads of Ireland, which Amorgein mac Aulay, the poet to the Déisi 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 Flaind Febla son of Scandlin a successor of (Saint) Patrick, and round a sage of the men of Ireland, Cennfoelad son of Ailll, 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 steads 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

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

A similar introduction is contained in BB. 349* and Bodl. 11* 1. It is quite unhistorical, the writer (e. g.) synchronizing Diarmait mac Cerball, who reigned from A.D. 539 to 558, with Flaind Febla, who died A.D. 704. Fintan, here called son of Lamech, is elsewhere made son of Bohra. He is said to have survived the Deluge and died in the seventh century after Christ. For the ‘fasting’ upon him compare the dindsenchas of Carn Co-
[nail (infra, no. 78), the note in the Tripartite Life, p. 560, and the Brah-
manic practice pratiyapan, now commonly called dhana.

Cessair is said to have been a granddaughter of Noah and to have died A. M. 2142.

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

[I. TEMAIR]

§ 1. Te-Mair then, quoth Amorgein, is the mair « 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-muir, that is the rampart of Tephe daughter of Bachtar king of Spain. ’Tis she that lived with Cantion son of Cathmenn king of Britain, till she died with him, and Heithiuiriin, 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-muir. Now Tea Eremen’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 Caín « Beautiful Ridge » and

1. mair Tep ainm mair, R.
2. dixit R.
3. Sic BB. Haece R. I have here corrected the spelling of some of the Latin words.
4. A similar præfect is also in BB. 349.
Litha druim « Grey-ridge » and Cathair crofann « Crofann’s city » and Drinim nDescen « 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 *θημαιρ* which in Latin is interpreted *consicio*; 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 Scotic saying, *temair nu 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 sovereignty of the whole island of the Scots.

§ 1 is also in LL. 159* and Bodl. 60 114; §§ 1, 2, 3, 4 also in BB. 349*, 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 SIS] 1

§ 5. Nemnach 2 i. tipræ fil ocon tsidh ind oirrthertuaicest na Temrach. Glas dowo teid a Nemnagh 1 i. Nith a hainn. Is fuirre ata in céna mullend doronadh ind Ere le Giarnait cumhail 4 Cormaic.


doirri each arde indti, 7 rosiudigh [corp] Leaguir fo sciath-gaisgaidh frisin clochd imechterach n-airithberdheiscertach na righ-ratha Loeguirre hi Temraigh 7 a aghaidh 1 fodes ic cathugd fri Liaghuin i. i. Sri chlaing Breasail Brice.

§ 8. Ato hi táob ratha Loeguirre anairdes lecht Niata morglondaigh 1 i. amus brathberach roaib hi fail Cormaic. Robadar lá ann cethrar 3 óclicheach ic cluichti 3 hi táob ratha Loeguirre anoirdes. Focruirim Niata a i. i. i. dar cuimghib al-les hi talamh.

§ 9. Rath rig hi táob ratha Leaguirre atuaih. Atá tri deccra i suidhu 1 i. lathrach tighi Cormaic ind ortberdseacht na ratha il-leith fri rath Leaguirre fodes : lathrach in forraidh hi táob lathraige 4 tigi Cormaic anoir. Mur Tea [etru] il-leith fodes, comid dosam rohainmnug Leaguirre i. Tea mór i. i. in nchoc becc fil ater na da mór i leith buddes is and ata.

§ 10. Caprach Cormaic i. tipra fil fo táob Rathach na rag anoir; 7 tri hamand fuiire i. Liaig 7 Tipra bo finde 7 Derc dub. Is de ata « ni tæt a lag go lighth » [i.] indara n-aoi a Temraig soir 7 arolele a Temraig stiar.

§ 11. Duma na Bo i. glass 5 Temraigh fri duma [na n Giall] aniar.


§ 13. Fal hi táeb Duma na nGiall atuaih i. in cloch no geissed fo choisib each rig nogibeidd hEirmint. [p. 90b 2] Fal ainn na cloichi sin i. fo-al i. i. aill fo righ.

§ 14. Lecht Con 7 Cethin 6 isin leitir hi comardus Rathach na rig stiar. Atat di cloich and, lecht Con indara n-61, lecht Cethin 6 arolele, conid gnathfocal « domgnis Cú 7 Cethen » i. Cú romarb Cethen rondaire Cormaic ar lár in tighi, coro gaib [each]indirghigh iarsuin fo digais na Temraigh stiar, co marus and, co[n]id ro marbr brathair in fir romarbus, 7 abert Cormac na rombartha Cú 7 ni tursus adhareira co romarbaid simul7.

1. adhaigh R.
2. cethrar R.
3. cluichti R.
4. lathraide R.
5. glais R.
6. Sic LL. Cethen R.
7. andis, LL.
§ 15. Ata tobr eisin comhin o Lecht Cethin fortuidh. Lough a hainm: sir cbeach ndirgha bruides.

§ 16. Ata latrach cuithuc Cormac for a bhu eisin leitir os Lag anoir.

§ 17. Raith na Senadh hi combhur Dumhac na nGall. Raith Senaid fi'el attuidh.

§ 18. Latrach Pupaill Adhamhain isin raith sin, 7 a chros arbelith na ratha sin soir, 7 a suidhe 7 a duma tri crois aned.

§ 19. Lecht Maine meic Munremuir tri Raith na righ anoir.

§ 20. Ata latrach in tighi rolodesed for Benen gilla Patraiche 7 for Lucad Mac drai Laggiri, ed bec o chros Adhamhain sairdes i. hi toeb na comaire anair a bicc.


§ 23. Ata th a domhac frisin cubat attuidh i. Dall 7 Dorcha i. Dall tees [leg. tiar?] 7 Dorcha tiar [leg. toir] 7 each romarb araili dib, 7 ni fuil mór atarru 7 na cloch 7 in cubat.

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

§ 25. Là na shian tri slige a noin arbelisab Raith Senaidh.


2. Sic LL. hi toeb a ratha attuidh R.

3. Tri R.

4. Eise bec this, LL.

5. traidh R.

6. slihde R.

déd faic nó a ceilbhar déir i. [fo. 91'] a seicth iar 7 a seicth soir, 7 isberad is annsin domeilti feis Temrach. Delibhir sin ar notall-fogla for nEirinn and do donnib, 7 is é sin [in] tech mór miliub amus.


§ 29. Tredumne Neisi inghe Eachach Salbuide mathar Congobair isin cind airtheach tuaiscertaidh hi comardus cind oirtheairtuaicertaidh Luungi na mBan.

§ 30. Rath Congobair mic Nesa hi taib in Tredumne 7 atuidh 7 a dorais soir a comardus Comnina cind 7 meide Concualninn.

§ 31. Ata latrach Seech Conculann na Thibh hi comardus na médí saoiruidh. [f]is amlaid ata raith, eitrama cosmail frisin talmain 7 cnocan becc na mdelin lám na teac di úir.

§ 32. Ata Sisecad Temrach hi comardus Luanga na mBan sairtuidh i. sisecad salach becc fil hi taib Cairn na macreadh aned.

§ 33. Ata Raith Grainne o Seisecad Temrach anair for fóard na teaca.

§ 34. Ata Fothad Raitha Grainne attuid fo [fin] na Carpat hi comardus na Clonfertae tuaiscertaidh 8 sair.

§ 35. Ata na di Clonfertae tri Raith Grainne anair. Isin Clonfertae descertaidh ro ort in ingent n laithne dhia samhna. Isin Clonfertae tuaiscertaidh tec Lugaid in ngúbreith isin glaisin do organ doin cáirchib.


1. notall-fogla fortuidh R.

2. Sic LL. innaoinned R.

3. Sic LL.

4. Sic LL. rath R.

5. tuaiscertaidh R.

6. temhrailth R.

7. hi treidh R.

8. tuaiscertaidh R.
§ 37. Atúaíd atá Crao Fergus na nebalit[hi]r; is é fil hi Carracht Cluman hi teb Cairn na macraidhe.

§ 38. [Ata Dessel Temra etir in da Charra na macraide]. etir in carrn tuaisceartach 7 in carrn tuaisceartach.

§ 39. Atá Carrn macraidhe Hua Neill hi teb Deisil na Temracht atuaíd.

§ 40. Raith Colman mic Faolcon o Carrn Macraide Hua Neill sairtuaidh i. in carrn tuaisceartach.

§ 41. Ata Dumbhæ ind Luchduinn hi teb Raith Colman mic Faolchon aniar.

§ 42. Ata Adlaic 7 Diadhlaic hi comhardus Ratha Colmain sairtuaidh i. hi teb leitreach brisín raith anáir-[so. 91 2]-túaídh i. di tipraidh insin, Adlaic indara n-óí 7 Di-adlaic i. aroile, acht 2 ni uil deochuir 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 Càrnait, Cormac's bondmaid.

§ 6. The site of Mairisci's House is over the elf-mound to the north of Nemnach, and there are three small stones about it. Thus was that house settled: its floor high and its thiarad 1 (?) very low. Now Mairisci 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 Loeguir, son of Niall. Therein are four doors facing the cardinal points, and Loeguir's body, with his shield and spear, was set in the outer south-easterly rampart of Loeguir'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 Loeguir on the south-east is the Grave of Níata of the Mighty Deeds, a plundering (?) soldier who lived with Cormac. One day four warriors were playing beside the Fort of Loeguir 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 Loeguir 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 Loeguir: the site of the High-seat beside the site of Cormac's House on the east; and between them Tea's Rampart, from which it was named Temair, i.e. Teá-máir, 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 Calf 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-ait «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 intercession was found until they — Cú and Cethen — had both been killed.

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

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

§ 17. The Fort of the Synods over against the Mound of the Hostages (§ 12). The Fort of a Synod to the north of Fil (§ 13).

§ 18. The site of Adamnan'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) Lecguire's wizard, is a short distance to the south-east of Adamnan'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 Blaoc and Bluinene. Moel to the east, Blaoc to the south and Bluinene 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 a half at another time.

§ 23. North of the (Dwarf) 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 Tuch Midechtaurta 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 Caechhu and his fort near the northern end of the House of the Women. Caechhu is there, son of Loarn, son of Ruad, son of Cormac Cass of the Eoganacht of Cashel. His seed is the Tauth-fis at Tara.

§ 29. The Triple Mound of Ness daughter of Eochaid Yellow-hewl 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 Ness beside the Triple Mound with its door in the east, near the Adjustment of Cuchulainn's Head and Neck.

§ 31. The site of Cuchulainn'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 Cloenertae (« inclined grave »).

§ 35. The Two Cloenertae are to the west of Gráinne's Fort. In the southern Cloenertae the girls were slain by the Lein-
stermen on the day of samain (Nov. 1). In the northern Cloenfertlae Lughaid (Mac con) passed the erroneous judgment regarding the wood 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 Carraric Cluman beside the Cairn of the Children.

§ 38. The Desseol 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 Hui Neill is beside the Desseol of Tara to the north.

§ 40. The Fort of Colman son of Faelchu is from the Cairn of the Children of the Hui Neill to the north-east, i.e. the northern cairn.

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

§ 42. Adlaic « Desire » and Diadlaic « Great Desire » are near Colman's Fort north-east, 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. 349b 33 — 350b 49.

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

§ 7. Loigneire son of Niall 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. Nata « heroic » is Mata in LL. and BB.

§ 13. As to Fiall, whence two of the bardic names for Ireland, Mag Fiall and Inis Fiall, see also LL. 99, lines 13-22, BB. 350b lines 17-20, and Rev. Celtique, XII, 35, § 5.

§ 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-xxv.

§ 31. Compare LL. 131b 37-41: Benaír a láim dói daoí di Chóchulainn dia digail. Documentar ā làiri in tsluig 7 doberat leo cend Conchulainn 7

a láim dói co tuncr Tir na nOll, coníid and atá otherlige a chuid 7 a láim dói 7 láim baimne a sceith di ùr « 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 ».

§ 33. As to the first clóenfertlae, where the thirty princesses and their attendants were killed by Dunlairg son of Enn Na, see Rev. Celtique, XIII, 31, and Rowl: B. 502, fo. 73b 1. As to the second clóenfertlae and Lugaid's false judgment see Rev. Celtique, XIII, 460-463.

2. DUMAE N-EIRC.

Dumhæ nEirc, canus rohainnminnighedh ?

Ni ansæ. Earc mac Cairpri Niafer mac sen Rosa Ruaidh ri Laiogen, 7 is é Earc robean a cenn do Coincualin. Fedelm dono Nochrothach ingen Conchubair mic Nessa, beann Cairpri matúair Eirc 7 Aiche, como tuidechd Conall Cernach don di-gail Conculainn for Erc, co torchair and Erc,[7]co tucaed a cend co Temair fri taiselbadh, co tainic Acall a derbsuir a hUlltait a fud i. o Glan mac Carbad, do chaínnidh a bráthar, co mbair ix. trath [oc] an guba, gor' eomudh a críde inditi, 7 acht a anachol 7 a dumhæ air[m] on faididhe adnacul Eirc 7 a dumhæ. Unde? Dumhæ Eirc 7 Dunhia Aicle nomina[n]tur.

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

Not difficult. Erc was son of Carpe Niafer 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 Carpe's wife) was the mother of Erc and Acal. 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 Acal left her husband Glan son of Carbad, and came out of Ulster to bewail her brother. For

1. R. inserts dictur.
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 nut, 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. 352b and H. 3b.

*Dumae n-Eirc* has not been identified. *Dumae n-Aicle* was perhaps on the Hill of Acal in 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 Cúchulainn, but the actual headsman was Lugaid: see Reuze Celticque, III, 182.

The sentiment of the tale of Acal 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.

*Ráith Ésa*, canas rohainniged?


**Luaid doine Eochaid aithreach do cuingid a mná 7 a érca co Midhir, 7 dobert do a mnóir 7 an érca co *n-auntaigh*. i. tochar tar Moine Lamrige 7 fid tar Breifne 7 diolchadh hi. Mide, 7 Luachair tar Tethba: *conid iaxum dorat Eochaid* dia ingin

1. *cóna*低碳, no do *cóna*低碳. i. *dohris* amail chuul, O'Clery.

2. a R.

*a rogha, ca suidingul cosa mbearta si úadh, conid and doroe-gha sin Ráith n-Esa i. airm a fí Àedh na tri dinn [i. i.] Síd in Broga 7 Duma na nGiall hi Temraig 7 Dun Crimhthainn i n-Etar. Unde Ráith Ésa dicitur.

Ésa daughter of Eochaid Airem and Étain and fosterling of Mider of Bri Leith, 'tis by her that a hundred of every (kind of) cattle were brought to Mider after Étain had been carried off from Eochaid in elopement out of Fremain, and it was unknown who had carried her off, or into what place she was taken, until Codel of the Withered Breast or Withered Feet said: « Mider has taken her into Bri Leith. » Then Eochaid was for nine years beleguering Bri Leith, and Mider was spoiling the destruction 1. And (after Eochaid had conquered,?) Mider brought into Bri Leith to Eochaid three score women with Étair'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 Breifne, and a *dicoledh* (?) in Meath, and a rushy over Tethba. 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 steeds, namely Síd in Broga « the Elmound of the Plain », and Duma na nGiall « the Mound of the Hostages » in Tara, and Dún Crimhthainn on Howth. Hence is said Ráith Ésa.

Also in BB. 353 and in H. 6h. Versified, LL. 163 26.

As to Mider and Étair see LU. 131, 132: Windisch, Irische Texte, 1, 115; Egerton, 1782, fo. 118. d'Arbois de Jubainville, *Cycle mythologique irlandais*, pp. 160-322. O'Curry, M. and C., II, 192-194. III, pp. 162, 190. King Conaire was the hero of the tale of the *Togail Bruidh Déarg* in the poems, as to the places here mentioned see nos. 4, 15, 12, and 30.

1. i. e. injuring the siege-works? The corresponding line of the poem in LL. 163 39 is Mídr ocondolom sin is admirad na oibre.

2. *tig togal in tseid sin*, LL. 163 49.
4. DINDGNAI IN BROGA.

Do dingnuib in Broga inso.

Sencus done in Brogha beos:

Of the remarkable things of the Brug, this:
The House (Bed?) of Forann’s daughter. The Monument of the Dagda. The Rampart of the Morrigan. The monument of the Mata: from its colptha (shinbone) Inber Colptha in called 4. The Palace of Crimthann Nia Naire, for he was buried therein. The Tomb of Fedlimid the Lawgiver. The Cairn of Conn of the Hundred Battles. The Grave of Cairebre Lifechar. The Cooking-place of Fiacha Sraitbint, etc.

The story of the Brug still:
The Bed of the Dagda in the first place: Thereafter the Two Paps of the Morrigan. The place wherein Cermait of the Honey-mouth, son of the Dagda, was born. The Tomb of Boind wife of Neachtán 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 Lurginnech 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 Liaith Machae.2 The Glen of the Mata, that was a tortoise, as some say. The Stone of Buide son of Muirid, the place where his head is. The stone of Boinn (?), that is, the monument on which the Mata fell: seven score feet had he and seven heads. The Mound of the Bones (of the Mata). The Stone-wall of Oengus son of Grundmael. The Shot of Mider’s Eye, etc.

Also in BB. 33 b 49 and H. 72, Versified, LL. 164 b 212. Printed from BB. with a translation (by O’Donovan?) in Petrie’s Round Towers, pp. 102, 191 « as an example of the class of monuments in use in Ireland during the sway of the Tuatha de Dannann race, as well as subsequently ». 

Brug mate ind Gae, otherwise called Brug na Bóinthe, near Slane on the northern bank of the Boyne.

Mor-rigain (gl. lamia), Regina 215, fo. 101, one of the Tuatha de Dannann, reoccurs s. vv. Mag Breg, Berba, etc. and plays a part in the Tuin bó Cualinge.

We shall meet the Mata again, infra no. 28. A poem ascribed to Mongan son of Fiacha and Columb cille (LL. 194 b 23) gives it only four heads.

1. See infra, No. 28.
2. The Grey of Macha, one of Cuchulainn’s horses.
5. INBER N-AILBINE.

Inber n-Aillbine, canas rohainmnged?

Ni ansa. Ruad mac Rigdund meic rig Fer Muirigh tarclam lucht iii, noad do tecrib tar muir do acallaim a comalta [i.]
meic rig Lochlainne. [Feb] amluidset co leth lenna feimsidset
imram nach leth amal nos-fasaid ingir. Imloid iarum Ruadh
tar luig amach ar co fesaid cid dià mbói anp nos-mert 1 7
nomsoi fii. Atech iarum ix, mna cóimiú do mnaib [domain]
'ga fosaid, triar fo 2 cach nóadh. Rucas leò Ruadh dono co
friói ix, n-oídhíc la cach mnuí for tir tartha nò for longaib cre-
dumai. Cor[o] toirci áon dòb úaidhíb, 7 rogell afrithisí a tiach-
toin andochum ma roised a set.

Luid dono Ruadh co tech a comalta 7 fii lais iii. mbliadna,
7 luid forcella, 7 ni rosfor a dail, co toracht Magh Muirigh.
Luidset [didiu] na nói mna csáin mac 7 ros-fuscat féo dia [te]-
taracht, 7 ni mon-airnic doib. Marbaid dono a máthair a mac
fein annsin, 7 an mac Ruaid, 7 foicid urchar [dó] dia chind,
copid and asbert cach amail bid o oenren: « Is oillbne, is oill-
bine! » Unde dicíet Inber n-Oilbbine.

Rúad son of Rigdunn, son of the king of Fir Muirig, mused
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 each ship.
So they carried Ruad off with them and he slept for nine
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 journey 1.

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 bronze 2, ) to overtake Ruad,
and they did not succeed. So the mother then kills her own
son and Ruad’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-Oilbbine.

6. OCHONN MIDI.

Ochund Midhe, canas rohainmnged?

Ni ansa. Dia ndecheaid Niall Nóigiallach mac Eachach dar
muir n-Icht 1 bòi dono intansin Eochaid mac [fo. 94r 1] Enna
Ceindselrig tair for tafund iar marbad Laidgeind meic Boir-
chada, ceind é tuc in chomairde dona mnaibh i. cuing[d] deilbe
rig in domoin do taidbsin doib, coro tuiseib iarum iarna

1. Sic BB. inde nosmert, R. andi nos-fos, H. Cf. arnumert gl. statui,
Mi. 58v 9, 58v 17.
2. Sic BB. for R.
3. Literally, attain his way: cf. dòs in roised marbad Càic, Irische
Texte, 2te Serie, 1 Heft, p. 4.
4. So in the metric version.
5. dar muir co rinichi muir n-Icht, BB.
There are some rare words and forms in this tale: *diltugd*, *trechumace*, *fabride*, *congegne* (= connoigo, H., congeyna, B.B.) *consnial*, and *ar-ailat*.

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:

- Firian fícil abert Niall *dia fígot fóisind rian cón rún,*
- *díith i chlonta ilad Níell* *cals-glois* *a fíoll *or *cél.*
- *Aire sin rínecheas as* *dar gaeth *tglois, *ba trom a threis* *geill Saxon, ba múrdaí [mass],* *geill Frainc, geill Roman an[djes.***

7. MIDE.

Mide, canas roaminned?

Ni ansa. Midhe nae Bratha meic Deatha, cínaorfhadh tene for clannab Nemeth i nÉriinn, 7 robó *sé bliadhna karlasad,* *conid on tene sin rohmadh cadh printrénne i nÉriinn, conid de dlige a comorba mac i mhuic cadh cén céile i nÉriinn, *on-erbradar draif[de] Hérenn:* "*Is mi-dé dun in tene-si rohmadh nis in tir."

Co ro t'inolait druid Hérenn ind oentezh, co tal-laid a tength[a] asa cennab tria comairle Mide, cénus-adnaic hí talmainn Usnech, 7 ro ndesid Mide primindr 7 primenschaid Hérenn uaisib. Abert Gairech ingen Gumoir, muime Mide: "Is uais nech dòfshul sund innochet 2." *Unde Usnech 7 Mide.*

Mide son of Brath, son of Deoth, was the first to light a fire in Erin for the clans of Nemeth, 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 (mi-dé) 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.

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1. *gaeth* i.e. *fairge,* O'Cí.
2. For *innochet* R has *innoch dòthl summ anocht.*
3. *Midhe i. droichthein.* O'Cí.
of Uisnech, and Mide, chief wizard and chief historian of Ireland, sat above them. Then said Gairech Gumor’s daughter, Mide’s fostermother: « Sublime (nais) is one (niech) who is here tonight ». Whence Uisnech and Mide.

Also in BB. 356b, H. 6a: Bodl. no. 7 (Folklore, III, 575-6) and Ed. 22. Versified LL. 196b 34. See also O’Curry, Manners and Customs, II, 191, and Silva Gaedilica, II, 520-521. 475, where it is edited from BB.

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

8. Druim nDairbrech.

Druim nDairbrech, canas roainniged?


Druim nDairbrech, whence was it named?

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

9. Laigin.

Laigin, canas ro aïmniged?

Ni ansa. Laigin a laignis i.e. ona laignib lethnoib tucait leona Dub-gaill a tirib Gall. Da cet ar dib mili b lín. moaroen re Labraed Loingsce [i.e.] Moen mac Oilella Áine, dolotar in fiallach sin.

Nó is Laigin cumuligéit oí 7 aircit tucait cerda Hérenn do Labraed Loingsce [i.e.] Maen, dia du[d]chaid 7 Ernolb mac righ Danmag diar’ortsat in rigraid im Coenbhech Coelbreg [i.e. nDind Rig.

Nó is Laigin quasi laig-fine i.e. fine sil Laegaire Luicre: lurcon enim gráace audus deutorator interpretatur latina: loci didiis angbaid nó laimfoddruichtandlad.

Tri anmann doib: i.e. [Fir] Domann, Gaileoin, Laigin; 7 Gaileoin roalsat Labraed for a loinges hi tirib Gall.

IT Gaileoin inmorro iar n-aínsir mar batar [i.e.] cóbraid Oilella meic Rosa for Tain bo Cuailign. Unde dictur Tricha cet

2. each. tuathar, R.
3. commair, LL. 192a 29.
Galilein, 7 ndid Galenga, ar is cian mair ria Cormac Galeng robar Tain bo Cuailinge.

Drochmatu draí d'Erran lor Gallaun co rochd'dladair uile inge mad bec, 7 an dotutaraid dib ros-dibaid Tuathal Techtmar.

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 Aillill of Aene, 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 Conbhrach Coelbreg in Dind Rig.

Or it is Laigin quasi laeg-fine the family of the seed of Laegaire Lorco, lurcon [leg. lurco?] enim grece [leg. latine?] is interpreted « a greedy devourer », lore then means ruthless or an eager devourer.

Three names had they (the Leinstermen) to wit, Fir Domann, 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 Aillill son of Ross on the Tain bo 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 Gailein 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 Domann which Tuathal exterminated.

Also in LL. 159h: BB. 357a; H. 16b; Bodd. no. 4. Ed. 1b 2 (incomplete). See also Silvia Gandulina, II, 455, 500.

Laigin now Leinster. Diana Righ one of the two royal seats in Leinster, near Leiglin Bridge to the west of the Barrow. See LL. 22a 2, 48b 10, 192a 37 and 269a.
grinne Ainge ingine in Dagsta roteclann si do denam drochta di, ar an drochta sognid in Dagsta ni anad do tinnsaidsin con nobid muiir for tull, 7 ni tuca banna as cen ba aithbi and. Tarrhaic eror don grinne sin a Belach Fualascaich co ro fas linnceall as, corid de ata Fid nGaible n6 nGaible nuic.

Nó comad Gabal ainn nà haband dotait trit. Unde dixit1 Bercan:

IS inmain in gabsa
bid uairi ainneugad,
for leith in fiaidhas,
rat ni ro.

in gamsa carmoacall
in nech na clunasos
tal 2 sluagh, mor fo.


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 Fualascaich 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 Bercan said: « Dear is this Fork: from it 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 in that river after her husband was killed by Ailill son of Aed Rón at Ath Orc. Whence is said Fid nGaible and Gabal and Ath Orc « Swineford ».

Also in LL. 159b 50: BL. 357b 53: H. 17: Bodl. no. 6: and Ed. 21. 1. Edited from LL. in Silvæ Gedelicae, II. 476, 535.

Fid nGaible, now Fegui, the name of a wood in Leinster, in which S. Berchian built the church of Clonsalt.

12. MAG LIFI.

Mag Life, canas ro ainmiged?
Ní anasa. Life ã ingen Cannain Cruithneig dolud la Deltbanna mac Dructha, dailemoin Conaire Moir rig Temr. A Sid Buidh ar Femen do. Fodes didiu o Temiraig gabsat, at rop nloind lee in mag darsa tanic co ndatig a hainm fair. [Conna ro dail Deltbanna do feraib Herenn coro ainnmeghe in mag út o annum a mná 2.] Unde Mag Lifi.

Nó co nhaba3 Féea an ainm 7 li oni ba lánd 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 Elfinmound 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 you plain was called by his wife's name. Whence Mag Lifi.

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

Also in LL. 159b 26: BL. 358b: H. 17b: Bodl. no. 4. Edited in Silvæ Gedelicae, II. 482, 535.

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

1. Sic H. Lipti R.
2. Sic LL.
3. 3bat R.
which the river Liffey winds. Fenn a plain near Cashel, co. Tipperary; Flathin Puntin linn, LL. 129.
Conaire Mor, v. supra, no. 3.

13. BERBA.

Berba, canas ro ainmniged?

Ór coma[d] Berba i. ber nó bir 7 ba i. balb. Unde Berba dicit i. usse balb.

Meche son of the Mor-rigain, in him were the three hearts till Mac Cecht killed him on Mag Mechi, which till then had been named Mag Fertaig. 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 «Plains 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 Méch and Ard Luaithrid.

1. methi R.
2. This sentence is misplaced in R.
3. Sic BB. leg. roloise.

The Rennes Domìnighchas.

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

Also in LL. 159b 40 : BB. 338: H. 17b : Bodd. no. 15 : Silva Gadelica, II. 477, 523-524.
Berba now the sluggish, silent river Barrow. Mag Luadaí supposed by O'Donovan to be near Newtown Stewart, co. Tyrone.
Mac cecht one of the Tuatha de Danaan kings or, more probably Conaire's champion. See LU. 89, 97b, 98.

14. MÓIN GAI GLAIS.

Moin Gai Glais, canas roainmniged?

IMeach Ech
i Moin da Ruadh ar eab gheud,
ci[a] ron-maid eanech on-bi
nirbo duí, a Aitcheachdair. 

Ba si sin in Carr Bélaig Duirgein, is in nombarad [in] tríchait
muibiden. Amlad nobid, 7 global fo bragaid, 7 nis-luathadh
acht deacht. Hi cein beis in sleg 7 a rindí fòdshí i fhir-
brisfordair nert Leithe Cuind o Laignib.

Gae Glasson of Luides son of Lug Lianna was Fiacha Srabtine's champion. 'Tis for him that the smith made the intractable

1. Sic H.
2. cia R.
3. rand R.
Luid iarum Fainfe a brithair \[fo. 95^b 2\] do ainmed rig Hérenn
[fo. 95^b 2] ina digail, coro tuarcadh tri bolca air. Rohir-
gabaid iarum in file la Melgi ar ba dicinair i n-oide 2
Aici, 7
romarbad he i Fainfeid ison aire rig Tenura, 7 inde roadnach,
7 conaittecht ina marbtaí, mo ainn do bith in nduma sin dográs 3
\[fo. 95^b 2\] i. Duma Fainfe.

Luid Liber dia cumaidh corus-baidh isin Liber, conid uaidhe
arsegár. Rotamhlaig⁴ Broccaid ir-Raith meic Brúic.

Broccaid son of Broc of the Gailcoin of Labraid the Exile
had a son, Fainfe 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 fans of
Meilge son of Cobthaich 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 Fainfe her brother, in order to avenge her went
to blemish the king of Ireland, and upon him three blotches
were raised (by Fainfe’s satire). Then the poet was arrested
by Melge, for he, Melge, was guiltless regarding Aige’s death.
And Fainfe was killed on Fainfeid, 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 Faísfni.

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 Raith meic Bríce.

Also in LL. 160^b 9; BB. 33b 33. Versified LL. 191^b 1.
The transformation of Aige into a bag of water reminds one of Geirhild
the witch, in the Landnamabók, who turned herself into the shape of a
leathern sack full of water.

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

1. abran R.
2. oiged R.
3. semper R.
4. Rotamhlaid R.
the Liber, Dumh Faisfn, Riith meic Bricc not identified. Fasaind is mentioned in the following tale.

16. ADARCA HUA FAILGI.

Adarca Hua Failge, canas ro ainmned?

Ni ansa .i. Iuchna Echbel qui et Iuchna Ciabanach rig briugagaid be fri Fasaind atuaid anair i Fän in Briugad .i. Machad Brigide. Ba he a besad, altrim 7 imtoccbail sotha a tighe co mbha bliaidain, coro carasat [fo. 96 v 1] a cethre he. Intan [immorro] ba marb he documlaist a cethri adochum con fasad tri la 7 teurta haidech 3 mo cholaind. Amal na tuitcid leo musluid each dib i tuaim in aroile, 7 sodaile Iuchna co n-adarcaib, 7 foerdadh an gléor cor'lasat a n-adarca co mbatar dumne dib isna tabacb i (2), coind dib doberet Adharca. Mosladad iarum do dil a n-itad co Boinn, 7 sos-dailed co Almain, condar mailb ina n-almaib inti, et unde dictur Almu.

Almu didi ingen Becain bribag, ben Iuchna [Ciabaig. Isai iar mbaras Iuchna] ina diaidh a halaim co maigín a hathair, co n-apad n-and co aumaid Iuchna 7 do dith a ceithre 6 et a qua Almu dictur.

Vél ita. Almu Almoin .i. fri moin aniar ata, ut dictur Airbri fri Bri Eile anoir.

Vél Almu .i. ail mo, id est .i. ail os' moin, nó i moin, nó all mou, nó all moum.

Iuchna Horsemouth, who was also called Iuchna the Hairy, a royal hospitaler who dwelt to the north-east of Fasind on Fän in Briugad "the Hospitalier'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 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 other 4 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 almai "herds". Hence is said Almu.

Almu, again, daughter of Bécan the hospitaler, wife of Iuchna the Hairy, 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 Almu is named.

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

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

Also in LL. 160 36: BB. 339 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 bochturra i leis inne ceice út, co mbatar tri la 7 tri aideche ic immarbad isin chunne sin ic caimiud Iuchna, co torchar a n-adarca dib... Co ndechtar asa aithile do dil a n-itad co Boind "So when he, Iuchna, was dead all his cattle came to you 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 ainmned?

Ni ansa. Crem Marda ruce ingin Luigdech rí(g) Laigén ar aithuid. Aillend didin a hainm. Ailbe a hainm a hoircce, 7 ad-bath Ailenn ar naire oice, 7 asna aball treba lighe — is [di] as-

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

Revue Celtique, XV,
As to the technical term delidin see Carmac's Glossary s.vv. Delidin and Naseu, where ref (for fer) and ne (for on) are given as examples.

18. CARMAN.

Carman, canas ro ainmuidig?
Ni ansa. Triar fear tancadar a hAthain, 7 ocenben lùo .i. tri meic Dibaid meic Duirce meic Ainclus fa'd.i. Dian 7 Dub 7 Duthur a n-an'mand, 7 Carmacain ainm a múthar.
Tria brichtu 7 diechla 7 cantana noluidet in mathair each maighin: tria fogail 7 esindirueus, immorro, romillid na fir.
Dolodar dono co Herin ar uile re Tuatha de Dana un, do coll etha na hindssea forro. Olec iarum la Tuatha de Dana un insin. Doluid Aimaec Olloman oiledaib, 7 Cridenbel o caintib, 7 Luach Laech o drait[d]ib, 7 Be cuille ona bantuathaib do cetol f'rosmuin, 7 ni ro sécras f'ru cair' cuirset in triar fer tar muir, 7 fac[ab]sat a ngillà a fhu. Caimren a mathair, arnaisiais co Herin afrithis, 7 tucat dia' sind in sechta' nos-fognd na ticaidis airc beith muir in Herin.
Ba marb a' fha' sin do cumaidd ina giallacht i, 7 rochindig for Tuatha de Dana un airm i na-daideideca co n-agtais a hainnach ag, 7 co mbad h' a hainm no bheith an eanach sin 7 in maighin semper. Unde [fo. 96b 1] Carman 7 aonach Carmain, 7 fognis't 4 Tuatha de Dana un hindsin aircet badar i nHerin.


1. ngilla, R.
2. Síc BB. sneachta R. ctharda H.
3. ngiallaiche R.
4. floghniús H.
5. n-ercra H., erc BB.
6. smrath R.
7. largaid R.
There were three men who came from Athens and one woman with them, [their mother]. The men were the three sons of Diádson of Doircche, son of Ainces, (« Extinction son of Darkness son of Ailmont »), 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 Aí son of Ollam of their poets, and Crídenbél of their lampooners, and Lugh Laebach of their wizards, and Bé cùille 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 Tuatha Dé Danann to hold her fair (eofaech) 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 Ofaech Carmin.

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 Certa (?) 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 Lochair the Swift son of Smirach, and Gunnait son of Sucat, and Alach son of Dodb, and Mother son of Lagach. Old Garman found the cows at Ráith Bocc to the south of Dún meic Datho. 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.

2. Ibid. 93.
he had carried off from Sid Findchada on Sliabh Mona 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, among 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 Oscar, held (their horserace). Thence is said a "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 Failgá 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.


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The Pair of Carman (Niaing Monhe) was, according to O'Curry, revived A.D. 718, by Dunachdigh King of Leinster, and last celebrated A.D. 1023 by Donagh mac Gillapatick.

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Bóand 1 cíd diata?


Fecht and musfluid Bóand la dimus do cobis cumacha in tobar, 7 asbert nad bhu cumacha dimair coinnsed cumac a delba, 7 imsoí maithbel in tobar softhri, 7 máidhid tri tonna taírisi don tobar, 7 fosruibed a slisait 7 a [leth]lám 7 a leth-suil. Insóis didiu for techéd 2 a haithisí có faírti 7 an uscse anadaidh co hInböl mbóinne, 7 ba hisin máthair Oengusa meic in Dagda.

Vel ita: Bó ainm in [t]srotha 7 Find aband Sléib Guaire, 7 dia comrac moleis ainm Bóand (rectius Bófind).

Dabilla ainm a hoirice, unde Cnoc Dabilla, Sliabh in Cotaig hodie.

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

Once upon a time Bóand went throughout to test the well's power, and declared that it had no secret force which could shutter 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, fleeting her shame, turns seaward.

1. Bóand R.
2. tethid 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 Sid 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 Coaltig « the Mountain of the Covenant ».

Also in BB. 561a 49: H. 9a: Bodl. no. 36. Silva Gadelica, II, 474, 519.

Versified, LL. 191a 27-54.

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

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

Cnoc Dabilla, v. supra, no. 4.

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Nas, cid diata?

Ni ansa. Eochaid Garb mac Duach ri Héreun is é ro esair for firu Héreun ticu frí selgad Caille Cuan co laignib 7 bacaib 7 belaib leo ar anóir a mna i. Taitlint ingine Magmoir'. Slechstaw dono Caill Cuan trí mis, conid e in mag sin Aínach Tailten. IMocht i mbái nech do lárbaí Héreun trí, hóibar imuig'. Frísrógart Bri Brúglas, cuchlu Taillint: « Failletr thá rathmuige Héreun i. Nas 7 Ronc 7 Ailestar, tri mec Doriacland.» Marbtaír ind, ar Tailtli. «Ni haimlaid», ar Eochaid, «is ferra a mbéathu inédás a mbas; acb deinath rath-[fo. 97b 1]-muigheacht 4 bóc.» «Bid amlaid», ol Tailtli: « claídri 5 trí rathta damsa.»

Is and conclaird Nas a raith, 7 is é a ainm dúsil .i. Nas, 7 raith [for]oirb nGáinid mec Dela .i. cóiced Conchubair indiu.

Claídís dono Rúnc a raith .i. Ráith Ruíne la Dar Aitilde. is

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1. Taitilt ingen H.
2. Sic BB. amuig R.
3. Dorclain LL. : 94a 40. Dorclain BB.
4. rathmuideacht R.
5. claídeid R. caili H.
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 (Connacht).

Then Aletar dug his rath on Sliab Collan now Sliab Leitreach. Hence it is called the rath of Cúscín Aletair, a rath on the heritage of Sengann son of Dela, today called Corprí's province.

Whence Raith Ruine and Nás and Raith Aletair.

Or otherwise: Nas and Bóí two daughters of Ruaidrí son of Caite (?), king of Britain, were the two wives of Lugh son of the Scáil Balb « the Dumb Champion ». Now Nás was the mother of Ilbe son of Lugh. There Nás died, and in Nás she was buried, hence it is called Nás. Her sister Bóí died a straightway of grief for her, and was buried on Connach, whence that name (Connach = Cnogba). Lugh gathered the hosts of the Gaels from Tailtiú to Biadh 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 « lamnasday », 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 Ingnasad see Cormac's Glossary, s. v., and LU. 32 a: benach Tailten coch Iagnasad. 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 33, 127 a and Four Masters, A. M. 3366.


Ceilbe, canas ro ainmniged?

Ní ansta. Find File mac Rosa Ruaid dochtuaid do tig Bea [fo. 97 b 2]Gelenis ingine Coirpri Niafer. Boí didin coirmfreid ar cind a hathar 7 ni [t]asrfaid do brathair a athar, ciarba filid 7 ri ind oenfor, 7 ni frith dó acht as 7 arbur, comid and asbert

Find Filid:

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

The Rennes Dindsenchas.

achbí oll a[r] [t]h'ailmntne.
ni turebath sûrflatha
arbhub do bronhùn
sàoghail sund a ' sentaine
acht r[á]b[hl]aib [nit-raib].

Rogab iarum att in ingen comba lan 7 rodún a comlad
consacht a hanail, co n-apad de, 7 rohadnacht [si]n airm-
[n], con-aprad a claidhe: « sunda fo ceil Be and ». Unde dicitur
Celtbe.

Aliter: Cairpre mac Rosa, Cairpre Colbí air 7 Niafer. is é ro-
hadnacht sàorgiùi Temrach beo and, comid[le] asbor Colbho nó
Ceilbeo, 7 unde Celtbe.

Fol ita: Dallan mac Machacan 5 meic Echtitigmr, sui Hureum 6
ind ecís 7 i filidech. Doltud do tig Gelbe ingine Cerbal mèich
Muirecan ri Laigen. Is é rotoimshed each indicli. Luid in
ingen do faltí frís 7 crèb droighen cona hairnib fo coim, 7
asbert: « Cid fil dom coim, a Dalláin? »

Dixit 7 Dallan:

Focuirim firt faitsine
la faedh 8 fesa findescei
armbad fochríabh failsges
faitsine bas tuí.
donndos droighin delgti
do dubarnib diballí
fàil fo coim, a caomhing,
nor-cuireb fo cuit.

Contuaisí Gelbe la sodhain 9 7 asbert in fili: « doriarut 10 ar
dogensa t'ainned », « Ni tó », ol an ingen, « bid lat in maig-

1. co LL. is BB. na H.
2. for LL.
3. condostacht LL.
4. claibid LL. claididh BB.
5. Machaden BB.
6. Sic BB. immorvo R.
7. dicitur R.
8. sic BB. æod R.
9. soghain R.
10. dor iar ut, BB.
Whitley Stokes.

Find the Poet son of Ross the Red went to the house of Bé Whiteskin daughter of Coirpre Niaser. 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 woman-family », 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 grave digger said: « Here under concealment (ceil) is Bé ».

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

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 divine 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 well (?) ».

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. 362b 22 and H. 359. The first three paragraphs also in LL. 2008 29-41.

Ceilbe not identified.

22. LIAMUN.

Liamoin, cdi diata?

Ni ansa. Liamoin Lendecín 7 Forcartiin 7 Mianach 7 Truis-
tiú, ceithri hingena Dubtaig Dubtaire meic Forgnæ ri Deisi
Breg, co ros-carsat ceithri meic Aic[h]ir Cirr meic Echach Ondat
do Érniaib Munon, do sil Mogha-lama¹, meic Luigdech meic
Coirpri Cromcinn, co tancatar ceithri meic Aichir² aniar co
techn Dúbhtaige .i. Fordub, Fornocht, Roimper 7 Fomu a n-an-
mann, co ro lasat a cu ar bliadain fri Dubthach. Batar ic cuin-
gid a n-ohtar iarsain i, 7 ni tue Dubthach co mbidis mis fri
bliadain oca, ar is ed [Dubthach] rotuil mis fri faicill 7 com-
bituictecht mbliadain. Doluid Dubthach for creich i Laigib.
Leic-
id-sium galair forro, arma taisid leis. Dotot Dubthach iarun
7 elaid-sium da eis 7 ceithri hingena Dubthaige loco, co comar-
nac Dubthach friu i Laigib, corus-marb a n-ochtar .i. Fomu
fer Lianna, Roimper fer Forcartana, Fornocht fer Miana,
Fer-dub la Truiisitim 4. Romarbaid didiu uile .i. Ferdub ic Dù-
batheb Mastein, Fornocht ic Fornocht, Roimper i-nGlais Rom-
pair, Fomu a Foma, Liamain fer Lianna, in Mianach i n-Acul,
Forcartain i Forcartain, Truiisii for Ath [Truiisnim].

Doluid dono aniar a máthair .i. Luachaib Bairennach a hainm,
7 a Boirind Concunruad di, co fuair fis bumaid marba a ceithri
mae, co romaid a cridhe indit. Is di asbera Luachaib Bairen-
dach.

Doluid Aic[h]er co n-apad i Chuic Duna Aichir ind Ub i
Felmela. Cuid d'ia derbad sin rochachoin in fild [fo. 95° r]
Dingnai Laigen, lith ngaile, 7rl.

1. modha lama R.
2. Aithir R.
3. post R.
4. leg. Truiisinn ?
5. ua F., aibh H.

1. mainimsi, R.
2. I cannot translate the last two lines.
3. Loinneasain I conjecture, augur, O'R.
Liamain Fair-robe and Forcartain and Mianach and Truis- tuí, four daughters of Dubthach Dubthaire son of Forgnae 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 feigned sickness. Then Dubthach starts (without them), and when he had gone on his way 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 Truisitu. 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 Achaill, Forcartain at Forcartain, and Truisitu at Ath Truisiten ‘Truisitu’s Ford’.

Then from the west came their mother Luachair — Boirennach was her name, and from Boirenn in Concomruad 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, Dindgni Laigen, etc.

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

— Dún nGábaill.

Dún nGábaill, canas ro aiminniged?


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 Sciac's son and Ibor son of Sciac and Glas son of Scearb. 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 nGábaill is named.

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

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

— Belach nDuirgein.

Belach nDuirgein, canas ro aiminniged?

1. unde dictur, R.
Ni ansa. Duirgein ingen Luath meic Longluinnegh meic. Lomaltagh meic Lathraig do sil Mercill meic Smirdubh 7 Ercad ingen Tresca siur sidhe Leige ingine Tresca. No fed dono Ercad le mugaidi trecend Luath, conua-fuair Duirgein, 7 asta sén dia hathair anuill consaifnecht in gnim. Luid iarum Ercad i mbaigh. Indigh meic De[ad] Dommann, ar [ba] brathair di se, co comisadhe le do digail a seoin for Duirgein. Luid didiu Indech le co Belach da mBend, ar ba hé a cétina haimn, 7 forforair Indech a bandail, 7 ni foraem Duirgin dú, 7 conoga[i]b a arnu 7 imsió tri ni Indech, 7 imsió-sium tria se, 7 oirgis Indech in mna di sodhoin, 7 ferais Duirgin. [.l. crecht fairsium.

Hi cuicid bliadain dec faithusa Nuadat Airgetlam is and dono nobith ic slait 7 ic siorrugin forsin mbelach út, conadh dia bis 7 dia beladh rohainniged in Belach.

Duirgein was daughter of Luath son of Longluinech (son of Lomaltach son of Lathraich, of the race of Merccoel son of Smirdub) and of Ercad daughter of Tresca (she was a kinwoman of Liag daughter of Tresca). 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 Dées Dommann, 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 di 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. Longluinnegh m. Lomaitig R.
2. Ambaidh R.
3. Inforairt, Lec.
by his or her path — to wit, Cassin to Glenn Cuill « Hazell-valley », Fultech to Glenn Smoil « Thrush-Valley », Fledach to Dergmónin « Red Bog », Liath to Glenn Findleith, Dimain to Carric Drobcoi, Scít to Scarb Indech, the Cappach to Glenn Cappaiche, Mala on Malain (?), Bernna on her plain, Bairenn along with her father in Coille Germain and at Babluan (i. e. the name of a river now called Bairenn), Cliath at Berna na Cléithe, and their mother Digaís on Sliab Digausa.

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

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

26. DUBLIND.

Duiblind, canas rotaíonniged?

Ni a uis. Dub ingen Rodubh meic Cais meic Glais Gama ben [Enna] meic Nois meic side a Forcartain, ben elo do [Enna .i.] Áidehe ingin Oichinn meic Cuacha, co ro etaign 1 Dub fria [in uair roitir, uair ba draí 7 ba banfile isí Dub,] 2 co tu-
[d]aíd la taob in mara co comor treibe Ocind. Dochachain bricht mara, coro baithedh isin treib sin co lín a fualais, corus-
rathaig Maigwine gilla Ocind, 7 insóí fria, 7 focoird cér clis
asa tabaill na dochum, co rus-tascir [fo. 99a 2] dia conoir 7
coros-bruidh, 7 co torchar isin lindigh. Unde Duiblind diceitir.

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

1. étaidh R.
2. Sic Lec.

The Rennes Dindieuchas.

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 (linid). 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.

Alius FORNOCHT .i. Uince Ochurbel, 7 is de asherar Ochur-
bel fo bith aróile fer bo achurbeoil ic labraid dia sun, daig ni 
labrad Uinci acht tri lai 7 tri haidche ria samain 7 iar samoin 
cacha blaidne, 7 adfed dia muindir lergima na blaidne beus 
amail cach faith. Fer ar fiobh a rín do gréas.

Doluid didin Uinci o cath Atha Chinda mara rofach le Finn, 
có tuidechid co Dun Droma Dean .i. druim etir dò en .i. uise 
fris dia anoir 7 dia aniar, conid desin asubrad Druim nDen 
de phrius 2, et dono ba fidbad tunc. Ecmac Uinchin inadochum 
in duine sin 7 ronr 3 a trib sechtaib .i. trian for tammad fedha 
7 in trian ele fri machtadh ndaen 7 in tres trian fri loscud in 
duine 7 in denmsa olcheana, cona farcobsat formáol fornocht 
fon samla sin.

Amsó aniar Find iar mbliaidain co faca a dun fornocht, cen 
diáidh, cen tech, cen tenidh, 7 sé ferach fornocht, 7 imsoat an-
diaidh Uinchin co Ath Índ Uinci .i. Find 7 Oísine 7 Caílthi, 
7 dofuit Uinchin léo .i. morser la cach fer 7 Uinci la hOís-
ine 7 la Caílthi, ar dofibadh Find cohanbal isin aurgail sin.

Conid desin asherar Ath Índ Uince 7 FORNOCHT.

Otherwise FORNOCHT, that is Uince 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 druin (ridge) between two waters (dī 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, pursued 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 Áth ind Uinchi and Fornocht are so called.

Also in LL., 1932-53; BB., 365b; H. 20b; Lec., 462a.


28. ÁTH CLIATH CUALANN.

Ath Cliath, canas ro ainnighed?

Ni aits i. cliath caolagh doriginset Laigin hi faith Mes-gegra fo cosaib caorach Aitherne Ailgesaigh 1 ca n-adnaicf co Dún n-Etair airn i ragbad allaind Étair fór cosaib Ulad, du

doecar Mes-dedad 1 mac Amargin do laim Mes-gegra ri Lai-
ghen. Cuid dona cliath aib sin rohainnghed Ath Cliath.

Vel ita 2 : Ath cliath 3 i. dia robruisset fir Erenn baill in Maitu roslas i mBrug Míc in Oc for Lig Bend, co ro lasat iar mballaib i mBoind co riacht 4 ; colpta co hIndber Coiphtha et unde Indber Colptha dicitur, 7 comlaid cliath a comlaid iar muir lam frit Heirim, 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 Aitherne the Importunate 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 tllus: Ath cliath: When the men of Erin broke the limbs of the Matae, the monster that was slain on the Liace Benn in the Brug maic ind Oc, they threw it limb by limb into the Boyne, and its shinbone (colptha) got to Inber Colphtha (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., 365b, 42; H. 20b; Lec., 462b. The latter half is versified in LL., 194b, 18-34 (in line 27 of the facsimile sinshach should obviously be sin nh-áib).

Ath cliath (Cualann or Duibinne) now Dublin. Etur Hóuth.

As to Aitherne see LL., 114b and Revue Celtique, VIII, 46-53. Mes-
dead’s death is mentioned ibid., p. 5.

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

1. Mes-dedad R.
2. ata R.
3. cliath R.
4. a R.
5. co R.

1. ailgesaidh R.
29. BENN ÉTAIR.

Bend Édair, canas roainmniged?
Ni ansa. Étar ben Gaidh meic Deladha, an coiceth ri Fer mBolg, is i sin an eitna ben atbat do cumadh a fir sund prins, 7 is and rodnadh, i mBéinn Étar.

Alter Étar. i.e. o Étar mac Ergaith robó a clemnus Manandain, is é atbath do seirc Aine, co n-acladh a fert isin beind ucatn.

Dún mBrea dán 7 Druim Ing 7 Aéi Cualand 7 Sliab Lecgeach, canas roainnnigfe?
Ni ansa. Dia tuathaidh Partalou tuc leis Brea mac Senbotha, an eitna fer lasa ndeiradh tech 7 coire 7 comac dèintair artus a n-Eirinn, 7 is é congab Dun mBrea 7 in inber ucat, 7 is and rohadaacht.

Óe Cualand immorro: cath dobert Cuala 7 Ing mac Doirb Glais do Crimthann Scithbel i.e. do rig Laigen, co ro marbh Cuala and, 7 coro fuirmed a cend forsin sliab, 7 in cloch forsar fuirmed in cend sin is i in Óe Cualann sin, 7 dorochair ing for Drumaind. Unde dicitur [Druim] Ing.

Legga immorro, dia tu[d]cador tri meic Conmain meic Conmain, tri hui [Duid] Désa, oidhe samna, do tigh Déirg do gabail Bruidine da Derga for Conaire comho-toradhadar hi sléib lecca, co n-ebeart Lomna Druth si, cloch eac ir do fuirmadh isin tsléib, ar co fosdais a lin ac dul, 7 co fosdais a tes-buide ic tuidecht on tosgail sin, 7 facbait cloch eac mairbh ann.

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

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

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 Ergaith 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 Lecgeach, whence were they named?

Not difficult. When Parthalon came (to Ireland) he brought with him Brea son of Senboth, the first man who in Éirin built a house, made a caldron; 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 Dorglais gave battle to Crimthann Shieldmouth, King of Leinster, and there-in 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 Lecce, 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 Lecgeach, 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 Lecgeach are named.

Also in BB. 366 27: H. 217: Lec. 463: the second and third paragraphs are edited (from B1) in Silva Gadelica, II. 475, 521. Versified LL. 194 35. There is also a poem about Étar son of Ethbith in LL. 160. 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 Bruidine da Dorga, Lebar na liUidre, p. 86b-87a. See

1. an iron caldron LL.
also the dindshenchas of Carn Mál, LL. 170\(^{th}\) 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 Ionist, 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. 16 (Dindorf's ed. c. I, p. 97).

30. Dúin Crimthann.

Dúin Crimthann, canas ro ainmuiged?

IS ë docouid i n-echtra a Dún Cremi[th]ann nó a Dail Uisnigh, ut ipse dixit, la Nair tuaidhgh in bainshidh, coma se caictighis ar nís [and], dia tubairt na scotu imdai, imon carpat n-oir 7 imon sh[d]hir n-oir 7 imon cénagíh Crimthann i.e. länd sainemail, 7 aroile scotu imda olchena; 7 aithb iar-sain ahaithle a echtra im-maig Étar, 7 roadnacht ina dún.

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

'Tis he that went on an adventure from Dún Crimthann or from Dál Uisnig, as he himself said, 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 Étar and was buried in his fort.

Also in BB. 367\(^{th}\) 20: H. 12\(^{th}\): Lec. 464.

Dúin Crimthann "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 Mi-dochochla a n-aichhra n-in " well I fired on a splendid adventure ", which O'Donovan says is contained is the Leabhar Gábhála of the O'Cleries.

31. Ráith Cnámrossa.

Ráith Cnámrossa, canas ro ainmuiged?
Ni ansa, Mac eocht mac Sloide Seiched do Comnaacht arib reat Lee Fer Flatha mac Conaire. Is é rotairsear e[cel] toglial Bruadna de Derga cona forruit 1 i cobraid a sceth in mac, 7 rombrui 7 rom-baide ururtur 7 treonimeacht in miledh [fo. 100\(^{2}\)] 7 tascad 7 tesbach a fola, corondoea hi Corbaile Eidecha, 7 ni fuair acht carnail anaim comtaif de 7 topachta a cobraid dia scieth, 7 foscear dia de gnemris sininde, 7 ros-aadnacht iarsoidoin, et unde Çnámross dicitur.

After Cnámros. Mac ben Berso a Berrmainor dorad seire do Find mac Cumǎill, co ro delb naí e. Segs co n-ep[h]lib seire indib, 7 focart hBuirni mac Deduis dia n-adnacol do Find, 7 asbert fris a teinim 7 a tomolt. "Ni to ", ol Find, " ar nidad ca rois, acht is ca amrois, 7 ni fes cied dia filet acht dobla[de] frí hol serci annso », 7 ros-aadnacht Find traiag 2 talmain, et unde Cnámros dicitur.

Vel ita: Cath Cnám[rosa] rocoloi Bresal Belach for Cairpre Lifchair cona chaith 7 for Fiachraig Snaibitine [7] for Eochaid Doimlen nombar 7 decc. 7 ix. mile a n-esbaid 7 tucaid a frossa eamn isinna rathaid ut. unde [Ráith Cnámrossa].

Mac eocht son of Sleite Seiched 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
of his shield, wherein the turlur (?) 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 Berra of Berramall fell in love with Find son of Cumall, and she formed nine nuts of Segais with love-charms, and commanded Buirme 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 (cnam-amfros), 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 Lifechath and his children, and from Fiacha Sraibtime and Eochaid Doimlen. Nine thousand, nine hundred and nine was their loss, and their shower of bones (cnam-fros) were brought into your rath. Whence Rath Cnámrossa.

Also in BB. 567b 21; H. 22a; Lec. 464b. The first story is referred to in the Togail Briadhata du Derga, LU. 97b. The second story is also in LL. 200a.

Cnámrossa 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 elf-mound in which the Boyne is said to rise, H. 3. 18, p. 6166, and see O'Clery's Glossary.

32. Maistiú.

Maistiú, canas roainniged?
Ni ausa. Maistiú id est mes-dú, du baile in mbidh mes, ut dicitur

Ba fidbaid aimser robó, 7rl.

1. Maistiud R.

Aliter: Maistiú ingen Oengusa mac Umoir dos-fuc1 Daire Derg mac Eachach Táobhata a crích Comal, a húannah Oengusa co comhaine fria Gris banliercind ingin Ricisi for lar in muigli [Maisten] có ragaiul aliges di 7 ruan-esert co ngalmaid ainn-
nechab co n-apaid reim[p]le de. Roléic Daire a urchur [for
Gris] do nertlicc 2 milied bôi leis, cc ndicirgeine buar da chín
fór lar in maihghi, co n[d]illig i Sruath Snaudidhe, conid Gris
ósin alle.

Vel ita 3: Maistiú ingen Oengusa mac Umoir, bandrueinich
Oengusa4 in Meic Óicc. Is i rochum delb cressi prins i nErinn
hi corthair brollaid 5 inair Oengusa, ar ros-taidban Oengus
di isin maighin [sin]. Unde Mag Maisten dicuit. Emnu dono
Conold mac Oengusa 7 Mior, a qua 6 Ath Maire 7 Ath Mara
hodie, 7 athbath Mior 7 Maistiú do cumaid Conold Caili oil meic
Oengusa. Unde Maistiú 7 Ath Mara.

Maistiú, 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 Maistiú daughter of Oengus son of
Umor that Daire the Red son of Echaid Long-side carried out
of Crich Comal, out of Óenach Oengusa. In the midst of the
plain Gris the female rhymer daughter of Richis met her,
did not get what she, Gris, demanded of her, and so mat-
treated her with blemishing lampoons that she died thereof
before her. With a soldier's battlestone 7 that he had, Daire
hurled a cast at Gris, and in the midplain made fragments of
her head, which fell 8 into the stream of Snaud, thencefor-
dward called Gris.

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

1. dos-fuc 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 _Maistiu_ « 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. 368a 21 : H. 22b and Lec. 465a. Edited in _Silva Gadelica_, II, 482, 530, where _Gris banlicer_ is rendered by « _Gris ban_ the worker in jewels », and _conu 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.

(A suivre).
THE PROSE TALES
IN THE
RENNES DINDSHENCHAS

33. Róiriu.
(R. 101a 2).

Róiriu i n-Uib Muiredeagh, canas roaimniged?
Ni ansa. Róiriu mac Senain mac Setna mac rig Connacht
docer i cath ann la Laigen, 7 is and ro adnacht, ut all[i] daictum,
7 Róiriu ingen Raran i rigfled rig Laigen, co tuic di
[a] athair tulaig Dotoad a ina tir, corus-airreb, 7 couth inde
roadnacht, et de quibus Duma Róirend dicitur.

Róiriu son of Senán son of Setna, the son of a king of
Connacht, fell there in battle by the Leinstermen, and there,
as others say, he was buried. And also Róiriu daughter of Ra-
ran 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 Róirius) Duma Róirenn « Róiriu's Mound »
is called.

Also in BB. 368b and Lec. 465h. Translated in Silva Gadestica, II, 529.
In LL. 2022 55, for the sentence about Róiriu daughter of Raran (or Ró-

2. a 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 brecen, the doe briet, the fawn baigelin and the wolf brech. As he said: I beheld a brecen and a briet and between them a baigelin — a multitude saw the plain — and a brech killing them.

Mugna, then, greatest (moi) of noteworthy things (guio) was it, to wit, greatest of oaks (or « sacred trees »)¹. Or Mugna from mooi-guio, that is, greatest of sister's sons, because guio means a sister's son, as is said in the Bretha Nemed (« Judgments of the Notables ») guio sethar, that is a sister's son. He was indeed a son. Berries to the berries the strong (guide?) 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 Slaine 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. 368h 26: H. 23*: Lec. 466. The part about Breachmag is also in LL. 200a 63, and in the Féilire of Oengus, Dec. 11, there is a note on the tree of Mugna. See also LL. 200a 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.

Breachmag (anglicized Breaffa): there are places so named in Connaught and Tirconnell. This Breachmag must have been in Leinster.

1. The to Mugna here referred to, was an oak (oíla): see LL. 200a 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. v., nine and se-thor. The Trefuileglid treorach « strong upholder », seems an alliterative kenning for God or Christ.

35. Belach Conglais.

Bealach Conglais, canas roaiminiged?

Ni ansa. Glas in sechtmd mac Duind Desa, dalta do Etirscel Mor do tig Erenn, 7 i Temnig roalt in Glas, 7 is é ba toisech conairt la h-Etirscel 7 la Conaire. In an iar[n]u do-chuadar a braithre do dhíbh in luid-siuim liu conu i mag Temnig, con tara snaidmuc do, co ndeacht seimn fudess cusin mblach n-ucut, co torchair an[d in] muce 7 in cona m 7 Glas, unde Belach Conglais.

Seacht meic Duind Desa didu:

- Fear gair frisín forcasín,
- Fer léé fri cloistich,
- Fer rogain fri hairdmes,
- Lomna [druith] fri druidich,
- Fer rogain fri nascad niad . i. fri galu trenfer,
- Fer gel fri galub dèfinir,
- Fer glas fri conaireach,

ut diciter de nominibus et moiribus et factis corum isin Duil [Laech]-sloindti Laighe.

Glas was the seventh son of Donn Desa and a fosterling of Etirscel the Great, King of Ireland. In Tara Glas was reared and 'tis he that was Master of the Hounds both with Etirscel and Conaire. Now when his (six) brothers went a-reaving to Ingcel, 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 you Pass, and there fell

1. a R.
2. luingel R.
3. roghair R.
the pig, and the hounds and Glas (himself), whence Bealach Conglairse.

Donn Desa’s seven sons; Fer gair for the look-out, Fer lée for hearing; Fer rogar 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. [conaireacht, an 2n. la:7.]

Also in BB. 369: 5: H. 23a: Lec. 466b. Versified, LL. 195b 16, from which it appears that there were more pigs than one, that they were fashioned by magic (unneca deibla druidiche), and that, in fact they were the Red Swine of Dreen (unneca dorga Dreibume), as to which see no. 71 (Duna Selga), no. 73 (Loch Neill), and no. 77 (Corond).

Bealach conglairse now Baltinglas, co. Wicklow. Fer gair, Fer lée and Fer rogan occur in the Topgal bruidhe Da Derga, LU. 84b. For Conaire and Ingeal see the same tragic tale.

36. Åth Fadat.

Ath Fadat, canas roaimmiged 2

Etan cecinit quod sequitur 3.

Monmar ni-lor-tithaig 4
ni ba deoch do blathaig,

1. corcaid R.
2. sic LL. Ise R. is meant for inter se.
3. senciwtur, R.
4. sic LL. ni fortathaid R.

ni bera for máthair
mac o sund [imnach] 1.
Fadat o Loch Lurgan,
adbeir frib in t-augtar 2
dofeth do gae bulgach
fri Laigniu hi cath.

Fadat : Ticfa Doci ni dineoch
co leind is co n[il]leoch,
co n-arm daigrech direoch,
do 4 cur coscair cruaid :
ticfa Caechni cabsaid
co n-arm agmar arsaid,
rageid dar bar n-amsaib,
iss 6 beras buaid.

Etan : IS e a fir nach setar
dom leud nó dom ledrad 7
i cath claidbeoch cruaid,
dofethsid dom tathluib,
is dofeth for mbraithe,
rosia co for máthair,
is me beras 8 buaid.

Fadat : He do dil, a dairfhir,
ni doncoisefed Gaidil,
do claidbe9 fein frndil
tecfas dit do chend,
dotrua Doci 10 na ndomnabrat
cen Caechni comart
is Fadat fer fuadaile,
big comrac tri tend.

1. sic LL.
2. sic LL. antucatra R.
3. sic Lec. Ticfaide dace R.
4. sic Lec. di R and BB.
5. ticfa Lec. ticfaide R.
6. isi R.
7. sic L. ledroag R.
8. sic L. beris R.
9. sic L. claidenh R.
10. sic BB. do cru Dae R.
Whitley Stokes.

Etan: IS misi [in] cur cétach
coe slob aulbal echtach,
am draice dine dreachtach,
derb is dam is dual.
tucus mor do cathaib,
ni gebat trium athaigh,
dorochair for n-athair,
tooth in mac, monuar.

Monuar ni

Ailiter Ath Fadhat: Liath Daire Leith teora hingena lais,
Doe 7 Caechni 7 Fadhat. Luidet dia fothruccad hi Linnigh
na Tarb, 7 mar do silset foraib fodesin batar i ndelbaib trí for
cona n-ulchaibh. Amsó si Fadhat co torchaír ic Áth Fadhat 7
Doe co Lind Dóe co torchaír ann. Luidh didiu Caechni co Sin-
si[n]hell 'na thigh, 7 ausbrais dó a baile fora híc. Unde Chain
Caechni. Sic in Mirabilia duorum Scincelleorum.

Champions of Leinster fought a combat between them-
selves, to wit, Etan Redhead son of Coca, with his household,
and Liath of Daire Léith « Liath's Oakwood » from Loch
Lurgan, with his children, namely Fadat his son and Dóe and
Caechna 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 Fadat is killed. So then the two daughters follow Etan
to his fortress (rath), and therein they kill him. Whence
Rith Etain. The girls retreated, and Dóe perished in Lind
Dóe on the Barrow, and Caechna on her lawn [i. e. Cluin
Caechna]. Whence Ath Fadat and Rith Etain and Cluain
Caechna and Lind Dóe and Daire in Leith.

Etan sang what follows:

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

no son. Fadat 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 draught, with a
mantele and a brooch, with a fiery, straight weapon to cause
hard slaughter. Caechna the constant will come with a war-
like 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
of 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 Ca-
cehna, and Fadat a strong-soled (?) man: there will be a con-
flict 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 Fadat: Liath of Daire Léith had three daugh-
ters, Doe and Caechna and Fadat. 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. Fadat turned and fell at Ath Fadat, and Doe to Linn
Dóe and there she fell. Then Caechna went to Sinchelle Se-
rior in his house, and for curing her she offered him her
stead. Whence Cluain Caechna. Thus it is in the Miracles
of the Two Sinchells.

Also in LL. 195b 25; BB. 369: H. 23b, and Lec. 366b.

Ath Fadat = Fada's Ford = now Aheade: co. Carlow. See O'Curry,
Manners and Customs III, 404.

As to the two Sinchells see Fill. Oeng. March 26, June 25, the Four
Masters, A.D. 548 and 982, and Colgan, Acta Sanctorum Hiberniae,
pp. 747, 748.

1. dinnach salubrity liquor or drink, P. O'C.
37. Belach Gabrain.

Belach Gabrain, canas ro ainmnuiged?
Ni ansa. Gabrain ch‘ Failbe Fhla[í]in dodechaíd for lung Lur-rgan i. mae boi ind Droiu Almaine, 7 ni fuair a hinadh’ leis co ndechead for thalamhoin i Monaigh Almaine, conid de asbair Loch Lurgan i Monaigh Alinn. Uair na tarrthadh in ch in siadh, 7 na ron-cthach sia dhach theangadh no diangardh, ins is dia thig arculu, co roemhthi a crídhe andsin forsín belach. Unde Belach Gabrain.

Gabrain, a hound of Failbe Flann’s, went on the track of Lurigan, a pig that haunted Droim 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 Lurigan 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 warming, he turned back homeward, and his heart broke there on the pass (where he was buried). Hence Belach Gabrain “Gabrain’s Pass”.

Also in BB. 369-47: H. 246; Lec. 467: Silvia Gadelica, II, 534. Versified in LL. 1668: from which it appears that the pig was grey and blind of eye. Belach Gabrain now Gowran Pass in the co. of Kilkenny.

38. Sliab Mairge.

Sliab Mairge, canas ro ainmnuiged?

1. sic BB. arculadh corofaimitidh, R. The poem in LL. 1568 9 has na chnuasaid “broke like a nut”.
2. “being killed or cooked”, O’Grady.

Marg son of Giusogh son of Lodain the Grey of Luachra was the steward of the Fomorians’ king whose name was “Century-car”, that is, having a hundred cars. Now Eochu Muniste was then over the province of the Gallians (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”.


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


Ard Lemnachta, canas ro ainmnuiged?

Tuc dao Cromthaor eainn Cruithnig do coisardh chuc, 7 dorainchill forr Fer Fidhgha doib dha mbidis coscraigh. As anh isbert Trostan da Drutheoch: “Tombacuirt” (Ll. luighe n-eanndath a i n-en ni esaiteg, 7 na genni Fidhghaide frethairthe sin lemnacht sin, 7 uatr slan o neimh a n-arm. Ana slaidhdir dibbro immor do dichtanar uile.”

Fogaid samaid 7 ba coscraigh Cromthaor 7 tocradar Tua-thaib Fidhgha. Unde Ard Lemnachta.

Cromthaor Shieldmouth delivered battle to the Tribes of Fidgha 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. coscraigh R.
2. sic BB. Tambachtain R.
3. nongonat fighidhaidhe R.
Now Crimmhan 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 Fidga. Then said Trostan a Pictish druid: « Let thrice fifty milch-kine be milked into one trench, and let him whom the Men of Fidga 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 it was done, and Crimmhan was victor, and the Tribes of Fidga fell. Whence Ard Lennachta « the Height of the New-milk. »


Ard Lennachta must be in the barony of Forth co. Wexford, where the Tuatha Fidga (famous for their use of poisoned weapons) formerly dwelt. They were, according to LL. 15:25 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 rohadaich ann, 7 intan foilas a fert is ann rómbaid in loch fo tfr. Unde Loch Garman et cuius erat frater Dea mac Degann, a quo Inber nDedai i Crich Cualann et reliquia.

§ 3. Aliter Loch Garmon. i. Garman Garb mac Boma leice roboridhe and la Cathair Mór hi tipaird Puirt Celranna, ar ba hé a cétainn, 7 is and rómbaid in loch tunc. Feis Temra forgnithle la Cathair ar samoin, tri laithri riam 7 tri iarum, cen gait is gan guin, gan aidbrui, gan atghabail, gan ecenni, gan aithed, conid ann dosfall Garman minn ēr mna Cathair iar mbeithi don tslog ar mesce. Muslid Garman le mind ēr na rigna 7 muinter Cathair freis co rucerd fair ic tipairt Calcenda. conid aca bi[ad] rómbaid in loch. Unde Loch Garmon.

§ 4. O Slainge mac Dea, o rig Fer mibolg ainmniugur in aband. i. Slaine 7 Inber Slaine. I na-aimisir Cathair immoruo aíimnuigur an locha amail asbert hi ēr fis Cathair.


§ 1. Loch Garman, whences is it?

§ 2. Easy to say. Garman Glas son of Dega was buried there, and when his grave was dug then the lake burst throughout 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
Boimn Lecc, was drowned there by Cathair the Great in the well of Port Coelbranna " 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 Cathair 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 Cathair's wife, the assembly being then intoxicated. Off went Garman with the queen's golden diadem, (and) with Cathair's household at his heels, till he was overtaken at the well of Coelbrin, 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 Cathair's time was the naming of the lake, as he said in Cathair's Vision.

§ 5. Once in the early part of Cathair'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 shining 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 Cathair awakes and summoned his wizard, Bri son of Bairgid, and tells him his tales. "I will rede that", says Bri, "if I have a guerdon therefor". "Thou shalt have", says the king, "whatev'st 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-

ness of distinction or peculiarity. This is the hundreded hosi-

taller 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 come 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 guarding and correcting the judgments of the Gaels. This is the wind that will tumble the fruit, thy liberality in dispensing jewels and treasures. And now, says Bri, thou hast partaken of the rede of this vision.

Also in BL. 77c 26: II. 24b: Lec. 46b. Paragraphs 2 and 3 are also in LL. 159273 and in Bodl. no. 5. The whole is versified in LL. 196-197a. 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 Cathair's Vision.

Loch Garman now Wexford Harbour. Inber Daa the mouth of the Vartry. Cathair Mor overking of Ireland from A.D. 120 to 123.

The brinu cettach or "hundreded hospitaller", was a landholder legally bound to entertain travellers and his chief's soldiers, and to possess a hundred slaves and a hundred of each kind of domestic animal.

41. LOCH DACACHE.

Loch Dácach, canas rotaingníed?
Ni ansa. Dacach ingen Cucul Glicergluin moic Tuathmair o Sleib Admoir i. Cucul doricacht .ccc. fer for oencosaib 7 for oenlamai 7 ensuilib 7 a mathair amaille árís. i. Lot Luamnach, 7 Fuata Bé- FAIL a bean; 7 is e fath a a n-imaluaid, dochosnam Erenn fri macu a Miled.

1. conadh, conubadh, from con, comb. a. cóimheid a guarding, watching, keeping, P. O'C.
2. trime a quo R.
Amhail don[0] bòi Futa, 7 hí torach, 7 doriacht a ham, 7 róthim oen ingin'daill i. Daceach a ainm. Muilí uaidhe gan iuirch asin purt isin loch, tros-baide and. Unde Loch Daceach. Figset cath iarum tri claind Milad, 7 dorch[r]adar uile hí súnn.

Daceach was the daughter of Cícil Glicerglun son of Tuathmar from Silab Admor. Cícil came with three hundred men, each using only one leg and one hand and one eye, and his mother Lot Luumach, along with him, and his wife Futa Bé Fál. And this is the cause of their journey, to contend for Ireland with the sons of Mil.

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

Also in BB. 372*42 : II. 26* : Lec. 470* Still more meagre versions are in LL. 169*10-14 and in Bodd. no. 57. See also Silva Gallicana, III, 513.

Loch Daceach is now Waterford Harbour. « Silab Admor » is in the following poem S. Anmhair.

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 Bruidhe Du Derga: For den chrois 7 den láim 7 oen annl rachain dòib ainm. « On one foot and one hand and one breath she sang that to them », LU. 86*.

In Bé Fál « woman of Ireland » bì (ex *beir) is a neuter stem in 1, which Lidén connects with the kebs in German Kebsfrau. See Celib supra p. 318. 42. Port Lairge.

Port Lairge, canas roainniged?

Ni assa. Fecus doluidh Roth mac Cithaing mac righ Indsi Aine a tirib fat[h] Fomórach li haircinc 3 tire do cuairt coi-

1. ingen R.
2. porf a palace or royal seat: any great building, P. O'C.
3. haircinc Lec. and BB., seems = Welsh arburn. P. O'C. has airecumh, airecnumh a nobleman, a chieftain.

The Rennes Dindsenchas. 433 crich, co cuilth ann, dord na morduchann do Muir Ichth. Roim-ráidh fòrsin faigh gil comhrain ghró. Issed tuath achenaire ann, na morduchain i. ingena macabarta as coime cruth 7 denum, co mongaib buide, co c[f]iessab gela úas uiscib léc. Mítithiir oen na tuiric dan in t-círich brotherliubneach biasteide 2 dòif léo fo uiscib. Cechnadar dord n-amsa do Roth, co rotuil súanan, comus-daisaid na píasda ina dòchum 7 namhreithd i n-aigib, 7 faidhid in muir a laigí [hi]sunda, 7 no-talladh ò cè a maeil a chnimhla. Unde Port Lairg[c] 7 assin rofoilisg Macen mac Ètina:

Cur croiderg cet n-ìlach bré dóina bár níd iath Aine truagh 3 airle teocht turthaid céim 4 cochtaing feocht fornail goth nathur bas bosgill forc guba. fit muirbrìnd ceol tuilsi 5 os Ich[1]-muir dord duchand drecht nurgart dith n-anmaic cruaidh Cithaing Roth comainn triath arích min[a]jairlec codh m[h]lasda tonn turchur iath nEliga 6 colt mbodha 7 mul macha sorb 8 sulmer slis commata ocht troinfin lón lairci lecht miled dian magus 9 port curadh. [coir ceachaing 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. básdúiche R.
3. truath R.
4. céim R.
5. duilshier R.
6. nélga R.
7. mbodha R.
8. slób 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 Lárige), and the drink of a hundred would fit on the flat of its bone. Hence Port Lárige « Port of the Thigh », and 'tis that which Maen son of Etain made manifest [in the following poem):

A blooded champion of hundreds of paecans, the bold flame of your heroes », etc. 1.

Also in BB. 372¢: H. 26¢ and Lec. 470a. A variant in LL. 169¢ 71 and Bodl. no. 24.

Port Lárige now Waterford. Muir nícht the Channel between England and France. Iuis Aine not identified.

Murducháin. A synonynous songuba occurs infra. In the description of the mermaids and the effects of their song, the Dindéncnas agrees with Physiologus; see Medieval Lore, 1893, p. 156.

43. MAG ROIGNI.

Mag Roignhe, canas ro ainmned? 2

Ni auna. Roighne Romanach doidechan d a hÉtall 3 co Gallia Narbonesiis i 3 Francaib, co mboi ic Torinis. Bacr 7 rama 7 tuagh las. Tri dina dobertsat slóg na Gallia fair [i.] uir do tarradh [leg. tharrnaing 7], 7 muighi a seithba, 7 saleadh murgablá 4 srotha Ligir do tèb Torinsí, 7 fogni-sim sin trì teoirbgh laithi, 7 adaigestar obair n-aili do tábairt far. Mus-tetlai uaidh co Herinn iarum co ndeisid 5 i n-Imliuch Meconn,

ar ba druim fidbaidhe tunn 6, coro selaigh 7 Roighne co mba mag. Unde Mag Roigni dicítt.

Aliter: Roigne Roscadhach muc Ugaine, meic Eacharh Buadaig, meic rig Eorm, ba seadh a forba lua athair in magh sin, et unde Mag Roigni dicítt et hoc carmen 1:

Atcuula daigisr 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 tasks 4 the people of Gallia imposed upon him, to wit, drawing mould, and (clearing) a plain of trees, and letting out an inlet 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¢ 28 (whence Silva Gald., II. 481, 528): BB. 373æ 25: H. 36¢ and Lec. 482b. 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 roainnued?

1. The rest of this production is by me untranslatable.
2. haidail R.
3. a R.
4. murgablaib R.
5. deisig R.

1. muna R.
2. selaigh R.
3. coromnac R.
4. dan a obair, Lec. Vocab.
5. lit. a sea-inlet: murgablaib i. gobhal nará a creek or harbour, P.
O'C. pl. n. marrgobail Ml. 43¢ 12, Old-liret. murgabloi, gl. aestuaria.

Alter: da dam Dile ingine Lugmannarach adathatarr ann, Fe 7 Maen a n-annamh, et unde Mag Femen componituir 7 [Mag Fera i.] Fena ingen Elicaire.

Femen, Fera, fír fatha,
do sil delhglan deg-Datha,
Is iad² rosiopsat na maig³
Fe[r]a is Femen a fidbaid.

Three sons of Mogaich (Mogad? Inogach?) son of Dachair of the clan of Brath, son of Deth, 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. On 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 Lugmannarach died there, to wit Fae and Mean were their names, and thereof (the Fen-men in) Mag Femen is compounded; and Mag Fea (takes its name from) Fea daughter of Eleciaire (and wife of Néth mac Indiu — LL. 198². 43).

Femen, Fera, truth of knowledge | of good Deth's purformed race, | 'ís tèy, Fera and Femen, that cleared the two plains of wood.

Also in LL. 168². 28: BB. 375². 17: H. 272; and Bodl. no. 16. Edited from BB. in Silva Gadelica, II, 528: from Bodl. in Folklore, III, 483-4. Versified, LL. 198². 32.

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

The Rennes Dindsechhas.

Mag Femen in the co. Tipperary. The etymology from the oxen's names is also in Cormac's Glossary and in LL. 210². 15.

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

45. Tond Clidhna.

Tond Clidhna canas rosinmugad?
Ni anua. Clidhna in[gen] Genaid míc Triuin dodechaid a Tulnaig da roth, a Muig Mell Tire Tairngire la bhluachna Ceab fain de do rochtain Meic in Occ. Dothad sen breg impe, 7 rospfaind coel di isin nai creudda in mboi¹, comtaul fris, 7 am soi a seol fhirhose co tudaighaid 2 timCELL Erinne fo des, co to-racht Clidhna.

IS é tan conuarcáib [in] m[ur]brucht nemfornechaidh 3 corscail fo crícha an beatha freannaire, fodaig robbar iat i mor tuile Erinne in inbad 4 sin i. tuile Clidhna 7 tuile Ladrang 7 tuile m[e]alle; ach[e] ni is n-anuair conuarcáide. Róbe in tuile medonach tuile Ladrang. Dornmart in tuile is n-arda 7 [fodall] fo tir Erinne, como tarraid in eu-rach n-ucat 7 in ingen ina colaidh and försin tráigt, corbaideadh annsin Clidhna Cruthach ingen Genaidh, a qua⁶ Tonn Clidhna nominatur.

Genand mac Triuin, [to]rom dil, 7 rl.

Agus fós amail rocan Cailti for an dind cénna is n-aimsir Patraicce ara n-agallaim 7 éccسامail ingantaigh donorssat ar dindsechhas Erinne.

Clidhna cindsín, buan a bét, 7rl.

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

1. naid crecumna ambói R.
2. deucad R.
3. nemfornechaidh R.
4. inmaid R.
5. a R.
6. quò R.
7. nagallaid R.
to get to the Mac ind Óc. Iucha 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 seaborne 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 the boat and the damsel asleep in it on the beach. So there she was drowned, Clidna the Shapeley, Geann's daughter, from whom Touin Clidna, Clidna's Wave, is named.

Genann son of Trén, etc.

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

Also in LL. H. 139, B. 374, H. 24b; Lec. 471b; and Dod. no. 10.


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

Mac Ín Óc a name for the Dagda and Bóann. Ladru the first man that died in Ireland, LL. 1376.

The Colloquy, the Aethlam na Scéphach, edited from the Book of Lismore, in Silva Gadelica, I, 94-233.

A boat of bronze occurs also in the dinđenschas of Ess Ruaid, no. 81.

Compare the boat of copper which Wàinmùnæ, in the last run of the Kalevala, creates by his magical singing.

46. Carn Húi Neit.

Carn Húi Neit, canas roainniged?
Ni ansa. Bres mac Óladan meic Neit, i Neit mac Nuachai,

1. sic Lec. ad 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 bucketfuls of red bogstuff are milked for him, and he drinks it all! Some say that he was seven days and seven mouths and seven years wasting away because of it, and he traversed Erin seeking a cure till he reached the same cairi, and there he died. Whence Carn hui Neit is named.


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

As to Bres son of Eathan, 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 (ante hern ca evolue) see Corkayne's Leechdoms, III, 69.

47. CROTTA CLIACH.

Crotta Cliach, canas renamniged?


Bói dano Cliach blaidain lái[na]n ic scenmair forsin dinn sin, 7 ni roacht co Siddh mBuidh bh ni buidh neasa la mét cumacht in tsidha, 7 ni cóomhagair ni doud ingenraidh, acht ro seph- fànd a croit co roimuidh in talam si, conadh as romaidh in draig.

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

2. Stiga R.

3. dën ningin raigh R.

4. an R.

5. rómaigh R.

As de atá Loch Bèl Dragan i, drag tinedh fhuair mhuine Ternoc ann a richt bradaid, comadh Fursa ros-atig isin loch, 7 issé sin in drag tèirgairgcir im féid Eoin do turgabail for Erinn bi deradh domhain [i ndigail Eoin Baisse], 7 is desin atá Crotta Cliach i 19 Mumain.

Cliach from Sid Baine (« Baine's Elsmound ») was harper to Smirdub son of Smal, king of the Three Roses. He went to invite Conchenn daughter of Podb from the sid of the Men of Femen. Or may be Baine 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 sid, and he could do nothing to the girls. He played his harp till the earth beneath him burst, and thereout the dragon brake forth (and Cliach died of terror — talhaim ar thain).

Hence is Loch Bèl Dragan « 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 Crotta Cliach in Munster.


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

Téinde 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?


1. both R.

2. a R.

3. This seems implied in the prep. for.
Cend Febrad, can as no ainmniged?


Dolicid iarum Garban mac Dheldadh, a quo Dún n-Garban, dia dighail tor Cain mac Deirc Du[a]laig, covidh romarb for Sliabh Cain, 7 ro rug a cenn co Cend Febrad. Mor laech [fo. 105b 2] 7 laiche's ro adhaigh ann la suidhíbh im Lugaid Laigh 7 [Do]dera mac Aurnora in file 7 Ethne 7 Maer 7 Mumain [leg. Mugain ?], 71 rl.

Febra son of Sen was own brother of Deda son of Sen, and Cain son of Derg Duathach killed Febra and brought his head (cenn) to you mountain. Hence Cenn Febrad is said.

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

Also in BB. 375b 19; II. 29a; Lec. 473b.

Cenn Febrad « the ancient name of a part of the mountain of Sliabh Riach to the south of Kilmalloch, on the confines of the counties of Limerick and Cork ». O'Donovan, Four Masters, A.D. 186. Spelt Cenn Abhat in LL. 283b, Revue Celtique, XIII, 440, where Lugaid Lágha and Doidera are mentioned.

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

Cend Cuirrigh, canas roainniged?

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

1. laithes R.
tern bank of the Suír, in Cathair Dúne Iascaig, Find had a
paramour named Badamair (from her Rath Badammarach is
called). 'Tis she that used to sustain Find with food and ra-
miment². So Cuirech went to Badamair's house and slew her,
and destroyed Cathair Dúne Iascaig. Forthwith goes Find on
Cuirech's track, by Femen, Tete, Rógne, the Nore, Gabran,
the Barrow, till he saw before him Cuirech's shadow, and
throughout the shadow he hurled a spear, chanting a spell
over its head, and strikes it into Cuirech, who fell thereby.
Then Find took Cuirech's head, and came on the morrow in
the early morning 'towards that mountain (Conn Cuirrig) a little
to the west of Femen, and set a tomb of stone there about the
head. Whence Conn 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. 376b 34; H. 29b: Lec. 474b. Versified, LL. 191b 31.
Conn Cuirrig must be somewhere near the Carragh of Kildare. Cathair
Dúne Iascaig, now Calir a town on the Suír in Tipperary.
Rath Badanmarach was perhaps near Calir. See O'Curry's Lectures,
As to the relation of Cuirech's shadow to his soul, see Taylor's Primi-
tive Culture, 2d ed., I, 430, 435. Some other events which took place after
Cuirech's death are recounted infra in no. 52.

50. Temair Lúachra.

Temair Lúachra, canas roinnniged?
Ni ansa. Tee² ingen Luig[gh]dech meic Itha bean Eirimon
meic Miled, 7 is di tucaid Temair Lúachra 7 Temair Bregha 7
each Temair olcena dofil i3 n-Eire. Lúcair immurro fodesin
ba magh scothach co reimes mac n-Ugaíne 7 co gein Chuid
ut ali[i] dicunt, fôdég is indi dobruindset Siúr Eóir 7 Berba

2. Temair R.
3. a R.
7 Loch Ri, cundased forb forsa rir Mis atharda, in sliab ucat. Unde Sliab Mis.

Aliiter: Sliab Mis no Sliab Misis, ar a ní ba mísis i ba hanfís do macaíb Micim in slug dolfá frith ann la Fodla 7 Banba 7 Ériu.

Mis daughter of Mairid son of Cairid and wife of Coimgen 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 your 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. 376d 49: H. 30v: Lea. 474b. A version of § 2 in LL. 168b 19: Bodd. no. 17; and Ed. fo. 32 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. 39a-39b, and the diadácheas of Loch naGéibh, Ed. no. 55: BB. 39a: H. 49v; and Lea. 495a (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 Hygnorum p. 38, cited in the Rolls Tripartite Life, p. 426.

52. Tipra Sengarman.

Tipra Sengarman 7 Aier Criblaigh 3, canas roainm-nigthe?

Ni ansa. Sengarman Sléib Mis, ben Cuirrich Lifhe, máthair Slechaire mac Sengarman, isti rohorte[Sat] Croch 7 Dün 7.
Then Find pursued them all to the *Carn Daim Deirg* « the Cairn of the Red Stag » in Luachair, the place at which *Tipra Sengaranna* « Sengarman’s Well » is today, and there Slechtair discovered an underground cave, wherein they dwelt for a long time. Every night they used to go forth from it a-raiding, 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 Crimuthann had given him to trim), and cast it into the stream from the well, so that it got to *Aib 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 Aier Criblaige, (and there he killed her).

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

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

Sengarman’s head is cut off, and they leave her body in the well.

Whence *Tipra Sengaranna* and *Aier Criblaige* are said. Fergus Finbel, Find’s poet, sang this *roseg* below:

Sengarman’s Well under its chip, etc.

Also in BB. 377–22: H. 30b: Lec. 475b. Versified, LL. 192–53, where it is said that Sengarman 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 Sengaranna is in the S. E. of the co. of Kerry. Aier Criblaige « Criblach’s Harbour », not identified. Beire now Beare, in the S. W. of the co. Cork.

53. FINDGLAS.

Findglais a Luachair Degad, canas roainmindiged?

Ni ansa i. Blathnat ingen Mind ri Fer Falga, bancele Conrói mec Daire, bansere-side Concualainn. Is i regell *Concualainn*

Blathnat daughter of Menn King of the Men of Falga, wife of Cú-roi son of Daire, 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-roi’s sword when Cú-roi afterwards smeared his head with cow dung. And she counselled Cú-roi 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-roi was left all alone. This was the token (?) that was between them (Blathnat 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-roi and) wrecked the town (and carried off Blathnat to Ulster).

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

*Findglais* a Kerry ending at *Traig Li* (Tralee).

*For Falga* is glossed in LL. 169b by *ins Galt 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 Blathnat’s betrayal of her husband is also told in O’Mahony’s Keating, pp. 283–284. The end of the matter was that Fercertine, Cú-roi’s bard, followed Blathnat 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. soide R.
2. bochá cow dung. dimin. boilebráin, I’. O’C.
54. Srub Brain.

Srub Brain, canas roainniged?
Ni ausa. Cúcualainn dechad leigaid na dub-elle o Dun Delga co ro marb én eah thire dib gusin mbranen déidenach.1 Rohorta leis ic Redg, 7 ic Ramann, 7 topacht [a chenn] do suide 7 roindain a lámá ina fhuihl, 7 isbeir « Srub brain and » coa thabairt in chuid f'ain in cairraice.

LLL a lin; secht n-áirtim tra ina gubrain cach coin, 7 secht cubait rigi moa munbragait: cuíp remra 7 cosa remra ló, 7 musinaitis intrub dib. De quibus Srub Brain dicitur. Itim (sic).

Tathus drecht dromannus, 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. 358a 39: H. 30b: Lec. 476b. Versified, LL. 154b 554. 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. srnabh.

1. deigenach R.
2. brainéin a crow or raven: a cadaverous bird, P. O'C.

55. Loch Lein.

Loch Lein, canas roainniged?

Lén Linfaclach son of Bolgach, son of Bannach, son of Glammach, son of Gomer, was the craftsman of Síd Buidh « 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 Índeóin na nDéic « 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) Nemannah practised when beating out the cup of Conor mac Nessa in the north, etc. Whence Loch Lein is named.

Also in BB. 370v 5: H. 32b: Lec. 477v: Bodb. no. 18. Versified, LL. 154b 554. Edited (from BB.) in Silva Gadelica, 477, 523. O'Curry gives a précis of the tale in his Manners and Customs, III, 203;

Loch Lein now the Lakes of Killarney in Kerry. Síd Buidh, also called Síd Femín, in Munster. Índeóin na nDéic now-Mullaghmore (i.e. Mullach indom) near Conmel, co. Tipperary.

1. bolgaig R.
2. bannaigh R.
3. níth nem oindi R.
4. In the lithographic facsimile, 154b 42, saime should be fainne, and the whole line should be read as: diar' chum een thangstal tais | niamhstar 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 nochleg, I.L. 154b 49) seem to have been an offering to the ghost of the person (whenever he was) there buried.

56. Carn Feradaig.

Carnm Feradhaigh, canas ro ainmniad?  
Ni anua. Feradhach mac Roquirp meic Gollain meic Connall meic Ebir dorochair and la Tigernmas mac Follag, 7 is la Tigernmas torchair Connall[ei] i cath Oenag Macha; 7 ro-marb Rocorb mac Gollain hí cath Eli, 7 ro-marb Feradach iartain Í cath Carnm Feradaigh, 7 is é insin fér Feradaig. Unde Carnm Feradaig nominatur.

Feradhach son of Rochorp son of Gollain son of Connal son of Eber fell there by Tigernmas son of Follach, and this is Tigernmas that Connal fell in the battle of Oenach Macha; and Rochorp son of Gollain 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.


Carn Feradaig was probably, says O'Donovan, Four Masters, A.M. 3656, the ancient name of Scefin, 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 ro ainmniad?  
Ni anua. Comdal rob ór Itir Múmain s 7 Cúannachta co tuesc leo a cathfhrú in da rig .i. da mac Smuhailll meic BaTdub.

Rind 7 Fæbur a n-anminda. Rogab indalanan for foesam mBlúd hí a Slí Fèininn. Gabatís arailfe [for] siassam Ochaille a Slí Cruachna. Tucam na cathfrí a oird moccadá ar aird, 7 doluind cábh da comnís li shírth, 7 odhuruiimhin liathglassa im slog in da dal, conab annsin tainic a tuili ind, 7 ni roairgset la met in oenach, co rue in slíu a luinne úile díb, conab ann atbertsat na derecdu: « Is luimnechda in t-inber indorsa! »


There was a set meeting between Munster and Connaught, and the two kings brought with them their champions the two sons of Smuhailll son of BaTdub. Rind « Point » and Fæbur « Edge » were their names. One of the twins placed himself under the safeguard of Bodb (the elf-king) out of Sid Fèininn: 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). 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 luimman 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 Thul Tuinne: « The inver is now full of shields » (luimnechda).

Whence Luimnech.


1. moccad BB., muciachtai I., muccaidechta Lec., muccada Boll.
2. Compare Cormac's folimnín.
58. SLIGE DALA.

Slige1 Dala, can[a]s ro ainmnaiged?


Unde Slige Dala 7 Cluain Cannain 7 Ros Cré 7 Dún Cairin nominatur.

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

Slige Asail cetamus: fos-fuair Asal mac Doir Domblais re ndíubhchaidh Mide on torachtain Temra.

Slige Mi[d]lahra dano, fos-fuair Midluachair mac Dámaíne meic Diubaltach meic rig Sruba Brain on torachtain fisí Temra.

Slige Cualann, fos-fuair Fer fi mac Bogabal ria meschuirib3 side oc saigid Temra.

Slige Dalo. fos-fuair Setna Seccederg mac Durbaide ria ndruiri-[d]bí hLrman oc saighd4 Temra, nó is Dala fodesin ro-sairnecht dó.

1. Slíde R.
2. qua R.
3. re nda[a]s coraibh, Bl. of Lismore 96b 1. Meascarie is explained as a disturber, an agitator, P. O'C. But here meschuirib is pl. dat. of a compound of mez a weapon and caire a host.
4. saidhghí R.

Dala Glas of the Greeks of Scythia, from him Slige Dala is called. Crea daughter of Edlec was his wife: from her Ross Cré is named. Dala Glas, then, and Cannín, Edlec's two sons, came with their wives out of Scythia to avoid warfare expeditions. Cannín's wife was Caire, from whom Dún Cairin is named. Now Cannín set up in Cluain Cannain in the district of Eile, and in Caisle Cannain he died, and there his grave was dug.

Whence Slige Dala and Cluain Cannain and Ross Cré and Dún Cairin 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 Dóir Domblas found it before the brigands of Meath when proceeding to Tara.

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

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

Slige Dala, Setna Seccederg 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 (Clarin Bridge near Galway). Nár son of Oengus of Uaiml found it before the champions of Inris Dámnonn, 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.
Sinend daughter of Lodan Luchagain son of Lear, out of Tir Tairngire ("Land of Promise, Fairyland") went to Comna’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 Min Mèile Feile « the Pool of the Modest Woman », that is Brí 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) went upwards, and when she had come to the land on this side (of the Shannon) she tasted death. Whence Sinann and Linn Min Mèile and Tarr-cáin.

Also in BB. 381a 30: H. 392: Lec. 1795; and Bodl, no. 33. Versified, LL. 156 26. The words in brackets are from Lec. Sinann gen. sima, now the Shannon. Brí 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 Corr’s Glossary. S. v. Caill Cruinne: 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 Magh Lúinna, p. 97, and his Fate of the Children of Tuireann, 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. 189 36, where Néde mac Adhna says that he has come a caillbh i. a nói collaib na Segsa ... a caillbh Ídheas asa mbhairide esse na áthadh tanascas « from hazels, to wit, from the nine hazels of the Segsais ..., from hazels of which are obtained the feats of the sages, I have come.

1. Here, as in LU. 65 2 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. Seighdha, and H. 5. 18, p. 636c.
brought thither, and the cow from the north yields one third of milk in excess of the cow from the south.

Also in LL. 167a 43 : BB. 38ta 31: H. 40 : Lec. 48b, and Bodl. no. 21. Edited (from LL.) in Silva Gadelica, II, 478, 525 : from Bodl. in Folklore, III, 489. A précis of the story is given by O'Donovan, Four Masters, A.D. 1598, p. 2055, note h.

Sliab n-Echtga, anglicised Slieve Aughty, is the name of a mountainous district on the confines of Galway and Clare. Sid Nenta a fairy-mound in Connaught, of which Sigmall was the lord. Gann and Sen-Gann two of the sons of Dula the Fer Bolg: see O'Mahony's Keating, p. 81. Maenmag: see infra, no. 63.

### 61. Ath Cliath Medraigí.

Ath Cliath Medraigí, canas ro ainmnighed?

Ni ansa. Dia tucsac coiceed Olneamacht 7 na seacht Maine cora trichaithe ceth [cethern'] id b) Dartada ingine Regamn a Mumain 2 conus-toracht Echu Beec mac Cairpri ri Chliach Munain, co stianlach 3 Muman amaille friss, i n-irmoarcacht na tana, co ralas na Maine falciathach sciach 7 draigen 4 isin n-ath conus-toracht cobraid 5 o Cruachain, o Aillill 7 o Medb. 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 Dartada daughter of Regamain, Echu 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 ».


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1. nunc, R.
2. siutir. i. fearann land, q. d. to thir, i. tir fhailth « good land ».
   faidh of resting, at rest, still. seabh. i. maith goodness, also good, P. O'C.
   The expression ferainn siutir occurs infra no. 63.

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1. sic LL. 156b 27.
2. amannahain R.
3. fiandlad R. fanlach H.
4. sic H, sciath 7 drogen, R.
5. cobraid R.
62. MAG N-AIDNI.

Mag n-Aidhne, canas ro ainmuiged?
Ni ansa. Aadhne mac Allgubë mejie Eithriuil it is e ceitna fer an t-dirtid longpriart artus re mactaib Mileith. Fobith ni ba hecen do acht tofascad a di glac co snigis richsi teined a suilib a mér meitis hidubla adnui i tus a mubana, 7 ba hé sin in cetrama[đ] fer sibet dona[i]b rathmogaib [tucsaed mac] Melead leo a n-Eirind do denam each uird bai aco,] conid hé roslaid in mag n-uc[ud do bodesin.] Unde Mag n-Aidhe [nomi-
natur, 7 is and abadh Aidhe.]

Aidhe son of Allgubë son of Eitherel, he is the first man that kindled a campfire for the sons of Mil. 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 Mil brought to Erin to build every ord (course of stones, ordo lapidum?) which they had. And 'tis he that cleared you plain for himself. Whence Mag n Aidhe 'Aidhe's Plain' is named, and there Aidhe died.

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

Mag n Aidhe 'a level district in the present co. of Galway, all comprised in the diocese of Kilmacduagh ', Four Masters, A.M. 3727, note m.

63. MOENMAG.

Moenmag, canas ro ainmuiged?
Ni ansa. Moen mogaid mac Miled, is é noberiad chuid nGailim, is e ceitna fer roberiad i n-Eirind i. Forbarr saer mac Miled; 7 ba rathmogaib daw in Mæn sin. Is do daw tucsaed Berramain a mæn a berr[h]a. Unde dicirut Berramain i. so-
main in berrtha, 7 is lais roslcha ferann fuithir mac Fordub, conid edh isberar Mænmagh, 7 is and abath Mæn iarum i. i Mænmag. Unde dicirut Moenmag 7 Berramain.

Moen a slave of the sons of Mil, 'tis he that shaved Gailem's children, and the first man that was shaved in Ireland was For-
barr, the wright of the sons of Mil. 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-main) for the shaving (berrad), and by him the faither-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, 382b 39: H. 41b: Lec. 483a; and Bodl. no. 25, whence it is, edited in Folklore, III, 491. A shorter recension in LL. 167b 6, which is edited in Silva Gadelica, II, 478, 523.

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

64. LOCH DERGDERC.

Loch Dergdarc, canas ro ainmuiged?
Ni ansa. Feircertue mac Athg[il]6 primfili Ulaid, fer as ansa bói i n-Eirinn, 7 is é noga[e]dah [fo. 111a 2] in mnóir oc lam-
nád 7 nochuiimged 2 arm cosín fer comaice, 7 in fer n-aille 'mo oen rosc. Is e daw dodechuid do saighid Eachach meic

1. naighne R. 3. Fobith ar R.
2. sic B. noadád teine R. 4. sic BB. snídís R.

1. nogadad Lec. nogaided BB.
2. nócuiimid R.

Revue Celtique, XV. 31
Luchta meic Lughaire meic Luigdech Laimfind ri Muman, dia saigdli 'mo oen deirc i ndon circie' Boirche rucsat an eceis anair, 7 tuc Eochaid a oenrose utrecend a aigthe.

Luid iarum Eochaid dia nighe, 7 rosir in luachair 7 ni fuaire [usce] co ro taraingh dalai asa bun, 7 co ro taisin usce iarum, conid as Ronig[ed] a derc [f]as, 7 amail tuc a eunn fothri son usci fo derg uile in topur, 7 doriachtair a da rose don rig ar firt feile, 7 amail rosill ar an topur 7 isbert : « Is derg-dere in dere-so, 7 bhe h' e hainm la each. Unde Loch Dergeide diricuir. »

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 payment 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 rushes 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 Dergdeirc is said.

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

1. circircie R.
2. rucsat in eceis, Lec. rucsat in eceis, BB.
3. aengus R.
4. R. repeats.
5. don i. tindlocad, Lec. Vocab.

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

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

65. RAITH CRUAICH.

Raith Cruachan, canas roainmuniged?


Luid iarum Midhair gu Brigh Leith, conud ann rotaglaid far la Eochaid Airemoin.

Tosach Tochmaire Etaine andsin. Dindsenchus Ratha Cruachan insin.

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

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

There is the beginning of Etain's Waving. That is the dindshenchas of Raith Cruachan.

Also in LL. 170, 43: BB. 38, 43: H. 42b: Lec. 484 and Bodl. no. 27.

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

As to Eochaid Airem, Mider and Etain see LU. 130, 131, Egerton 1782, fo. 118, 2, O'Carry M. and C., II, 192-194, III, 162, 191. The Tocharum Etain has been edited by Windisch, Irische Texte, I, 113; see §§ 15, 16, where sinighhe should have been printed Sinighhe (the gen. sg. of Sinigh), not maighhe, as Zimmer asserts.

disfear (better aisthe) gen. sg. of aisthe « labour, travail, travail » = « ad-
strive-, from ad and urkelt. strívo- (fr. saethur). For posttonic i from ai cf. Lat. in-quiró, ex-istemo, tra-vido.

66. Áth Luain.

Aith Luain canas roaimnigé?

Ni ansa. Aith Mor a aímn rúsc go gleicce 1 in Duind Cual-
lgn[e] 7 inb Fhindaonnaigh, ised atfet in 2 Echtra Nera imthas
na da muceaíí 3 badar i secht rec[h]taib. i bládaíin lan each hao, 7
batar hén sin da mac Chruind mac Aghnúna, Rucht 7 Ruine
a n-anamind. Íitte 5 is Engan a da n-aímnina n-enaih. Cú 7
Cethen iad ina conáib. Bledh iat 7 Bledh ina mbráeboi
Boine. Gruinniuce 7 Dubmuce iad diámadar duibr.

Doltud iarun in Cruindiuce go Cllais Cruinn i 6 Cualg[i]nci e.
Luid dana Dubmucce go ndúile[j] i n-Utrán Garaidh 7. Luid
dana bó do Dair mac Fiachna conos-ib dhía a Glaís Cruind
7 co tarrla in duibr ina bróinn go mbo laogh iaraid. Luid

dana bó do Meidbh, conos-ib dhíg a tpraith Gáraide, co tarrla di
in duibr céle 7 ba láog hín inn bróind iarain 1.

Marba dana na dl domad mbreith, in tarb tair donn, in tarb
tiar immórta tarb derg, findheach. Iarum doriacht bhe Néro
conu tarb ina diadh 2, co ro geis oc Raith Cruachan coro mo-
thaig in Fhindaonach, co ro gleac doib, 7 ba fortail in dartaid, co
n-erriacht Medb do gascadh a tairb, co tochar air tarb tue ben
Aignín, conid and asbert ben Aignín: « Fíochthe leat a athair; mo
tairbre i. Dond Cuailnge ».

IS iarum doluid [Medb] co ceithrib coicedhaib Erenny hi crích
n-Ulaid, 7 Fergus d'eloues rempu, co riacht Magh Coba, conid
and sin batar Ulaid 'na ceis [i. e.] caite[thig]is lín ina longspot.
Medb dana rí trian ele dona sluaighib co riacht Dón Soboircse,
co tue mnaí Conaill Cernuid [as].

Ceaching Búide mac Bain Blaith co Glenn na Samaise, conid
ann tuarata in Dond Cuailnge, co tue leis coa longphort.
Is ann bae 3 Concobair hi Cind tirr intiinsin. Robar dana tri
meic Fiachraich i. Ros 7 Daire 7 Imhad, tri [meic] rig Cu[a]-
lgni [7] Findtana mac Neill 7 Cethern mac Findtana 7 Ilaich 7
Rochaide mac Fheidhmonn 7 Sualatagh mac Bocsaldaig, athair
Concaillain, inandiadh 4, conid iarum doriacht Cucaillain, co ro
marb ilmle dib o Gáirig co hGilgairigh 7 o samoin co[sin] cett
ain sir a mibulc foróib, co toracht Concobair anoir, 7 cia ro-
moid siar iarain 5 is sir rucad tain bó Cuailgné, 7 rostaigh
[fo. 112, 2] in Dond Cuailgí co Tarbga 6, coro gleacaiti
he sechtmad ló erraig, conid de isberar Tarbga, 7 dorochair
in Fhindaonnaigh la Dond Cuailgné, 7 roforthaí 7 iar shudh iic
Loch Derige, 7 tue a lon co hÁth láin, 7 a da airbe co Mu-
bfhind, 7 a aird de Don Croin, 7 a drand co Droing na-Asoil,
7 a leas co hInis Glais, 7 a lecan co Lecoin Moir Midhe; 7
each aímn hi ruc ni de maraid far a aímn in baill sin. Unde
Aith Luain nominair.

Aith Mór (« great ford ») was its name at first till the con-

1. sic R 111b, glic R 112, 2.
2. sic R 111b, a R 112a.
3. sic R 111b, muceaí R 112, 2.
4. sic R 111b, a R 112a.
5. Éitee R.
6. a R.
7. garaidg.
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 Agnonan’s two sons, named Rucht and Ruene (when they were swineherds), Eth 7 Engan (« Wing and Talon ») were their two names when birds. Ca and Cethen were they when wolves. Bled and Blod were they when trout of the Boyne. Crumnuic and Dubmuc (leg. Duinnuic, Tuinnuic?) when they were worms.

Then Crumnuic 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 Daire 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, the bull in the west was red, whitehorned. Afterwards Nera’s cow came with her bullelf 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 debility: 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 bullied a cow belonging to Nera (one of King Aillil’s warriors) or rather to his son Aingen. This cow produced a bullelf, which, as we shall see, fought and was defeated by the Whitehorned.


67. *Turoch Silinne.*

*Turoch Silinne,* _canas ro ainmuidh?_ [Ni ansa. Silénd ingen[n] Machair mac Dubthaig mac Rue...
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.
Cruchan Aigle now Cruaghpatrick, a mountain about five miles west of the town of Westport in the same county.

69. MAG N-ÁI.

Magh n-Ái canas ro ainmghiged?
Ni ansa. Ac ma e Allogbaí in cethramad mog fichet tucsat meic Milied leo, is é conataigh cosno moighlibh sin coro slechtadhas magh leis, conid iadsin ro slechtsat [frí čethri uairrib fichet]. Coros-gaidh Ái iar scur doib im dílsí in maige sin do 7 moa ainm air. Unde Mag n-Áì dicetur. Conid dia derbad sin rocachain in filindos:

[fo. 113r 1] A fir dia teis i Magh n-Ói, 7rl.

Ac son of Allgubai 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 Ac entertained them to give him the ownership of that plain and (to bestow) his name upon it. Whence Mag n-Áì "Ác's Plain" is said. And to certify this the poet sang:

"O man, if thou enter Magh n-Áì", etc.

Also in BB. 386 a 15; H. 44 b: Lec. 488 a. Edited (from BB.) in Silva Gadelica, II, 491, 539.
Mag n-Áì, now Machaire Chonnacht, a large plain in the co. Roscommon, between the towns of Roscommon, Elphin, Castlerea and Strokestown. Four Masters, A.D. 700, note 1. A different etymology (from Áí, the name of Enna Aigneach's hound) is given in the Dindsenchas of Loch Neill, infra no. 73. For a third (from ac « liver ») see O'Carry, Manners and Customs, II, 11.

1. coroscaid R.
Mag Mucraime, canas ro ainmniag?

Ni anu. Muircet dtridechta dorach a huitaim Cruachan co' hOilill 7 co Meidb, coro millef leh blicht in each maigin/i mbidis, ni cumugadis fir Ereun ar-rim nó a tarrdhare in each maigin i mbidis, co tainic Oilill 7 Meidb do sernd a selga co Fraechhmagh 7 coro tofifiit co Belach na Fert, riud amson sar-raid Meidh muc dib ar chois, co fargab a leith ina laim, 7 coro rimit iar sulthe isin maig sin. Unde Mag Mucraime.

A herd of magical swine came to Allill and Medb out of the Cave of Cruach, and they used to blight corn and milk whenever they were, nor could the men of Erin in any place count them or look them over. So to set their hunt afoot Allill and Medb came to Fraechh Maggie «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 Muircime «Plain of Pignumbering».


Mag Mucraime a plain near Athenry in the co. of Galway.
A similar story is told in LL. 290, edited in Rev. Celtique, XIII, 448, 450.

71. Dumae Selga.

Dumae Selga, canas roainniag?

Ni anu. Ard Cain a cétainn co selg sé muce Derbrinie in-gine Eachach Fedlig, cetsere sein O[c]enusa meic ind Oc, 7 dibatar daltaide na muca diama't doine, co tue málair na fer.

1. tarrdhare : i. deareadh tarsa «a squinting or looking askew, »P. O'C.,
which can hardly be the meaning here.

Ard Cain was its first name, until the hunting of the six swine of Derbrin, Eochaid Fedlech's daughter. She was the first love of Oengus Mac ind Oc, 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 Třís. The boars (into which the men were transformed) were named Frochán, Banbán, and Brogarban: the sows (into which which the women were transformed) were named Crainchín, 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) Brogarban. So she mustered a hundred heroes in armour, and a hundred hounds. But the pig
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 entertained 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 Glassarn and remained a year with Drebrann 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 pok Black-island upon them, and they all fell save Brogarban, and their five heads were brought to that mound. Whence Duma Selga « Mound of Hunting ».

Also in BB. 386b: II. 45*: Lec. 489a. A précis of the tale is given by O'Curry in the introduction to his edition of the Tri Thriante na Scalasghechta, p. 391. And one of the swine (Geclechis) is mentioned in the dindénschas of Mag Corainn, No. 77 infra.

See also the dindénschas of Loch Neill, no. 73 infra.

Duma Selga is in Mag no Ai 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.

Magh LuiRG, canas ro ainmnuiged?

Ni ansa. Dia mbí Conaill Cernach ica gaire hi Cruachain conaid ann rosegogin Oilill ri[g] Connacht tria surail Medba, conaid aíre roteich asin Cruachoin co ndechaid obbad Connacht ina diaidh, 7 co ndechatur na tri Ruadh-coin Mairtine for a lurgh, con[a]d assin congábsat a long i. a Mag LuiRG co Magh Slecht i2 mBreifne, coron-ortsat na tri Ruadh-coin do Féroib Fene oc Áth na Miana oc Maighin, 7 rofsacat a cend leo co

1. diaidh R.
2. a R.
3. a R.
Manannan mac Lir’s pack of hounds and the pack of Mod (from whom Insí 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 Maccinis « Pig-island ».

Also in LL. 167a 30: BB. 388b 22: H. 46b: Lec. 491b, 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 nDECHE T.

Loch nDechet, canas ro ainmned ?
Ni ansa. Dechet mac Derguir, rathmogaid Glais mec Cais, is é tuargaib Suidhe n-Aoidha os Es Ruaidh. Iar ndenom a oibre do la hAodh Ruad mac Badhuirinn ro cuin[n]jigh lóg a oibre i. i. torad ind esa, 7 dobreatha do, 7 iarum conurceagadh tor la clainn n-Oilella arnadh beith inresoin nó inaomann d'fhoib Olneacmaich im torad Esa Ruaidh.

Robói dono Dechet hif[c] cuinghridh duiligine in gresa roghní, 7 dobretha do co Mag Lunag1 . i. co Mag Loing[the]a, ar is ann r roloing fóra biúidh 7 for a lind, 7 doluidh iarum for ball- iudh a mesca cosin loch, co robaidethd and. Unde Loch nDechet dicuit.

Dechet son of Derger, the rath-builder of Glas son of Cas, tis he that erected Snide Aedl « Aed’s Seat » over Ess Ruaidh.

1. sie BB., H. and Lee. lughna R.
2. inann R.
3. nadiagh R.
4. post R.
a Ruad’s Cataract». After he had done his work for Aid 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 Langa that is, Mag Longhtba « 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. 588 B 45: H. 47 A: Lec. 49 12; and Bodl. no. 31. Edited (from Bodl.) in Folklore, III, 496.

Loch Dechet or Loch Tecket, now Lough Gara in the co. Roscommon. Ess Ruaid the salmon-leap at Ballyshannon (i n-Eas ruaid na roeene, LL. 128 B 19). See also the Sinnennchas of Ess Ruaid, LL. 165 A 4, and Folklore, III, 505. Mag Langa perhaps the Magh Lunge near Ballaghaderreen in Mayo, mentioned by the Four Masters, AD. 671.

«The Children of Ailill», the inhabitants of Tir Aillice, now Tirrerrill, a barony in the co. of Sligo.

76. MAG MUIRISC.

Magh Muirisc, canas ro ainmuiged?


No is e in Rosualt doralad and co tir, 7 is e abes sen i. teora scithi do demon. In tan seidhse hi tirib plagh for doinib 7 celtraib in hec anno. In tan sccedh a nelloib plagh for ethaidib ind acoir in hec anno. In tan secdh for muirib badhudi 3 bare 7 cuntib 7 plagh for na muirmiloib in hec anno, 7 is e tuce plagh i tir Muirisc.

Nó is o Muirisc ingin Ugaini nominatur.

1. fisoidhe R.
2. ali R.
3. badhudi 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 Rosualt [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 seabeasts. 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 A 46: BB. 388 B 27: H. 47 A: Lec. 49 12 and Bodl. no. 44. Edited (from LL.) in Silva Gadelica, II, 480, 527.

Mag Muirisc, now Muirisk in the barony of Tireragh in the co. of Sligo. See O’Donovan’s Hy-Fiadhbrach, p. 257, where it is called Muirese.

As to the Ross-tall (borrowed from O.N. brosvail?) see Revue Celtique, I, 258.

77. COROND.

Corond, canas ro ainmuiged?


Coro was the harper of Diancecht son of Esorg, and the Tuatha Dé Danann, because of his harping, gave him land, to wit Mag Coroind, whence Coro takes its name. Ceis Coroind, now, when Debrinne’s swine were dispersed, Coelcetis, the fifth of them, got to Ceis Coroind and there perished. Whence Ceis Coroind is named.

The Rennes Dindsenchas.

78. CARN CONOILL.

Carnn Conoill, camas ro ainmniged?

Ní ansa. Conoll Ceal mac Aongusa meic hUmhóir adrochar ann i. feach dhia lótar a' chreich Cruithnech imerige meac n-Umhóir tar muir mé adrochar magh Midhde do shaighdeadh Chas[r]pre Ní a fer flathra Temnech, 7 con-aitceart scrann faír i. an ba dech [Mide] id est Rath Cendaigh, Ráith Chomhoir, Cnogha, Brugh Mna Elemhoire, Talliú, Cermna, Tlachtga, Ath Sidhe, Bri damh Dile. Rochuin[n]ig Cairpre chuiccom dairfghnuimh Temnech, mar each n-un rocheth aitreb Banbá 7 Breghe. Tuesat clamh Umhóir ní ceithre curru 3 frí sodhoin i. Ceat mac Magach 7 Ros mac Dedad 4 7 Conoill Cernach 7 Chlóchailind.

[Lec. 495 a line 6]


Congarter's do a Chairpri a cheithri curru 7 ratha, 7 do-

1. sic LL. 152a 10. hi R.
2. umhóir R.
3. caur R.
4. sic LL. 152a 29, degad R.
5. sic H. congarrar LL. 152a. cotancadar, Lec.

Conall the Slender son of Oengus son of Umore fell there. Once upon a time when the sons of Umore made a flitting over sea out of the province of the Picts (of Scotland) they came to the plain of Meath, to Caireb Nia-fer the lord of Tara, and of him they sought land, the best in Meath, to wit, Rath Cennaig, Rath Connair, Cnogha, Brug Mna Elemair, Talliú, Cermna, Tlachtga, Ath Sige, Brie-dam Dile. 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 Umore gave four sureties, namely, Ceit mac Magach, Ross son of Ded, Conoill Cernach and Chúchailinn.

Afterwards Cairpre imposed on the Children of Umore a rent which could not be endured: so they decamped from him with their possessions westward to Ailill and Medib, and set up beside the sea, Oengus in Dún Óengusa in Aran, Cutra to Loch Cutra, Cimbe Fourheads at Loch Cimbe, Adar at Mag Adair, Mil at Muirbech Mil, Dailech on Dail, and Ennach from whom is Ennach's House. Bir at Rind Bera Sirrám [sic H.], Mod at Insi Mod (the Clew Bay Islands). Irgus at
Rind Bóinne, Cingid at Cruach Aigli, Bairnech Baramhbel at Laiglinn, Conchuirt uaim 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 Ernái, 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 fasting. Cet’s wife entreated the respite of a single night (that the Children of Umar 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 Umar 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 Comaill.

Also in BB. 389v 39: H. 48a: Lec. 494b. Versified by Mac Lise, LL. 1522 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. 30v 22-42:

Fir bolg tra dorocscard isin cath sin acht beg, 7 lodar sidhein a Erinn ar teic[b]headh Tuaith an Uaimh, guair gabadar a n-Airnáid 7 a n-fli 7 i Ruchrín 7 i n-Britain 7 i n-imisibe ol oicheama, conad t’adh tug Fomorchairr tair-sin don clath tanaisde Muige Tureadh, 7 dothadar isin hindisblain go haimis na colgiodhach for Erinn, guir’indarbas Cruithnig fad, 7 tangadar for amus Cairbre Nífear, 7 dorad sidein fearand doib 7 nir fedsad beith aige ar truna in eis dorad foro. Dolodar for teic[b]headh ria Cairbre for conairghce Ollîla 7 Meadhba, 7 doradadar sein fearand doibh, 7 isin Im-merci Mac N-Uomor. Oengus mac hUomor ha righ thair orro, 7 is uathaisb aminnighear na fearanda sin i. Loch Com, o Chime Cothirchead mac Umhroir, 7 Rind Taman a Meadhraigh o Thamar mac Uomor. Dun Oengus i n-Airnáid o Oengus, Carn Comaill i n-Aighiniu i Chomann. Madh nAghar a Adhar. Madh nAssal o Mumain o Assal mac Uomor. Beus Meand mac Uomor in fli, 7 doabar a ndúitíth 7 a n-indisbhe mara iomum Erinn amlaigh sin, consa-digleand Cuchulaind.

Now in that battle fell the Fir Bolg all but a few, and these went out of Erin fleeing the Tuath Dé Danann, and they set up in Aran and Ialay, 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 Nífear, 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 Fitting of the Sons of Umar ». Oengus son of Umar was king over them in the east, and from them these territories are named, to wit, Loch Cimbe from Cimbe Fourheads son of Umar, and Rind Taman in Medraige from Taman son of Umar. Dún Oengus in Aran (west of Galway) from Oengus, Carn Comaill in Aidne from Conall, Mag n-Adair from Adar, Mag n-Assall in Munster from Assall son of Umar. Also Medn son of Umar, the poet; and they dwelt thus in fortresses and in islands of the sea round Erin until Cuchulainn destroyed them.

Carn Comaill now, probably, Ballyconnell in the parish of Killbecanto near Gort, in the co. of Galway, Four Masters, A.D. 645, note x.

79. Loch Ri. (Lec. 496e).

Loch Rai, cam[as] rohainnighed?
Ni ais. Ri mac Maireada 7 Eochaid mac Maireada doador fodeas o Themraig [496d] i Luachair for imirg, 7 rodeadal-sead oc Bealach da Liaig, 7 lid Eochaid for Brega co Brug Maic in Og. Doluid donø Oengus 2 chucu a richt brugad i, 7 aircche cengalta ’na laim. Dlomais doib arna beidh fora fertgort, 7 ni dearmhaid fair. Aitaig iarum Oengus 3 tri primplaga foraih i. a mhu in cettrath, a n-eachradh in trath tanaiti. Doluid immnor Rib siar con farguib i Muig Find, 7 ba sead

1. themraic Lec.
2. Midir Lec.
3. bruddid Lec.
4. atait Lec.
on tir cluich Aengusa Í Midir. 1 do thuíd Midir aco fo[n] in-
das sin 7 a ech congailt ‘na laim, 7 foidrad doib imtheacht no
rasnuairfed uile fociort.

« Ni fil acaind ni beras lind ar libedain », or siad som.

« Ata limsa, » or Midir, « sumna daib each berass leis bar
maine, 7 in baile a n-anfai ni tiu[č] l a fuail 7 ni dearna [leg.
déna] a imarchor, 7 legar a srian leis ‘mo chenn ; 7 bid[at]
aitreach[st]u mine roib mar sin. »

Ro imthig Ri co goaich Mag n-Airbthen i. co haim a fuil
Loch Ri, 7 tuc in t-each a fuail, 7 dorigne a imarchor, 7 for-
facaib a srian. Robog do[n] in fuail fotha fo thalamh corb’
egin clar fodluta uasa, 7 dogni Ri tech ina thimbchell 7 a le-
baid uasa. Trich a bìlaid do suidiu co ro muid aiche luain in
lugnasaid 2 de, coro baid Ri cona mnai 7 cona cloind 7 cona
muínir, 7 lethaib tar Mag n-Airbthen uile. Re bìlaid ar deich
[ar] céit iar ngen Crist insin dorer na rimaire. Unde dicituir
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 da liac « the Pass of two Flagstones », and Eochaid
went over Bregia to the Burgh of Mac ind Óc. Then Óengus
(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 Óengus 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 Óengus 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 Óc.
2. lunármuid R.
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 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 Airthrth
(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
Airthrth. According to the computers, this took place 311
years after the birth of Christ. Whence Loch Rib is said.

Also in BB. 390 31 H. 49a and Ed. fo. 43b 2. Versified, LL. 212 26.
Printed (from BB.) without a translation in Silva Gadelica, II, 484. Edited
(from Ed.) in Folklore, IV, 474. See also Aided Echth mac Aírdech, L.U.
39a-39b, edited by Crowe in 1870, from which it appears that the « flitt-
ing » was the eloquence of Eochaid with his stepmother.

Loch Rib « an expansion of the Shannon between Athlone and Lanes-
borough ». (O'Don.).

80. Loch NÉRNE.

(Lec. 498a).

Loch n-Eirne, canas rohanmníged ?

Ni ansa. Fiach La Brasilírt dorad eath and do Eirnaib, conad
and romebaid in loch fo thir, unde Loch n-Erne dicituir. no for
Eirnaib.

Ailliter: Erni ingen Buirc Buireadaich maic Ma[n]chin maic
Machon 1, bantaisech ingenraid[c] na Cruachnai 7 banchoi-

1. libheadhair. i. cruithi no clanna, O’Cl.
2. iarmarchur J. mearrughadh, O’Cl.
3. Manchein mac Macon BB.
medaith do chiraib 7 do eloigib Meidib Cruachan. Fecht ann doluid Oic Ai a huaim Chruachan do chomroc fir hAimhirgin nargi[u]ndach dia roif i a Findechaim ingin Magach, conad and rochroith Oic Ai a ulcha 7 roben a deda, co ndea-chaid Erne cona hinggaib [p. 498b] for suiléan ar a imoman, co riacht Loch nErne, co robaided and diblainib. Unde Loch nErne dicitur.

Fiacha Labrainne gave battle there to the Êrni and there (during the battle) the lake burst forth under ground, whence *Loch Erne* is said.

Otherwise: Êrne daughter of Borg the Bellowing, son of Manchín, son of Machu, chieftainess of the girls of Cruachan and keeper of Medb of Cruachan's combs and caskets. Once upon a time Oic Ai issued from the Cave of Cruachu to contend with Amorgen the Blackhaired when he slept with Findchoem daughter of Magach. And then Oic Ai shook his beard and gnashed his teeth so that Êrne and her maidens because of her terror went to flight, and reached Loch Êrne, and there they were all drowned. Whence *Loch Êrne* is said.


Amorgen the father of Conall Cernach. See LU. 98b.

Fiacha Labrainne so called because the first event of his reign was the bursting forth of Loch Labrainne. See the *Coir anmann* and Four Masters, A.M. 3751.

*(A suivre.)*

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1. banchoimeadach Lec.
2. rochroich Lec.
3. Mochon LL.
4. eloigib for criuilib.
THE PROSE TALES

IN THE

RENNES DINDŠENCHAS¹

81. ESS RUÁID.

(Lec. p. 498b).

Eas Ruaid, canas rohainmniged?

Ni ansa. Aed Ruad mac Baduir[n]d ri Erind robaidead and
oc fairsin a delba [p. 499a] oc snam an esa, a quo Eas Ruaid
nominatur. Is e a sid, Sith Æda, ar ur an easa.

Aliter: Ruad ingen Mainé Miliscoith meic Duinn Desa
doroea Aed² mac Labrada Leisbric meic Roga [Rodaim]. Is
as tainic a hilathaib Maigi Mæin. I curach creduma Abcain³
egis 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-ingén, 7 doluid a[o]enur isin n-inbear, conas-faca
Æd [don tsuidiu ir-raba, 7 ni ñdir Aed] cia bae in ingen, [7 ni
fitir in ingen] cia tir inda raba, co cuala dord na samguba⁴
isin inbùr nach cuala nech [riam], 7 asbert: « Bid he sco
inber bus aniu i n-Erind, » 7 dothuill⁵ 'na suan, 7 dolig⁶ tär
bruindi a lunga, cor' baidead. Conad de asbearar Eas Ruaid.

No comad o Æd Ruad mac Baduirn i. o rig Erenn no-

2. dorœda Æda, Lec.
3. a curachaib creduma cain, Lec.
4. samduba, Lec.
5. conatuill BB, conatuill H.
6. deilligh BB, H. Cf. infra No. 93.
Whitley Stokes.

hainmniuicthea dia rofleleftair arao oclach ina thuairistal, dia
brisistair na reanna aisidh 7 nemaiacsiid fair, coro greis in toclach
na curr i cenn in rig i muir 7 geath 7 grian 7 coi-
theoir 7 firmaint, cor thogair Aed tre theasbach dul 'san
cas da fothruedh! Eas nDuin meic Dubain meic Bili a hainm
roime sin nocor'baithheadh Aed tre firt mara 7 morgaithi. Unde
dicitur Eas Ruaid.

It was Aed Ruaid, 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
grave mound, Sid Aeda, is on the rapid's brink.

Alliter: It was Ruad, daughter of Maine Milsoth son of
Donn Desa, who chose Aed [Rón] son of Labraid Lesbreac,
son of Roga Rodam. Where she came from was out of the
ilatha(?) of Mag Maen. In Abcan the poet's boat of bronze
she came, with Ireland on the larboard side. 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. Whereas 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 Ruaid son of Ba-
durn, king of Ireland, when he defrauded his champion con-
cerning his stipend, and broke upon him the stars, visible and
invisible. Thereupon the champion incited against the king
the suerties, to wit, sea and wind, sun, eather and firmament,
and called Aed, by means of (the sun's) suertiness, to enter the
rapid and bathe. Ess Duinn « the Rapid of Donn, son of Du-
bain, son of Bile » had been its name before that, till Aed was
drowned (therein) by a miracle of sea and mighty wind. Hence
Ess Ruaid « (Aed) Ruad's Rapid » is said.

55 1-3 are also in LL. 1654: BB. 392 25; and H. 508. Bodl. no. 42.
The curious 5 4 is found only in Lec. Versified, LL. 213 22. Edited from
BB. in Silva Gatetella, II, 479, 52: from Bodl. in Fólklore, III, 505.

Ess (Aedh) Ruaidh, the salmon leep at Ballyshannon, co. Donegal, is
anglicised Asaun.

A brief dindseanchas corresponding with § 3 2 is found in LL. 20b 10: Aed
Ruaid tri abthan dib artun i. badad roibhde in Ess-ruaidh, 7 co tucad a chorp
isein sid sin. Unde Sid n-Aida 7 Ess Ráaidh. « Now of them Aed Ruaid was
the first to die, to wit, he was drowned in Asaun, and his body
was brought into that sid. Whence « Aedh's Sidh » and « Ruad's Rapid ». As
to boats of bronze, see above, nos. 3 5 and 45; and cp. the buntin crúthimhne
in LU. 45.

According to the poem in LL. 213, the object of the lady Ruad's hapless
love was Aed Rón son of Imchad (dia the in mordr na muid i d'Aed Rón mar
mac Imchada).

For another instance of the action of the sun and wind when given as
suerties (raibha), see LU. 158b, Rolls Tripartite Life. p. 567.

82. Druiom Cliab.

(Lec. p. 497b).

Druim Cliab, canas rohainmnuiged?

Ni anuas. Is and doroini Curuan Cosdub mac Redoirche
meic Dibaid illi. cliab curach do arscin Dune Barc for Ardle
mac Loga Lamlota, co mbe bliadain co leith ioch tolaid sin,
co drochair Aine ann cogra ruigh 7 co 'n fualais oileamh;
7 is annsin adbert Curuan: « Is maith eac dail [dia] diagaid
fir. » rl. Unde Druim Cliab.

'Tis there that Curuan the Blacklegged, son of Reodoirche
son of Dibad, built thrice fifty boatframes to destroy Dún Barc
on Aine son of Lug Longhand. A year and a half was he at
that destruction, and there Aine fell with his queens and the
rest of his family. And 'tis then that Curuan said: « Good is
every gathering to which mengo, » etc. Whence Druim Cliab
« the Ridge of (boat) frames ».

Also in LL. 1652 20: BB. 392 30: H. 518: and Bodl. no. 34. Versified
LL., 213 52-213 6, where Curuan's utterance (probably the first line of
34

Whitley Stokes.

a lost poem) is given as Maith each dal dia tiagat fr. In LL. 165 it is Is ní in ní dia tiagat fir denan. Edited from LL. in Silos Gadelica, II, 479, 526: from Bodl. in Folklore, III, 498-9.

Druim Cliabh 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. 115r 1)

Neimthend, cid dia ta?
Ni ansa. Dreo ingen Chaltmac meic Cartan meic Connaithe bandruí 7 banlicced, is le conairnecht laith neime do ceitrib macoib fichet Fergus Leithdeig, co n-eblatar uile di sodhoin, cuind don airm n-eclipetar is ainn Nemthenn.

Dreo daughter of Cálmac Cónaigh, son of Conaigh was a druidess and a female rhymer, 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 ».


Dubhir (Dubhir, LL.) is supposed to be in Connaught, and Daminis may be the famous island (now Devenish) in Lough Erne.

To land being cursed with sterility in consequence of a murder, see Herodotus, VI, 139: Αποκτείνατο δὲ τοὺς Πελαγοὺς τοὺς σφετέρους παιδάς τι πα γνωτεινας αυτα γη καρπῆν εφερα τ. λ.

85. Mag Slecht.

Magh Slecht, canas roaimniged?
Ni ansa. Ann robh ri [g]dial Erenn i. in Crom Croich, 7 da idhal decc do clochaib ime, 7 eisium di or, 7 is e ba da do cach lucht rogab Erin co torthach Patric. Is do no idpradis céigeine cach a sotha 7 primgene cach cloide. IS cua rosiach Tíger[m]nas mac Folaich ri Erenn dia samna co firu 7 co mna Erenn imalle dia adhradh, coro slecht uile sìadh na ro ìdhe etar tu a n-eatan 7 maetha hi srona 7 fírcleada a nglin 7 corra a n-uillend, co n-eclipetar teora ceitbrama[i]n fer n-Erenn oc na slechtonaib sin. Unde Mag Slecht.

'Tis there was the king-idol of Erin, namely the Crom Croich, 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, Tigarman 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. 3934; H. 51b; Lec. 500. Versified, LL. 213b 3g 1, where the principal idol is called Cnoc Corschith, and in Cnoc erin, and the object of offering him a third of their progeny is stated to be to obtain milk and corn (bleicht ocm ish) — 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 Cnocchith (cf. Penmanchii?) and the twelve subgods are covered with copper (aesa); in LL. 165b 31, where the writer says that only four of the men of Erin escaped from Mag Slecht: in the Four Masters A.M. 3656: in O’Curry’s Lectures, pp. 193, 538; and in Revue Celtique, I. 259-260.

Mag Slecht is the plain lying round Ballymagurran in the co. of Cavan.

As to the sacred number twelve, see the Index rerum to the Tripartite Life, Rolls ed. p. 589.

86. CRECHMAEL.

Crech máel, canas ro ainmnedig?

Ni ausa i. Crech mad drái [leg. dhráth] Enda Canneislaig dorat gradh do Sampait ingin Bentait. Buadhail dano 7 banluaic erc̣9, conas-faoin in dhráth oc main a bó do edrud, coro gab algata dí 7 rola lain fuirre da loreainuigd. 1M’sóin in bun fris, 7 rócu[i]r 7 roceangul, 7 rothend a buaraic ma braghait, conoíd romarb in dráí [leg. dhráth]. Unde Crechmael.

Crechmael, Enda Cennselach’s buffoon, gave love to Bentrait’s daughter Sampait. She was a herdswoman 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, 213b, l. 52, for buna we should probably read bann: l. 53, for uisic o’e read liuiset o’é: l. 54, for deno and sene read demon and ferma.
2. Sic BB. isc H. is he 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, 593: 20; H, 620; and Lec, 508. Versified, LL, 214: 51. The versions in LL, 167: 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 Furbaide.

Carnn Furbaide 7 Ethne, canas roainnigiget ?
Ni ansa. Ethne ingen Echach Feidlig, ben Couchobair meic Nesa, ba si matbair Furbaide. Asbert dano a drui fri Clothraind [ingen Echach Feidlig] mac a seathar da marbad. Meas-tic Ethne anoir dia hasait co Cruachain. Doluidh dano Lughaid Sliab nderg ara cind — mac son Clothroidne — 7 baidhidi 2 in mnóí i. Ethne, isin aboind fors a fail a ainm, 7 doibert a mac treithi, iarna baidhadh i. Furbaide Ferbend i. da beinda batar ina uisínib i. uiii. bliadna a òs ar Tain bo Cédalne. Luid dano Furbaide do digoil a matbair co drochar leis Clothru. Luidh dano Lugasaid ind iarmotach Furbaide, contiromarb hi mullach Sleibe Uillem, coro liadh a caruin and .i. cloch cear fir bai la Lugaid. Unde Carnn Furbaide 7 Ethne nomina[n]]tur. Sliab Ullenn immorro o Ullend Fábrarderg mac Find hui Baiscne, conapad and, nominatur.

Ethne, daughter of Eochaid Feidlec, wife of Conchobar mac Nessa, was Furbaide’s mother. Now her wizard had told Clothru, (another) daughter of Eochaid Feidlec’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 obscenity of the ms. The first quatrains should be:
 Atu sund to choirte chorraid
 ben co ndoirlich is co ndubhraid,
cast gairm soccoir moasch,
diar bo ainm Nothain Nerbullach.

2. baidhigh R.

89. Ard Fothaid.

Ard Fothaidh, canas roainnigiget ?
Ni ansa. Fothaid Airtgeath mac Luigidech meic Meic nia con-

tail and co cend teara coigirtighes fri foghach ceirce Bairche, dia mbair for echtra. Unde Ard Fothaid nominatur.

Fothaid Airtgeath son of Lugaid son of Mac nia, 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, 599: 32; H, 58: Lec, 506, and Ed, 4: 2. Edited (from Ed.) in Silva Gaelica, II, 483, 511, and Folklore, IV, 479.

Ard Fothaid seems the same as the Ard Fothaid of the Four Masters, A.D.
90. MAG N-IThA.

Mag nItha, canas roaimnneged?


Ith son of Brogain, '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 past and its wheat. Moderate are the cold and the heat thereof. » So then the chieftains (of the Tuatha Dé Danann) conspired 1 and killed him on yonder plain. Whence Mag n-Itha « Ith's Plain. »

Also in BB. 399 48; H. 58a; Lec. 507a. The copy in Boll. 53 (edited in Folklore, III, 515) differs.

Mag nItha seems the plain along the river Fian in the barony of Raphoe, co. Donegal, now called the Lagan, rather than Mag n-Itha Fothair in the co. Westford.

Ailech Néit (also called Ailech Frigrenn), the palace of the northern Irish Kings, near Derry. See infra no. 91.

Ith son of Brogain, 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.
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 Frigheann « Frighiu’s Stone-house », and Cnoc nBaine « Baine’s Hill », and Suaim 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 Némain. Whence it is named Ailech Nét « Nét’s stonehouse ».

Now it was built in the time of Abraham son of Terah.

Otherwise: Out of the island of Britain went Frighiu son of Rubae the Red. He was the craftsman of Futhaire king of Scotland, and with the king’s daughter Ailech he eloped to Ireland. Then Futhaire went on his daughter’s track to Ailech, (and the king of Ireland protected the two lovers from Futhaire, and granted to the girl the site of Ailech). There, then, Frighiu 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 fostering (or pupil) of the craftsman, and she became the wife of Eochu Doimlén and the mother of the (three) Collins. And Fiacha Sriabhthine was then king. Whence Ailech Frigheann « Frighiu’s Stonehouse » is named.

Also in BB. 399b 22: H. 58b: Lec. 507b. Versified LL. 164b (where Frighiu is styled cord Cruthmaige et i re Futhaire o He): also (by Flann Mainistreach) in LL. 181a, R. 115b 2, Lec. 507b. A third poem on the subject beginning Ailech Frigheanna (faitehe righruit) rigda in domhain is found in H. and Lec. 509, whence it has been edited, with an English translation, in The Ordnance Survey of the Co. of Londonderry, I, 232 et seq.

Ailech is now Elagh or Greenan Ely (Gréann Ailigh), 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. Nét.

Eochu Doimlën, a son of Cairebre Lifechair, see the Four Masters, A.D. 276. Fiacha Sriabhthine, overking of Ireland from A.D. 286 to A.D. 322, when he was slain by the three Collins, or Conlas, as the name is spelt in LL. 164b 5, the ancestors of many great families in Ireland and Scotland.

92. Carrac Leithdeigr.

[C]arrac Leithdeigr, canas rohainmnigedh?


Leithdeigr (« Red-side ») daughter of Conchobair mac Nessa, wife of Tromdae son of Calatrum, gave love in a dream to Fothad Cananne. So to her came he and three men with himself, namely, Fethleann son of Fidruie and Lurga son of Luath and Erisnech son of Inmaisech, and Fothad was the fourth, but it was after the slaying of Alliln 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 Leithdeigr « Leithdeigr’s Crag ».

Also in BB. 400b 11: H. 61a: Lec. 510a. Carrac Leithdeigr, not identified. As to Fothad Cananne see Revue Ce.

1. caladbhrúi R. 4. in iiiis ad BB., in imad R.
2. cotainnscéit R. 5. sic BB. and Lec. din R.
3. saidhgh R.
93. MAG COBA.

Mag Coba, canas roaminneiged?

Ni ansa. Coba cu[h]chaire Eirmon meic Miled Espaine. Is e cèrna ro indlestar aircis 7 cuithigh artus a n-Eirinn, 7 indles fodesin a chois i suidiu duis in bad 1 doith 2, coro scalad buinde a sliasta 7 a da dòit inde, 7 co deiliadh a dela iarha thamadh, co n-apadh de. Unde Mag Coba.

Coba the pitfalls-maker (or trapper) of Erem son of Mil of Spain. 'Tis he that first prepared a trap and pitfalls 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 drinking-cup after being emptied fell down, so that he died thereof (i.e. of pain and thirst), Whence Mag Coba.

Also in BB. 400134: H. 61b; Lec. 510b, and Ed. 5a1. Edited from Ed. in Folklore, IV, 482.

Mag Coba seems to have been an old name for a portion of the baronies of Iavenous in Ulster. See Reeves Eccl. Antiqu., p. 349, note 3.

As to Erem (= Arianan) son of Mil, see the Four Masters A.M. 3501, and the dindsenchas of Mag nDumnaich, Lec. 524b, infra no. 52).

This story of Coba contains some rare words — aircis « trap », cuilthoch « pitfalls », and its derivative cuilthoire « trapper », doith (leg. doich?) « active », ro sellud « was fractured (?) », dela « drinking-cup ».

94. ARD MACHA.

Ard Macha, canas roaimnneiged?

Ni ansa. Macha ben Nemedh meic Agnomin aithbath and 7

1. sic BB. bat R.
2. better, perhaps, doich i.e. easaidh no tapaidh expeditious, quick, nimble, active, P. O'C.
— and she said that the Ulaid would abide under feebleness of childishness whenever need should befall them. Wherefore the Ulaid suffered feebleness as the space of a norad from the reign of Conchobar to the reign of Mil son of Rochara "Great heart". And men say that she was Grian Banchure "the Sun of Womanfolk", daughter of Mider of Bri Leiath. And after this she died, and her tomb was raised on Ard Macha, and her lamentation was made, and her grave-stone was planted. Whence Ard Macha "Macha's Height".

Also in BB. 406: H. 61: Lecc. 510: and Ed. 4 2. Edited from Lecc. in Reeves' The Ancient Churches of Armagh, 1860, p. 41; from Ed. in Folklore, IV. 480.

Ard Macha now Armagh. Mil son of Rochara 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. 206 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. 43 3 42, whence it has been published by the late Sir Samuel Ferguson in a note to his Cogal, 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. 356-347, with a German translation.

95. LECHT OENFIR AIFE.

Lecht Oenfis Aife, canas roainmiged?
Ni ansa. Oenfis Aife mac do Choiculaimn dorocht tar muir co Tráigh mBaile no co hAth mBec i Conaill Mairthenne, como farnaic do frai athair, co ron-faoghaigh a thairg cia bhi and, 7 ni dernai 1 a sliochdail do. Nóir mblaithna ba skinn do. Imulbair doibh co ndrochhair in mac. Conid and isbert in mac: « Andsul labroint [ani] bi sh no [a]n thaios ». Conid and asbert Cú culainn:
« Oenfis Aife ciarba du do dichta 'na athardu, bidam bithchúimnech 2 rem re dom gleo fri hOenfis Aife. »

1. dermaidh R.
2. sic H. bidh damh bidh cuimnech R.


Oenfis 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 Murthenne. 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 Airbir Roifir, and sang his dirge. Hence Lecht Oenfis Aife "the Monument of Aife's Only-Man".

Also in BB. 401: H. 62: and Lecc. 511:
Lecht Oenfis Aife not identified. Traig Baile now Dundalk in the Co. of Louth.

Conailli Murthenne the part of the same county which lies between the Cooley mountains and the Boyne.

Aife daughter of Scathach the Scottish amason who taught Cúchulainn the art of war. Oenfis Aife was a name for Conachlach, Aife's son by Cúchulainn, O'Curry, M. and C., II. 312, where it is said that the spear by which Conachlach 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. 884 14:

Ni tharla rumm sun de cse | a bhlaear Oenfis Aife.
da mac samla galeib gliad, | ni iurais sun, a Bir diadh.

« Since Aife's Only-man fell, never until now have I met thy like in battle-fights, never have I found here, O Bir diadh. » And Conachlach's death on Traig Baile is mentioned by Cinaed hu Artacain, LL. 319 9: For Traig Baile, bressim eagle, dorochair Oenfis Aife.

A tale called Aideh Conachlach 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 Solarb and Rastam.
96. Carn Mâil.

Carn Mâil i Maig Ulad, nó Carn Luigdech, cid dia tat?
Ni ansa. Lugaid Mál ro cuired a hÉrainn uicht sechálong co hAlpinin, co toracht afrithise adlochum nÉireann co morloinges Alban, co tucair cath do Uitíbe 7 co roemid riom. Cloch iarna ché fír doraisct la Lugaid is de doromad in carn, 7 is far 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 Ulaid 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. 170b 17: BB, 402b 6: H. 63r; and Lec. 51b 1b. Edited from Lec. by O’Donovan in the Miscellany of the Celtic Society, p. 66.

Carn Mál, 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, 431-532.

As to Lugaid Mál, a son of Daire Sircrachtaich, see the Miscellany of the Celtic Society, p. 7.

97. Ráith Móir Maige Line.

Ráith Mor Maige 1 Line, canas roainmniged?
Ni ansa. Ráith Rógin a ainm ar tsa co flaithe Bresail Bric meic Briaun ri Ulad, condhechaid sidhe for echtra fo Loch Leogh, co mboi l. bliadán and. Mor dano ingen Rithir meic Darlam [a ben] frisin resin isin raith, co n-peirte si 2: « Is cian lend

1. maide R.
2. se R.

echtra Bresail, 7 asbeir aroile ben: « Bid cian duitsiu, ar ni tharga co brith 1 dia echtra coa col co tiset a maibr co cach ».
Ba marb dano Mór fochdóir, 7 rolla hainn don raith, unde Ráith Mor Maige Line, 7 doracht Bresail Brec fsecur dadaig la de, amail asbeer an i Echtra Bresail 7irl.

Ráith Rógin « Rogen’s Fort » was its name at first and down to the reign of Bresail Brec son of Brien, 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 Darlam was all that time in the fort, and she said: « Bresail’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 home ».

Fortwith Mór died and her name clave to the rath, whence Ráith Mór. And Bresail Brec returned at nightfall the day after (2), as is told in Bresail’s Adventure, etc.

Also in LL. 170b 23: BB, 402b 39: Lec. 51b 1b. Edited (from LL.) in Silvia Gaelica, II, 471, 516. See also Reeves Ecc. Antiqu. 386.

Ráith Mór Maige Line, now Rathmore, co. Antrim. Loch Lóig, Adamnan’s Vituli Stagnum, now Belfast Lough.

Echtra Bresail: this tale seems lost.

98. Benn Boirci.

Bend Boirche canas roainmniged?
Ni ansa. Boirche boaire meic [Rossa] Rigbuidhe ba se dtu suidhe mbuachalla insin, 7 is cana argaire[f] each mbuin ota Dun Sobairce cotice Boaïnd, co ticdis co Beind mbairece, 7 [ni] gelled bò immurail sech aroile. Unde Bend Baireche dicitéir.

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 seol, « to his bed », seol 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 Bennan mac Boirchinn (nó Birchinn) romarb Ibel mac Manannan i ndul co[a] mnáí i. Lecon ingen Lotair a hainn-siden, cuide í sin fáth dia roleic Manannán a tri lomann cumad dia cride i. Loch Ruide 7 Loch Cuan 7 Loch Dachach, 7 romarb Bennan iarsin for in mbeinn uct. Unde Benna Bairchi dicitur.

Otherwise: Bennan 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 Dacach. And after that he killed Bennan on that peak. Whence Benna Boirchi is said.

Also in BB, 403: 4: H. 64: Lec. 512b, and Ed. fo. 58 1. Edited, from Ed. and BB., in Silva Gallica, 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 1. Loch Ruidi not identified. Loch Cuan, now Strangford Lough. Loch Dacach, now Waterford Harbour.

99. TAILTIU.

Tailltiu, canas roaimnniged?

Ni ansa. Tailltiu ingen Mágmór ben Echach Gairb meic Duach Téimin, is leis dorondun Dun na nGáill i Temraigh, 7 ba hiside buimi Loga meic [in] Scail Balib. Is i conataig coa fer caillid Cuan do slaidi di comad énach 7 imo lecht, 7 atabhsí i kalaind AugustC iarsin, 7 roacht a guba 7 a nasad la Lugaid. Unde Lugnasad[d] dicimus. Coite cét bliadhan immorro 7 mili ria ngein Crist andsin, 7 nognithi ind énach la cacht rig nigeibeid Eiri co tainic Patraic, 7 cóit cét énach i Tailltin o Patraic co dubotchin Dondchada maic Mailsechlainn.

1. xneig R.
rall inse for muir oc tuidecht dochum Erenn i. inis Maigédna nó Maogdédá, id est mor-óc diada. Chead oen noluirned a bond fuirre ni aprad gae cein nobid indi. Tuc dán Foat fot leis eisi, conid fair condensed oc breithemna 7 oc etarcert. Intan dán noddad goe imosadh1 a fonn ind arda 7 a fer fri grian, 7 o’bercethd immorro fir imosadh a fer i n-arda, 7 ata dán in fot sin beus issin tselebh, 7 is fair dellig in gráinne torchair a gerran Patrici, conid adradh sruth[c] o sin ille ar coiméad na firinde and.

Aliter conadh o Fuat [mac Bile] meic Brogáin codiles ro-ratae. Unde Sliab Fuait [nominatur].

When Fuat son of Bile son of Brig son of Brogann was coming to Ireland he visited an island on the sea, namely Inis Maigédna or Moaidéada, 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 ’ts on it lay the single grain which fell from Saint Patrick’s gilding. So thenceforward, because of preserving the truth, it is the adoration of elders.

Otherwise: it may be from Fuat son of Bile, son of Brogan, that the mountain, properly, was called. Whence Sliab Fuait « Fuat’s Mountain ».

Also in BB. 40431: H. 74*: Lec. 514* and Ed. fo. 5*1. Versified, LL. 204*16. Edited from BB. in Silo Gadelica, II, 475, 521: from Ed. in Folklore, IV, 483.

Sliab Fuait, a mountain near Newtown Hamilton in the Co. of Armagh, is Sliab Unit in the Annals of Ulster. Hence the f appears to be prothetic. Ust from *Aventus cognate with mans Aventicus? As to which see Servius, ad Aen. 7.657.

For other Irish ordinals see Irische Texte, III, 188-193.

The story of the grain of wheat is told in the Tripartite Life, Rolls ed. p. 240.

1. imosadh R.

Sliab Kallann, canas raoinniged?


IS hé immorro taithniged fir in có sin. Cuilen he do Dáil choin Céltchar. Is and dono forrithe seis, i clocund Conganchons, ar tri coin batar ina chin i. in cú robói oc Culand cér 7 in cú robói ac Céltchar 7 in cú robái ac Máic da Thó. Brec immorro, 7 dub 7 odhor a ndatha, ut dicuit.

Sliab Kallann was the herd-hound of Buidhe son of Beacan son of Forgamain; and when the Donn of Cualinge, before his proper time, proceeded to pull 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 sought 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 Célchar’s hound Dael. And he was found in the skull of Conganchun; for there were three hounds in that skull, to wit, the hound that Culand the craftsman had, and the hound that Célchar had, and the hound that Mac dá Thó had. Speckled and black and grey were their (respective) colours, as is said.

Also in BB. 40431: H. 64*: Lec. 514b1; and Ed. fo. 5*1. Edited from Ed. in Folklore, IV, 482.

Sliab Callainn, now Slieve Gallion, a mountain in the co. of London-derry, on the borders of Tyrone.

The Donn of Cualinge (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 Cualinge « Driving of the King of Cualinge ».

1. tsestraid R.
2. ssestraid R.
3. do R.
102. Sruthar Matha.

Sruthar Matha, canas raoinniged?


Matha son of Roiriu son of Rogan Rechtaide was the chief swineherd of Cathair the Great, King of Ireland. He was a contender against Odha 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 smelt 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 Cathair’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 drowned,

1. maide R.
2. foith R.
3. at-cluinti: so in Welsh, ciwyred « to hear » means also « to smell », « to taste » and « to feel ». The Ælucarium, ed. Jones and Rhys, Oxford, 1894, p. 263.

103. Odha.

Odha, canas raoinniged?

Ni ansa. Odha Uancen mac Bla Ballethain, meic Thad-lomna Line, righmucaidh Chuind cet cthatháig, fer selgca oss 7 elta arcena, fer dano nad bói hi taigh acht a fe—[fo. 120² 2]—dhiaib 7 hi fanglenmaib fri scilg 7 mucaidecht³, 7 ba sed a suide mbuachala in enoc ucut, 7 is and doighe intan conapad a adnacal and. Unde Odha nominatur.

Nó² is i Odha bean hEremoin roadnacht and, 7 ba si sin máthair Luighne 7 Laighne 7 Muimne, 7 is andsin rocals a fret la hEremon. Unde Odha dicituir.

Odha Uancenn son of Blae Broadlimb³, son of Tadhlonna (Cathlomna?) of Liné, 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 you hill, Odha, was his herdsman’s seat, and therein he chose to be buried when he died. Whence Odha is named.

Or it is Eremon’s wife Odha that was buried there, and she was the mother of the Luigne and Laigni and Muimni; and ‘tis there that her grave was dug by Eremon. Whence ODha is said.

Also in LL, 170³ 32 : BB. 505* 4 : H. 128*, and Lec. 515a. Odha is said by Ó’Donovan (Four Masters, A.M. 3502) to have been the name of a mound on the summit of a hill in Meath.

1. mucaidecht R.
2. 7 R.
3. or perhaps πλατάραλλος (ball = ράλλος).
4. faighean a deep vale or glen, P. O’C.
104. INBER CICHMAINI.

Inber Cichmaine, canas roainnumiged?

Ni ansa. Cich-Maine Andoe 1 mac Aillda 7 Medba, in secht-
mad mac do Óilill 7 Meidb, is é forruibidh 2 Fergha mac
Findceime oc cósmam churach forbín tracht.

Nó Cich-moine mac Óilella Find fuaraon na hiascaire and
oc tleach al-lín 7 a cocholl 3, coro marbsá isin inber, et unde
Inber Cich-muine nominatur.

Cich-Maine Andoe son of Aillil and Medb — he was their
seventh son — 'tis he whom Fergha son of Findcháime van-
quished (?) when contending for a boat on the strand.

Or 'tis Cichmuine son of Aillil Find whom the fishermen
found there loosing their nets and seines, so they killed him in
the inver, and hence Inber Cichmaini is named.

Also in BB. 405a: H. 128; Lec. 515a, and Ed. fo. 5b. 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). Etain was reared there, LU. 129a. 23.

105. MÓIN TIRE NÁIR.

Móin Tire Náir, canas roainnumiged?

Ni ansa. Nár mac Findchadh ma có Conoill [Cernaig] robith
and la hÉitsine mbanfínded iar marbad a da hén for Snám da
En for Sinaind. Unde Snám da En dicitur [7 Móin Tire Náir].

Nár son of Findchadh son of Conall Cernach was there slain
by Étsine the championess, after he had killed her two birds

1. adnoe R.
2. sic BB, forruibidh Ed., forruibidh H., forruiridh R. seems for
   for-ruidh-fchb, where the simplex may be cognate with Lat. vi-ir-co and Goth.
   veihan.
3. Ḗlag h. sgaoileadh, O'Cl. cockall 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 Tire Náir
« the Moor of Nár's Land ».

Also in LL. 166b 13; BB. 405a. 49: H. 63b; and Lec. 515b. Edited from
LL. in Silva Gedolica, II, 469, 514.

Tir Náir was in the Owles, co. Mayo: see infra, no. 140. Móin Tire
Náir is not identified. Snáim dá Én is, according to Joyce (Irish Names of
Places, p. 248) a portion of the Shannon near Clonmacnoise.
The prose tale is very incomplete. According to the metrical version in
LL. 203b, 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 roainnumiged?

Ni ansa. Buan ingen Samaira 1 dorad gradh do Coinqualian
dia lotar na curaidh do chosnam in churadhmore i. Laoghaire
Buadhach 7 Conoll Cernach 7 Cáqualian. Lodar a mbreith 2 co
hÉmoine, 7 ised rofoitid co hÓilill 7 co Meidb, condas-feidh
Óilill co Sam[a]er co hÉs Ruaid, 7 rogle sen in curadhmore do
Coinqualian.

Luid dado Conold 7 a ara 3 i. Raithen, for Snám Raithin,
coro baided and Raithen, unde Snám Raithin. Luid dado
Buan inaide 4 Conqualian for fuillicht a carpait cowice in n-all
ucat, coro ling leim n-uathmar 'mon n-all inaideid 4, co n-apad
de. Unde Fich mBuana.

Buan daughter of Samaera gave her heart to Cuchulainn,
when the champions, even Loeguir the Gifted, Conall the
Victorious and Cuchulainn, went to contend for the Cham-
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 Cuchulainn.

Then Conall and his charioteer Rathen went over Snám Rathin, and there Rathen was drowned: whence Snám Rathin « Rathen’s Swimming-place ». Then Buán followed Cuchulainn on his chariot’s track as far as yon rock (Fic h mBuana), and she leapt an awful leap after him (striking her head) against the rock, and thereof she died. Whence Fic h mBuana. « Buán’s Farm ».

Also in LL. 166b 21: BB. 405b 9; H. 65b; and Lec. 515b.

Fic h mBuana, called in the poem Fic h Nemain « vicus Nemani », not identified. Nor is Snám Rathin, unless it be the Snám Rathaind of the Four Masters, A.D. 1148, which, O’Donovan thought, was probably one of the ancient names of Drumsha 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 Bricren ed. by Windisch, Irisiche Texte, I, 235. As to Buán’s leap, ibid. 290 = L.U. 109b.

107. Loch Gabar.

Loch Gabar, canas roaimnioged?

Ni ansa. Da gabar Echachi Cind Maire ri Muman dobretha uadh a ngallacht do rig Temrach do Enna Aignhech ri mac Oengusa Tuirlidh Temrach fri dlìgad a tuath, uair na tancatar feis Temrach. Robaidit é eich isin loch.

Nó dano, robáit glaschullach la Glascon ina slecht, 7 ba sed a ainm, Searrach, dià ta Glenn Serraich. Doluid fora seichim comhù eis fùre Enna Aignig do saigid echmarta, co luid in eich riam isin loch, coros-baidte id 1. Gàith 7 Grian a n-anmand. Unde Loch Gabar dìcit.

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 Aignech son of Oengus Turbech of Tara, for they 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 Serraigh is named. This stallion went following them (Echu’s two steeds), to seek a mare to cover, till he was among Enna Aignech’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. 405b 37: H. 13: Lec. 515b.

Loch Gabar (or Loch dì Gabar) « is now dried up, but the place is still called Loch Gobhar, anglic e Lagore or Logore ». O’Donovan, Four Masters, A.M. 3581. It is near Dunshaughlin in Meath. Glenn Serraigh 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 Aignech 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 eob brettach « a British steed », and the context shows that we have here to do with an equine animal. Echmarta is gen. sg. of eachtarr, which O’Don. Supp. explains by « horsing » and P. O’C. by « to cover a mare ».

108. Lusmag.

Lusmagh, canas roaimnioged?


'Tis thence that Diancecht brought every herb of healing, and grated them on Sláinge’s well in Achad Abla to the northwest of Moytura, when the great battle was fought between the Tuatha Dé Danann and the Fomorians. Everyone of the

1. Sic BB. luid ice 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 Lusnag « Herb-plain » is named.

Also in BB. 406a: D. 4. 2 (R. I. A.), fo. 55v 2: H. 43b, Lec. 388a, and Ed. fo. 591. Edited from Ed. in Folklore, IV, 489.

Lusnag probably in King's county. Achad Abha « field of the apple-tree », not identified. Northern Mag Tuired now a townland in the barony of Tirerrill, 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 Lemenacha, Rev. Celt., XV, 427.

109. BENN CODAIL.

Benn Codail, canas roainmniged? Ni ansa.

Codhal Corcichech is e rob aite hErend dia ta Inis Erend, 7 is and airberedh bith a dalta, forsín mbeind ucat, 7 nach tarbert doberdh fuirri 1 conochad in talmoine foib, 7 meine epreid Oiriu fria haiti : « atomannar 2 suas co tiaghat na goith gaithi trian ar cluasa, » 7 mine apradh sí sin noasfad co[m]bad leir Eiriu de, 7 al-laithi domelad comorba Erenn tuara Codail forbeir a gail 7 a slaine. Unde Benn Codail.

Codhal the Roundbreasted 'tis he that was fosterer of Eriu from whom Inis Érenn « Eriu's island », is named. And on yonder peak he used to feed his fostering. And every vigour 3 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 Eriu'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. 406b: H. 13b; Lec. 516b; and Ed. fo. 592. The beginning is cited in H. 3, 18, p. 610b. Edited (from Ed.) in Folklore, IV, 490.

1. Sic Lec. fair R.
2. atomandar BB. isium romorthogbaither, Lec.
3. I take tarbert here to be = airberedh. 1 treir strength, vigour, fortitude, P. O'C. It also means a portage or isthmus. For a proper name. Tarbert v. supra, no. 91.

110. TLACHTGA.

Tlachtga, canas ro ainmniged?
Ni ansa. Tlachtga ingen Mogha Ruith meic Fergusu fordoechlengatar tri meic Simoin druidh dia 7 luid li haithair do foglaim druidechta in betha, arbith is i dorigne do Triu in Roth Ramach 7 in Lia hi Forcarthu 7 in Coir[h]i a Cnamcoill. [fo. 121v 2] Terlai iarum anair 7 a ndede sin lece, co toracht tulaich Tlachtga, conid ann ros-lamháide 7 rur tri macu i. Doirb a quo Mag nDoirb, 7 Cuma a quo Mag Cuma, 7 Muach a quo Mag Muaich, 7 co ndechsat na tri amand sin iis ndermat a hEre nis toraigh 3 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 Pillarstone in Cnámchoil. 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 Dobar, 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. 406b: H. 13b; Lec. 516b; and Ed. fo. 592. 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 Cnámchoil is Clogheen near the town of Tipperary. Mag Cuma, Mag nDoirb and Mag Muaich are now forgotten, so the prophecy as to foreigners' vengeance has been fulfilled.

1. druege do R.
2. a R.
3. toraigh R.
As to the wizard Mogh Raith 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. 109b 1, and O’Curry’s Lectures, pp. 273, 385, 401, 421, 423, 428. Of the pillar-stone of Cràmchoill it is said: Dall each oen nòtt-a-sie, bodar each oen nod-dúnla, mór dbach each én risi mbenfa, Laud 610, fo. 109b 2, a 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. Tiachtga is said to have died in childhood, and over her the fortress was built.

111. MAG mBREG.

Magh mBregh, canas roaimhned?  
Ni ansa. Brega mae Bregoin sindser clainni Bregoin, 7 is leis roslecht in mag, et a quo nominatur.

Aililer: Dil ingen Miled (nó Lugmannach) dodechaid a tir Fer Falga la Tulchainde draí Conaire. I n-oenuaire roginir-si o[a] mabhair 7 ruc in bo loegh. Rocar in ingen in laogh iarum sech na hindile archena, ar roginir i n-oenuaire fria, 7 foremid Tulcinde a tabairt-se co tuccad a laegh 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 dao dam Dile in magh sin, 7 folil a ainm de. Unde Mag Breg.

Brega son of Bregan was the eldest of Bregan’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 dropped 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 mBolgaide — 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. 406b 45; H. 14b; Lec. 517b and Bodl. no. 2 and Ed. fo. 1b 3.

Edited from Bodl. in Folklore, III, 470; from Ed. in Silva Gaelica, 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 Brudjen da Derga, overking of Ireland, killed by outlaws B. C. 40. His druid (or rather chief buffet) Tulchinn or Taulchinn is described in LU. 92b—93a. The Morrigan (morrigain 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. Breggan perhaps the Spanish sovan in O’Mahony’s Keating, pp. 178, 179, 196.

112. MAG LENA.

Mag Lena, canas roaimhned?

Ni ansa. Lena mac Roida .i. mac Mis Réta, is hé roaist muiic Meic Dathó fosfuair i nDaire Bainb i n-ochtair Bladhma. Fororbaíte leis [co cenn .u. mlaiden] co mbatair .u. n-airtim di forbaidh saile for a suibh. Dia taltar Ulaigs 7 Fir n-Oinocmacht do fests Meic Dathó docheas o Maine Athrai cuice do cuingid na muiice do chobair a cinich, 7 dosafaighdi.1 .torc togaí[di] dá eisi, 7 ni rogb uad. Dochauidh dano Lena re muiice for Dubclais n-aideghi gair riana thidmacul uad. In baii 1 mboi conatail and, co n-aibrac in muc muc-clais tairis cen airigud 2 do, co rod-muchai, co n-aclad-sium dano oc suide, co rocht grainne a cloidim in muiic, co mbob marb, 7 docheaidh Folscaide mucaid Maic Dathó co rue in muiic frisin feis, 7 co rola firt Lena 3 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 Bladma. 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 Ulaids and the men of

1. a R.  
2. airiuad R.  
3. firtscaena R.
Connaught went to Mac Dathó's feast, Maine Athraí (Mac Dathó'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 Dathó), 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 attacks the pig, and the point of his sword reached it and killed it. And Mac Dathó's swineherd Follscacide 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 inaccurately \(^2\) from Lec. in O'Curry's Battle of Magh Leanta, 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 Dathó see Sed Muice Maic Dathó L.L. 111\(^b\)–114\(^a\) ed. Windisch, Irische Texte, I, 96-108.

113. Odras.

Odras, canas roaimniged ?

Ni ansa. Odras ingen Odarnatan maic Laime maic Luaidre, is i ba banbrgaíd do Buchtat Buasach [bóaire] Cormaic héi Cuind, co luid do eis a fir le buaib, cuoos-torachb 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 Frachc nOirend cero gelt n-and, conid Frachc Slemna a ainm di sodoin. Fosruataic in Morrighan co mboi i n-uaim Cruachan. Iarsin doluid Odras 7 a gilla lea i. Cadha, co ndrochaí i Cuil Cadha. Doluid Odras beos hi lurgh a bó

1. -ocaid lit. « hunts » or « follows », in the Laws « sees ». O'Curry's rendering seems mere guesswork: « He started, however, turning against her (before he was quite dead) ».

2. e.g. for Forfhobairt read Forfhobairt; for ceathrachuid read ceathrach ; for etri tri nonnair read etri nonnair; for bidhchadh read bidhcad,

3. a R.


Odra's daughter of Odarnatan son of Laime son of Luaidre, 'tis she was hospitalier to Buchtat 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 Oiriú's Heath and grazed there. Hence its name, Frachc Slemna « Slemuin's Heath ». The Morrigan carried him off and installed him (with the cow) in the cave of Cruachan. Thereafter went Odras along with her servant Cadha, who fell dead at Cúil Cadha « Cadha's Recess ». Still on fared Odras, in the track of her cow, towards the elfmound of Cruachan. 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 L.L. 168. 19: H. 71\(^b\) : Lec. 523\(^a\).

Odra's Cúil Cadha, and Frachc Slemna not identified. Liathmuine « grey-brake », probably the Liathmuine i n-Uiltaí mentioned in L.U. 35\(^b\), Sliab Bodghnaí now Slieve Bawne, a mountain in the district extending from Lanesborough to Roskey, 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, anar. 1.

As the end of the poem which in R follows the story of Odras, is the following scribe's note: acaín a bruaisin bedai ag 7 olc indí ort.

114. Cleitech.

Cleitech, canas roaimniged ?

Ni ansa. Cleitech dra i aitreab and, 7 is and roadhacht.

Unde Cleitech.

1. dosaidhig R.
Nó is ann robó cleithi tech Ettin 7 is eisidhe roloiscedh for Muircertach mac Earca. Nó ba cleithi ach don Erind bas meic Erca ann. Nó bas Cormaic hiti Chuind dia roglen cnaim iaich ina braghait.

Aliter. No comad and dogneth Cleitech mac Degad a tech. Unde Cleitech.

Cleitech a wizard (of the Tuatha Dè 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 Ercc. 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. 166836: H. 168: Lec. 517b, and Boddl. 47. Edited from LL. in Silva Gadelica, II, 486, 534, and from Boddl. in Folklore, III, 511.

Cleitech near Stackslann Bridge, on the south side of the Boyne.

The story of Muircertach's death, A.D. 527, is told in the unpublished Oiled Muircertach nae Erca, H: 2. 16, col. 350-320. « According to this story », says O'Donovan (Four Masters, A.D. 526, note b) « Muircertach 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. Cairnach. 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 Muircertach in the battle of Cibr or Ath Sílche, 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 piquion of wine, in which he was subsforth. Hence it was said that he was drowned and burnt ». See also Tigernach's Annals, A.D. 534 (Rawl. B. 488, fo. 7b): 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. CERNIA.


Aliter: Cerna i. e. caer nia, daig is and atá primrelice airthir Midhe 7 Breg, 7 dato is and rodnucht Cerna Cas mac Cairpre msc Etain 7 a athair. Ar ined didiu niad 7 thùisech and unde dicitur Cerniadh 7r. caer imad.

Cerna was the name of the chief of the elf mound that is there. Whence Cerna is named.

Otherwise: Cerna i. e. caer-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 Etain, and his father were buried. 'Tis because of the abundance of champions and chiefs there that Caer niad is said, etc. : caer (means) « abundance ».

Also in LL. 168839: H. 152: Lec. 518a; and Boddl. no. 48. Edited from Boddl. in Folklore, III, 512.

O'Donovan, Four Masters, A.D. 890, note 2, says that Cerna is not identified, but that it is referred to in the Dindshenchas as situate in Meath. caer, protoceltic quero- (-á?), root qi, Skr. cini, Av. ci.

116. CLOENLOCH.

Cloenloch, canas roaithnighed?
Ni ansa i. Cloen mac Ingoir meic rig Breetan Alu Cluidhe, is e céna cennaighe1 dodechaid a hAlpain i nEirind co nduisib flatha fer nGaedhel, conid and doccer, ocon loch ucat. Unde Cloenloch nominatur.

Cloen son of Ingor, son of the king of the Britons of Ail Cluaidhe, 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. 166915: H. 668: Lec. 518b, and Boddl. no. 49. Edited from LL. in Silva Gadelica, II, 468, 513: from Boddl. in Folklore, III, 513.

1. cendaidhe R.
Ail Chlāide « the Rock of Clyde », now Dumbarton.

Three lakes called Cluanloch « crooked lake » are mentioned in the Annals of the Four Masters. This one, perhaps, is Cluanloch Shilibe Fuaid, A.D. 1009, which is near Newtown Hamilton in the co. of Armagh. A Cluanloch near Gort in the co. of Galway is mentioned in Chron. Scot., pp. 45, 369.

117. Hirarus.

Hirarus, canas roainniged?


Asrubat Cairpre insin fri druid 1 .i. Bicne a ainm : « Cisi aird arangairet duit ? » a r in drui 2. « Etrom 7 turcbail ngréine, » ol Cairpre. Conid iarsin tarclad mad do cach fid i n-Erin don druid[al], 7 foraimidh dichtel forai co tucad crand do a Fid Frosmuine, co dergenai dicitel fair. Tuargad div in-t-herus soin os fedhoibh Erenn, coro fastai na heonu ucat [cen togaireadh Cairpri o sein ille.]

« As usal 7 hér in t-herus, a Bicne, 7 bid se a hainm, Herherus, » 7 forfadad dia comforba cach ndoraid forfeiadbilitus fir Erenn do gleodh dosum acht co tarmad na dia thorud, do uth nó do blucht nó mes nó iasc. Unde Hirarus nominatur.

The (four) birds of Baile came haunting Cairpre Lifechair to Raith Cairpri. « Come, come! » 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 repair 4. Now those birds were the Mac Òc'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 herus (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 herus, O Bicne; and this shall be the name of the place, Hér-herus « high herus! » And to his successor this was left, that when the men of Erin should be unable to get any difficult question decided 1 by him he should partake of some of its fruit, corn, milk, mast or fish. Whence Hirarus is named.

Also in LL. 166* 23: Lec. 518*: H, 15b.

Hirarus perhaps Joraras, now Oriers or Oris in the barony of Clonlonan and county of Westmirth. See the Four Masters, A.D. 1160. Fid Frosmuine not identified.

As to the Birds of Baile and the Mac Òc's Kisses, see O'Carry 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-ganus: togerad (leg. to-gér-ad ?) cognate with gér « sharp »: herus now foros, gl. acerus, leg. acorus, Ir. Gl. no. 382: foros spindle wood, a spindle tree, pricket wood or pegwood, P. O'C.

118. Mag Fíndabrach.

Mag Fíndabrach, can as roainniged?

Ni ansa. Lugas Láigde 3 doriacht ãnair on Etharlaigh 3 do tabairt catha Crinda la Cormac [luca Cuinn] ã ri hUlltu, conid

1. sic LL. draui R.
2. sic LL. an draui R.
3. tortha from to-ortha: cf. ortha .i. cirg, LU. 57*, cognate with Lat. orior, Gr. ὑπορέω; ir garean-.62?
4. tairegadh .i. teacht a coming onward, P. O'C.

1. gleódh .i. glanad no criochnaighdh cleaning... ending, deciding, P. O'C.
2. laide R.
3. etharlaighde R.
he Lugaid iarsin romarb na tri Fergus i. Fergus Duibdethach 7. Fergus Foltlebar 7 Fergus Bód dar Brega. forsin oenlic oc Raith Cró, dia n-epert Cormac:

For an oen-lic oc Raith Cro
forbe 2 na tri Ferguso,
co n-epert Cormac « is gle
ni ceil a doe for Lágé 2

Ocús rorighsa Uaithid Eochaig Gumnaí airdain, 7 adbeair Lugaid di marbad, 7 is eisein cath inro chaidh[set] fir Hénn
a n-armu co nach denad nech acb á inithar do tairgine co[n]a lamaíb a broind aroile. Conid de ata Ath in Inathair fir Crínda
anóirsiadh, 7 dofuit Lugaid Lágde 3 in la sin.

Dotoet 4 don Findabair ingen Luig[d]ech aniar os cethaib
forgnaire 5 do conmís a athar, conid condrainneí tri tasc a hathar
isin mag ucut, co [fo|oe]imid a críde cnoimíd inde 7 ina dalta
dia cumaidhí i. Brech mac Broichdhi. Unde [Mag Finnabrac
7 Brechmag].

Lugaid Lágde came from the west, from the Etharlaige, to
deliver the battle of Crinna in aid of Cormac hua Cuinn against
the Ulaid; and that was the Lugaid who afterwards killed the
three Ferguses, — to wit, Fergus the Blacktoothed, Fergus
Longhair and Fergus Fire-over-Brega — 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 fall Lágde ».

And the Ulaid crowned Eochaid Longneck 6, 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. soirribhe i. soirtheicadh no gearradh, P. O'C.
2. ar laide R.
3. laide R.
4. Dotoet R.
5. In the poem this is os cethaib sian forgnaire. Probably Cetha Forngairi is a place-name.
6. With Ir. gumm neck, P. O'C. compares Corn. coína.
Lindgadan son of Loeguire the Gifted, son of Connad the Yellow, son of Iliach, stole out of Dunsalk on Mag Murthemne a hornless cow which belonged to Dechtere, Cuchulainn's mother, so Cuchulainn killed him at yonder stone. Whence Lia Lindgadain.

Otherwise: Lindgadan the Arrogant, the crier 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. 165b.25: BB. 407b.25: H. 67b: Lec. 519b: and Ed. fo. 5a.2. Edited from Ed. in Folklore, IV, 484-485.
Lia Lindgadain not identified.

120. Gairéch.

Gairech, canas roainnighed?

Ni ansa. Don gair roslatos macraid Emma im Coinculainn in a lighe chro, co rot-freagrator 7 carpait 7 graigi 7 [fo. 124r.1] armu 7 aichin na ngrelach san chan imon n-ath, co mbatar amal tinde foibdidi lor fiuchud. Unde Gairech dictur.

From the gair « outcry » which the striplings of Emain sent forth around (their fosterbrother) Cuchulainn as he lay in his bed of gore. And chariots and horses and weapons and the stones of the mires answered it on this side and that around the ford, so that they became like a (redhot) ingot dipt (and) boiling. Whence Gairech is said.

The Hill of Gairech, says O'Corry (Lectures, p. 39) is « some distance southeast of Athlone, where the Ustermen routed their enemies and drove them in disorder over the Shannon into Connacht ».
The trigal death of the striplings of Emain is recounted in the Táin bó Cuailnge, LL. 78b, LL. 76b.

121. Luiubnech.

Luiubnech, canas roainnighed?

Ni ansa. Luban dergoir robh isin chétait Crítmhann [i.e. lennabrat sainemail Crítmhann] Níad Naire doin-ucesat Ulaid aniar o Temraig Luachra ar in mbæhreim 3 rucrat o Dun da Bend co Cend Febrat Sleibe Càin, 7 dia ro ortsat in cathtraig 7 dia ro marba in ril 7 tuc[sat] leo a cetaig, conid and coth bruiseit 7 ro scarset a tri coeclub anu n-uobail oir ar cach lubain. Is frisín du sin adharar Luiubnech 3.

A bow 6 of red gold which was in the cétach Crítmhann, that is, Crítmhann Níad Naire's beautiful mantle which the Ulaid 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 Sláib Càin. When they wrecked the town, and killed the king and brought away his mantle, 'tis in that place (Luiubnech) they broke it up and tore out its thrice fifty libáins « bows » with an apple of gold on each. Of that place Luiubnech is said.

Also in LL. 165b.38: BB. 407b.38: H. 67b; and Lec. 520b.
Luiubnech (gen. Luiubnóige), not identified. It was, according to O'Don-

1. tin[h]e i. caor the mass, cast or charge of any metal from the forge or furnace, as much as either malt[s] at once, P. O'C.
2. chétait R.
3. barthrom R.
4. errac R.
5. frie isindu in abhar luiubnech R. is fris innuí adharar luiubnech BB. fesin dictur, Lec.
6. libáin a bow, a loop, 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, 261b 26—268b, and the Lebor na hUidre, 199—208, whence it has been edited by the late W. M. Hennessy, in the Todd Lectures series, vol. I. He identifies Dún da Benn « Port of Two Peaks », with Dunseandal near Coleraine. He thinks that Tara Luachra is on the confines of Limerick and Kerry. Slieb Cán is a hill to the south of Ardpatrick, co. Limerick.

As to Grimbhann Nia Náire and his mantle, see above, no. 30 (Revue Celtique, XV, 332).

122. Lecc Thollchinn.

Lecc Thollchind, cidia ta?
Ni ansa. Tollandh druth Enna Censelaíc1 nò Echach mac Enda Censelaíc dorchair i² cath frí Saxanu for Muir hIcht dia ngaet³ Niall Nóigiallach do laim Echach, coro tescad a cend and don druth cosin cathbarr moaille frís, 7 roggloidastar a cathbarr 'moa cend, 7 forfeimdes a brud nò a etarcarad fria cend, coro ladh im-muir, coro idnaic cabh tond dareilo, cor roacht forsin lice-ut, 7 nòi [tuill] and, a da n-o 7 a da su[il] 7 a da oil 7 a da soin 7 a bel, et unde Tollandc dicebatur, 7 Lec Tollchinn in lecc fer[s]a tocomlai.

Tollchenn the jester of Enna Censelach or of Eochaid, Enna Censelach'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. censelaíed R.
2. a R.
3. ngaetí R.

125. Indber mBicni.

Indber mBicne, canas ro ainnnged?
Ni ansa. Bicne gilla Connaiith Cornagh² a dabout and oc timain na mbo dobretha³ a hAlpain iarsin mbáit mor bóí a n-aumsir Bresail Bodibaídhi meic Rudraigh³ nò Bresail Bric, coníd and a dabout Bicne mac Loegaire cona n-imain hi tir, 7 is and con-ruis in bùar⁴ a n-adarca dib, coníd de atberar Benchchor Ulad 7 Indber mBicne nominatur.

Bicne, Conall Cernach's servant, died there while driving the kine (of Friech son of Idath) that were brought out of Scotland after the great murrain that befell 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 Benchchor Ulad « horn-casting of Ulster » is said, and Indber mBicni « Bicne's Estuary » is named.

Also in LL. 166a 14: BB. 408a 38: H. 68a and Lec. 520. Indber mBicni seems = the Inber Bice of Cormac's Glossary s. v. Coire Breccain, now probably, Bangor Bay. As to the Osium fluvii nomine Bicne see Reeves Ecl. Antiq. 387.

Benchchor Ulad now Bangor in the co. Down, the site of S. Comgell's great and famous monastery, of which the churchyard and the Antiphonal are now the only relics.

The story here referred to, Táin Bó Fíelech, LL. 248a—252b, has been edited by Crowe in the Proceedings of the R. I. Academy, Irish ms. series, vol. I, pp. 136-156.

1. cornaidh R.
2. dobrethta R.
3. rugraidhe R.
4. buair R.
124. Loch Sêta.

Loch Sêta, canas roaímniged?

Ni ansa. Set as dech ro bói i n-Eriu intasn i. mind Loeguire Luirce meic Ugaine rolasat ingena Fainlde meic Dub [fo. 124c 1] da Roth ind. Monchae 7 Dian 7 Dalb, Echen 7 Biblu a n-anmann; 7 romarrba iarsin Fainle 7 a coic ingena ind, 7 tuscat isin loch lasin set. Unde [Loch Sêta.]

The best set « jewel » that was then in Erin, to wit the diadem of (the king of Leinster) Loeguire Lore son of Ugaine, which the daughters of Faindle son of Dub-da-Roth flung into the lake. Monchae, Dian, Dalb, Echan and Biblu were their names. And afterwards Faindle 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. 168b 4: BB. 408b 4: H. 68b: Lec. 530v; and D. 4. 2, a ms. in the library of the R. I. Academy.

Loch Sêta not identified. It must be in Leinster.

Loeguire Lore monarch of Ireland, according to the Four Masters, A.M. 4607, 4608.

This story, like many others in the Dindéenschas, is incompletely told, the narrator assuming that his hearer or reader knew why the diadem was flung into the lake.

125. Tráig Tuirbi.

[T]raig Tuirbe, canas roaímniged?

Ni ansa i. Tuirbe Tráigmar, aithair Gobain soir, is e rodon- scb. is on forba sin 1 foseirdedh achar dhia biall 3 a Taulaigh

1. setna R.
2. is e sin R.
3. buiil R.

in Bela fri hagaid in tuile co n-aurgyardh in fairrg, 7 ni tuidhecdh tairis. Ocus ni fes can a3 genelach sainnruid, acht minip een dona hespadachaib atrullatar o Temraig risain Sab n-Ildanach fil i 4 nDiamraib Bregh. Unde Tráig Tuirbi.

Tuirbe's strand, whence was it named? Not hard to say. Tuirbe Tráigmar, father of the Gobhán 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-rice, 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 Tráig Tuirbi « Tuirbe's Strand ».

Also in BB. 408b: H. 68b: Lec. 520v; and Ed. 5b r. Edited from BB. in Silva Gadelica, II, 473, 518: from Ed. in Folklore, IV, 488.

According to Petrie (Round Towers, pp. 382, 383) Tráig Tuirbi « Tuirbe'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 Gobhán (« beaklet, snoutlet ») Saer see Petrie ubi supra.

Sab Ildánach should be Samildáinach « 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 Ethemcn.

The tale of Tuirbe and his axe reminds one of Paracúrama. « This hero, after the destruction of the Khatriya race, bestowed the earth upon the Brahmas, 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. Paracúrama threw the weapon from Gokernan to Kumári, and the retiring ocean yielded him the coast of Malabar, below the latitude of 15° ». H. H. Wilson, Catalogue of the Macnúis Collection, 2d ed. Madras, 1882, p. 56.

So in his Glossary of Judicial and Revenue Terms, London, 1855, p. 402: « Paraçúrama... an avatar of Vishnú, 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 sow which the axe flew ».
126. Bri Léith.

[B]ri Leith, canas roaimnigned?  
Ni ansa. Lithaí mac Cealtaí Húidléan is e mac flatha is coimeádóir hi sídeiridh Herennu, co ro caresar-sein Bri mBreachbríce ingen Midir Mordgonnaigh meic Indui meic Cechtaigh. Dochdaidh daw Bri a hígenraidh co Ferta na hIngen a tae Théadhach. Luath Lìadh lin a ma ‘aí in boí hi Tulaigh na hÍarmaitbhrigh. Feimdisit comraic ni bhás nesom fheallairaoch ñide Midir [fo. 124b 2] ar ba lir bech-tilleoin hi ló aínnse í imfreagra a ndiubhraí[th]e, co ro brise id Cochlain gilla Leith, co n-apad.

Ímsóí in ingen do Bri Leith coro brís a críde inti, 7 abhord Liath: « Ceò cíos a in ginsig is mo aínnse b’iad fearre. » i. Bri Leith i. bri asa liath, conid de atbera Bri Leith 7 Dind Cochailein.

Liath son of Celtaí of Cualu, was the fairest prince’s son that lived in the fairy-troops of Erin, and he loved Bri Bruchbrecc daughter of Mider of the Mighty Deeds son of Indui, son of Cechtaích. (To meet her lover) Bri 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 Cochlain, Liath’s servant, was sorely wounded by them and he died.

Then the girl turns to (Mider’s elfmound, now) Bri 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 Bri Léith, that is a Liath’s Hill. Hence is said Bri Léith and Dind Cochailein « Cochlain’s Height ».

1. Cechtaidh R.  
2. Aínnse R. aíne H. aíne Bodl. nalaind Lec. Read aíndle by metathesis for aínde, dilda, derived from allind « beautiful ».}

The Rennes Dindienchas.

Also in BB. 406b 34: H. 68b: Lec. 521a; Bodl. no. 9; and Ed. fo. 28'. Edited from BB. in Silu Gadelica, II, 476, 522: from Bodl. in Folklore, III, 477.

Bri Leith west of Ardagh in the co. of Longford. Cualu a district in the co. of Wicklow. Ferta na hIngen probably the first of the two Cloinenfertot, Rev. Céillic, XV. 283. See O’Curry’s Manners and Customs, III, 356, 357, where he renders bruachbrecc (« bigbellied-freckled ») by « of the freckled face » tulaich na híarnaithríghe by « Hill of Pursuit », tabhlori (derived from tabhal « sliag », W. tafa), by « battle-warders », and teallum by « humming wild bees ».


127. Tethba.

[T]ethba, canas ro aímnigned?  

Tethba was Eochaid Airem’s daughter, and she was loved by Noisíu son of Nechtán of the White Shoulder, from Loch Léin. And his fostermother was Eitche daughter of Lennglas son of Lon, of the Glomraige of Tuire’s Strand, and ‘tis she that went along with her fostering (when he elapsed with Tethba). When Tethba reached Ard Nóisín — till then it had

1. bruach .i. brumhór big-bellied, large-bellied, P. O’C.  
2. maróin R.  
3. tirese ar sisi R.
been Ard n-Umai — she said: « My going hence will lessen this land’s covert ». « That is untrue, » says Nóisnú: « 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 Ceann-Eith and Tóibha.

Also in BB. 409a 12; H. 68a: Lec. 521a; Bodl. no. 13; and Ed. fo. 321. Edited from BB. in Silva Gadelica, II, 473; 518: from Bodl. in Folklore, III, 480-481.


Eochaid Æirem overking of Ireland A.M. 5070, according to the Four Masters.

128. LOCH ANDIND 7 LOCH N-UAIR.

[Loch] Aindind 7 Loch n-Uair, canas roaimntigthe?
Ni ansa. Aindind Oach 7 Úar Etharchar da mac Gumoir do ríagb Fear mBolg. 7 is do leith genealgaí for nGré doib i. Grecus mac Point 7 Danaus mac Point, 7 is eis en sen Fher mBolg, 7 rogb aír indara fine for áriole, co tallsan for in a n-uiusque somblasta, daig is comus cachta berar [for] uisique hi tiriib Gré, 7 adachta fo daire i. uir do taraing for lecaib loma co mbeidís seacht cubait ina doimne. Rotíchset dano riasin cumacht na ríocht na 7 ni gabsat acht iochb lodhglainab. Rògab dano Aindind 7 Úar aib for locha chruumaíb i. cumacht fodeas 7 fótaidh, uaidh[ib], 7 co n-épletar diblinabhach each co loch, et a quibus nominatūr.

Aindind Óach « the Eared » and Úar 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,


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 Aindind and Úar 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 34: H. 69a: Lec. 521b; Bodl. no. 14; and Ed. fo. 321. Edited from Bodl. in Folklore, III, 482.

Loch Aindin, now Lough Ennell in Westmeath. (Aindenn son of Nemed, BB. 11b). 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. 6b. As to their flight to Ireland, O’Mahony’s Keating, p. 129.

129. Druim Suamaich.

[Druim] Suamaich, canas roaimntighe?
Ni ansa. Suamach mac Sambubai, sencha[1d] 7 aiti Cormaic Conloinges mac Conchohaír, 7 Cindlech ingen Géim Gélta meic Rosba meic Tuaich Tuile, di1 claini Conoil Congillánchas, ba si sin a muime. Co du[d]caíd Cormac aniar o Cruachain Aci, do gabail ríi n-Ulad, 7 ro an a oití dia éis ardaíf rofish dofédhad a dalta 7 na bad ri Ulad. Doluid Suamaich 12 ndiaidh a daltae dia ergaire arna tesaed íng targaídhe. Intan taniúc co Tualair nDèr i. dera in Dagdai oc ciniuíd a meic, is and atonnaícre; daighidh na hoirgine i3 [m]Bruidin da Choca. Atbail Suamach cén fuirech, 7 atbail Cindlech i n-Ard Cindlech. Unde Druim Suamaich 7 Ard Cindlech dicentur.

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 Caidlech daughter of Geim Gelta son of Rodba, son of Tuach Tuile, of the clan of Conall Hornskin. When Cormac went eastward from Cruachan Ài to seize the crown of Ulster his fosterfather had stayed behind him because he knew that his fostering would fail and never be king of the Ulaid. (Howbeit) Suamach followed his fostering 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 Caidlech (hearing that her fostering was slain) died on Ard Caidlech. Whence Druim Suamach « Suamach’s Ridge » and Ard Caidlech.

Also in LL. 16646: BB. 409b 31: H. 69b: Lec. 532a, and Bodl. no. 45.
Edited from Bodl. in Folklore, III, 308.
Druim Suamaig and Ard Caidlech, 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 Bruidhe 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 dúth Suamach mac Samgubae aniar andaithi na turraighghe di vreith robaid da dalta, cor-rainic Tulaig Dór, dera folse rothileig in Dagdae inte a comraí frí tasc a meic in Cermate. Cóid de digairter Tu-lach Dór di. O’tousaír iarun Suamach daigh ná hoiring uad fora dalta ni rodamaí do co robris a cride ann, cóid de digair r Druim Suamaig don talaig o sin co sousi, 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 Tulaich Dór « the Hill of Tears ». Now when Suamach beheld the blaze of the wrecking on his foster son 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 (baisid-sium ocus ba fer mórcailt, H. 3. 18, p. 715), and his wife Caidlech is said to have fallen at Muine Caidlige « Caidlech’s Brake » (p. 713).

130. Dún mac Nechtain Scéne.

[Lec. 522a].

Dun mac Neachtain Scéine, cásar ra hainmngead?

Necht of Inver Scéne of the Corco Láigdi, was the wife of Fer Uillne son of Lugaidh the Lord, and the mother of her three sons, whose names were Diachtail (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. 170b 40 and BB. 410b 21.
Dún Mac Nechtain Scéne not identified. Inbar Scéne now Kenmare Bay. For the adventure here referred to, see Lebor na hUíde, p. 52a-52b, and LL. 66b-67a, where the fort is called, Dún mac Nechtá Scéne.

(A suivre.)

Whitley Stokes.

1. Tuachail 7 Foill 7 Fannail, LL. Diachtail 7 Foill 7 Fannail, BB.
2. in Li, LL.
3. mac[gnaim]rad, BB.
THE PROSE TALES
IN THE
RENNES DINDŠENCHAS1
FIRST SUPPLEMENT, EXTRACTS FROM THE BOOK OF LECAN.

131. MEADRÁIDE.
(Lec. p. 481b).

Meadraide, canas rohainmníged?
Ni ansa. Meadraide mac Torcair2 méic Tromda méic 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 Cúilind méic Duib-duind do muintir Meic con adrochair and. Duibri mac Dubain méic Deirc do muintir Meic con fos, a quo Duibri, [7] Neidi Nithgonach, a quo Usce Neidi, 7 Gaeth mac Nechtain méic Firmoir méic Eríomoin méic Rois méic Inbirmuigi .i. cliamain4 Meadraidí, [7] Marcan mac Duinn méic Dathaichi5 do muintir Chuind céchtátaig, 7 Gaillim ingen Breasail ranic dia fothrucun casin abaind, a quo Gaillium, 7 Laigen6 Gairbliath mac Dairi méic rig Espáine, a quo Ath Laigin, Failend7 mac Illaínd méic Ne[i]r tanic asin traig do thaeb na Greci8 do

2. Dorcoin maill, H.
3. sic H.
4. cliabmuin H.
5. Datain H.
6. sic H. Laigin Lec.
7. sic H. Failend Lec.
8. tainic asin nGreig, H.
comfaithis fo Erind iarna roind d` Esce Riada on Ath cliaith co chele i. Ath cliaith Meadraidi 7 Ath cliaith Dubhindi. Bai done fendid la hEogan, Fraich Midleasach mac rig Espheine, 7 bai oc argain co Cruachain cach re n-uaire. Fecht and dodeachaid co Cruachnaib Ai do thrilcom chreich cor` gobsad crod na Cruachna. Bae Connall Cruachan .i. oidi Cuind, `ca feitheam, cor` lean iad 7 a cethrar mac i. Corc 7 Conna 7 Cetgen Cruachan 7 Fraech, co rucsd for[r]o ac Meadraidi, airm a roibi Eogan boden. Cor` curosead coibleng curad eatturru, co tarrla Fraech mac Connaill Cruachan co hEogan, cor` goon co coimeach Eogan. Dorala Fraech mac rig Espheine arbelai Eogan, cor` chomraic doib in da Fraech, cor` thoit Fraech mac Connaill `san irgail. Iar toitim in churadh doia[dsad Tuatha Taidean 7 Fir Domann 7 Cruithnich na Cruachna, 7 Conall fodesin 7 a tri meic aile, 7 ni` liseadh a loibad, 7 dodhichuirsead Muinnich arc[ur a n-a[r]m [p. 485*b] ic Ath Meadraidi, cor` beanad a cro 7 a creach dib. Iar femead a leanmanu do Chonall cona clandmaicne, dothobadar leo Fraech co Cnoc na dala ria Cruachnaib sair`deas, cor` hadlaicd ann he, conad uada sloindter in carnd. Unde dicit 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 tShua indiu 2, cor` airig pest bona in chaer-[t]h]aind he, cor` len 7 cor` geogain 3 co mor, co tuc Fraech a cosec 7 in caerthann co Meidh, co robi`ga fothrus isin charn, conad[d]e dogaithir Carn Fraich. No comad and foga-bad bas lasin pest, 7 a adnocol `sin charnn beos.

Ni head sain a `fhr, `acht la Coincul[ainn] doithit a comra anu`e ne Tain bo Cuilene i n-Ath Omna ar bord Slebe Fuait. Tareis a baiti la Coinculatinn dochonncadair fir Eren in band-trocht mor dia saigid co corp Fraich, 7 dolcsed gair mor osa chin, 7 tocaibsead leo `sa sith. Sith Fraich immorro ainm in tsidha oisin inall, conad da dearaib sin rochannad so:

Carn Fraich, ca hadhar dia fuil. 7rl.

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1. Lec. inserts clithuch.
2. MS. ar dubaind brea risinab in shtua aniug.
3. MS. geodain.

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132. Carn Fraich.

(Lec. p. 485*)

Carn Fraich, canus rohainmniged?
Ni ansa. Dia tarla Cond Cethathach 7 Eogan Taidlech i

1. Failend H.
Conn of the Hundred Battles and Eogan Taidlech chanced to be in joint-sovranity throughout Erin after dividing it by the Esce Riada from one Æth clath to the other, that is Æth clath Medraithi (Clarin Bridge) and Æth clath Dublinne (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 Æi to gather a prey, and they seized the castle of Cruachu. But Conall of Cruachu, Con's fosterfather, was watching them, and he followed them with his four sons Corc and Connl, Cetgen of Cruachu and Fraech; and they overtook the raiders at Medraidi, the place in which Eogan himself. Then they fought a champions' battle between them, and Fraech son of Conall of Cruachu attacked Eogan and wounded him mightily. Fraech son of the king of Spain came before Eogan, and the two Fraechs fought, till Fraech son of Conall fell in the combat. After the fall of the hero the Tuatha Taíden and the Fir Domann and the Picts of Cruachan and Conall himself and his three other sons closed round (Fraech's body), and they did not let him be stript of his armour, and the Munstermen dispersed after casting away their weapons at Æth Medraithi, and they were deprived of their castle and their prey. After Conall with his children became unable to pursue them Fraech 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 Fraech* « Fraech's Cairn » is said.

Otherwise: *Carn Fraech*, that is, Fraech son of Fidach (leg. Idath ?) went for love of Findabair to shake the rowan-tree that was over the black linn of Brei, which to day is called the Suca; but the monster at the foot of the rowan-tree perceived him, and pursued him, and wounded him sorely. But Fraech brought Medb the monster in triumph, and the rowan-tree; and he was healed in the cairn, wherefore it is called *Carn Fraech*.

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 Fuit. 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 *Sid Fraich* is the name of the elfmound thenceforward, and to certify that this was sung:

« Fraech's cairn, what is the cause of it? » etc.


*Carn Fraich*, now Carnfree, in the townland of Carns, parish of Ogulla, barony and co. of Roscommon, a little west of Duna Selga, no. 71, supra. *Esce Riada* a line of gravel hills crossing Ireland from Dublin to Claringbridge, co. Galway. *Suca* now the river Suck. *Sliab Fuit*, 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 Fraech, the píest and the rowan-tree see *Táin bo Fraich*, LL. 250, edited and translated by Crowe, Proceedings of the R. I. Academy. Irish MSS. Series, 1.

For the drowning of Fraech and the removal of his corpse into an elfmound, see the *Táin bo Cualnge*, LU. 636. « In dul so, a ch, in didma th' anacul? » « Noco didem, » or Fraech. Atmaig Cú fóis, thurruach conid appad Fraech. Tocurethar for tir. Berait a muintir a cholaind co mbóth isin dunun. Ath Fraich issed ainm ind an the ch co brath. Cointi a ndunad n-ule Fraech, co n-acatair banchri é in-inarai domb für colain Fraech maic Ídaid. Foceasat uaidh iss dóm. Sid Fraech ainm in tsda sin iarom.

« This time, » saith Cú chulainn, « wilt thou accept quarter? » « I will not accept, » saith Fraech. Cú thurrs him again under it (i.e. the water of the ford), so that Fraech perished. He is brought to land. His people bear his body into the camp. *Ath Fraich « Fraech's Ford » is the name of that ford for ever. All the camp bewails Fraech, till they saw a train of women in green tunics (lamenting) over the body of Fraech son of Idath. They carry (?) it away from them into the elfmound. Now *Sid Fraich* is that elfmound's name. »

133. **Ard na Riag.**

(Lec. p. 492*).

Ard na riag, canas rohainniged?
Ni anas. Dia rogob formot 7 firmisci Cellaich maic Eogain

1. Literally: « wilt thou suffer thyself to be protected? »
meic Cellaich meic Ailella Muitl meic Dathi meic Fiachrach a cridi Guaire Aidne meic Colmain cor' guidistair ceathrur comalta Cellaig um marbad Chellaig i. Mael-Croin 7 Mael-Senaich 7 Mael-daLuad 7 Mael-Deoraif, 7 dodeonaigedar 1 na comaltada sin cor' marbsad Cellaich tre furail Guaire 7 tarcenn chomthach mor.

Iar marbad Chellaig da chomaitaib dobi Cu-choingelt mac Eogain 'na n-iarmocacht, co fuair iad ac Sal Srotha Deirg, co ruc leis co Tulaich na Fairscena iad da riagad, co ro riagad and iad, conad uaithth ainitiongher in t-ard. Unde dicitur.

When envy and hatred of Cellaich son of Eogan, son of Cellaich, son of Ailll Wether, son of Dathi son of Fiachra, were in the heart of Guaire Aidne son of Colmán, he entertained the four Maels, Cellaich's four foster-brothers, to kill him. And those fosterbrothers consented to kill Cellaich at Guaire's behest and for sake of great bribes.

After Cellaich had been killed by his fosterbrothers, Cu-choingelt son of Eogan was pursuing them, and he found them at (the river) Sáil 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 Dindshenchas.

Ard na ríag « the Height of the Tortures or Executions », now Ardnamara a village near the town of Ballina: see O'Donovan, Four Masters, A.D. 1266, and Hy-Fiachrach, p. 34, note w.

Sáil srotha deirg, now the river Moy.

The story of the murder of Cellaich and the execution of his murderers is well told in the Lebor Brecc, pp. 274, 276, whence it has been edited in Silva Gaelica, 1, 57, 63, II, 59, 66. But see Revue Celtique, XVI, 91.

134. Inber mBuada.

(Lec. p. 492 b).

INbear m[B]uada, canas rohamniged?

1. MS. do deonaigedar.

The Rennes Dindshenchas. First Supplement.

Ni ansa. Dia tainic Parthalon mac Sera meic Sru meic Esru meic Gaeidil Glais, ó taid Gaeidil, asin Greic iar marbad a athar 7 a mathar 7 a braithrech um chenn a forba, dia roibe sechnon in domain in [leg. 6] cach thir do thir, co ranic fa-deoid co hErind, cor' gob cuan 7 calad a n-Inis Saimer. Dam ochtar a lín, co roibi re trel isin chuan sin. Iar scithlim a loin inmurro do gaidhis iadach 7 cnach 7 iasach. Uair ni [f]uair Parthalon a n-inbhir na n-abind i n-Etinn co tanic co hInber mBuada, co rob am do[f] uair isae ar tas, co ndeibrad maruinter Parthaloin: « Is buadhach in t-índber! » ol siad. « Biadh 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 Esr, son of Goedel Glas, from whom are the Goedel, 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 (buadhach) is the inver! » say they. « That shall be the name upon it, » says Parthalon, « even Inber mBuada ». And hence we say Inber mBuada « an estuary of profit ».

Inber mBuada (formerly Inber 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 Parthalon (name borrowed from Bartholomew), the first colonizer of Ireland after the Flood, see LL. 59, 127 a and infra Nos. 145, 150.

Gaeidil Glas the eponymous ancestor of the Irish. See Saltair na Rann 3993-4012.

135. Dinda húa n-Amalgaíad.

(Lec. p. 493 b).

Do dindaib Ua n-AMalgaid andso i. Carnn Amalgaid 7 Tir
 Revue Celtique, XVI.
Amalgaid, son of Fiachra, son of Eochaí Muigmedón, from him *Tir Amalgaid* was named.

*Fersat Tres*, now, whence is it? Not hard to say. Tresé daughter of Nadraech, wife of Amalgaid, son of Fiachra, son of Eochaí Muigmedón, was drowned therein: so it is named from her, and today it is called *Fersat Raitha Brandubh*.

*Inis Amalgaid*, whence is it? Easy to say. When Ruad daughter of Airdeoch the Broadbreasted, son of Firchocha, 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 hallowed 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 Tiarly, in the county Mayo. *Fersat Tres* is the name of a place near the Killybrien (i.e. Cell Maighhe Bhréin) in the parish of Ardagh. See *Hy Fiachrach*, p. 236 n. *Mag Ceiti* also 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*, 38a.

136. *Mag Tibra*.

(Lec. p. 494*).

*Mag Tibra*, canas rohainmigned?

*Ni ansa*. Hlrial foid mac Ereamon meic Milead Espáine, rig

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1. MS. aniuig.
The Rennes Dindshenchas. First Supplement.

137. Sliab nGiam.

(Lec. p. 494*).

Sliab nGiam, canas rohainmniged?
Ni ansa. Gam Cruadsolos i gilla [p. 494*] Ereamoin moir meic Milead Espáine, is he rosraraigead na hamaidi no na maidi im a cheann, 7 robeansad de he, 7 rolaichead uaidib isin loch no ’sa tibraid in cend, 7 is don buaidred tuic in ceann forsin tibraid ita blas scarb tuiri inlara fecht 7 in fecht aile is firusqui. Conad on Gam sin ina Sliab nGiam.

Gam the Bright-cheeked, a servant of Emeron the Great, son of Mil of Spain, ’tis he whom the crones t 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 nGiam is so called.

Sliab nGiam, 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 duibh, i.e. mountains of the oxen.

138. Loch Gile.

(Lec. p. 498*).

Loch Gile, canas rohainmniged?
Ni ansa. Romra 7 Omla, da ri robadar sin moig dia ta in

1. maidi is obscure to me; but inmaiti seems = ammii of LL. 120* 11 (Rev. Celtique, III, 176).

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hEr[e]and 7 Alban, 7 tanic Irial timchell Erend inacuairt, co riacht co h índber Chairnnd Glais risi n-abar Inber mbuada, 7 tanic da acláin áinsen a buime .i. Tibr ingen Chais Clothaig do Thuathaib de Danand, co ruc le rig hErind dia dunad bodeisin .i. co Mag nGlas. Is anndis dogob galar aega rig hErenn, co testa a ndun a buime. Tancadar fr Erenn fo thasc in rig co riach[atar] dun Tiba, 7 dothobadar leo he co reillic idlaide na Cruachna, cor' hadlaicad and he. Dochdaí Tibr isu muir dé bathad do cumaid 1 a daalta, co tuicad i tir hi iarna 2 bathad do thomnaib in mara, cor' hadlaicad hi 'sa moig sin re tae na trága, conad uaithi ainmnaighthe in mag i. Mag Tiba, 7 is dona gairthibh mora doligedar lucht in baili [c] caiemad 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 speak 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 fostering Tibir went into the sea to drown herself, and after she was overwhelmed by the seaways she was brought on shore and buried in that plain beside the strand. Wherfore the plain is named from her, even Mag Tiba; 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 Tiba and Tulchán na ngairthe have not been identified. Cruachain or Cruachn, now Rathcroghan, the ancient palace of the Kings of Connaught, is in the co. Roscommon, between Belanagare and Elphin: see

1. MS. cumaid.
2. MS. iar iarna
loch. Bai ingen la Romra i. Gili a hainm, Dia rochuintig Omra do mnaí Gili ingen Romra co r’er 7 co r’eigí an ingen esseim. Dia ndeachaid Gili la dia fothrucaid co tobar robai forsin maigh an aimisir bai snigi ann co façaid in fear bai ‘ca cuindgid osa cind, cor’ba marb do nairi in ingen, co fuair bas isin tibrind. Co tainic a buime ‘na docum ‘na diad sin, co ra chaid, 7 is doin deoraib ro muidseard uaithe’sa tobar dorind in loch, 7 o Gili ingin Romra roinimnuid. Unde Loch Gili dicitur. Corbo marb Omra do laim Romra a ndigial a ingine, 7 do-mbeaid cromaidn cumad da chraith ‘na claidh foidesin do chumaid a ingine, conad uaidh na da chairn .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 fostermother 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 Lughaidh 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 ar fáscas in nocht da céile ar teacht 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 γλαυξ, Hesych.

139. Ath Liac Find.

(Lec. p. 501b).

Ath Liag Find, canas roinimnuid?
Ni ansa. Cath doradad itir Find mac Cumaill 7 Fland mac Echach Abridruid, conid annsin dorocht Sideng ingen Mongain Sidig 1 co lig co slabrad oir do Find mac Cumail, co tard sin a laim Guaire Guill, co tairnic airm Find do chaithim, conid larum tarilg [a lic 2], co torcradar de tri meic Echach Abridruid i. Bran 7 Seannach 7 Senan, 7 torchair in liag isan ath, 7 ni fágbá 3 nech consafaib Bé-tuinde 4 ingen Nothra nó Chalaid meic Conchind, conid hi dombeir taraid mar-dain domnaig, 7 secht mbliadna larum co brath. [Unde Ath Liac Finn] 5.

A battle was fought 6 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 No-thair, or of Calad, son of Conchenn, found it. And 'tis she that

---

1. sigid Lec.
2. sic BB.
3. fadaib Lec, forfagaib, H.
4. comuus fadaib Bechuill, Lec.
5. sic H.
6. literally, delivered.
brings it up (on shore) on a Sunday morning, and there are seven thence till Doomsday. Hence *Ath iac Find* « the Ford of Find's flagstone ».


Note the use of the presents *figuicb* and *do-mu-veir* for the future.

1.40. Druim Criaich.
(Lec. p. 502^rc).

Druim Criaich ^t^, canas rohimniged ?

Ni ansa. Druim n-Airthir a haimh artus, co tarsad na tri Find-camma cath dia n-athair ann, d'Eochaid Feidleach, do rig Herenn .i. Brecs 7 Naé Nather a n-anmand, 7 a n-Eamann Macha dono rohothead iad 2 — nó eamann each raed cengailt, 7 do oentairbert rucad iad.

Lodar tuaithebl Herenn tar Febal 7 dar Eas Ruaid 7 dar Duib 7 dar Droibis 7 dar Daill 7 dar Sligech 7 dar Senchorann 7 dar Segais 7 dar Mag Luirg 7 dar Mag n-Ai 7 dar Mag Cruachan, conadh andsin roschaist 3 Clothra a siur 7 rochaid friu 7 ros-poc, 7 abbert : « Ba saeth lim beith can clanda ! » 7 rochuidichd a coimeleaid, conadh[d]e dorala Lugaid Riab ndearg mac na tri Find-camma. Is airi dono doronnad sin, conadh gabhai sìr catha fria n-athair.

Lodar iarsin o Cruachain tar Ath luain arsiid Midi tar Ath Fene, dar Findglaiss, dar Glais Tarsna, dar Glais Cruind, dar Druim n-Airthir.

Tri tricha ced andsin im Eochaíd. Timnais dono Eochaíd trosecad ara macaib im thelcaid 4 doib nó im chairdi mis dó; fr

cath, 7 ni thucad do accept cath arnamáchar, 7 ros-mallaig Eochaíd andsin iad, 7 abbert: « Beidid mar tad a n-anman », 7 dobert in cath, 7 dochomairt .uui. mile [do .úidib], 7 roimadmaid in meic ^2_ im theora nonbarba i le i. naenmur la Nar dorichtir tir ind Nair ^3 a n-Umall, conadh ann dorochair ac Leith na cor, 7 naenmor aile am Bres co Dun Bres [ p. 502^b] co Lochn-Oirbsen, co ndorochair ann, 7 nonbar aile la Lothar dar Ath luain, co ndorochair and.

Co tancadar a tri cind co Druim criaich ^4_ [ria n-aidhe, co- nadh and isbert Eochaíd in mbreithir, nach nebag mac anaidh a nathar *flaitheas* Temra can nech *eturr* on dail sin anuas.

Unde Druim criaich ^5_ dicitur.

Druim *nAirthir* (« Ridge of the east ») was its name at first, till the three Find-emna (« Finns of Emnain ») gave battle to their father there, even to Eochaíd Feidlech, king of Ireland. Bres and Nar and Lothar were their names, and in Emnain Macha they were reared. *Or emnaí* is every thing connected, and at one birth they were brought forth.

They marched through the north of Ireland over Febal and over Ess Ruaid, and crossed (the rivers) Dúb and Droibis and Dall and Sligech, and over Senchorann and Segais and Mag Luirg and Mag naAi 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 Ath luain throughout Meath, over Ath Fene and Findglaiss and Glais Tarsna and Glais Cruind and Druim n-airthir.

Thrice three thousand were then with Eochaíd, and he or-

1. MS. repeats 7 to.
2. *imeid*, Lec. in melit BB. an meic H.
3. sic H. *tirNair* Lec.
4. sic BB. *criaid* Lec.
5. *criaid* Lec.
6. i.e. I suppose, fair play in fight.
Tuag Inbir. Loch n-Echach.

(Lec. p. 503).
IS ann luid Lind-múine tar Liathmuine, cor' baidead Eochaid 7 a cland uile acht mad Dairiu 7 Conaing, conad o Chonaing Dal Selle 7 Dal mBuaní. Cet bliadain iar nge[lim] in Crist ann sin. [Unde Loch n-Eechach dicitur].

Tuag daughter of Conall Collamair, fosterling of Conaire the Great, son of Earscél, 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 de Danann, in the shape of a woman of his own fair household, and there she 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-Eechach « Echaid's lake » (so called from) Eochaid son of Mairid and brother of Rib, whom his father's wife Eiblenn Guaire's daughter loved. 'Tis from her Sliab n-Eiblinne is named. They fared off on a flitting from Irluachair to Bregia and Brug maic ind Oc. 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 was 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-múine over Liathmuine, and Eochaid was drowned with all his children save only Dairiu and Conaing. And from Conaing Dal Selle and Dal mBuaní descend. 'Twas then a hundred years after the birth of Christ. Hence Loch n-Eechach « Echaid's lake » is said.

Also in BB. 395b 40 and H. 54b. The part relating to Tuag Inbir is in Bodd. no. 46 (whence edited in Fblólore, III. 510, 511), and is versified in LL. 152b. The part relating to Loch n-Eechach is in Ed. 10. 4*2, whence edited in Fblólore, IV. 474-5. See also Aided Eechach maic Maireada, LL. 393-398, edited by Crowe in 1876, and Silib Gadelica, II. 483, 484, 532.

Tuag Inbir the mouth of the river Bann. Loch n-Eechach now Lough Neagh. Sliab n'Eiblind is the Slieve Blagh mountains. Irluachair in the S. E. of the co. Kerry. Brug maic ind Oc, the plain through which the Boyne flows.

Lind máine (» stagnum mixtus ») not identified: máine gen. sg. of Cormac's múin « urine ». Dal Selle (= Dal Sáine, LU. 393) not identified. Dal mBuaní the tribe and district on each side of the river Lagan, from Moira to Belfast.

As to the elf Fer Figail see Rev. Celtique, XIII, 438 where he is called Fer fil.

142. BENN BÓQUINE.

(Lec. p. 504b).

Beand Bogaine, canas rohainmiged?


1. sic B, busid Lec.
2. Greascagh BB. and H.
3. fesoinighi BB. fesoinigh H.
4. sic B, fiaisais, Lec. rofaidais LL.
5. thicid BB., ticid H. bligdis Lec.
in bo "i na beolain fo gE[i]m in tairb ucud. Dloisai 

in boi ' na beola sin fo gE[i]m in tairb ucud. Dlomais dono a buime Fiachaig 7 aibert nad eiblach le he for a lacht co tisad 

leis in bo ro thom[1]auch ina beolu no coro beabsad in [m]buar 

n-angbaid. Doluid Fiacha riam co ro slecht1 in buar uile, co 

n-eibert: « Is bo-guine andso 7 bid [s]ed [s]ainm na benni [s]e »

Unde dicitur Beann Bogaine.

A cow of the kine of Flidas, daughter of Garb son of Gres-

cad, wife of Ailill Fessonnad, escaped there and dropt two 

calves, a bull-calf and a cow-calf, and the offspring of that cow 

grew 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 hospitaliser there, namely Echdair 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 the cow 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. 165.45 : BB. 397 3: H. 55b; and Ed. fo. 4 1, from which 

last the story has been edited in Folklore, IV, 473.

Benn Bogaine not identified. A man's name Bogaine occurs in LU. 70b 14.

As to Flidas, see LL. 147 33-248b 11. The other names vary. Fiacha 

is Find (LL.) or Fiachad (Ed.): Echdair is Ane (LL.); Uath is Uathach 

(LL.).

143. Sliab Betha.

(Lec. p. 505*).

Sliab Beatha, canas rohainmnuiged?

Ni ansa. Bith mac Nae dono doriacht la Ceasair ingin Bea-

1. coro slechtai, Lec.
Meadba. Dolodar aniar iar Tain bo Cuailnge. It e ansn o n-anmand .i. Fríchech 7 Foichnem 7 Err 7 Indell, ceithri meic Uraird meic Ainchinsead 1 meic Fir da Roth. Rodus-marb Cuchulaind oc Ath Greancha, co tuc gobal ceithri mbéann fo a cinnu 2 usan an ath. Unde Ath nGabla nominatur.


Unde Urard 7 Ath nGabla 7 Tulach Cnamraid 7 Gleand Cruain no[min]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: Fráech and Foichnem, Err and Indell, four sons of Urard son of Aincinge, son of Fer da Roth. Cúchulainn killed them at Áth Grencha, and put a fork with four points under their heads over the ford. Whence Ath nGabla « the Ford of the Ford », hath its name.

When Fergus made the successful expedition from the west against the hosts of Erin at Duma Granarda on Grelach Struthra, i.e. Struthar Chuillinnhe and Struthar Garthchon, at the time that Urard’s four sons came eastward upon southern Téatha, then went Urard from the west by Brí Leith. And he saw the dendgor (7) 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 — and they became furious and killed him on Fán Cruain « Cruan’s Slope ».

Whence Urard, and Āth nGabla and Tulach Cnamraid « Cnamrad’s Hill » and Glenn Cruain « Cruan’s Valley » are named.

Also in BB, 397b 41 and H, 56b.
With the exception of Cualinge, Téba and Brí leith, none of the place-names in the above story have been identified; but we shall see that Ath Gabla was somewhat to the north of Cnogba, i.e. Knowth in Meath.
The story of the origin of the name Ath nGabla is thus told in the Tain bo Cuailnge, L.U. 58b (= LL. 59):


Then Cúchulainn drove round the host till he was at Ath 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 Fochlamin their two charioteers. He takes their four heads from them and these he puts on the four prongs of the fork. Hence the name Ath 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 mBrecain.
(Lec. p. 505b).

Coiri mBrecain, canas rohainmniged 1
Ni ansa. Saebhchuiethi 2 mor fil itir Erenn 7 Albain hí-leith 2
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: 598–33 and Ed. 482. Edited (from Ed.) in Folklore, IV, 478. Translated in Reeves' Vita Columbiae, pp. 262–3. See also Cormac's Glossary, s. v. Coire Breccían.

1. sic BB. a thuaim. Lec. a theaim H.
2. co tuitet sis bi fudonnaib, BB.
3. ar uasill BB. and H.
4. sic BB. and H. co, Lec.
5. ocomcenduch BB. ochoimchennach, Lec.

Beand Foibne, canas rothannniged?


Foibne son of Tarcheltain, the cupbearer of Echach of the Broad-joints son of Ailill of the Twisted Teeth, struck Illann

1. caisfiolaig, Lec.
2. in ailt Miduachra i Temraig Luachra nó i Temraig Breg, Lec.
3. sic BB. musraicht Lec., musracht H.
son of Erclan, son of Doithre, over the shoulder of Eochaidh of the Broad-joints in the house of Midchuairt in Tara of Bregia. Then he went northward throughout Bregia. Ferghna 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. 399a 1: H. 57b: Ed. 4b 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. »

Esclait Aïiltebh 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.

I47. MAG LÉIGE.

(Lec. p. 523ª).

Mag Leigi, canas ra hainmnged ?

Ni ansa. Liag ingen Trescadal meic Buain meic Bealaig do Éornoraibh [p. 523ª]. i. siur do Morc mac Deileadh. Ba hi dobid ag tür 7 ag tomus chana for clannaib Neimeadh o Morc mac Deileadh 7 o Conaing mac Faebair. Is amlaid dono do dibidh, 7 cingid [nê] liach iaraind lé, 7 trí l. a lan na leigi sín o cach teallach a nErinn do clannaib Nemid [i.î.] cóca lán eatha 7 lachta, 7. dono do min glain 7 l. láim imme 2.


1. ming laín, Lec.
2. loma, Lec.
3. ra adaig, Lec.

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Liaig, 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 goblet 1 (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 happened 2 to be on Mag Liège, 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 Liège « Liacht'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. 64 43-51.

Mag Liège 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. 127ª.

I48. SéIG MOSSAD.

(Lec. p. 523ª).

Seg Mossad, canas rahainmnged ?

Ni ansa. Mosadh [p. 524ª] mac Main meic Íair meic [F]leisci fíndí ci fuair seig a Fidh Eoin, 7 ro biath ci forbairt iarum co n-ithead na graigí 3 7 na tanti 7 na daine [dessai 7 tria-
Whitley Stokes.

raib]. O na fuair a daithin dofeall ara oidi co n[d]uaid isin muigh. Unde Seg Mosad dicitur.

Mossad mac Main grindi gel
mac Fleisci findi, fo an fer,
ailis ség trí seal subaigh,
robo mer don mórchuraídh.

Mossad son of Maen, son of Iar, son of Flesc the Fair, found a hawk in Fid Éoin ("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 Stíg 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. 160b 37 and Bodl. no. 24. Edited from Bodl. in Folklore, III. 490.

Stíg Mosad not identified, but Mag Mossad or Mag Mosaid is located by O'Curry (Lectures on MS. Materials, 485, note) in the barony of Eliogarty, co. Tipperary. Fid Éoin = Mag Éoin, Ed., not identified.

The story reminds one of the Latin proverbs: in sinu viperam habere: viperam nutritiare sub ala.

149. Breifne 71l.

(Lec. p. 524a).

Breifne, canas rohainmniged?

Ni anu. Breifne an bangaisgeadhach i. ingen Beoain meic Beothaig meic Iarmuinèl fatha mac Nemid, rodoscomraig and 7 Ragan Anglennach do clannaib Caim i. taiseach teglaig Aengusa meic inn Oig, co ndrochar leis inn ingen. Unde Breifne dicitur.

1. sic LL.
2. leisin ningen Lec.

Luid 1 dono Ragan co hAill meic Asuaill, cor' marbad and la Tuath Dé Danann. Unde Tuaim Ragan dicitur.

Mag Innusa i. o Innus ingin Breis meic Ealathan ainmni- gther.

Slab Fraech i. Fraech do muindirt Cesarach adbath and, dia mbadar andiaid Finntain. Dochuiried cloch each mna fuiirr isin tislab. Unde Slab Fraech dicitur.

Mag Slecht i. is ann doslecht saf erenn do Crom Chruach im Thigernmas mac Follaich, co ndrochar deich cét 7 trí mili dib. Unde Mag Slecht, 7 Mag Senaig a ainm artus.

Unde Breifne dicitur. Findtan doroine:

Breifne ca hadbar dia fuil, 71l.

Breifne the woman-champion, daughter of Beóán son of Beothach, son of Iarmuinél the prophet of the sons of Nemid, there encountered Ragan Anglennach of the clan of Cam, the chief of the household of Óengus Mac Ind Óc, and by his hand the girl fell. Hence Breifne is said.

Then Ragan went to Aill meic Asuall ("the Rock of Asuall's son"), and there he was killed by the Tuath Dé Danann. Whence Tuaim Ragan ("Ragan's tumulus") is said.

Mag Innusa is named from Innus daughter of Bres, son of Elathu.

Slab Fraech, that is, Fraech (one) of Cesar's household died there when they survived Finntan. On the mountain they put a stone for each woman. Hence Slab 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 Dindshenchas. Breifne now the counties of Cavan and Leitrim.
Whitley Stokes.

Mag Innusa and Siath Fraoch not identified.
Mag Slecht v. supra no. 85. As to the death there (from plague) of Tigermas and most of the men of Erin, see LL. 168, 127.

As to female champions or warriors in Ireland, v. supra no. 1, § 27 (Dumac na mhbanannus) and see Battle of Ventry, ed. Kun Meyer, pp. 76-77, and Lives of Saints from the Book of Lismore, I. 4832 and p. 361. As to the Russian polinitsi see Folklore, I, 470-1.

150. LOCH LAGHLINI.

(Lec. p. 524a).

Loch Laiglinni, canas rohanmuigeid?

Ni ansa. Laiglinni mac Parrthalain 7 Dealbnad ingen Lochtaigh a matbair. Tainig Laiglinne J. laech co Tipraid Dera meic Scera. Ramebadh thond tairstib, cor' baid Laiglinne cona J. laech, co ndernad[l] loch de. Unde Loch Laiglini dicuit; 7 adbath Dealbnad immorbo a matbair, bean Parrthalain, dez cu-

Laiglinne was son of Partholon, and Dblnat daughter of Lochtach was his mother. With fifty warriors Laiglinne came to the Well of Dara son of Scera. A waev 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 Dblnat, Partholon's wife, with her fifty maidens, died of grief.

Found only in the Lecan copy of the Dindenschas.

Loch Laiglinni not identified. It was in Hui maic Uais Breg, in East Meath, to the S. W. of Tara, See Four Masters, A.M. 2533, where the lake is said to have burst forth when Laiglinne's grave was dug.

As to Parthalon see above, No. 154.

151. LOCH CENN.

(Lec. p. 524b).

Loch Ceand, canas rohanmuigeid?

Ni ansa. Cath doradadh eir Eber 7 Eremon ann, da mac Miled, um na tri dromandaib as deach bai a nErimin 7. Druim Cresach 7 Druim Beithreach a cuid Erimoin [7 Druim Fingin a cuid Ebir]. Ba bec le hEber aen dromuin 'sin leith tes 7 a do 'sin tir thuaid, 7 adbert Eremon na fuigthea 7 uad a chuid. Fathair cath eotorru. Ra meabaid tra for Eiber, co ndochaird and Eiber 7 Palap mac Erimoin lá Cúmael mac Eibir, 7 dogneic dumada ar an lae deibhreann ansins. Unde Mag nDumach, 7 Mag n[Di]enusa a ainm ar tus.

[p. 525] 'San chath for Denus na dreeb, san muighadrochair Eber, a torcraic amaille Goisten, Segda ocusSuirge.

Unde Mag n[Di]umach dicuit.

1. Ember, 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 Bethech 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 n'Dumach* « the Barrowed Plain », and its original name was *Mag n'Denusa*.

In the battle on Denus of the habitations,
In the plain where Eber fell,
There fell together
Goisten, Sedga and Suirge.

Hence *Mag n'Dumach* is said.

Also in Egerton 1781, fo. 75b, whence edited in *Folklore*, IV, 492.

*Magh Duma*, which O'Donovan says is now called Moy, adjoining Charlemont on the Tyrone side of the Blackwater. *Druim Chlaseig* (= *Druim Cresach*) is a long hill in Hy-Many, between Lough Ree and the river Suck (Soca). *Druim Beathagh* (= *Druim Bethech*) 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.

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153. CNUCHA.

(Lec. p. 525*).

Cnucha, canas ra hainmriged?
Ni ansa. Cnucha ingen Conaing a hiath Luimnigh, buime Chuind Chéchtathbaig, dochoidh and do tham ina tigh feisín, 7 do hadnaiceadh lâ Conaing isin chnuc ugdad i. Cnucha. Unde Cnucha dicitur.

ren, il n'y a pas le moindre doute que le compilateur avait sous les yeux un original breton: Tálhaem... anéren; il aura pris a pour la conjonction ac, a et l'aura transcrit 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 Dinguerin et Gurbirnerth (ver. gurdbirneth): quae duas 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 b): Ida filius Eobba tenuit regiones in sinistrali parte Britanniae; id est Umbri maris et regnavit annis XII et unexit (leg. junxit) Dyngueryr Diuergberneich (var. guerth Bernethe). Le compilateur me semble n'avoir pas compris le texte breton qui portait: [il joignit] Dinguerin guerth 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 guerth 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.
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 where Másc is said to have been the eldest of six brethren, Ladr, Núc, Finteng, Cúar, Alb and Másc, — all rathbuilders.

Dún Másc, now Dunamase in Queen's county, Four Masters, A.D. 843. Book of Rights, 216, note q. Mag Reacht 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-Albain (no. 5) took its name. This is spelt Albine by the Four Masters, A.D. 1052, where O'Donovan says that it is «not identified». But see Rev. Celtique, XV, 295.

Sehna Sithebac is mentioned by the Four Masters at A.D. 5090, as the father of Nuala Necti.

With the incident of Núi's adultery, cf. Erec's, no. 24, and Ibel's, no. 98.

155. Srúb Bó.
(ILL. 160*36).

Srúb Bó, unde nominatur?


Sithgal isin loch 7 co ruc leis srúb na bò corric in n-inad i tarrraid in mbonin artús, i comartha neirt, 7 conos-fargaib and, unde poeta:

Sithgal Sechdrec slaide d'ir
mac do Gunnat mac Gannáin,
Liath Lurgach, liuth a chuir,
dia tuthchaíd 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 Bo in the west of Mag Rechant. There he overtook the cow and killed her. But Sithgal Sechdrec, 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 feir for on his hands, and broke the band that was upon them. Then Sithgal and Liath wrestled again, and this time Liath vanquished Sithgal. Howlift 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 Sechdrec, siming of slaughter,
son of Gunnat son of Gannán,
Liath Lurgach, swift his casts,
utto whom his only cow went from him.

Srub 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. bón is here used for the nom. bó in order to make a rime.
156. Mag Tarbga ocus Findloch.
(LL. 166* 47).

Mag Tarbga, unde nominatur?
Ni ansa. De chomhruc 7 do gleice na da tarb. i. Findbennaig
7 Duind Cualnge, iar tabairt na tana im Chnocc Tarbga.
Findloch i. loch Findbennaig, de bás ind Findbennaig o
Dund Cualnge isin loch út. Unde poeta:
Mag Tarbga can ro raded?
do gleice na tarb tenn[st]lathech.
[167* i] tria bás ind Find co mór mónch [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 Cnocc
Tarbga.

Findloch, that is, the lake of Findbennach «White-horned»,
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.
Tog Tarbga, and Cnocc Tarbga not identified. A place called Tarbga is
mentioned supra, no. 66. Findloch is perhaps the Fionnloch of the Four
Masters, A.D. 1569, now the Lower Lough Erne in Fermanagh.
As to the two bulls see supra no. 57. Their deaths are described in LL.
164* and in O'Curry's Lectures, pp. 39, 40.

157. Sliab Cua.
(LL. 169* 1).

Sliab Cua, unde nominatur?

Ni ansa. Cua Cendmar mac Broccslaig Cringlunig, dalta
Boibli meic Buirche. Tanic bódar móir i nHerinn i n-amsir Con-
gail Chlarainig come frith i nHerinn acht oensaimce i nGlin
Samaice, 7 oen tarb. Ac Boibli dano robatar sain. Rosóid
cech dalta dia daltaíb dia comet. Intan rosiacht do Chua Cend-
már cuairt a cometa ro fell foraíb. Rosn-uc leis co ndernai bro-
thlaig lóraíb, 7 dos-fuid issin tsiélb. Unde poeta:
Cua Cendmár co cruth chain
mac Brocc[sl]alaig Cringlunmair,
daltaí duaid a boin isin tsiélb
ropo dalta co ndallchéill.

Cua Big-head, son of Broccsalach Witherkneed, was fostering-
ing 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 Samaice, 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 torm,
Son of Broccsalach of the withered knee,
A fostering that devoured his cow on the mountain,
He was a fostering with a blind reason.

Also in Bodl. 13* i, whence edited in Folklore, III, 486.
Sliab Cua, now Sliab Gua in the co. of Waterford.
Glenn Samaice, a valley in the co. of Kerry.
Congal Chlairainch «the Flatfaced», overking of Ireland A. M. 5017-5031,
according to the Four Masters.

158. Loch Riach.
(LL. 170* 18).

Loch Riach, canas roaimnuged?

1. facs. datta.

Rós-dolbestar i ndalbaí ndam nállaid uille.

Ba brighach dano roferad in cath sin, co ndernsat ceitheora tulcha im-Moemnaig dia n-ingníb 7 dia congnaib.

Isin cath sin darochair Riach ri sidi, a quo Loch Riach. Dorochair and dano Caibell, dia ta Carn Caibill frí loch atuaid. Is and torchair Costub, dia tá Daire Costuib.

Ata tipra 'sin maig sin, is asti ro mebaíd in loch fo thir do dligund ind áir. Tipra Truimm a háirm. Ni fail didis n[ach dath na beth forsin loch sin o sein co se. conaid ainm do Loch Reach i. ré cach datha bis and. Ni fess dano taeb nó aircend (isín)nd loch sin, ar is comóta ar ceb leith. IS bús dó dano cach sechtmaid bliadain in-uar chóir dia tartar cairich finna and bat corcra ulí... uili. unde (poeta:)

(Ro)chuala cocad n-amra

There was warfare among the Men of the Elfmounds in Moenmag in Tír Maini, between the four kings, Riach and Cossdub and Caibell and Etar Étualaing. This was the ground of the warfare, to wit, two loveable maidens who dwelt in the elfmound, namely Ceiribil Balmaith daughter of Etar Étualaing, and Land Lethderg daughter of Caibell. Riach and Cossdub 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 Cossdub, from whom is Daire Cossdub "Cossdub'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 (each) 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 Loc. p. 482=18 we have the following abridgment:

Loch Riach, canas robainmneid i?


Loch Riach, whence was it named?

Easily answered. There were four kings that dwelt in Moenmag, even Caimeall and Edar and Casta and Riach. Now Caimeall 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 (Caimeall 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.

Carna Cuillinn, Daire Cuisrubh and Tipra Truinim, 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. 170b 43).

Loch n-Oirbsen, canas raoinniged?

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 do Feraib Bolg. Uillend Faeburdegh mac Cachir meic Namat meic Echach Gairb, meic Duach Temrach is é tuc in cath Cuillend do Mannannan, conaid and romarbád. i i annaid fair. i. Gaer 7 Gael 7 Oirbsen 7 Mannannan. Drua side daonna 7 cern 7 cennaige, coris marbad isin chath sin, 7 cori hadnacht ina ñessom in dú sain, 7 co roimid in loch foa, 7 co mbaid(ed) . . . iad anadcuil.

Rogai Úillend iarsan iar trib traithaib i eath Cuillend la Mac Gréine i ndigail Mannannain. Romarbád immorro Mac Gréine la (haMerger), i eath Temrach i ndigail Uillend. Andsin ro órdadag (Bri) gig farmsi 7 bandru, ingen Echach Ollathair. i. gol 7 càine marbh 7 eigem by hecin 7 set mar cach n-alcaibh .

'Tís the battle of Cuiliu was delivered. It (i.e. the bed of the lake) was then a great red bog and a bushy oakwood, 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 Cacher, son of Náma, son of Eochaid the Rough, son of Duach of Tara, 'tis he that delivered the battle of Cuiliu to

Manannan, who there was killed, and who bore four names, to wit, Gaer and Gaal 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 Cuiliu 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, and . . .

Loch n-Oirbsen, now Lough Corrib in the co. of Galway.

As to Manannan v. supra nos. 29, 74, 98, 135, 141.

Mac Gréine (a fliús solis), a king of the Tëatha dé Danann jointly with Mac Cuill and Mac Cecht: see Four Masters, A.M. 3471, and O'Mahony's Keating, pp. 144, 204. Mac Greine i. Cethor, gran a dea, LL. 110. Eochaid Ollathar (aithis the Dagda Mór) said to have reigned over Ireland from A.M. 3372 to A.M. 3452, v. LL. 127 and Four Masters. His daughter Brigit the poetess is mentioned in LL. 1876 and in Cormac's Glossary s. v. Brigit.

160. Eò Rossa 7rl.

(LL. 199b 61).

Eò Rossa 7 Eò Mugna 7 Bili Dathi 7 Craeb Uisnig 7 Bili Torton, coic crand sin.

Eò Rosa, i.bar é. Sairiuath co Druium Bairr dorochair, ut Druim Suiteh the cecinit:

[200 ³ 1]

Eò Rosa.

roth ruírech

dia dronbailc.

recht flatha.

dor nime.

fuaim tuinni.

nert n-aice.

5 dech duilib.

10 fò foirne.

diriuch dronchrond.

gart lánmar.

1. Sic. But this is surely a scribal error.
2. I cannot translate the remaining words.

Revue Celtique, XVI.
Now the Branchy Tree of Belach Dathú is an ash, and 'tis that killed the poet Dathún, 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 Tortú was an ash, and due south-eastward it fell as far as Cell Ichtair Thír.

Due northward fell the Ash of Usnech, as far as Granard in Cárbré, in the time of the sons of Aed Sláinge.

The Eó Mugna and the Bile Tortú we have already met with in No. 34 (Rev. Celt., XV, 419), and No. 50 (ibid., 445): the Eó Rossa and the Craith Dathú in No. 50. Mugna, where the Eó Mugna, stood, was near Carlow, F. M. 940, in the south of the Co. of Kildare, F. M. 962. The Bile Tortú, « tree of Tortú », stood at a place called Tortú near Ardbraoin in the co. Meath, see Chron. Scot., pp. 46, 76, 190. Druim Bairr, to which the Eó Rossa fell, is in Fermanagh. The Fir Bili inhabited what is now the barony of Farhill in the Co. of Westmeath. Granard i Cairpri, now Granard in the Co. of Longford.

Of the two poets here mentioned, Druim Súithe and Dathú, I know nothing. The rhapsody attributed to the former seems a string of kennings, which in Irish, as in Scandinavian, poetry, took the place of similes. It once perhaps had some meaning, now not easily discoverable.

Aed Sláinge, king of Ireland, was murdered A.D. 600. His two sons, Diarmaid and Blathmec, joint kings of Ireland, perished of the plague A.D. 664.

1. One of them, brossa suad, is a technical term of the poets: see Thurneysen, Mittelirische Verseliehen, 121.
tain meic Argatmair a Finnabair Maige Inis. Doniat córa iarum na rig sin, [208r] secht nbliadna cæch fir dib ir-rige. 
Tri secht nbliadna. Rathna eturr ñ ndruidech, secht n-óchtaighnín. Na secht ndruidech dia rimsad tria bric[h]itu. Na secht n distributed the text of this page into paragraphs.
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 Borbachs. 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 leprous — 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 leprous. » « '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 (cō) of gold that was at her neck (muin). Hence Emuin, that is, co-muin, the cō 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 ἰματα ἡφαιστεία discussed by Mr. Andrew Lang in his Myth, Ritual and Religion, 1, 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 wir, mast every year », etc. Compare the Odyssey, XIX, 109.
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com-arc. 20, commemoration.
com-fan. 1 § 15, a slope.
com-illathus. 132, 161, joint-sovereignty.
com-lota. 158, equally long.
com-maid críddi. 102, a heart-breaking.
com-rith. 94, a joint course, a race.
com-thach, gen. pl. 133, tribes.
com-thach, pret. pass. sg. 3 of com-nachir.
com-thachút. 46, be demanded, pl. 3
com-thachút. 78, 141, com-thachétar.
com-thacht. 78, com-thacht. 161.
conan. 78, conuataig, 3, conataig. 69, 99, condag. 12, be demanded.
con-cauchail. 101, a herd-bound.
con-cauchail. 35, managing packs of bounds.
condob. 145, affliction.
congaine. 6, be transfixed.
congha. 158, born, anthur.
conhayin. 6, I gain?
conor. 158, corruption, pollution.
construd. 155, cutting up an animal.
criathair. 74, a desert.
cruisech. 6, a javelin.
cuchtar. gen. cuchtrach. 1 § 16, a kitchen.
cuchtaire. 60, a kitchener.
cuchtaire. 4, a casket.
cullacht. see glas-chullacht.
cuthair. 93, a trapper.
dadaig. 97, dadaig. 97.
dair. 60, acc. sg. daidig. 129.
dall-chill. 157.
dan. 43, a task.
decra. 1 § 5, wonders? remarkable things?
dela. 93, a drinking-cup.
dellín. 17, metaolitis.
dellín. 66, dellig. 100, be lay, fell down.
dendorgus. 144.
dogbaire. 60, 146, a cupbearer.
dómhaim. 144, I hasten.
dimate. 13, guilltless.
lodat. 132, to strip off armour.
foen. 59, supine.
lo-scaim (pret. pass. forollach). 467, I singe.
forbarth. 101, he proceeded? desired?
forcennigud, to force, to rape. 86.
for-farbit. 24, he entertained?
for-gabul. 18, a dependent branch.
forruindich. 104, he disappeared?
fortamlagiam. 153, I overcome.
fortbe. 118, a cutting-off.
fo-sruidbed. 19, was deprived.
fotholl talman. 52, a cavern.
fothrus. 132, for othrus sickness, illness.
fulas. 26, 82, a family.
fuligich. 40, shoewing?
fithfer fossuaid. 60, a permanent estate? feram fuithir. 63.
glaisin. 5 § 35, wood.
glas-chullach. 107, a grey British stallion.
gloedaim. 122, I stick to.
gnith-locul. § 14, a proverb.
gnia. 34, a sister's son.
goth spear, pl. n. goith. 109.
grainne claidib. 112, point of a sword.
grellach. 120, a mire.
grian. 100, gravel.
guin galann. 101, a mighty blow.
herus. 117, spindlewood.
iamaththirge. 126, after-repentance.
iaschach. 134, catching fish.
litha. 81.
imbol. 66, candlemas.
im-m-fauril. 98, excess.
im-m-geacaim. 52, 147, he happened, he met.
imbadach. 94, pregnant.
lainn-fordiuclantaid. 9, an eager devourer.
leith. 23, a shoulder blade.
lindglan. 128, clear-watered.
long. 4, a house? i. teagh, P. O'C.
lubin. 121, a bow, loop.
lugnasad. 99, lammas.

luimhechda. 87, full of cloaks or shields.
lumman. 57, cloak.
lumman. 57, shield.
luscaidech. 60, infancy, babyhood.
mes-chuire. 58, an armed host.
mid. 7, an evil smoke.
moch-leith. 18, early grayness.
mothar. 81, scrub, stunted bushes.
muccaidech. 103, herding swine.
muc-crais. 112, a pig's trench.
mur-duchu. 42, a mermaid.
mur-gabul. 43, a sea-inlet.

nasad. 20, 99, an assembly. i. aochach, P. O'C.
neri-lecc. 32, battle-stone, lit. strength-stone.
nomad = noth truth. 65, 94.
noedin. 10, boat.
omelda. 145, for oibela open-mouthed, child, childbed. See cess oited.
other. 22, wage?. i. tuarastal, P. O'C.

port. 41, a mansion.
prim-roth. 58, a chief road.
rathmogaid. 63, 78, a rath-builder.
rathmoodigh. 20, rath-building.
rimaire. 79, a computer.
rimsad. 161, to betoich?
ross lin. 46, flax-seed.
rutama. 161, dyestuff.
riseda. 10, sea-monsters.
sanguba. 81, mermaid.
schitlim. 134, spending, consuming.
scualang. 52, a fugitive.
sceal. 161, rye. (from lat. secale).
sechta. 18, seven things.
seilche. 11, a tortoise.
sealig. 43, perf. act. sg. 3 of sligim I cut down.
sephaind. 47, perf. act. sg. 3 of seniim I play.
sescrad. 101, dry (unbulled) cow.
sethad. 18, driving? (leg. sechad?).
siu for re siu. 141.

slabra. 60, a bride-gift.
slancrechtaich. 108, healed of wounds.
sluag-rechtair. 119, host-steward.
snas-chur. 52, a chip.
so-main. 63, a valuable consideration.
suli na mer (lit. the eyes of the fingers) knuckles. 62.
taemad. 93, pumping out, emptying.
taeis. 161, dough.
taiblefor. 126, a sinner.
tairbert. 109, vigour? 140, a birth.
tairisc (to-airisc). 117, I come to.
tairthug. 101, an account.
tamlagim. 15, I die of disease.
tamnug. 44, a lopping.
tardg. 79, looking over.
tarr. 59, back? belly?
tarragraig. 127, 129, a journey.
tarthia. 5, dry.
tascraim. 26, I sever.
tathain. 38, obit.
tathlain (-taith?). 36, lashing.
teadmech. 127, pentitential, deadly.
teinm. 31, to cut.

1. telach. 104, loosing.
2. telach (gen. sg.). 1 § 31, a hollow?
tinn. 120, an ingot.
togerad. 117, girding at, gibing.
toisech teglaig. 149, chief of a household.
torha. 117, come! toire. 68, come hither.
treb-lucht. 36, household.
trechumasc. 6, a crowd.
trefulingid. 34, a strong upholder.
tuair. 1 § 5.
tuaim. 145, a place.
tuairse. 8, a remnant.
tuaithele. 19, 140, withershins.
tuathach a wuthick, acc. sg. tuaidig. 30.
tuscat dia cind. 18, they swore by.
tulchan. 136, a hillock?
tul-chnain. 103, frontal bone.
turscur. 161, severance.
tursir. 31.

uaisnech. 7, sublime.
uisine, temple (capitis). 88.
The Rennes Dindshenchas. Additional Notes.


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 Lurgain 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 airichuin « 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. 838, note p. 931, note 5) thinks that Port Láirse takes its name from Larac, a viking who plundered Tech Meling in 951. If so, the Dindshenchas 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 Cálle's song see Silva Gadética, I, 178, II, 200-201.

P. 444, l. 6. Here Tete, Roigne and Gabrán seem to stand respectively for Oenach Tete, Mag Roign, and Belach Gabrán. So Febal, No. 140, for Loch Febail.

P. 450, l. 28. According to O'Curry (Lectures, p. 477), there was another Strub Brain in the west of Kerry, and, if he be right, this is probably the Strub Brain here mentioned. As Kuno Meyer observes, Nos. 50-55 all refer to regions in Kerry.

P. 467, l. 30. Gairech and Igairech « two hills in the neighbourhood of Mullingar, in the co. of Westmeath, where the last battle of the Taín bo Cuailnge was fought », O'Curry, Children of Tuireann, 174, note 169. As to Gairech 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 Savadonn in Giraldus Cambrensis' Itin. Camb., 1, 11, 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 nAedair, now Parc Myra, O'Curry, Toichmar Mourni, p. 157 n.: Loch Cutra, now Lough Cootre, county Galway: Loch Cinme, now Lough Hacket. In the same county.

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P. 36, l. 20. The twelve stone-idols were probably fetish-stones. Cromcrusach may have been a wooden image (Gigcrav) covered with gold.

P. 39, l. 6. Forbaile with his horns reminds one of Zagreus.

P. 46, l. 3, nómaid « a space of nine days ». Was this part of the story suggested by Leito's nine days' labour in Delos?

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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 Fréch, 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.

The Rennes Dindénchas, Corrigenda.

CORRIGENDA.

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P. 276, col. 1, l. 7, for 499 read 496.

279, 1. 5, from bottom, for hill she would choose read choice hill.

285, 5 11, for green read Gray. Father Henebery thinks that Glas Tem-rach was the name of a famous cow, and that it is here a gloss on bd.

287, § 28, l. 1, for fort read charioteer.

290, last line, for Luachair read luachair.

291, l. 3, for Crimthainn read Crimthann.

297, l. 2, for uais nach read uaisnech.

298, l. 3, read a 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 xomaid read xon-maid.

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 cumaíd of the ms. should be corrected into dia chu-maid.

l. 27, for Bríc read Bruic.

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. Ult. 840, note 11.

322, l. 23, for Forcarthain (bis) read Forcarrain.

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 φάγινα read φάγινα.

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 1.

430, l. 22, for shining read shining.
P. 431, l. 3, for was read lay.
   II. 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 Crinthann.
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
   I. 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 whersoever 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 Rubnc read Rubac
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 fer 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 Britár read Baitár.
161, l. 12, for Liach happened 2 to be on Mag Léige, with read they and
   Liach met 3 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

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