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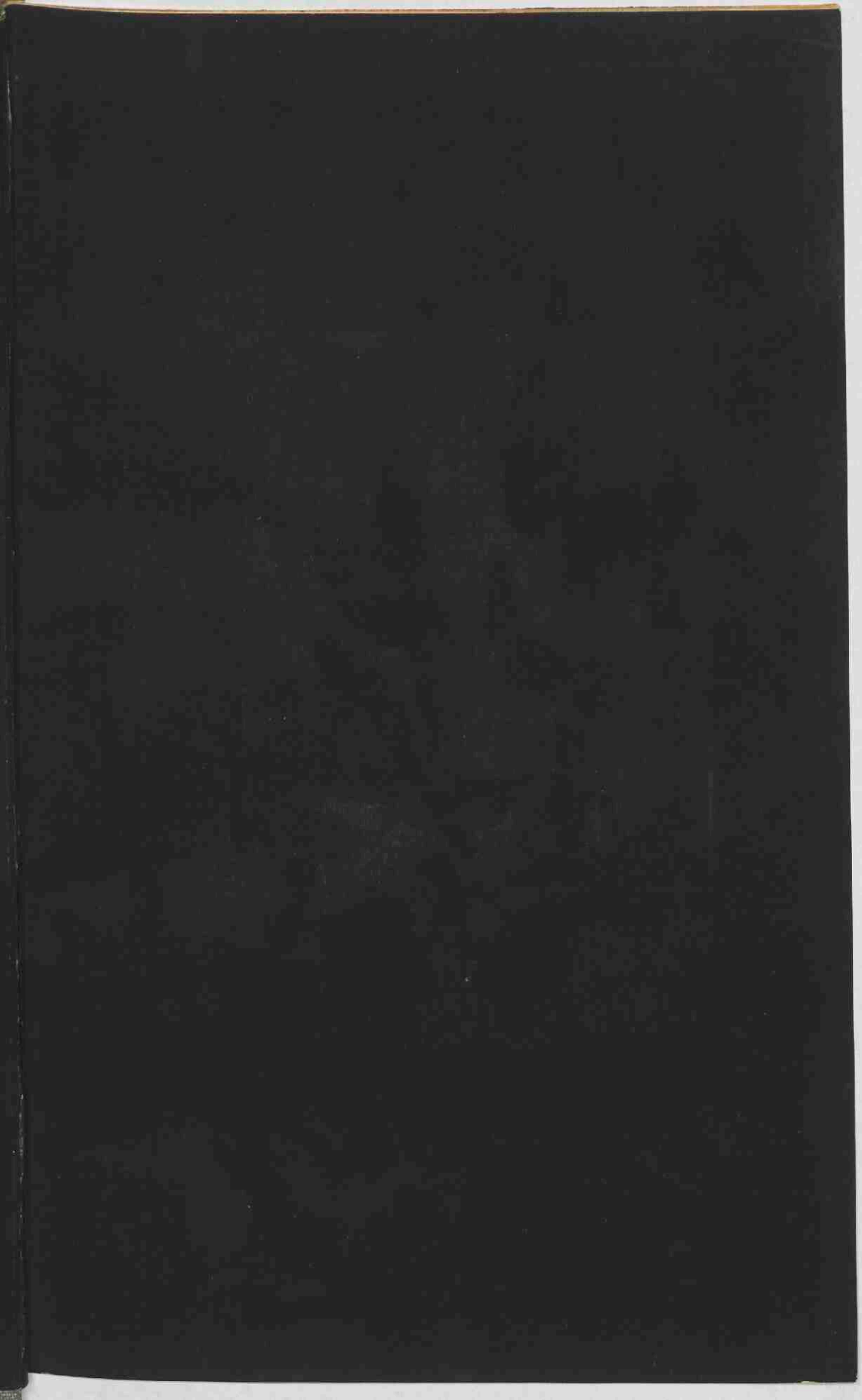
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IRISH MANUSCRIPTS

BRITISH MUSEUM

CATALOGUE OF IRISH MANUSCRIPTS

BY J. H. DODD

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CATALOGUE
OF
IRISH MANUSCRIPTS
IN THE
BRITISH MUSEUM

VOLUME I

BY

STANDISH HAYES O'GRADY, LITT.D.

Catalogues London. British Library

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1926

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CATALOGUE
OF
IRISH MANUSCRIPTS
IN THE
BRITISH MUSEUM

PRINTED IN GREAT BRITAIN
BY
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PREFACE

THE two volumes of this catalogue now issued together are not only of different authorship, but separated by a considerable interval of time. The catalogue was planned as long ago as 1886, when the Trustees counted themselves fortunate in securing the services of so able a scholar as the late Dr. Standish Hayes O'Grady to undertake the task. He is the author of the first volume, nearly the whole of which was printed between the years 1889 and 1892, and has for some time been available in sheets for the use of students in the Department. Copies in this incomplete form have also, to a limited extent, been sold for the use of scholars. Unfortunately two causes co-operated to hinder the work's completion. The scale of the original scheme had, as so often happens, proved to be inadequate in view of the bibliographical and other needs of scholars in a rapidly growing branch of philology, and was accordingly exceeded; and at the same time Dr. O'Grady's health became unequal to the strain of the protracted labour. Printing was suspended for a time, and eventually Dr. O'Grady was compelled to relinquish the task. The provision of a successor was difficult, and, after some unsuccessful attempts to obtain help from outside, the Trustees at length decided to entrust the work to a member of the staff of the Department, Mr. Robin Flower. This necessarily involved some delay, during which Mr. Flower made himself thoroughly familiar with the material, and the intervention of the war caused yet another prolonged interruption. The ultimate success of the experiment will be judged from Vol. II, wherein are described all the remaining Irish manuscripts in the Department acquired up to date. A third volume will contain the general introduction and the index.

JULIUS P. GILSON.

CHAPTER

The first part of the book is devoted to a general survey of the history of the world from the beginning of time to the present day. The author discusses the various stages of human civilization, from the primitive state of nature to the development of modern societies. He examines the influence of religion, philosophy, and science on the progress of the human race. The second part of the book is a detailed account of the political and social changes that have taken place in the world since the beginning of the modern era. The author analyzes the causes and consequences of the various revolutions and wars that have shaped the modern world. He also discusses the role of the individual in society and the importance of education and moral values. The book is written in a clear and concise style, and is suitable for students of history and general readers alike.

WILLIAM E. HAYES

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CATALOGUE OF IRISH MSS.

HISTORY.

Egerton 104.

Paper; XIXth cent.

Quarto; ff. 77.

On paper with watermark of 1810. The first folio, an inserted leaf more recent than the MS. itself, contains a transcript and translation (both incorrect) of an Irish Charter in the Book of Kells, respecting certain lands granted to the Church of Ardbraccan, county Meath. Written in a very neat, but stiff and print-inspired hand; probably by either Patrick Lynch of Limerick, or James Scurry of the county Kilkenny.

Published, with translation and notes by John O'Donovan, in the Miscellany of the Irish Archaeological Society, 1847.

THE ANNALS OF TIGHERNACH: B.C. 320—A.D. 1163. A worthless copy of the important Annals compiled by *Tighernach*, Abbot of Clonmacnoise (†1088), and a portion of the continuation by *Aibhistín MágRadaigh* [Austin Magrady], Canon of Saints' Island in Loch Ree (†1405) which, with a supplement, reaches to 1407.

Begins:—"Alpheus frater Alexandri magni occisus est in Olympiade CXV." f. 2.

Ends with one line of A.D. 1163, being a short copy of H. 1. 18 in the library of Trinity College, Dublin, a XVIIth (or late XVIth) cent. transcript, on paper, of the vellum MS. Rawlinson, B. 488, in the Bodleian. Of this latter Charles O'Connor, D.D. published a portion in his 'Rerum Hibernicarum Scriptores' II. To the list of Tighernach MSS. (seven in number) given in O'Curry's 'MS. Materials' may be added Charles O'Connor's transcripts from the Bodleian MSS. etc, Nos. 613, 615, in the Stowe catalogue.

Egerton 94.

Paper ; XIXth cent.

Folio ; ff. 117.

Incorrectly copied and ill-written, on paper with watermark of 1816, by Hardiman's scribe Fineen O'Scannell. Prefixed is a short table of contents in Hardiman's hand.

ANNALS OF TIGHERNACH : B.C. 316—A.D. 1163, and some modern poems.

1. Annals of Tighernach, a transcript of Eg. 104. f. 2.

2. Poem by Egan O'Rahilly on the exile of Eugene mac Cormac Reagh Mac Carthy for his adherence to the Jacobite cause ; and on the acquisition of some of his lands by the Eagers of the county Kerry and others : 61 stanzas ; *ceangal*, 1.

Begins :—“*Cnead agus dochar do ghortaigh mo chéadfadh*” i.e. “A groan [i.e. a cause of groaning] and a calamity that have hurt my feelings.” f. 90.

3. Poem with the heading “*Agallamh idir mhainisdir Atha dara agus spiraid nó anam ghlórmhar an athar Uilliam úi hIcedha bráthair bocht d' órd San Próinsias d' fulaing bás ó lámhaibh eiriceach san mhainisdir remhráidhte ar son eglaise Dé iuil 14. 1572*” i.e. “Dialogue between the Abbey of Adare [county Limerick] and the glorified spirit or soul of Father William Hickey, a poor brother of the order of S. Francis, that in the Abbey aforesaid suffered death at the hands of heretics, July 14, 1572” : 51 quatrains ; *ceangal*, 1 stanza (incorrectly written as two quatrains).

Begins (the Abbey speaking) :—“*Uch a Dhé [mhóir] na mbreth geert*” i.e. “Alas, thou great God of judgments just.” f. 95.

The date assigned in the heading is wrong by the better part of a century, since the Abbey was burned by the Parliamentarians under that most able commander and fierce soldier, Murrough O'Brien, Lord Inchiquin ; who throughout the civil war fought first on one side, then on the other, and eventually died (as there is good reason to believe that he had all along lived) a sound Roman Catholic, in 1674. The seventh quatrain of the poem, delivered by the Abbey runs :—

“*O rmsa a Dhé do thuit t' fearg. is nach mé do thuill díbhfearg ?
tug Murchadh 's a ghárda slégh. urchar dom bhráithribh i naon lé*”

i.e. “On me, O God, thy wrath is fallen, albeit 't is not I that

have committed rebellion; Murrough and his attendant forces have in one day shot down my friars."

According to the 9th quatrain the loss sustained was two friars killed, two made prisoners, and the rest dispersed.

4. Poem by Donogh O'Daly, written in 1701 to lampoon Dr. Whaley, the almanack-maker, of Dublin: 21 stanzas.

Begins (rhyme incorrect):—"Go dé an tocht ná [an] buadhairt so ar ghaodhlaibh" i.e. "What is this silence or [what is] this perturbation that affects the Gael?" f. 99 b.

Published in the introduction to Angus O'Daly's Satire, with John O'Donovan's translation and notes, by John O'Daly, Dublin, 1852.

5. Poem by *Muiris mac Dháibhí dhuibh mhic Ghearrait* [Maurice fitz David Duff Fitzgerald, circ. 1612] on the degeneracy of his own time: 70 quatrains, incorrectly written as 35 stanzas.

Begins:—"Mór idir na haimseraibh" i.e. "There is a wide difference between [different] epochs." f. 101 b.

6. Poem with the heading "*Faoisidin Shémuis Paor na srón a láthair an athar Próinsias úi Chuinn*" i.e. "Confession of James Power 'of the noses' before Father Francis Quinn": 76 stanzas.

Begins:—"A Dhé mhóir nach cruaidh an sgéal é" i.e. "Great God, is it not a hard story" [i.e. a tale of hardship]. f. 104 b.

James Paor [i.e. 'de la Poer,' of pure Norman stock] most likely acquired his title 'of the noses' in the wars of the *Carabhat* and the *Seanabheist*, two famous factions in the counties Limerick and Tipperary. The poem, which is of the late XVIIIth cent., offers a humorous, perfectly unaffected, picture of a bacchanalian sojourn in the city of Limerick.

7. Poem with the heading "*Absolóid agus breith aithrighe an tsagairt air*" i.e. "The Priest's absolution and the Penance which he laid on him": 58 quatrains.

Begins:—"A Shémuis cháidh do rás na bPaorach" i.e. "O James so pure of Power's race." f. 110 b.

In the form of a dialogue between priest and penitent.

8. Poem with the heading "*An coinneabhadh do cuireadh ar Shémus*" i.e. "The excommunication that was inflicted on James": 25 stanzas.

Begins:—“*Is furus aithne an pheacaidh rin Ebha*” i.e. “’T is easy to recognize the sin that Eve committed.” f. 115 b.

9. Poem with the heading “*Bagra dh Shémuis ar Phróinsias*” i.e. “James’s threat upon Francis”: 11 stanzas.

Begins:—“*A ri Sheoirse mo dhianstór féin tu*” i.e. “O king George, my own dear darling you are.” f. 117 b.

Here James, assuming a mask of loyalty, threatens to lay informations of treason by way of revenge upon Father Francis. These poems, or this poem in parts, appear to emanate from the one bard, and the whole thing is in good humour. There is however a great deal of excellent doctrine inculcated very seriously.

Cotton, Titus A. XXV.

Vellum; early XIVth cent.

Octavo; ff. 34.

With the exception of a few paragraphs in a good bold Irish hand, and the marginals by various scribes, this MS. exhibits for the most part an English minuscule with marked Irish characteristics. The remainder is more or less of an attempt at the Gothic letter, and here the Irish tinge becomes deeper. Folio 1 is a comparatively modern leaf of parchment, inserted.

ANNALS OF BOYLE: A.M. 1—A.D. 1270; defective at the beginning. The correctness of this title is discussed at considerable length by O’Curry (‘MS. Materials’ p. 105), who seems to decide that the compilation should rather be called “The Annals of Saints’ Island [in *Loch Cé*]”: but cf. *infra*, Marginalia (10). It should moreover be observed that, when O’Curry wrote, the present f. 2 (which contains the beginning of the text), having been long misplaced, formed f. 8, and the present f. 3 was consequently f. 2.

There can be no doubt but that these Annals, after the usual mediæval fashion, began the record of events with the Creation. The earlier leaves being lost, the first entry occurs at f. 2, l. 5, where, after a number of blank kalends (represented by k. k. k. . . .) denoting so many years concerning which there is no information, we read “*Hoc anno natus est Enos.*”

The first profane entry is to be found at f. 9, lin. ult., being that of *Cath móna trogaide* [the battle of *Móin Trogaide*] in Ireland, temp. Nebuchadnezzar.

The first entry in the Irish letter is at f. 31 b, l. 1–11, follow-

ing which are two entries in a quasi-Gothic letter and furnishing a rude specimen of phonetic spelling. This latter feature is of considerable interest, since it proves conclusively, so far as it goes, that in or about A.D. 1300 the local peculiarities of Irish pronunciation were precisely the same as they are to-day in the district where the MS. was written. This style of writing is the result not of ignorance but of design, and does not occur where the same scribe uses the Irish character.

In view of the certainty that such passages, if not explained now, will in the future offer some insoluble linguistic puzzles, it may not be superfluous to print three of these entries as they stand in the MS., with a corrected text alongside and a translation to follow.

At f. 31b there is a year without number; that which immediately precedes it being 1233, while the following one is marked 1234. The first portion of this entry is in a large and good Irish hand; the spelling correct:—

“Kl ennar (sic) for secht. Sluaged la Feidlimid ua Concobair i Connachta gu ndérna longphort ic druim nGreggraige ocus gur impótar muintir Máilruanaid leiss ocus na trí tuatha. gu ndechsát in ndiaid Aeda meic Ruadri rig Connacht gu tucsat maidm fair ocus gur marbsat Aed mac Ruadri ocus Dondchad mac Diarmata meicc Ruadri ocus Aed muimnech mac Ruadri ocus a mac ocus Tomás Biris ocus Eoan a bráthair ocus Eoan Guér ocus Gaill ocus Góedil imda eli iar slat Cell ocus clérech ocus gur escainset iat ocus gur báthset a cainnli.

The remainder is in the Gothic hand and special orthography described above:—

MS:—*Sluaged la ullem de lachi ac gus le gallim na midí serociddi (sic) mor is in brefni cum u ragallig edon cum cathil agus cum conconnacht a wráthar gu nersat creca mora. Dron imoro du muntir uragallaig du tecual ducum uullem dulachi agus duc[u]m mathim intloig dar es na creg agus tacur du tauirt*

Leg:—*Sluaighed la Uilliam de Laci agus le gallaibh na Midhi sochraite mór isin Bréifni chum úi Raghallaigh edhon chum Cathail agus chum Conconnacht a bhráthar go ndernsat crecha móra. Drong imorro do muintir úi Raghallaigh do tecbháil dochum Uilliam de Laci agus dochum maithibh (sic) in tslóig dar éis*

daim agus uilem brit do iaruaid ann arlathir agus gil uathi eli. agus ullem dulachi dulot ann agus cerlas uac cathil gal uconuir agus socidi imda eli. agus animfod as in tír gan gel gan odiri. agus ullem dalachi agus cerlas uac cathil gal dehec inadigiph fo cedor duna lothif tugit foru. fergal mach cormic m[ortuus] est."

na grech agus tachar do tabhairt dáibh agus Uilliam Brit do mharbhadh ann ar láthair agus gill uatha uile. agus Uilliam de Laci do lot ann agus Sérlas mhac Cathail ghaill úi Choncobhair agus sochaidhe imda eile. agus a nimpódh asin tír gan giall gan eidire. agus Uilliam de Laci agus Sérlas mhac Chathail ghaill do héc ina dtighibh fó chédóir do na loitibh tugad forru. Fergal mac Chormaic mortuus est."

i.e. "The Kalends of January fell upon VII [i.e. VII was the ferial number]. A hosting was by Felim O'Connor made into Connacht, and he pitched camp at *Druim Gregraidhe*. [Here] the O'Moronys joined him, also 'the Three *Tuatha*.' They then went in quest of *Aedh* ['Hugh'] mac Rory [O'Connor], 'king' of Connacht, whom they defeated: killing *Aedh* mac Rory [himself]; Donogh mac Dermot mac Rory and *Aedh Muimhnech* ['of Munster'] mac Rory with his son; Thomas Biris and John his brother; with John Guier and many others, both English and of the Gael. This after they had devastated many churches and [maltreated] the clergy, who cursed and excommunicated them."

"By William de Lacy and the English of Meath, in great force, a hosting was made into Brefny against O'Reilly (*Cathal*) and his brother *Cáchonnacht*, from whom they took preys in number. But, the preys taken, a band of O'Reilly's men coming upon William de Lacy and the gentlemen of the [invading] army gave them the onfall. William Britt was killed upon the spot, and from all of them pledges were taken [i.e. they were held to ransom]. William de Lacy was wounded there, as well as Charles son of *Cathal gall* ['the English-speaker'] O'Connor and many others. [Thus] they turned back out of the land without either 'pledges' or prisoners. Also William de Lacy and *Cathal gall's* son Charles immediately after died in their own houses of the wounds inflicted on them. [In this year] died *Fergal* son of *Cormac*."

At f. 32 b is a curious account of the English siege of *Carraig Locha Cé* [i.e. the 'Rock' (stone castle) of *Loch Cé*, in the county Roscommon], written in the same style. The date 1236 is annexed in the later hand, with a marginal heading: "*Gabáil na cairrge and so*" i.e. "Here is the taking of 'the Rock.'" Stone castles were by the Irish frequently called simply *Carraig* ['rock'], or *Cloch* ['stone'], as *Cloch uachtair* (cf. Add. 18,749, art. 81):—

MS. :—"Kl ennar. Castél mílic duleagad léfedlimid uaconchubir. Tachur lonphuirt dudénum i connacta agus taecheleach uadubda dulot ann agus aéc dé."

"*Sluaged mór lémacmuris iustis ereann agus leuga déláci éarla ulad agus lériccard macc ulléam búre. agus léualtra rittabard ardbharún lagean gu gallib lagean. agus lé ioán gogán gu gallib muman. agus le rútaidib éreann. gur lecadár creach mór imach gu dāngadar adieh domnuich na trinnódi gu mainistir na bulli. gurallatsadar inmanistir agusgura brissedar in cripta agusgurrucadar leo colich affrinn namanistreach agus ahéduigi agus a hinnus agus darigneadar creach mór arnabárach gurriachdadar chret agus carchi mulchén agus tor glinni feárna. guducadar leo creach adbulmór gu hardd carna icgonni iustis na hereann ar tiacht dó ann sen inagonni. gunneachadar ascen i tuodmumain inniéd éllimid agus donnehuith charbrich úbr[iaín] gutducadar maédm*

Leg :—*Cal. enair. Caistiall Miliuc do leagadh le Feidhlimidh ua Conchobhair. Tachar lonphuirt do dénamh i Connachta agus Taicheleach ua Dubhda do lot ann agus a éc de."*

"*Sluaigheadh mór lé mac Muiris iustis Eireann agus le Ugo de Laci iarla Uladh agus le Ricard mac Uilliam Búre. agus le Ualtra Ritabard árdbharún Laighean go ngallaibh Laighean. agus le Johan Gogan go ngallaibh Muman agus le rútaidib Eireann. gur léigeadar creach mhór amach go dtāngadar adhaigh domnaich na Trínódi go mainistir na Búilli. gurro loitseadar in mainistir agus gurro bhriseadar in cripta agus gur rucadar leo cailich aiffrinn na mainistreach agus a hédaighe agus a hionmhus agus do rigneadar creach mhór arna bhárach gur riachtadar Creit agus Cairthi Mulchen agus Tor glinni fearna. go dtucadar leo creach adbalmhór go hArd Carna i gcoinne iustis na hEireann. ar tiacht do ann sin ina gcoinni go ndeachadar as sin i Tuadhmhumhain i ndiaidh*

ar donnchad carbreach agus gu ragabsat abraedi. gunnechadar assée innichtur connact gurriachtadar tobur pátric. agus gunnerradar creach insi mod le uafaitheartich agus le uanedin illongib timchall. agus gunnethsadar assée guheass dara gunnerradar crich réonnomuill ardaig innarba fédlimid guidángatdar assée gucalad carrgi móri lachaqué arcur dédlimid inti morán dumathib a muntiri dagabáel. tucsat immorro goill éren intainsen ar gabáel lonphúirt dín agus tearmunn agus comuirechi duchlárus mac muilín archideochuin elefinn agus dinnsinatrinodi agus da canónachib arlochqué. dachuéd immorro iniustis agus mathi gall érendudescuin inninuit sen agus daírnichthi ann. du thabúirt cadis do gun nallamad duní easonóir inninuit sen.”

“tanic immorro loness gu gallerib agus gopirrelib cum lachaqué gurthocbad pirrel icerebanach buic (sic) accus guradibrigit glacha imda as isingarric. agus ló (sic) nacharédad techt urri trés inseol sen. darónsadar galluiv réthúighi móra duthiccuib ardda-

Fheidhlimidh agus Donnchaidh chairbrigh úi Bhriain go dtuadar maidhm ar Dhonnchadh chairbreach agus gurro gabhsat a braighde. go ndeachadar assée i níoctur Connacht gur riachtadar tobur Pátraic agus go ndernsadar creach Insi Modh le ua Flaithbeartaigh agus le ua nEidhin illongaibh timchioll agus go ndechsadar assée go hEas dara go ndernsadar creich ré OnDomhnaill ar dáigh innartha Fheidhlimidh. go dtángadar assée go calad Cairrgi móiri locha Cé ar cur d’Fheidhlimidh inti móráin do mhaithibh a mhuintiri dá gabháil. tucsat imorro goill Eireann in tain sin ar ngabháil longpúirt díon agus tearmonn agus comairei do Chlárus mac Mhaoilín arcidheochain Oile Finn agus d’ innsi na Trínóidi agus dá canónachaibh ar loch Cé. do chuaidh imorro in iustis agus maithi gall Eireann do dhéchsain inninait sin agus do [dhénamh] írnaighthe ann do thabairt cadhais do gonna lámhadh duine easonóir in ninait sin.”

“táinic imorro loinges go ngaillerib agus go bpirrelibh chum locha Cé gur tógbadh pirrel i gerebanach buic (?) accus gurro diubhraicedh clacha imda as issin gearraic. agus ó nachar éadadh teacht úirre trésin seol sin do rónsadar gallaibh réthedha móra

carna arlochqué acus tucsat áthanna intíri uli gunatugid lasamuín. acus racenladar tunnada fálua idimcel na resaden (sic) dagonual eduruos acus dasolsadar lon mor duna lonig acus tech clarid osacin duturin narethd (sic) ducum nacargi da loscud tres in sol sen. da gab immoro eglá in locht da uínti acus tangadar inluth da uí inti esti ar bretir acus arcommuadith acus da cur ingustis loth agauala inti du gallib. acus ar meth dom inti figi itgi imlan o dar dín go celi da imtiget ar as de Satarin. da ronad immoro sid feblimid (sic) acus tanic cormac mac dermada ma ren ris."

"Ena la immoro da necuid constabla na cargi da radorus imach fer dím feni e don ohostin da ed inmali daranes. acus da techset na goill gu holan natrinodi ar comirgi gur inliged et as. ar gaul na cargi immoro du cormuch is si comorli da roni atrasgrad acus ascílud gunagamdis gol i durisi."

"Matheus prior insole trinitatis in Christo qieuit. Item gilla comded uac uílin [leg. mac mhaoilín] præpositus de insola uac nerin pater clari elfinnensis arcediaconi feliciter in Christo qieuit et in insola sancte trinitatis est sepultus die sancti finniani cuius anima reqiescat in pace."

do thighibh Arda carna ar loch Cé acus tucsat áthanna in tíri uili go natuighedh lasamain. acus ro chengladar tunnadhá folmha i dtimchioll na réithedh sin da gcongbháil edarbhuas acus do sheolsadar long mhór do na longuibh acus tech cláraidh ós a cionn do tharrang na réthedh dochum na cairrgi dá loscadh trésin seol sin. do ghabh imorro eglá in locht do bhí inti acus tángadar in lucht do bhí inti eisti ar bréithir ocus ar chumhadhaibh acus do chuir in iustís locht a gabhála inti do ghallaibh. ocus ar mbeith dóibh inti fiche oidhche imlén ó dhardaoín go chéile do imthighetar as dia Sathairn. do rónadh imorro sidh Feidhlimidh acus túinic Cormac Mac Diarmada mar aon ris."

"Aon do ló imorro dá ndechaidh constábla na cairrgi dar a dorus amach fer díbh féinidh edhon O hOistín do iadh in mbaile dar a neis acus do teichset na goill go hoileán na Trinóidi ar coimeirci gur innlighedh iat as. ar ngabáil na cairrgi imorro do Chormac issí comhairle do róine a trasgradh acus a scaoileadh go na gabhdaois goill í doridhisi."

i.e. "Calends of January [the day of the week on which the first of January fell this year is not given]. The castle of *Miliuc* ['Meelick', in the county Galway] was demolished by Felim O'Conor. A camp-assault came off in Connacht, wherein was wounded *Taichleach* O'Dowda, who afterwards died of the same."

"Mac Maurice, Lord Justice of Ireland, with Hugo de Lacy Earl of Ulster; Ricard Mac William de Burgo and Walter de Riddlesford, chief Baron of Leinster, with the English of Leinster; made a great hosting: being accompanied also by Jehan de Cogan, with the English of Munster and the 'Routes' [English forces] of [almost all] Ireland. They sent out numerous marauding parties, and so on the eve of Trinity Sunday came to the Abbey of Boyle [in the county Roscommon]. This they ravished; breaking into the crypt and bearing off the Abbey's sacramental chalice and vestments and [other] treasures. Next morning they secured a mighty prey and on to Cret and *Cairthe muiltchen* and 'the Tower of Glenfarne': finally bringing all the plunder to Ardearne to wait for the Lord Justice. Who being now come to join them, they proceeded into Thomond against Felim [O'Conor] and Donogh O'Brien [surnamed] *Cairbreach* [he having been fostered in the district of *úí Chairbre* in the county Limerick]. They defeated Donogh and took hostages from him. Thence they marched into the lower [i.e. northern] parts of Connacht, until they reached Tobberpatrick, and in vessels that had been brought round to meet them harried O'Flaherty and O'Hyne. Thence they moved on to Ballysodare [in the county Sligo], and upon O'Donnell [chief of Tyreconnell] made a foray with the view of forcing him to banish Felim. Next they sought the landing-place of the 'Great Rock of *Loch Cé*' ['Lough Key,' in the county Roscommon], in which Felim had, to garrison it, placed a number of the gentlemen of his people. Now to Clarus son of *Maoilín* [O'Mulconry], Archdeacon of Elphin; to Trinity island in *Loch Cé* and to its Canons; the Anglo-Irish (after camp pitched) extended protection, security and safeguard. The Lord Justice moreover, and the gentles of the English, went to inspect that spot and there perform their orisons. This to testify their consideration for it, and that none should presume [any more] to offer it dishonour."

"Then came a fleet with engines and with 'pirrels' to *Loch*

Cé; and on a little earthwork (?) a 'pirrel' was mounted, out of which into 'The Rock' many stones were discharged. But when by this device the capture of 'The Rock' was not effected, of the houses of Ardearne the English constructed large rafts upon *Loch Cé*. They then collected all the kilns of the country, which they set on a blaze, and round about the rafts lashed empty barrels to keep them afloat [with their flaming cargo]. Next they brought a large one of the vessels, covered in with a roof of planking, in order to tow off the rafts to 'The Rock' and by this contrivance [i.e. with the aforesaid kiln-stuff] burn it. Hereupon fear possessed the garrison; whereby, upon parole given and terms granted, they came out: the Lord Justice incontinently manning the place with English. The rest of these, having stayed there twenty nights exactly, from one Thursday to another, took their departure [altogether] on the following Saturday; peace having been made with Felim, who was joined by Cormac Mac Dermot."

"But one day that the Constable of 'The Rock' [with most of his men] had come outside the gate, one of themselves named O'Hostin shut the gate of the place behind them. The English then fled for sanctuary to Trinity Island, out of which they were suffered to depart in safety. But Cormac having now got hold of 'The Rock' resolved to raze it, so that the English should not again capture it."

"Matthew, Prior of Trinity Island, rested in Christ. Also Gillacoimdedh son of Maoilin [O'Muleconry], Provost of *Innis mhac Nerin* and father of Clarus, Archdeacon of Elphin, rested happily in Christ; and in the Holy Trinity's Isle was buried on Saint Finnian's day. Whose soul have rest in peace."

At f. 34 occurs the following entry under date of 1237:—

MS:—"Kl. *enar for mart.*
Conní dogru du ghustis ar fedle-
mid let inner dath onni. acus tet
imdo slog mor igen uconcuuir gur
aroth e acus gur ainorat. Creth
mor du denub dungústis gusecht-
dadar gu ligeag i garbri agus
gurarosadar an sen fedlemid

Leg:—"Cal. *enair for Mairt.*
Coinne d'fuagrath do[n] ghiustis
ar Fheidhlimidh leth aniar d' Ath
[feor]ainni acus techt ann do
sluag mór i gcionn úi Concobhair
gurro roich é agus gurro ionn-
radh. Crech mhór do dhénam
don ghiustis gosiachtadar go

acus odomnil acus macdermada. acus guragabsat cret muor du na bob ocus duna munterib da uadar itecht igonnachta darligege ile acus gur gauadar mnabrodi imda acus gurucsadar leo increg morsen dar corleb imaghur. ocus ingustis iga nurnid inrum gregri no gu dangadar.

Fedlemid du tectin igonnachta asintosquit acus soth ridiles guseth idir mani gu nerna creth rena dun. acus concu ur budi duuaruad idoriget nacregi."

Ligeach i nGarbhraighe acus gur roisedar ann sin Feidhlimidh acus O Domnaill acus Mac Diarmada acus gurro gabsat crech mhór dona buaibh ocus dona muinteraibh do bhádar ag techt i gConnachta dar Ligeach ilé acus gur gabhadar mná broidi iomdha acus go rucsadar leo in chrech mhór sin dar Coirshliabh i Máig luirg ocus in giustis aga núrnaighe i nDruim Greagraighe nó go dtángadar.

Feidhlinid do tiachtain i gConnachta as in tosgaidh acus sochraide les go soich i dtír Máine go nderna crech rena dún acus Conchobhar buide do mharbhad i dtóraigheacht na creichi."

i.e. "The calends of January fell on a Tuesday. The Lord Justice notified Felim O'Connor to meet him on the west side of *Ath feorainni*; he himself proceeding thither with a great force [to operate] against O'Connor, whose country when he reached he [the Justice] ravaged. The Justice took a great prey and came on to *Ligeach* in *Garbhraighe*; thence into Mac Dermot's country, where he took another great prey of cattle as well as of people that over *Ligeach* were escaping into the hither parts of Connacht. Many women too were taken captive, and all this great prey they carried away over *Coirshliabh* [i.e. 'the Curlius'] into *Moylurg*, where the Justice was waiting for them till they should come."

"Felim after this business entered into Connacht with an army, and into the land of Hy-Many [O'Kelly's country], of which the strong place was rifled, and Conor Buie ['flavus'] following the prey was slain."*

* Cf. Annals of *Loch Cé* and of The IV Masters, A.D. 1233, 1235, 1236. The compiler of the former has with a few variations adopted this account of the siege, but fails to clear up certain verbal obscurities. '*Gaillerib*' is uncertain, as are also

The marginalia (omitting numerous quotations from the *Féilire* or Festology of Angus the Culdee) are as follows:—

(1) At f. 4, marg. inf., a short entry in the Irish letter:—
“*Mongach musga . . .*” The rest is obliterated.

(2) At f. 5 *b*, marg. inf., an illegible entry of four lines, and, as far as can be distinguished, in the same hand as the text. Would almost seem to have been erased with the sponge.

(3) At f. 15 *b*, marg. inf., in a very pretty hand:—“1595. *Tomaltach mac Eocchain mhic Aedha mhic Diarmada mhic Ruaidhrí caoich mortus (sic) est a mí déigenaig na bliadna so ina tig féin a Cluain fraoich*” i.e. “A.D. 1595. *Tomaltach* son of *Eoghan* [‘Owen’] son of *Aedh* [‘Hugh’] son of Rory ‘Cæcus’ [O’Rourke], died in his own house at *Cluain fraoich* [‘Clonfree,’ county Roscommon], in the last month of this year.” Each numeral of the date is surmounted by ‘o’ denoting that the whole is to be read off in Latin: [anno] millesimo. . . .

(4) At f. 16, marg. sup.:—“*Gofraid O Domnaill ri genol Connaill* [leg. *rí gcineoil* (recte *chineoil*) *Chonail*]” i.e. “Geoffrey O’Donnell is king [i.e. Chief] of ‘Kinelconnell’ [otherwise ‘Tyrconnell’].” Of this entry (which has nothing to do with the text) the last three words are in English minuscule and phonetic, while the name is in the Irish hand.

(5) At f. 20 *b*, marg. sup.: “*ocus coróin ri (sic) Erenn do breith leis dó*” i.e. “And took the royal crown of Ireland away with him.” This, which is in the black letter and in a good old hand, is supplementary to the following entry in the text (l. 4): “*Donchad mac Briain du dul gu Róim dá elithri*” i.e. “Donogh, son of Brian [na *Bóirmhe*] went on his pilgrimage to Rome. . . .”

This occurrence is commemorated in a quatrain of which there is an incorrect version in Eg. 196: it should run:—

*D onchad O Briain rug don Róim. coróinn Éirenn’s dob égcóir:
gnómh sin lena luaidhter ole. is as a dtáinic tromole”*

some other words. ‘*Pirrel*’ is the Fr. ‘*perrière*,’ Low-Lat. ‘*petraria*,’ a stone-throwing engine; and as ‘*pilér*’ (by metathesis) has, from the introduction of fire-arms until now, meant a bullet as distinguished from ‘*grán*’ [granum], small-shot. The same process of derivation is seen in the co-existing words ‘*coiler*’ and ‘*coiler*,’ Fr. ‘*carrrière*,’ Low-Lat. ‘*quadraria*,’ ‘*carraria*,’ ‘*carrerria*,’ a stone-quarry.

Of orthographical points suffice it to remark the consistent substitution of *e* [i.e. *é*, not *éi*] for *ia*, e.g. ‘*stéb*’ for ‘*sliab*,’ owing to which peculiarity it is that ‘*Innis Clára*’ in Clew Bay has been anglicised ‘*Clare*’ instead of ‘*Cleere*’ Island.

i.e. "Donogh O'Brien it was that to Rome bore off Ireland's crown, a most unjust thing [to do]: that was a deed to which [much] evil is to be charged, and out of which grave calamity did grow."

(6) At f. 25 *b*, marg. sup., is what appears to be a 'probatio pennæ' of one line in a hand and character that do not appear elsewhere in the manuscript:—"Omnibus hac literas vissuris vel audituris frater caralus permissione diuina episcopus elffinensis salutem in domino eternam."

(7) At ff. 26 *b*, 27, marg. inf., and upside down to the text, is one line of defaced English scribbling in a XVIIth cent. hand, signed 'Edward Crofton.'

(8) At f. 28 *b*, marg. inf., are five lines, not in the Irish hand. The writing has been retraced, apparently in the XVIth cent., except where it was even then too much faded:—"Anno Domini. m^o. ccc^o. lx^o. primo . . . Meuricus filius Cathali . . . m^o. Thaydg et Cristinus filius Odonis flauī fratris eiusdem intrauerunt fraternitatem monasterii Sancte Trinitatis de Loch ke. . . ."

(9) At f. 29 *b*, marg. ext., occurs, in a XVIth cent. English hand, the name 'Sir Hen. Loundres,' connected by a mark of reference with the following entry in the text:—"Ardepscop Atha cliath quieuit" i.e. "The Archbishop of Dublin went to his rest." This is under the year 1227: according to others, Henry de Loundres was Archbishop of Dublin and Lord Justice of Ireland, 1213-19.

(10) At f. 31, marg. inf., in an old but uncouth hand:—"Leabar eiris annoleanna Namh [leg. *leabar iris i noileán na naomh*]" i.e. "The Book of Chronicles in [i.e. of] *Oileán na naomh* [Saints' island in *Loch Cé*, anglice 'Lough Key.']"

Here is but bare mention of a book's name or title, and no statement either made or implied. The question is: are the words to be taken as designating this MS., or as suggesting a reference to some other work? They may be the commencement of a sentence never completed.

A portion of the Annals of Boyle was printed, with a Latin version, by Charles O'Connor, D.D., in his 'Rerum Hibernicarum Scriptores' II, and ff. 24 and 25 of this MS. are photozincographed in 'The National MSS. of Ireland,' Part II, Pl. XCI.

Additional 4791, ff. 162-174.

Paper; XVth cent.

Folio; ff. 13.

Written throughout in the same cursive English hand. At f. 2 *b* occur the names "James Ware" and "Robert Ware." The remaining portion of the MS. consists of miscellaneous matter in English and Latin, but all relating to Ireland.

EXTRACTS from the Annals of Boyle: A.D. 847-1240. In Irish and Latin.

At the head is written (qu. in Sir James Ware's hand?):—"Ex MS. quodam Abbatiae Buellensis ut opinor Annales Con-
n[aciæ]."

Egerton 98, 99.

Paper; A.D. 1783.

Vol. I. 4°. ff. 72; vol. II. f°, ff. 93.

ANNALS OF INNISFALLEN: A.D. 250-1320; with a translation.

Vol. I. has a title-page to this effect:—"The Annals of Innisfallen in the Lake of Lane* (Munster Annals) transcribed from a fair copy in the Manuscript room of Trinity College, Dublin, at the expense of the Chevallier (*sic*) O'Gorman of Tonnerre in the Kingdom of France, Anno Domini 1783."

It contains a very ill-written transcript of the Annals of Innisfallen (qu. prototype of Eg. 96?) from A.D. 250 to 1064. The text is on alternate pages, the English version filled in opposite by Theophilus O'Flanagan. Folio 72 *b* is not translated.

Vol. II. contains the rough draft of an English translation covering A.D. 1061-1320, with which date these annals close.

Perhaps not altogether in T. O'Flanagan's hand.

Egerton 96.

Paper; A.D. 1808.

Folio; ff. 189.

ANNALS OF INNISFALLEN: A.D. 250-1320. An incorrect transcript with many lacunæ. Largely interpolated with

* Pedantically for *Loch Léin*, the Irish name of the great lake of Killarney.

matter derived from John mac Rory Magrath's "Wars of Thomond."

Egerton 97, ff. 20-162.

Paper; A.D. 1820.

Folio; ff. 143.

Written in two different hands, both bad. Folios 1-19, inserted, contain notes and extracts by *Donnchadh O Floinn* [the same Denis Flynn, of Cork, who for some time had the Book of Lismore in his custody], correspondence between him and Hardiman, and a printed prospectus of their proposed edition of the Annals of Innisfallen.

ANNALS OF INNISFALLEN AND POEMS.

1. That this transcript of the Annals of Innisfallen, made by the scribe of Eg. 111, is merely a reproduction of Eg. 96 may safely be inferred from the coincidence of errors, beginning with the title-page and ending with the colophon, neither of which indeed is Irish at all. f. 20.

2. A devotional poem under the heading *Donnchadh mór ar a adhbhar féin* i.e. "Donogh More O'Daly upon his own account" (cf. Add. 29,614, art. 31). f. 139 b.

3. A devotional poem under the heading "*Duan an lóchrainn*" i.e. "Poem of the Torch," by the same *Donnchadh mór O Dálaigh* [Abbot of Boyle, †1244]: 51½ quatrains; *ceangal*, 1 stanza.

Begins:—" *Lóchrann soillse ag síol Adhaimh*" i.e. "Adam's seed possess a torch of light." f. 141.

4. A devotional poem under the heading "*Athchuinge Dhonnchaidh mhóir úi Dhálaigh*" i.e. "*Donnchadh Mór's* petition": 11 quatrains.

Begins:—" *Fóir a mhic Mhuire mo ghuais*" i.e. "O Son of Mary, succour me in my extremity." f. 145.

5. A devotional poem under the heading "*Muinighir Donnchaidh isna hainglibh Micheál is Gaibriel*" i.e. "Donogh's trust in the Angels Michael and Gabriel," by the same: 10½ quatrains.

Begins:—" *Tosach sidhi sanas Ghaibríl*" i.e. "Gabriel's mystical utterance was the origin of peace." f. 146.

6. A political song, cf. Add. 31,874, art. 105. f. 147.

7. A political song, cf. Add. 31,874, art. 107. f. 148.

8. A political song under the heading "*Fáilte na mbróg ar a*

bhfillleadh” i.e. “A welcome to the shoes on their being returned,” by William English : 20 stanzas.

Begins:—“*Cúis aoibhnis lena innsint mo sgeolsa*” i.e. “Cause of joy it is that I have this my story to tell.” f. 150.

This is a sequel to the two preceding articles.

9. A poem by David O’Bruadar, cf. Add. 29,614, art. 16.

f. 152.

10. An elegy on the death of James Butler, Earl of *Cnoc an tóchair* [‘Knocktopher,’ Co. Kilkenny], attributed here to Dr. Keating : 29 stanzas.

Begins:—“*Uch is truagh mo ghuais ón ngleobhruid*” i.e. “I am alas by the troubles placed in dire straits.” f. 156.

11. An elegy on the death of *Seaan Mac Gearailt ridire an Ghleanna* [John Fitzgerald, Knight of Glin, county Limerick] : 37½ stanzas ; *ceangal*, 2.

Begins:—“*Tuireann támhach Sheaain Mhic Ghearailt*” i.e. “The stroke of sickness that hath laid John Fitzgerald low.”

f. 158 b.

Attributed here to Dr. Keating, and by O’Curry to David O’Bruadar. The date of 1737, however, which in this copy is given, disposes of both these conjectures.

12. Elegy on the death of — Power, Lord Decies : 15 stanzas.

Begins:—“*Lá dá rabhas ar maidin go fághnach*” i.e. “One day at morn as I wandered straying.” Attributed here to Dr.

Keating.

f. 161 b.

Additional 4817.

Paper ; A.D. 1661.

Folio ; ff. 175.

Written throughout, in an excellent English hand, by *Domhnall mac Thomáis úi Sháilleabháin* [Donall son of Thomas O’Sullivan] of Tralee, who adds various marginalia, etc. in a large distinct Irish letter.

ANNALS OF CLONMACNOISE : A.M. 1—A.D. 1408, translated into English in 1627 by Conall Mageoghegan of Lismoynty, county Westmeath, Esquire, for his kinsman *Toirdhealbhach Mág Cochláin* [Turlogh Mac Coghlan], Chief of Delvin.

Of these Annals neither the original text nor Mageoghegan’s autograph version is now known to exist, and the extant transcripts of the latter are believed to be three in number. In his

'MS. Materials of Irish History,' where the translator's preface and dedication are printed, and the subject of the Annals of Clonmacnoise is discussed at length, Eugene O'Curry expresses himself thus (p. 139) :—

"There are three copies of Mac Echagan's translation known to me to be in existence: one in the library of Trinity College, Dublin (class F. 3, 19); one in the British Museum; and one in Sir Thomas Phillip[p]'s large collection in Worcestershire. They are all written in the hand of Teigue O'Daly, and they are dated (the Dublin one at least) in the year 1684. O'Daly has prefixed some strictures on the translator charging him with partiality to the Heremonian or Northern race of Ireland, one of whom he [Mageoghegan] was himself, to the prejudice of the Heberians or southern race. But O'Daly's remarks are couched in language of such a character that I do not think it necessary to allude to them further here."

Heber the White (or fair) and Heremon [in Irish, *Eibher fionn* and *Eiremhón*] were sons of Milesius, leader of the Gael when they first arrived in Ireland, and Ireland being divided between the two, Heremon, the junior, got the northern half. A controversy that found expression in countless detached poems, and finally culminated in the series known as *Iomarbhágh na bhfileadh* ['The Contention of the Bards,' cf. Eg. 168], was for ages carried on between North and South: the latter claiming precedence by right of seniority; the others refusing it on the score of their own achievements, which they affirmed to be the more brilliant. The dispute was, in later ages, of a purely sentimental character, and the apparently earnest language in 'The Contention,' and in the following preface by Mageoghegan's transcriber, is not to be judged from the matter of fact point of view.

It seems probable that, whichever of them be the scribe, O'Sullivan and not O'Daly is the composer: not only from the dates, but because, whereas an O'Daly might possibly be an Heremonian, it is certain that an O'Sullivan could be nothing but an Heberian. At all events, the effusion being perfectly innocent and in its way a curiosity, it deserves perpetuation:—

"To the courteous, judicious, pregnant and ingenious Reader."

"I have presumed, courteous Reader, to premonish yow of

some both preposterous and preproperous depriueinge mistakes vsed by the translator in this booke, in imitation (haply) of the *PROTOTYPOX* or primitiue whence itt was extracted and derived: for hee beinge reputed a curious Critick and good Chronologer, as certainly hee profess'd himsele to bee; and therefore no wayes ignorant of the right antiquitie and just location of the sonnes of Miletus of SPAINNE; through his voluntary mistake or partiall proclivitie or inclination to Heremon (of whom he descended), the youngest son of the said Miletus except Herenan, and dissonant to his scientificall knowledge, hath promiscuously and vnjustly (though in way of a too late colourable excuse hee demonstrates nott onely a recantation, butt alsoe himsele to bee a kind of an ambodexter neutralist and indifferent party) dealt with Heber the White, in postponeinge nott onely the Septs and families descended of him, butt alsoe Heber him selfe, after the said Heremon and his Septs and families, in all or most places of this Booke."

"And because that, either in avoidance of the noisome clamours; inveterate grudg; hatred and malice of certaine knownen Persons; or beinge loath by alteration to disorder the industriousnesse of the obliedginge Translator; I have inconfusedly and immutably transcribed his worke, onely the augmentinge of some marginalls for your good, & the compileinge of a confus'd yett accordinge to pages somewhat orderly INDEX; importunity preuentinge itt from beinge ALPHABETICALL, whereby, concerneinge my oblivion and omission, I must bee contented to stand in one predicament (w^{ch} must bee alwayes one of the Posr) with the Translator, vtill my next transcription; for which (beinge objurgated therefore by some of my skillful friends in Chronology) I am sorry: *CLYPEUM (sic) POST VULNERA SUMO*: It is good to bee wise by other mens follies: and therefore, Courteous Reader, to the end that yow should nott participate of the cruditie of my cruelly bleedinge wounds; or of the translators voluntary mistakes; I obtestate, before you enter profoundly into the perusall of this booke, that you be indefinitely possessed by assurance of HEBER's refulgent antecedency and priority in antiquity of life and death: wittnes the previous determination thereof, in maintainance of his and successors their just rights and lawful prerogatiues. And least that

excæcated ignorance; obstinacy; insolent elation; partial inclination; resolute proteruity; or else the odiousnesse of your aversion to attribute Heber and his Septs their just dues; should divert yow from complyinge with my postulation: for your better encouragement therevnto; your confutation if you shall be incident to unprofitable negoes; and for y^e changeing and settlement of your minde if possessed with paradoxicall and prodigious ambiguities—I referr you to the fower last lines of the seauenth leafe on the backe side; and to the eleauen first lynes of the 8th leafe; where you shall finde the Radicall truth enucleated out of its very Shell: out of thine owne mouth etc.”

“Farewell. I am your wellwisher

“DON: O SULLIVAN.”

“From Mr. John Ambrose his house in Kiluirynn 4^o. 9br. 1661.”

A photozincograph of this scribe's handwriting, English and Irish, will be found in 'The National MSS. of Ireland,' Part IV-2, Pl. LXXIV: also cf. bibliographical remarks to Eg. 112, IV.

Additional 4784, ff. 36-86.

Paper; early XVIIth cent.

Folio; ff. 51.

The writing throughout is of a good bold semi-cursive order. Bound up with much other matter, English and Latin, but all relating to Ireland.

Fo. 47 is a mere scrap of English, inlaid. Prefixed (f. 1) is a table of contents, in English.

ANNALS OF THE IV MASTERS. It may safely be assumed that we have here a quantity of the rough material amassed for the use of Brother *Micheál O Cléirigh* [Michael O'Clery], O.S.F., and *Cúchóigeríche O Cléirigh* ['Cucogry' or 'Peregrine' O'Clery], both of the county Donegal; *Ferfeasa O Maoilchoinaire* [O'Mulconry], of the county Roscommon; and *Cúchóigeríche O Duibhgheanáin* ['Peregrine' O'Duigenan], of the county Leitrim, when compiling the Annals best known by the above title assigned to them by Father John Colgan, O.S.F.

These copious excerpts from various collections of Annals extend from the Vth cent. to the XVIth, but are not set down in chronological order.

Of the four different hands in which they are written, one only occurs in the Dublin copy of these Annals.

Egerton 103.

Paper; XIXth cent.

Quarto; ff. 1*168.

Written by Edward O'Reilly (f. 156), and, as usual with him, undated. The paper corresponds with that of Egerton 104. Title-page in James Hardiman's hand.

ANNALS OF THE IV MASTERS: A.D. 1334-1580.

1. A transcript of the imperfect autograph in the library of Trinity College, Dublin: A.D. 1397-1580. f. 2.
2. A more recent transcript of the same: A.D. 1334-1352. f. 157.

Additional 4792, ff. 19-32.

Vellum and paper; XVIIth cent.

Folio; ff. 14.

Written in various hands, some cursive, notably in that of Mac Dermot of Moylurg (Brian mac Rory mac Teigue mac Rory Oge), who was 'Mac Dermot' from A.D. 1585 to 1592. The remaining portion of the MS. consists of miscellaneous pieces in English and Latin, but all relating to Ireland.

ANNALS OF LOCH CÉ: A.D. 1568-1590, but this fragment does not include all the years intervening between these extreme dates. For a length of time these Annals were known as the 'Annals of Kilronan,' nor is it yet certain that the 'Annals of Loch Cé' is their right designation. See the question discussed at length, with the fullest bibliographical details, in the preface to William Maunsell Hennessy's edition of these Annals in extenso, with translation and notes, in the Master of the Rolls' series, 1871.

At f. 19, marg. int., is a memorandum by the same editor:—
 "Folios 27-32 [now ff. 19-24] are part of the MS. H. 1. 10, Trin. Coll. Dub., known as the Annals of Loch Cé or Kilronan."
 Another hand has altered this to "Folios 27-40" [now ff. 19-32], which includes the whole of the present fragment.

Additional 20,718.

Paper; late XVIIIth cent.

Folio; ff. 237.

This MS. wants both name and date, nor does the watermark afford any clue to the latter. Materially, it is the joint production of Theophilus O'Flanagan and Peter O'Connell. An inserted memorandum, written by

Eugene O'Curry in 1855 (cf. verso of fly-leaf), runs thus:—"This is chiefly in the handwriting of Peter O'Connell, but Theophilus O'Flanagan's hand appears often in it, chiefly in the marginal Irish notes. O'Flanagan so formed his English hand on the model of O'Connell's that it is sometimes difficult to distinguish them from one another, but that O'Connell's is always lighter when the paper is not too coarse. The translation appears too inaccurate to be O'Connell's."

"CAITHRÉIM THOIRDHEALBHAIGH" i.e. "The Triumphs of Turlogh [O'Brien]": A.D. 1194-1355. An incomplete translation of a History of the Wars of Thomond known by the above title, and composed by John mac Rory Magrath, hereditary historiographer of the Dalcassian race, in A.D. 1459 as is generally supposed.

This version of an exceedingly curious and important work is in many places so rude as to be unintelligible to the mere English reader. Considering that O'Flanagan was a Scholar of Trinity College, Dublin, and that O'Connell was the compiler of such a work as his Irish-English dictionary (cf. Eg. 84, 85), it is impossible to credit them with a performance of this calibre. There is, moreover, internal evidence to shew that this MS. is merely a copy. Also cf. Eg. 102, with which this translation is, so far as it goes, identical.

Egerton 102.

Paper; XIXth cent.

Folio; ff. 135.

Written on paper with watermark of 1827.

"CAITHRÉIM THOIRDHEALBHAIGH" i.e. "The Triumphs of Turlogh [O'Brien]": A.D. 1194-1355. A title-page written by James Hardiman (for whom this MS. was transcribed) states that this translation was made by Peter O'Connell, but cf. remarks on Add. 20,718.

O'Curry asserts that this is a copy of a MS. in the Royal Irish Academy [finished October 15th, 1798, cf. f. 125 *b* of this MS.].

The principal Irish texts of the work now known are (*a*) a large fragment on vellum in the Royal Irish Academy, (*b*) an almost complete copy on paper in the handwriting of Andrew Mac Curtin of the county Clare, H. 1, 18, in the library of

Trinity College, Dublin, (c) another in the same library, written by the well-known scribe Maurice O'Gorman. Of these (a) belongs to the XVth cent. (b) was written in 1721 and (c) about 1780.

Egerton 123.

Paper ; XIXth cent.

Folio ; ff. 88.

LIFE OF RED HUGH O'DONNELL, Earl of Tyrconnell :
A.D. 1586-1602, by *Lughaidh O'Clery*.

Transcript of an unfinished translation by Edward O'Reilly. The autograph is in the library of the Royal Irish Academy, as is also a copy of the Irish text, beautifully written by the author's son *Cúchóigiriche* ['Peregrine'].

Egerton 105.

Paper ; XIXth cent.

Folio ; ff. 36.

Neatly but incorrectly written in a stiff print-inspired hand, upon paper with watermark of 1801. It exhibits the four different marks of aspiration devised and adopted by William Halliday (cf. his Irish grammar, Dublin, 1808, and his edition of part of Keating's history, *ibid.*, 1811). The title *An leabhar gabhála Éiríond* and a memorandum of contents (f. 16) are in Jas. Hardiman's hand.

"LEABHAR GABHÁLA" i.e. "The Book of Colonization" and "LEABHAR OIRIS" i.e. "A Book of Chronicles."

I. A portion only of Brother Michael O'Clery's redaction of 'the Book of the Colonization of Ireland,' the autograph (?) of which is in the library of the Royal Irish Academy.

The work is divided as follows :—

1. The dedication, dated from Louvain, 1631.

Begins :—"*An saothar do chuireas romham*" i.e. "The labour which I have proposed to myself," and is addressed to *Brian ruadh Mág Uidhir* [Brian Rufus Maguire], first Baron of Enniskillen, and patron of the work. f. 3.

The text of this, derived from a copy written in 1685 for Brian mac Colla Mac Mahon of Oriel, has been published, with a translation, by E. O'Curry, 'MS. Materials,' p. 168 and App. LXXIII.

2. An address to the reader, with the 'Approbations.'

Begins :—"*Do chonncas do dhaoibh áirmhíghthe oile*" i.e. "It hath appeared to certain other people." f. 3 b.

Published by E. O'Curry, 'MS. Materials,' p. 169 and App. LXXIV.

3. The work itself, compiled from the ancient Books called *Cin droma snechta*, *Libor na hUidri* etc.

Begins:—"Incipit *gabála Eireann*" i.e. "Here begins of the Colonization of Ireland." f. 5.

4. Short statement of the various systems of chronology. *ibid.*

5. Of the Colonization by *Cesair*. f. 5 b.

6. Of that by *Pártholán*. f. 6 b.

7. *Eochaidh O Floinn's* poem on those two events: 23 quatrains, copiously glossed, cf. LL., p. 5 β; BB., p. 24 a.

Begins:—"A *chaemha chláir Chuinn chaeimhseing*" i.e. "Ye gentles of refined Conn's land." f. 8.

8. Of the Colonization by *Neimhedh*, 30 years after the demise of all *Pártholán's* people. f. 10.

9. Of the Colonization by the Firbolgs, who expelled the Nemedians. f. 13.

10. *Tanaidhe O Maoilchonaire's* poem on the Firbolg kings: 13 quatrains, cf. LL., p. 8 a; BB., p. 30 β.

Begins:—"Fir bolg bhádar sonna seal" i.e. "The Firbolgs that for a while were here." f. 15.

11. The Colonization by the *Tuatha Dé Danann*. *ibid.*

12. Poem on the *Tuatha Dé Danann*: 11 quatrains, cf. BB., p. 266 a.

Begins:—"Tuatha Dé Danann na séd" i.e. "The *Tuatha Dé Danann* of rich jewels [valuables]." f. 16.

13. A portion of *Eochaidh O Floinn's* poem on the *Tuatha Dé Danann*, cf. BB., p. 33 a.

Begins:—"Eire co nuair co níodhnaib" i.e. "Ireland, proud and full of weapons." f. 17.

14. Of the colonization by "*Clanna Mhíledh*" i.e. "The Children of Milesius," that is to say, the Gael. f. 19.

15. A poem on the Gael: 36½ quatrains, cf. LL., p. 36 a; BB., p. 206 a.

Begins:—"Gaoidhel glas ó táid Gaoidhil" i.e. "Góidel Glas from whom are the Gael." f. 21 b.

16. A poem on the birthplace of *Míledh's* 8 sons: 4 quatrains, cf. BB., p. 196 a.

Begins:—"Ocht meic Gholaimh go ngáire" i.e. "Golamh's [Miledh's] eight sons, laughing loud." f. 23 b.

17. A poem on the migration of the eight out of Scythia into Spain: 14 quatrains, cf. BB., p. 19 β.

Begins:—"Do luid Golamh as in Scythia" i.e. "Golamh went forth out of Scythia." f. 24.

18. A small portion of *Eochaidh O Floinn's* poem on the leaders of the Gael to Ireland: 6 quatrains, cf. LL., p. 16 a.

Begins:—"Taoisigh na loingsi tar lear" i.e. "The Chiefs of the expedition from over sea." f. 25.

19. A poem by *Amergin* son of *Golamh* [Milesius] upon first landing in Ireland: 4 quatrains, cf. BB., p. 40 β.

Begins:—"Ailiu iath nEirenn" i.e. "I demand the land of Erin." f. 26.

This is a *conachlonn*, and very incorrectly copied.

20. Poem by *Lughaidh mac Ithe* on the drowning of his wife in the river which after her received the name of *Fial* [the 'Feale' on the borders of Limerick and Kerry]: 3 quatrains, glossed, cf. BB., p. 40 a.

Begins:—"Suidhem sunn forsín trácht" i.e. "Here on the bank let us sit down." f. 26 b.

Fial was *Miledh's* daughter; *Lughaidh* his nephew.

21. A poem on the partition of Ireland between *Miledh's* sons *Eibhear* and *Eireamhón* ['Heber' and 'Heremon'], and on the casting of lots between *Cir* the poet and the harper *Cennfhionn*, to determine which direction either of them should take. It fell to the harper to go south with Heber, hence the musical superiority of Munster; the poet hereby following Heremon, which secured bardic supremacy for the North: 6 quatrains.

Begins:—"Dá mhac Mhiledh miadh nórdath" i.e. "Miledh's two sons, haughty, golden-coloured," cf. BB. p. 42 β. f. 27 b.

22. Poem on a battle fought in *Uibh Fáilghe* ['Offaly'] between *Miledh's* sons Heber and Heremon: 3 quatrains.

Begins:—"A eolcha Banba co mblaidh" i.e. "Ye learned of famous *Banba*" [one of the bardic names for Ireland]. *ibid.*

The matter in dispute was the possession of the three best hills in Ireland viz. *Druim clasaigh*, *Druim bethaigh* and *Druim fínghin*. Occurs in LL., p. 211 a, where it begins "A éicse *Banba co mblaidh*."

23. Poem on the pagan kings of Ireland: 44 quatrains.

Begins:—“*A colcha Eirenn áirde*” i.e. “Ye learned of lofty Erin.” f. 28 b.

With which piece this copy of *Leabhar gabhála* ends.

II. 24. A tract under the heading “*Lebhar oiris ocus annala ar chogthaibh ocus ar chathaibh Eirenn ann so síis*” i.e. “Here follows a book of chronicles and annals anent the wars and battles of Ireland.”

Begins:—“*Callainn anno domini sechtmoghad ar náí gcéd*” “The kalend in [that particular] year of Our Lord being 970.” f. 29 b.

This purports to be by *Mac Liag*, and treats almost altogether of *Brian na Bóirmhe* [Brian ‘of the Tribute’] and the Battle of Clontarf, in which he fell. A transcript, doubtless, of a copy written by *Seann Mac Solaimh* [John Mac Solly, a well-known scribe of Meath] in 1710; afterwards the property of Edward O’Reilly, and now in the library of the Royal Irish Academy (cf. O’Reilly’s ‘Irish Writers,’ Transactions Ibero-Celtic Society, I—pt. I. p. lxx. Dublin, 1820).

25. Metrical dialogue between *Dubhlaing O hArtacáin* and Brian’s son *Murchadh* in the battle of Clontarf: 7 quatrains.

Begins:—“*Gidh maith do mhisneach a ghradh*” i.e. “Good as thy courage, beloved one, may be.” f. 31 b.

26. Poem by *Mac Liag*: 5 quatrains.

Begins:—“*Fada bheith gan aoibhnes*” i.e. “’Tis too long to be without all pleasure.” f. 34.

This is a lamentation uttered by Brian’s bard in *Innse Gall* [the Hebrides], whither he retired for a season after the king’s death at Clontarf. Printed in Hardiman’s ‘Irish Minstrelsy,’ II. p. 208.

27. Poem by *Gillacaoimh* when he thought on Brian ‘of the Tribute’; on Brian’s son *Murchadh*; and on *Cian* son of *Maolmuaidh*, his son-in-law: the poet being at the time “in the northern parts of Greece, on his way to Jordan and thence to seek Paradise” i.e. on a pilgrimage to the Holy Land for the good of his soul: 11 quatrains.

Begins:—“*Uathmar an oidche anocht*” i.e. “This night is a fearsome one.” *ibid.*

28. Poem by the same when he, being on his pilgrimage,

thought upon *Ráthraithlenn* [in the county Cork], dwelling of the same *Cian*, son of *Maolmuaidh* 'king' of *Desmumha* ['Desmond,' or South Munster]: 27 quatrains.

Begins:—" *Ráthraithlenn Chuire is Chéin* " i.e. " *Ráthraithlenn of Core and Cian.* " f. 34 b.

29. Poem by *Mac Liag* on Brian 'of the Tribute's' death: 28 quatrains.

Begins:—" *Aniar táinic tuitim Briain* " i.e. " Out of the west came Brian's fall. " f. 36.

Egerton 95.

Paper; A.D. 1807.

Folio; ff. 48.

" *LEABHAR GABHÁLA* " i.e. " The Book of Colonization. "

An exceedingly incorrect transcript of Brother Michael O'Clery's work (cf. Eg. 105).

Egerton 101.

Paper; A.D. 1820.

Folio; ff. 111.

Written by Hardiman's scribe, Fineen O'Scannell. Folio 1 exhibits a very well executed pen and ink copy, anonymous, of the frontispiece to Dermot O'Conor's translation of Keating's History of Ireland, 2nd ed., f°: London, 1738. This figure, plumed and plate-armoured as may have been Henri Quatre at the battle of Ivry, purports to be a counterfeit presentment of Brian 'of the Tribute,' slain on Good Friday, 23rd of April, A.D. 1014.

" *LEABHAR GABHÁLA* " i.e. " The Book of Colonization. "

A bad transcript of Eg. 95.

Inserted after f. 7 are two sheets of letter paper, containing an English version of the beginning of the work.

Inserted after f. 91 are the following genealogies, in English and by another hand:—

(a) of Charles O'Brien, Baron of Ibrickane, Viscount Clare, Earl of Thomond and Marshal of France.

(b) of William O'Bryen, Earl of Inchiquin.

(c) of Sir Lucius O'Brien, of Dromoland, Bart. Brought down to his son Sir Edward (living when this addition was made, in 1829), father of Sir Lucius afterwards Lord Inchiquin (13th Baron †1872), father of Edward Donough the present Lord.

Egerton 107.

Paper; A.D. 1638.

Folio; ff. 196.

Written in a very fine semi-cursive hand, but not with equal care throughout, by *Flaithrí O Duibhgenáin* ['Flattery O'Duigenan'], of the family that took part in the compilation of the Annals of the IV Masters and were hereditary historiographers to *Clann Mhaoilruanaidh* (i.e. the Mac Dermots of Moylurg, the Mac Donoughs of Tirerrill, and the other tribes of that stock).

"FORUS FEASA AR ÉIRINN": A History of Ireland, by Geoffrey Keating, D.D. For an explanation of the title and a description of the work cf. Eg. 112, art. IV.

The present copy (from which the author's preface is omitted) is not a transcript but a condensed version of the original work. The verbal alterations are considerable, and the orthography leans towards that adopted by the Annalists of Donegal, while the marks of aspiration are to a great extent neglected.

At the end of Book I. (f. 101) is a colophon:—"FINIS *don c. leabhor i mbaile coille foghair* The 17th of October Anno Domini 1638" i.e. "An end of the first Book in *Baile coille Foghair*," etc. ['Castlefore,' in the county Leitrim, was the seat of the O'Duigenans; where in earlier times they had kept a bardic school]. He signs his name again f. 180.

The following marginalia occur, in other hands:—

(1) At f. 101 *b*, seven didactic quatrains upon Death and the nature of Hell, in a good XVIIth cent. hand.

Begins:—"Dá m[b]adh linn buar an bheatha. ór ocus [ms. *is*] eich uaibhreacha" i.e. "Were all the world's cattle mine, gold, and horses mettlesome. . . ."

(2) *ibid.*: An epigram in which the poet devises all his possessions (occurs in Lismore, f. 112 *b*, marg. inf.):—

"*T ionnain mo bhú do bhochtaibh. mo locht do mhacaibh mallachtain:
mo chlise don chré ó a tig. m'anam don tí ó a dtáinic*"

This is a translation, and a very good one, of the Latin lines:—

"Do bona pauperibus, Satan peccata resumat;
terram terra tegat, spiritus alta petat."

(3) *ibid.*: Epigram on two apostate priests who reciprocally officiated each at the other's marriage.

Begins:—" *A Rí nimhe dá bhfoghnaim*" i.e. "O King of Heaven whom I serve" (cf. 18,749, art. 38).

(4) *ibid.*: Epigram inculcating generosity:—

"*D éan mar do ghníodh Guaire. fear do ba uaisle croidhe:*

ós buaine bladhdhá saoghal. caith le daondacht a bhfoighe"

i.e. "Do as Guaire used to do, a man of noblest heart; since fame outlives life, spend all you have in hospitality."

(5) *ibid.*: Colophon by the scribe of (2) (3) (4):—

"*Maolruanaidh Magradhnuil[l] ro sgríobh an beagán so an 8 lá do midh 9^{pr} guidhim an leaghtóir um guid ar mo shon*" i.e. "Mulrony Magrannell that wrote these scraps the 8th day of Nov. I implore the reader to put up a prayer for my sake." The date 1700 is appended to (2).

Maolruanaidh's hand is a poor one, but better than that which under his colophon has written:—

"*Is beag do bí le déanadh aige*" i.e. "It was little he had to do" [i.e. when he wrote his scraps].

(6) At f. 118, marg. inf., by *Flaithrí*:—"Sum triamain iom nóin" i.e. "[To-day] at noontide I am sad."

(7) At f. 160 *b*, marg. int., in a sprawling XVIIIth cent. hand:—"Mickel Duigenan his hand and . . ."

At f. 168, marg. inf., in a good XVIIth cent. Irish hand:—"Ogán O Duibgeanáin."

At f. 187, marg. ext.:—"Michael Duigenan est uerus possessor huius li . . ." Leaf damaged.

(8) At f. 180, marg. inf., an epigram on the superiority of a bachelor's life; very corruptly written in *Maolruanaidh's* hand, and corrected here:—

"*N í chaoifidh mé choidhche gan teach ar mo sgáth,
is go mbíonn ní beag díth ar [a] bhfaghthar a dtráth:
is aoihbhne liom ríoghacht [ar] eachraidh cháich,
ná aoinbhean [san tsaogal] do thabhairt go bráth.*"

(9) A quatrain upon a parasite, in *Maolruanaidh's* hand:—

"*I s luaimneach ar feadh gach bórd an braighire,
sealgair le a ngabhthar gach corn ar corbhuile:
ní hinchurtha neach a gló an chealgair,
leargair an ghlóir liomktha an lorgaire.*"

This is in the style, spirit, and metre of "*A fhir na geos bhfiar lom bhfuilsge*," to which indeed it may belong (cf. Eg. 127, art. 19).

Additional 4779.

Paper; A.D. 1694.

Folio; ff. 100.

Written correctly, and in an excellent hand, by *Donnchadh Mac Giolla-mártaín* ['Donogh' or 'Denis Kilmartin'] for *Labhrás O Meachair* ['Lawrence Meagher'], presumably in the county of Tipperary (cf. f. 2).

"FORUS FEASA AR ÉIRINN": a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, IV.). A good copy, containing the pedigrees and synchronisms which, especially the latter, are sometimes wanting.

On the title-page are three scraps in the scribe's hand:—

(1) An epigrammatic quatrain:—

*"D ar an sbéir ón dar an sbéir. as é adhbhar mo ghéire féin:
an bhean ag bualadh a fir. tríd an geuir do rinne féin"*

i.e. "By the heavens, oh by the heavens! this is my laughter's cause: [to see] the wife whacking the husband for a fault that she has committed herself."

(2) An enigmatical quatrain:—

*"C uirim eo tre sginn. do ním rainn nach baoth:
beirim bann ar iath. 's brúithim triath le haoth"*

(3) An epigram on Cromwell's regicides, which in reality constitutes two lines of a stanza in a long measure, but is written in the form of two quatrains:—

*"C úis m' osna[dh] mo dhúitheche fá mhoghsain 's fá dhubhbhroid
ag cosmhar clamh prútach gan chreidíomh gan chóir:
A n lucht leanta so Cromwell léir teagadh ár bprionnsa
inár ngealbhruga ag damhsadh 's ag imirt 's ag ól"*

i.e. "My mourning's cause is that my country is ground down by a mangy brutish clown, devoid of religion or of justice: that these followers of Cromwell, by whom our Prince was cropped [i.e. docketed of his head], should now in our fair dwellings dance and gamble and drink away."

Egerton 108.

Paper; A.D. 1707.

Folio; ff. 220.

Written untidily, in a large and distinct but coarse hand.

"FORUS FEASA AR ÉIRINN": a History of Ireland, by

Geoffrey Keating, D.D. (cf. Eg. 112, IV.). This copy has the pedigrees appended.

The date appears at f. 208, but the scribe's name does not occur.

Egerton 109.

Paper ; A.D. 1713.

Large folio ; ff. 133.

Well written in a good cursive hand by *Séamus O hUllacháin* ['James Hoolaghan'].

"FORUS FEASA AR ÉIRINN" : a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, IV.). The MS. has never been finished, and ends with the opening lines of the section on the English division of Ireland into shireground : "*Ag so an lion conntae*" i.e. "Here follows the number of counties. . . ." Consequently the pedigrees are wanting.

The title-page states that transcription began on the second of November, A.D. 1713 [O.S.], being the twelfth year of Queen Anne, and ended on the eighth of February of the same year, at *Baile dhoire dhairt* in *Clann Fheorais* [i.e. 'Birmingham's country'], on the banks of the Boyne and in the county of Kildare.

At f. 133, marg. sup., a line indicates that one Edmond Davitt was about to add a table of contents.

Sloane 3806, 3807.

Paper ; A.D. 1714-15.

Quarto of unequal sizes ; ff. 139 and 159.

Written in a good bold hand by *Séamus O Murchadha* ['James Murphy'] for Captain Morgan ; to whom, in a short address remarkable for its good taste and correct language, he offers the book as a small token of gratitude for many favours by him received at the Captain's hands (f. 1).

"FORUS FEASA AR ÉIRINN" : a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, IV.).

The first volume contains the Preface (which is defective at the beginning) and the first book.

The second volume comprises the remainder of the work except the pedigrees. The scribe explains in a note that he, having entered these in another book, omits them here.

Additional 27,910.

Paper; early XVIIIth cent.

Folio; ff. 120.

Neither signed nor dated, but written in the well-known hand of *Aindrias Mac Cuirtille* ['Andrew Curtin,' of Ennistymon, in the county Clare]. Character of writing, as well as quality of ink and paper, closely agrees with a copy of Dr. Keating's "*Trí Biorghaoithe an bháis*" (cf. Eg. 112) signed by Mac Curtin and dated 1703; now the property of S. H. O'Grady.

"FORUS FEASA AR ÉIRINN": a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, IV.).

This copy contains the usual pedigrees by way of appendix, as far as the Kavanaghs; of whose descent there is the heading and one line. The rest of the MS. is lost.

Additional 18,745.

Vellum; A.D. 1720.

Large folio; ff. 152.

Written in a large, distinct, but ugly and scratchy hand, by Dermot O'Conor ('the Antiquarian'), of Limerick. The work was executed in London, for the use and at the cost of Maurice, son of John O'Conor, of the O'Conors Faley.

"FORUS FEASA AR ÉIRINN": a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, art. IV.).

1. After a notice of 'time, place, person,' etc. is a complimentary poem, ostensibly addressed by the scribe to his patron, but, as may be seen at a glance, of a quality far beyond any effort that Dermot could have put forth: 16 quatrains; *ceangal*, 1 stanza.

Begins:—"Rogha testa teist féile" i.e. "The best of all reputations is a reputation for generosity." f. 1.

Followed by a very modest and well expressed apology for errors inadvertently committed by the scribe.

Begins:—"Diarmaid O Conchabhair do shliocht Chéir mhic Fherghusa mhic Rosa ruaidh" i.e. "Dermot O'Conor, of the race of Ciar son of Fergus son of Ros Ruadh ['rufus'] . . ." f. 1 b

2. "*Forus feasa ar Eirinn*": to which is prefixed a table of contents. f. 3.

The work is thus distributed:—The preface (f. 3); the first

Book (f. 15); the second Book (f. 73); the Pedigrees (f. 124); two tables of synchronisms (ff. 136, 140).

3. An elegy by *Uilliam óg O Dubhshláine* ['William Delany junior'] upon Maurice O'Connor's grandfather Donogh O'Connor †1675: 48 quatrains, followed by 2 stanzas in *burdún*; 3 stanzas in a different *burdún*; and 3 quatrains giving date of death and burial. f. 151.

Begins:—" *Bean gan chéile an fhéile*" i.e. "Hospitality is now a widowed wife." This is a well-written piece.

Additional 31,873.

Paper; A.D. 1724 and 1807.

Folio; ff. 209.

Written by *Uilliam O Eichthighern* ['William Ahern']. Defective at both ends: the beginning (ff. 2-21) has been supplied, in a very ugly hand, by *Muiris O Deaghaidh* ['Maurice O'Dea'], a much later scribe.

"FORUS FEASA AR ÉIRINN": a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, IV.). This copy contains the pedigrees.

Additional 31,872.

Paper; A.D. 1763.

Small quarto; ff. 163.

Written in what is, for the period, a very fair hand. Prefixed [and inserted] is a notice in English by Edmond Purtil of Cahir, county Tipperary, in which (after a short account of the circumstances attending Keating's compilation of the work) the descent of this copy is traced. Purtil (writing in 1865) states that this MS. is a transcript of one written by John Cody, farmer, of *Fiodh árd* ['Fethard,' county Tipperary]; Cody copied from a MS. by Michael White, of Callan, county Kilkenny; lastly, White transcribed from Keating's autograph, and this transcript Purtil says that he possesses at date.

"FORUS FEASA AR ÉIRINN": a History of Ireland, by Geoffrey Keating, D.D. (cf. Eg. 112, IV). This copy has the pedigrees.

At f. 163 b is a colophon by the scribe, expressed in conventional terms which are to be taken merely as deprecating a too stern criticism of his performance:—" *Críochnuighther sgríobhadh an leabhair so le Séamus O hAenghusa* [ms. *O hAenghesadh*] *a genoc Rafonn le luas lámh agus ar dhroichghléas gan*

teannta búird ná binnse an ceathramhadh lá don mhí [ms. *mhighe*] April *annsa[n] mbliadhain d' aois an Tighearna 1763*” i.e. “Of writing this book an end is made by James Hennessy at Knock-graffon [county Tipperary]: [done] with poor tools and lacking support of either board or bench: on the fourth day of April A.D. 1763.”

Egerton 112, ff. 3—523.

Paper; A.D. 1780—82.

Folio; ff. 521.

Very neatly written in a good hand of the purely modern type. The scribe, who was a pupil of *Seaan O Murchadha na Rathavinneach*, must not only have had good *cairtedha* [originals] before him: but these he must have better understood and striven to reproduce with greater fidelity than most copyists of his time. The MS. is in perfect preservation and quite clean. Prefixed is a rough table of contents by Jas. Hardiman, upon a sheet of letter paper, inserted.

“*ABHALSHÓIRD GACHA MILSEÁIN*” i.e. “The Orchard of Sweets.” These are the first words of a long and fanciful title, altogether in the oriental taste, conferred by the scribe upon the entire MS., without reference to any particular piece contained in it. At the end is a colophon:—

“*Iarna sgríobhadh le Muiris camshrónach O Conchabhair an trímhadh lá dég do mhethemh san mbliadhain. m. dcc. lxx. asedh do thosanaighes an leabhar so do sgríobhadh agus do chríochnaighes é a gconair na Rómhánach ar charraig na gelog a gCorcaicc an 22 lá do mhí na béilteine san mbliadhain m. dcc. lxxxii*” i.e. “Written by Maurice ‘the crooked-nosed’ O’Conor. On the thirteenth day of June in the year 1780 I began to write this book, and finished it in the Roman road, on the Bell rock, in Cork, the 22nd day of the month of May, 1782.”

The heading of art. 1, however, is followed by a note that it was commenced on the thirteenth of June 1779, which, considering the size of the MS., and that O’Conor was a working shipwright, is likely to be the correct date.

I. A modern Irish version of the life of S. Patrick written in Latin by Jocelyn the monk of Furness (xiith cent.), with the heading: “*Beatha an easboig ghlórmhair edhon Pádraig apstal agus príomhfháidh na hEireann*” i.e. “Life of the glorious Bishop, Patrick Apostle and Primate of Ireland.”

The life is divided into twenty-two chapters, as follows:—

1. “*Tráchtadh ar a dhúithche ar a athair agus a mháthair agus ar na míorbhuillibh do ríghne ina naoidheantacht*” i.e. “Treating of his country; of his father and mother, and of the miracles that he performed in his infancy.” f. 4.

2. “*Mar tháinig Pádraig go hEirinn a mbraighdenus agus mar do saoradh é ó chuing sglábhaidheachta*” i.e. “How Patrick came to Ireland in captivity and was delivered from slavery’s yoke.” f. 5 b.

3. “*Aisling do chonnaire naomh Pádraig a dtabhairt na hEireann chum creidimh; a thurus don Róimh mar a ndearnadh easbog de agus mar do cheadaigh an Pápa dho teacht go hEirinn*” i.e. “A vision that S. Patrick saw anent the converting of Ireland; his journey to Rome where he was made Bishop, and how the Pope authorised him to proceed to Ireland.” f. 7.

4. “*Mar tháinig Pádraig go hEirinn mar thug chum creidimh duine onórach dar b’ainm Dichú agus iomad do mhíorbhuillibh eile do hoibrígeadh maille ris*” i.e. “How Patrick came to Ireland; how he converted a man of rank, Dichú by name; together with many other miracles worked by him.” f. 8 b.

5. “*Mar do thairngir Pádraig Benignus do bheith dá éis féin ina phríomhfáidh a nEirinn agus na cruadhála ina raibh ag Laoghaire mac Néill agus agá dhraoithibh*” i.e. “How Patrick foretold that Benignus should succeed him as Ireland’s Primate; with the hardships that he endured at the hands of Laoghaire son of Niall and his magicians.” f. 10 b.

6. “*Do dherbhsheathrachaibh naomh Pádraig .i. Tigridia Darerea agus Lupida agus a thurus don Mhídhe*” i.e. “Of S. Patrick’s sisters: Tigridia, Darerea and Lupida; and of his journey to Meath.” f. 13.

7. “*Tráchtadh ann so ar Chonnachtaibh do thabhairt chum creidimh agus ar mhíorbhuillibh an naoimh an feadh do chomhnaigh a gConnachtaibh*” i.e. “Here follows a tractate upon the conversion of Connacht and of the Saint’s miracles whilst he abode in Connacht.” f. 15.

8. “*Do thriall naomh Pádraig go Laighnibh ar a tharrngaire do Ath cliath agus mar thug an chathair chum creidimh Chríost*” i.e. “Of S. Patrick’s progress into Leinster; his prophecy for Dublin, and how he brought that city to the faith of Christ.” f. 16.

9. "*Do thriall naomh Pádraig don Mhumhain agus mar fuair beatha go mírbhuileach do cheithre chéad déag pearsain go niomad do mhírbhuilibh eile do oibrigh an naomh isna críochaibh sin*" i.e. "Of Patrick's progress into Munster, and how for fourteen thousand persons he miraculously obtained food; besides many other miracles that the Saint wrought in those regions." f. 17 b.

10. "*Do imtheachtaibh Phádraig tar ais go hUlltaibh mar do aithbheodhaigh an rí Echu agus tarrngaire Phádraig ar naomhthacht Cholúim chille*" i.e. "How Patrick returned back to Ulster; how he brought back to life Echu the king; and Patrick's prophecy touching Columbkil's sanctity." f. 19.

11. "*Mar tugadh oileán an duine chum creidimh agus an aising uathbhásach do chonnaire S. Brighid agus an tarrngaire do righneadh ar naomhthacht Cholmáin agus Chomhghaill*" i.e. "How the Isle of Man was converted; with the fearful vision that S. Bridget saw, and the prophecy that was made concerning the [future] holiness of Colman and of Comghall." f. 20 b.

12. "*Mar do shaor naomh Mel agus naomh Lupida iad féin a bhfiadhnaise naomh Pádraig agus ar mhíorbhuilibh do hoibrightheadh leisan naomh*" i.e. "How SS. Mel and Lupida saved themselves before Saint Patrick, and of the miracles wrought by the Saint." f. 22.

13. "*Mar do righne naomh Pádraig sgrúdadh ar naomhthacht naomh Fiachach agus na míorbhuiledha eile do hoibrightheadh leisan naomh*" i.e. "How S. Patrick examined into S. Fiacha's sanctity, and other miracles wrought by the Saint." f. 24.

14. "*Mar do shloig an talamh cnoc agus mar éirigh arís ar impidhe naomh Pádraig agus ar mhírbhuilibh móra égsamhla eile*" i.e. "How the earth swallowed up a hill, and how the same upon S. Patrick's petition rose up again; with many other astounding miracles." f. 25 b.

15. "*Mar thug Pádraig a bheannacht do Chonall mhac Néill agus an chros mar armas agus ar mhírbhuilibh inchohardhaighthe eile*" i.e. "How Patrick to Conall son of Niall gave his blessing and the Cross for a device, with other worthy miracles." f. 26 b.

16. "*Mar tháinig S. Machald chum creidimh agus an ghérbhreith aithrige do fhulaing agus beatha naomhtha S. Memeria*" i.e. "How S. Machaldus was converted, and the severity of the penance that was laid on him, and S. Memeria's life." f. 28.

17. *Mar do teagaisgeadh do naomh Pádraig cathair do thóghbáil a nArdmacha agus mar do leighis nuimhir do lobharaibh*” i.e. “How S. Patrick was prompted to raise a city in Armagh, and how he healed the sick in numbers.” f. 29 b.

18. *Mar do shaor naomh Pádraig Eire ó bhuidhreamh deamhan agus lucht piseog agus nathrach nimhe agus mar throisg dá fhlichid lá gan bhiadh corpordha*” i.e. “How S. Patrick freed Ireland of torment by devils and sorcerers and venomous snakes; and how for forty days he fasted without bodily sustenance.”

f. 30 b.

19. *“Ina naithristear mar do foillsigeadh do naomh Pádraig an staid ina mbiadh Eire fá dheoidh agus na pátrúntachta tug don droing do bhiadh umhal do”* i.e. “Wherein is told how to S. Patrick was shewn the latter state of Ireland, together with the privileges that he conferred upon such as should submit to him.”

f. 32.

20. *“Ar smuaintibh iongantacha an naoimh an fios neamhdha do gheibheadh an céasadh corpordha do ghnáthaigeadh agus a úrnaighthe”* i.e. “Of the Saint’s marvellous meditations; the heavenly knowledge that he used to receive; the bodily mortification that he practised, and his orisons.”

f. 33 b.

21. *“Ar umhlacht naomh Pádraig agus ar a mhírghuilibh iomdha”* i.e. “On S. Patrick’s humility and his many miracles.”

f. 34 b.

22. *“Do bhás naomh Pádraig gach seirbhís ainglidhe dá ndernadh agus mar glacadh [leg. adhlacadh] san dún é”* i.e. “Of S. Patrick’s death; the angelic ministrations that attended it, and how he was buried in Dún” [i.e. ‘Downpatrick’].

f. 36.

II. *“EOCHAIRSGIATH AN AIFRINN”* i.e. “The Key-shield of the Mass,” by Geoffrey Keating, D.D., some time Parish Priest of *Tiobraid* [‘Tubrid’] in the county of Tipperary.

This work which, as its title indicates, is both didactic and controversial; comprising a defence as well as an exposition of the Mass; is divided as follows:—

23. *“An réamhrádh chum an léaghthóra”* i.e. “Prefatory address to the Reader.”

f. 37 b.

24. *“An chéad chaibidil ina dtráchtar ar an Aifrenn agus ina suidhtear an tAifrenn do bheith ar bun ó aimsir na nApstal agus ó shoin anuas”* i.e. “Chap. I: in which the Mass is treated of

generally, and proof given that the Mass has existed from the Apostles' time continuously to the present." f. 47.

25. "*An dara caibidil ina dtráchtar ar an Aifrenn agus ina suidhtear a naghaidh na neiriceach gurab sácrabhaic nó íodhbairt an tAifrenn*" i.e. "Chap. II: in which the Mass is further treated of, and it is demonstrated as against Heretics that the same is [truly] a Sacrifice or Offering." f. 50.

26. "*An treas chabidil ina dtráchtar agus ina suidhtear an ní céadna*" i.e. "Chap. III: wherein the same subject is still further developed." f. 53.

27. "*An ceathramhadh caibidil ina dtráchtar go mórálta ar an Aifrenn nó go fáilthchiallach*" i.e. "Chap. IV: in which the Mass is treated of in its moral and figurative aspects." f. 55.

28. "*Ag so an cúigmheadh caibidil thráchtus ar dhiamhairchéill an neith bhainios risan Altóir risan Sagart agus re culaidh an Aifrinne*" i.e. "Chap. V: treating of the mystical meaning of all that appertains to the Altar; to the Priest; and to the Vestments of the Mass." f. 56.

29. "*An seisimheadh caibidil ina dtráchtar ar neithibh éigenta-cha atá isin Aifrionn leth amuigh dá shubstaint*" i.e. "Chap. VI: wherein is treated of certain things apart from its actual substance that are in the Mass." f. 59 b.

30. "*An seachtmhadh caibidil ina dtráchtar gur chóir íomháigh Chríost do chur roimh an gcanóin*" i.e. "Chap. VII: wherein is set forth that it is a right usage to place a Crucifix in front of the Canon of the Mass." f. 61 b.

In this chapter (f. 62) we find 'Aristotle' written 'Harry Stotle,' and no doubt in good faith: the scribe supposing that he had to do with an English author. He was not a classical scholar, hence also 'Crisostomus'; 'Damasens'; 'Sigebercus,' and 'Tertulian' occur.

31. "*Ag so an tochtmhadh caibidil ina dtráchtar ar thoiseach na canóine*" i.e. "Chap. VIII: wherein is handled of the commencement of the Canon." f. 63 b.

32. "*An naomhadh caibidil thráchtus ar shácraineint na hAltóirach*" i.e. "Chap. IX: treating of the Sacrament of the Altar." f. 64 b.

33. "*Ag so an deichmheadh caibidil ina dtráchtar ar an gcuid eile don chanóin go soiche 'Domine non sum dignus'*" i.e.

“ Chap. X: wherein is treated of the rest of the Canon as far as ‘ Domine non sum dignus.’ ” f. 72.

34. “ *An taonmhadh caibidil déag ina dtráchtar go bhfuil an fhaoisidín ionghabhtha éigeantach agus gurab risna sagartaibh is dlightheach a déanamh* ” i.e. “ Chap. XI: wherein is discussed that [Auricular] Confession is to be held and is necessary; also that to Priests [alone] it may lawfully be made.” f. 73 b.

35. “ *Ag so an dara caibidil déag ina dtráchtar agus ina súidhtear an fhaoisidín do bheith éigeantach ré gcaitheamh Cuirp Chríost agus is ar dhá mhodh chruitheocham sin mar atá le fioghrachaibh as an mbíobla agus le sompladhaibh míorbhuileacha* ” i.e. “ Chap. XII: wherein is discussed and established that Confession is obligatory before partaking of Christ’s Body: which we shall prove in two ways, viz. by figures derived from the Bible, and by miraculous examples.” f. 77 b.

36. “ *Ag so síos an treas chaibidil déag ina dtráchtar go hathchumair ar an réim as cóir don duine do chóimhead le déanamh na faoisidíneach* ” i.e. “ Chap. XIII: wherein is briefly discussed the right order to be observed by one in order to the making of his Confession.” f. 82 b.

37. “ *Ag so síos an ceathramhadh caibidil déag ina dtráchtar ar na deich réasúnaibh atá ag an Eaglais chatoilice as nach tabhráidh Corp Chríost do na tuataibh fá ghnéithibh na fola* ” i.e. “ Chap. XIV: wherein are advanced the ten reasons for which the Catholic Church does not to the Laity administer Christ’s Body under the species of Blood.” f. 84.

38. “ *An cúigmheadh caibidil déag ina dtráchtar ar an modh ar a ndligheann an taithrigheach Corp Chríost do chaitheamh* ” i.e. “ Chap. XV: wherein is treated of the manner in which the Penitent may lawfully partake of Christ’s Body.” f. 86.

39. “ *Ag so an seismheadh caibidil déag thráchtus ar an gcuid eile don Aifríonn nó do’n Chanóin* ” i.e. “ Chap. XVI: treating of the remaining portion of the Mass, or of ‘ the Canon.’ ” f. 89.

40. “ *Ag so an seachtmhadh caibidil déag ina dtráchtar agus ina súidhtear Purgadóir do bheith ann agus dá réir sin go dtéid an tAifrenn a sochar do na hanmannaibh bhíos innte* ” i.e. “ Chap. XVII: wherein is discussed and established the existence of Purgatory, and that, accordingly, to them that are therein the Mass is actually profitable.” f. 91.

41. " *Ag so an tochdmhadh caibidil déag ina dtráchtar gá mhionca dligthea Aifrenn do rádh agus cia an áit ina ndligthea a éisteacht agus cia ó a ndligthea a éisteacht*" i.e. "Chap. XVIII: treating of the number of times that Mass must according to rule be said [by a Priest]; of the place in which and the person from whom Mass may lawfully be heard." f. 97.

III. "TRÍ BIORGHAOITHE AN BHÁIS" i.e. "The Three sharp-pointed Shafts of Death," by Geoffrey Keating, D.D.: a theological treatise on Death, distributed into Books, Articles (*alt*) and Sections (*goín*), as follows:—

42. Book I. " *An chéad alt ina geuirthea a géill gur hórdai-gheadh do na daoibh uile bás d'faghail aon uair amháin*" i.e. "Art. I: in which it is explained that all men must die once [i.e. by physical death]": 19 sections. f. 101.

43. " *An dara halt ina geuirthea a géill go bhfuilid trí sochair ann do gheibhthea a smuaineadh bitbhuan an bháis*" i.e. "Art. II: in which is set forth that there be three benefits derived from constant meditation on Death": 32 sections. f. 106.

44. " *An treas alt ina geuirthea a géill go gcailltear cheithre sochair shonnradhacha leisan nduine do thoisg an bháis dá rochtain mar atá onóir shaoghalta sadhaile na colna saidhbhreas agus compáin*" i.e. "Art. III: in which is set forth that by advent of Death four special worldly advantages are lost by Man, viz. worldly honour; bodily comfort; wealth, and companions": 7 sections. f. 112.

45. " *An ceathramhadh alt ina geuirthea a géill go bhfuilid trí gnéithe báis ann mar atá bás céadfadhach bás nádúrtha agus bás spioradálta*" i.e. "Art. IV: in which is set forth that there are three kinds of Death, viz. sensible death [i.e. of the senses, as in paralysis, etc.]; natural death, and spiritual death": 12 sections. f. 114 b.

46. " *An cúigeadh alt labhrus ar an dara bás mar atá bás na coire*" i.e. "Art. V; which treats of 'the Second Death' i.e. 'the Death of Sin,'" Ep. ad Ephes. cap. II.: 13 sections.

f. 118.

47. " *An seismheadh alt ina ndéantar cóimmheas idir dhá chomhartha dhéag an bháis chorpordha agus an bháis spioradálta*" i.e. "Art. VI: in which is instituted a comparison between the twelve tokens of corporal and of spiritual death": 13 sections,

of which the eleventh is divided into 4 subsections [*fóghoin*] and 4 supplementary subsections [*frithghoin*]. f. 124.

48. "*An seachtmhadh alt ina bhfoillsighthear créd as tres bhás ann*" i.e. "Art. VII: in which is set forth what 'the Third Death' is," Apoc. cap. XX [ms. Joh. cap. IV.]: 20 sections. f. 131.

49. Book II. Art I. has no heading other than the text "Per unum hominem peccatum intravit in mundum et per peccatum mors et ita in homines omnes peccatum transit" [Ep. ad Rom. cap. V.] the Irish version of which is followed by: "*Is uime sin adeir Pól san tseismheadh caib. gusna Rómhánchaibh: 'Stipendia peccati Mors,' tuarasdál an pheacaidh an bás. dá chur a gcéill a ndíol an pheacaidh do righne Adhamh do hórdaigheadh an bás do bheith ionáirmhíghthe aige féin agus ag gach aon dá ngeinfidhe uaidh*" i.e. "Therefore it is that Paul saith in the sixth chapter to the Romans: 'The wages of Sin is Death,' in order to signify that it was through the sin committed by Adam that Death was specially ordained to him and to all that should be born of him": 13 sections. f. 140 b.

49*. "*An dara halt ina nórdaighthear do dhuine oirchill do bheith ar an mbás aige*" i.e. "Art. II: in which it is prescribed for a man that he make provision against Death": 8 sections.

f. 145 b.

50. "*An treas alt ina dtuigthear gurab d'ainiarsma agus d'an-fhochain an pheacaidh thig an bás do rochtain na ndaoineadh agus gach dochar eile dá bhfuil ina leanmhain*" i.e. "Art. III: in which it is explained how that by entailment and calamity of Sin it comes about that Death falls upon mankind, as well as every other evil that accompanies its practice": 9 sections. f. 148 b.

51. "*An ceathramhadh alt ina gcuirthear a gceist ar geineadh Muire a bpeacadh an tsinsir*" i.e. "Art. IV: in which the question is propounded whether Mary was conceived in original sin": 5 sections. f. 153 b.

52. "*An cúigmheadh alt ina gcuirthear a gceist an raibh coir Adhaimh chomh mór sin as ar chóir an oiread sin do smacht do dhéanamh ar Adhamh agus do righneadh*" i.e. "Art. V: in which the question is raised whether Adam's fault was so great as to justify the amount of punishment that was inflicted upon him": 6 sections. f. 157.

53. "*An seismheadh alt ina gcuirthear a gceist ar mbeith do*

Adhamh lán d'eagna agus d'eolus agus do shubhailcédhaibh cionnus thárla an fógradh tug Dia dho do shárughadh" i.e. "Art. VI: in which the question is raised how it happened that, Adam being full of wisdom, of knowledge and of [all] virtues, the injunction that God had laid upon him was violated": 5 sections. f. 159 b.

54. "*An seachtmhadh alt ina dtuigthear gurab cosmhail Adhamh re deoraidh do bhiadh ar ndíbirt a gcóigcrích*" i.e. "Art. VII: in which it is explained how that Adam was like an exile banished into a strange land": 13 sections. f. 161 b.

55. "*An tochtmhadh alt ina suidhítear purgadóir do bheith ann agus do thuarasgbháil phurgadóra nó ifrinn agus [do'n] riocht ina mbíod na mairbh iar néag*" i.e. "Art. VIII: in which it is established that Purgatory exists, and Purgatory as well as Hell is described, together with the state of the dead [immediately] after their decease": 11 sections, of which the ninth tenth and eleventh have 5 subsections apiece. f. 167 b.

56. Book III. "*An chéad alt ina dtráchtar ar na trí seachránaibh lér mealladh ughdair dáirighthe do leith na hanma. agus cuirfeamaoid san áit chéadna síos cia an drong théid a bpurgadóir agus créd fá ndéanaid éighmhe innte*" i.e. "Art. I: in which is treated of the three errors whereby certain authors have been deceived respecting the soul. We will also in the same place set down who they are that enter Purgatory, and why it is that they there lament aloud" ['De profundis clamavi,' etc.]: 8 sections. f. 176.

57. "*An dara halt ina bhfiarfaightear cia an drong ar a néighmhíod na mairbh bhíos a bpurgadóir*" i.e. "Art. VI: in which it is enquired who they are upon whom the departed cry in Purgatory": 7 sections, the third one of which is in 3 subsections. f. 179 b.

58. "*An treas alt ina gcuirthear a gcéill cá mhéid cineál marbh atá ann*" i.e. "Art. III: in which is explained how many kinds of Dead there are": 7 sections. f. 185.

59. "*An ceathramhadh alt ina gcuirthear a gcéill créd as a dtuigthear go dtugthar furtacht leis an mbeo ar an marbh a bpurgadóir agus na modha ar a bhféadthar furtacht do thabhairt*" i.e. "Art. IV: in which is explained whence it is that we infer comfort to be afforded by the living to the departed that are in Purgatory, and what are the methods by which that comfort can be imparted": 12 sections. f. 187.

60. “ *An cúigmheadh alt ina bhfiarfaighthear an dlightheach udhacht an mhairbh do chóimhlíonadh ar gach aon chor. nó an bhfuil d’fiachaibh ar an seicidiuir san aimsir chinnti a chóimhhlíonadh. nó an dtéid an righneas cuirthe ar an leagáid a ndochar don mharbh nó cia an drong ar nach righthear a leas guidhe do dhéanamh. nó créd as a ndéan an eaglais ofráil ar na marbhaibh a geionn seachtmhaine a geionn míosa agus a geionn bliadhna*” i.e. “ Art. V: in which it is enquired whether it be lawful in every case to carry out the testament of the deceased; whether it be incumbent on an executor to give it effect within the appointed time; whether any delay that the legacy may suffer operates to the [spiritual] detriment of the deceased; who they be for whom it is not needful to pray, and who they be for whom the Church offers sacrifice at periods of a week, a month, a year”: 6 sections. f. 190 b.

61. “ *An seismheadh alt ina gcuirthe ar a gcéill créd fá geiorrbhann Dia ré droinge do dhaoineibh óga agus é ag léigean droinge eile as go hearr a naoise agus na réasúin atá ris sin*” i.e. “ Art. VI: in which is explained why God cuts short the life of some of the young, suffering others to escape till the end of their [natural] span, and the reasons there are for this”: 17 sections. f. 194.

62. “ *An seachtmhadh alt ina bhfiarfaighthear a ndlighthear bróinfhleadh nó tórramh do dhéanamh agus fós ina gcuirthe ar a gceist an somholta dul a sochraite na marbh agus dá nadhlacadh*” i.e. “ Art. VII: in which it is enquired whether it be lawful to hold the ‘Grief-feast’ or ‘Wake’: also whether it be recommendable to accompany the funeral and the burial of the dead”: 13 sections. f. 199.

63. “ *An tochtmhadh alt ina gcuirthe ar síos an sochar atá do dhuine bheith adhlaithe a nionad choisreagtha agus na nóis adhlaithe do bhíodh is gach aon tír do réir na bpagánach agus do réir na gcríostaidhtheadh*” i.e. “ Art. VIII: in which is set down the benefit accruing to one from burial in a consecrated place, and the funeral rites that have been practised in every land according to both Pagans and Christians”: 14 sections.

f. 201 b.

64. “ *An naomhadh alt ina gcuirthe ar síos an ceadaightheach do neach caoi do dhéanamh a ndiaidh an mhairbh nó lúthgháir do bheith air tré bhás duine eile agus na hadhbhair fá ndleagthar*

caoi do dhéanamh agus fós an ceadaightheach do dhuine a iarraidh ar an tí do bhíadh ag faghail bháis teacht dá theasbéanadh féin do d'éis a bháis” i.e. “Art. IX: wherein is discussed whether it be lawful for one to mourn for the dead, or whether he may rejoice for another’s death, and the causes are set down for which it is lawful to mourn; also whether it be lawful for one to ask him that lies at the point of death to reveal himself to the other after death”: 14 sections. f. 204.

65. “*An deichmheadh alt ina dtráchtar ar na hocht ngnéithibh prinsepálta péine atá a nifrionn do réir na sgríptiúra agus ar na cheithre hadhbharaibh spesiálta fá mbí doghra agus doilgheas ar na hanmannaibh a nifrionn*” i.e. “Art. X: in which we treat of the eight principal species of pain that according to Scripture are in Hell; and of the four special causes for which souls in Hell suffer grief and woe”: 12 sections. f. 210.

66. “*An taonmhadh alt déag ina dtráchtar ar na teastaibh uathbhásacha do bheirid na naomhathre ar ifrionn gona phian-aibh*” i.e. “Art. XI: in which we treat of the fearful witness borne by the Holy Fathers concerning Hell and its torments”: 11 sections. f. 213 b.

67. “*An dara halt déag ina gcuirthear a gcéill an sochar ina dtéid do na daoineibh tuarasgháil ifrinn agus a phian do chlos agus an oirchill dlighid do bheith riompa re a seachnadh agus cionnus féadthar a seachnadh*” i.e. “Art. XII: in which is explained what the profit is that accrues to men from hearing Hell described with its torments; also the provision that they ought to make for their avoidance, and how it is that they may be avoided”: 13 sections. f. 219.

68. “*An tríomhadh alt déag ina gcuirthear a gcéill cia na ladruinn nó na díbhfeargaigh bhíos a gceily riasan nduine agá thoirmiosg ó thriall ar neamh agus cionnus fhéadus é féin d’iom-chosnamh orra agus lingeadh tárrsa ar neamh na soilleadh*” i.e. “Art. XIII: in which are set forth what thieves and robbers lie in wait for man seeking to impede him from going to Heaven; how he can defend himself from them and, evading them, gain the light of Heaven”: 17 sections. f. 223.

69. “*An ceathramhadh alt déag ina gcuirthear a gcéill cia an lucht coimhéadta bhíos ag an aidhbhirseoir ag conggháil an pheacaigh a gearcair na coire agus cia na géibhinn cuirtheair faoi dhá*

fhostadh a bpríosún an pheacaidh agus an tuarasgháil do beirthear ar dhíombuaine na beathadh tadhaill” i.e. “Art. XIV: in which is set forth what are the warders that the Adversary has keeping the sinner in the dungeon of crime; what the fetters are with which he is loaded to confine him in the prison of sin, and the testimony that is borne to the fleeting nature of the present life”: 12 sections. f. 230.

70. “*An cúigheadh alt déag ina gcuirthear a gcéill cia na tearmoinn chuirfios duine idir é féin agus ghuais bháis na hanma agus cia na sgiúrsedha lena smachtaighthear an peacach*” i.e. “Art. XV: in which is signified what are the bulwarks which one may interpose between himself and peril of the soul’s death; also what are the scourges wherewith the sinner is corrected”: 13 sections. f. 235 b.

71. “*An seismheadh alt déag ina ndéantar cóimhneas idir fhiabhraisaibh an chuirp agus easláintedhaibh na hanma agus na riaghlacha cuirthear síos re leighios fiabhrais na hanma*” i.e. “Art. XVI: wherein a parallel is drawn between fevers of the body and diseases of the soul; with the rules that are prescribed for healing the fever of the soul”: 18 sections. f. 240 b.

IV. “FORUS FEASA AR ÉIRINN” i.e. “Exact knowledge concerning Ireland”: a History of Ireland by Geoffrey Keating, D.D.

This work is distributed as follows:—

72. “*An réamhrádh chum an léagthóra*” i.e. “Prefatory address to the Reader,” with the heading: “*Ag so díonbhrollach nó brollach cosnaimh ‘Foruis Feasa ar Éirinn’ : mar a bhfuil suim seanchasa Éireann go cumair, arna thiomsughadh agus arna thionól a príomleabhraibh seanchasa Éireann, agus a hiliomad d’ughdaraibh barántamhla cóigeríche, le Seathrún Céiting sagart agus dochtúir diadhachta; mar a bhfuil suim chumair príomhdháladh Éireann ó Phárthalón go gabháltas Gall; agus gidh bé thoigeorus sgríobhadh go fóirleathan líonmhar ar Éirinn dá éis so, do ghéabhaidh isna senleabhraibh céadna mórán do neithibh insgríobhtha ar Éirinn do fágbhadh amuich d’aontoisg ann so, d’eagla gurab lughaide do thiofadh an tsuimso chum solais iad uile do chur ar aon obair ar a mhéid do dhuadh a geur a naon-chairt amhain.*”

“*Atá an stair rannta a ndá leabhar: an chéad leabhar nochtus dála Éireann ó Adhamh go teacht Pádraig a nÉirinn, agus an*

dara leabhar ó theacht Phádraig go gabháltus Gall nó gusan am so" i.e. "Here follows [what may be called] the advanced guard or 'propugnaculum' of '*Forus Feasa ar Eirinn*,' [a work which] contains a compendium of Ireland's ancient history culled and selected out of her own chief antiquarian books, as well as out of many responsible foreign authors, by Geoffrey Keating, Priest, and Doctor of Divinity. In which book is a concise account of Ireland's Origins, from Partholan to the English Invasion. Whosoever, moreover, shall hereafter desire to write copiously and extensively of Ireland, will find in those same old books many things concerning her that are worthy to be written, which have here been purposely omitted for fear that an attempt to include them all in one work might have operated to keep the same from seeing the light at all, so great would have been the labour of compressing them into the one document."

"The History is divided into two Books: the first of which sets forth Irish affairs from Adam to the coming of Patrick; and the second from Patrick's coming to the English Invasion, that is to say to the present time." f. 246 b.

73. Book I., containing the bardic or legendary lore of Ireland and the beginnings of authentic history, down to A.D. 404. Prefixed is another title applicable to the entire work and giving 1629 as the date of its composition.

This book falls into sections, as follows:—

"*Ar dtús cuirfeam síos ann so gach ainm dá raibh ar Eirinn riamh*" i.e. "We will first of all set down here every name ever borne by Ireland." f. 258 b.

74. "*Ag so síos do gach roinn dá ndearnadh a nEirinn riamh. An chéad roinn isé Párthalón do roinn Eire idir a cheathrar mhac*" i.e. "Here follow all the partitionings ever made of Ireland: and firstly it was Partholan that divided her among his four sons." f. 259 b.

75. "*An dara roinn. do roinn chloinne Neimhidh ann so*" i.e. "The second division, among the children of Neimhedh." f. 260.

76. "*An treas roinn. do roinn Fear mbolg ann so*" i.e. "The third division, of the Firbolgs." *ibid.*

77. "*An ceathramhadh roinn. do roinn chloinne Mhíledh ann so*" i.e. "The fourth division, of the children of Milesius [i.e. the Gael]." f. 260 b.

78. "*An cúigmheadh roinn. do roinn Chearma agus Shobhairce ann so*" i.e. "The fifth division, between *Cearma* and *Sobhairce*" [a quo *Dán Sobhairce* i.e. 'Dunseverick' in the county Antrim].
ibid.

79. "*An seisimheadh roinn. do roinn Iughaine mhóir ann so*" i.e. "The sixth division, of *Ugaine Mór*."
ibid.

80. "*An seachtmhadh roinn. do roinn Chuinn chétchathaigh agus Mhogha Nuadhat*" i.e. "The seventh division, between Conn of the Hundred Battles and *Mogha Nuadhat*."
 f. 261.

81. "*Anois do ghnídhthear linn mionroinn ar an Midhe agus ar na cóigeadhaibh uile*" i.e. "We now proceed to the subdividing of Meath and of all the Provinces."
ibid.

This section deals with Meath.

82. "*Do roinn chóigídh Chonnacht ann so*" i.e. "Of the division of the province of Connacht."
 f. 262.

83. "*Do roinn chóigídh Uladh ann so síos*" i.e. "Of the division of the province of Ulster."
ibid.

84. "*Do roinn chóigídh Laighean ann so*" i.e. "Of the division of the province of Leinster."
 f. 262 b.

85. "*Do roinn chóigídh Eachach abhratruaidh ann so*" i.e. "Of the division of 'Eochaidh Abhratruadh's province.'
ibid.

86. "*Do roinn chóigídh Chonraoi mhic Dhaire ann so*" i.e. "Of the division of 'the province of *Daire's* son *Cúrói*.'" *ibid.*

87. "*Do mhionroinn na Mumhan ann so*" i.e. "Of the subdividing of Munster."
 f. 263.

88. "*Ag so an líon áirdeasbog atá a nEirinn agus an méid d'easbogaibh atá fútha do réir Chamden*" i.e. "Here are, according to Camden, the number of Archbishops that are in Ireland, with their subordinate Bishops."
 f. 263 b.

89. "*Do shuidhiughadh na hEireann ann so síos*" i.e. "Of Ireland's [geographical] situation."
 f. 264.

90. "*Ag so síos cruthughadh an chéad athar ór fhásamair i. Adhamh agus dá shliocht go Naoi agus as sin go cloinn chloinne Naoi go dtugthar linn craobhsgaoileadh gach aicme dar ghabh sealbh Eireann go hiomlán go Naoi agus gaol fós gach droinge dhíobh féin le chéile*" i.e. "Here follows the Creation of the first father from whom we are all sprung; of his race, down to Noah; thence to Noah's children's children; after which we trace up to Noah the

ramifications of all the people without exception that have ever possessed Ireland, and moreover establish the relationship of each one of these with the other." *ibid.*

91. "*Do ghabhálaibh Eireann ria ndilinn ann so*" i.e. "Of the colonizations of Ireland before the Flood." f. 265.

92. "*Ag so an chéadghabháil do righneadh ar Eirinn déis dileann*" i.e. "The first colonization of Ireland after the Flood." f. 267.

93. "*An chéad phríomhghabháil do righneadh ar Eirinn déis dileann .i. gabháil Pharthalóin*" i.e. "The first grand colonization of Ireland after the Flood, viz. Partholan's." *ibid.*

94. "*Ag so an roinn do righneadar ceathrar mac Phártholóin ar Eirinn agus isí céadroinn Eireann*" i.e. "The division of Ireland made by Partholan's four sons: which is the first." f. 269.

95. "*Ag so an dara gabháil do righneadh ar Eirinn .i. gabháil chloinne Neimhidh*" i.e. "The second colonization of Ireland: that of Neimhedh's children." *ibid.*

96. "*An treas ghabháil do righneadh ar Eirinn. do ghabháil Fear mbolg ann so síos*" i.e. "The third colonization of Ireland, by the Firbolgs." f. 271 b.

97. "*Ag so do na cédríoghaibh do ghabh Eire rianh agus do gach righ dá éis sin do ghabh í do réir úird na naimsear agus na ngabháltus, Anno Mundi 2503*" i.e. "Here follows of the earliest kings that ever ruled Ireland, and of every succeeding [later] king, in order of time and reign." f. 272 b.

This section refers to the Firbolg race only.

98. "*Do ghabháil Tuath Dé Danann ann so síos*" i.e. "Of the Tuatha Dé Danann colonization." f. 273.

99. "*Do ríoghaibh Tuath Dé Danann ann so agus fad a bhflaithis, A.M. 2581*" i.e. "Of the Tuath Dé Danann kings and the length of their rule." f. 276.

100. "*Do bhunadhhus chloinne Míledh ann so agus dá nimtheachtaibh agus dá ndálaibh agus dá ngeinealach agus do gach toisg dá dtárla dhóibh ó Fhéníusa Farsaidh anuas go gabháil Eireann dóibh*" i.e. "Of the origin of the children of Milesius; of their proceedings and doings; of their genealogy, and of all the vicissitudes that happened them until they took possession of Ireland." f. 277.

101. "*Ag so go cinnte fá leith an fíorbhun ór fhásadar aicme Ghaoidhí agus dá nímthechtaibh go teacht mhac Míledh a nEirinn*" i.e. "Here follows, precisely and specially detailed, the true origin whence come the race of Gadelus [father of the Gael], down to the arrival in Ireland of Milesius his sons." f. 278.

102. "*Ag so do dhálaibh Fhéniusa Farsaidh seanathar Ghaoidhí go teacht tar ais ó mhaigh Shénair agus go bhfuair bás*" i.e. "Here follows of Fenius Farsa's proceedings (who was Gadelus' grand-sire), until the return out of the Plain of Shinar and to his death." f. 278 b.

103. "*Ag so síos do thriall Niúil do'n Egipt ó'n Scitia agus dá dhálaibh innte go bhfuair bás*" i.e. "Here follows an account of Niúil's passage out of Scythia into Egypt, and how he fared there until his death." f. 280.

104. "*Ag so síos do'n ionnarbadh do righneadh le Párao an túir ar shliocht Ghaoidhí as an Egipt*" i.e. "Account of the banishment out of Egypt, by Pharaoh 'of the Tower' inflicted upon the race of Gadelus." f. 282.

105. "*Do'n ionnarbadh do righneadh ar shliocht Ghaoidhí as an Scitia*" i.e. "Of the exile out of Scythia that was inflicted upon the race of Gadelus." f. 284.

106. "*Ag so síos do thriall fhíne Ghaoidhí as an nGotia do'n Esbáinn*" i.e. "Of the progress of Gadelus' race out of Gotia into Spain." f. 284 b.

107. "*Do ghabháil mhac Míledh ar Eirinn ann so agus dá ndálaibh agus cia an chríoch as a dtángadar go hEirinn*" i.e. "Of the colonization of Ireland by Milesius his sons; of their fortunes there, and what was the land out of which they came into Ireland." f. 288.

108. "*Ag so síos do theacht mhac Míledh a nEirinn, A.M. 2736*" i.e. "Here follows of the entering into Ireland of Milesius his sons." f. 291.

This section, which comprises a great number of sub-divisions without heading, brings down the story of the Gael to about A.M. 3960, ending with the death of Queen *Medhb's* husband *Ailell* at the hands of *Conall Cernach*.

109. "*Ag so go comair éirim na heachtradh*" i.e. "Here follows a brief narrative of the occurrence." f. 308 b.

The 'occurrence' alluded to is the 'Death of the Children of

Uisnech' (cf. Eg. 1782, art. 20), an account of which is promised in the last sentence of f. 308, by way of explaining the enmity there stated to have so long subsisted between Ulster and Connacht.

The next seven sections, on the deaths of the leading characters in the *Táin Bó Cuailgne*, form as it were a parenthesis in the historical narrative.

110. "*Ag so síos go haitheghearr éirim na heachtradh dá dtáinig bás Chonchobhair*" i.e. "Here is briefly set down a narration of the event whence came Conachar's death." f. 309 b.

111. "*Ag so síos an ní dá dtáinig bás Cheat mhic Mhaghach*" i.e. "Here is the matter whence came the death of Cet son of Maghach." f. 311.

112. "*Ag so síos an ní dá dtáinig bás Fhearghusa mhic Róich*" i.e. "Here is the matter whence came Fergus mac Róich's death." f. 312.

113. "*Ag so an tadhbar fá dtáinig bás Laoghaire bhuaidhaigh i. tréinfhear eile d' Ulltachaibh*" i.e. "Here is the cause that brought about Laoghaire Buadhach's death, who was another mighty man of Ulster." f. 312 b.

114. "*Ag so síos do fachuin bháis Mheidhbhe Chruachan*" i.e. "Here is the cause of Queen Medhb of Cruachan's death." *ibid.*

115. "*Ag so síos do bhás Chonnlaoiach mhic Chonculainn*" i.e. "Here is the death of Cúchulainn's son Connlaoch." f. 313 b.

116. "*Do bhás Chonraoi mhic Dhaire ann so*" i.e. "Of the death of Daire's son Cúrói." f. 314 b.

At the end of this episode the historical narrative is resumed with A.M. 3976, and brought down to the death of Fiacha Muillethan king of Munster. The remainder of the section treats of *Fionn mac Cumhaill* and the *Fianna Eireann*.

117. "*Ag so na coinghill do chuir Fionn mac Cumhaill agus na gradha gaisgidh fá héigeán do gach aon do ghabháil sul do gabhtaoi a bhfiannaigheacht é*" i.e. "Here are the conditions that were imposed by Fionn son of Cumhall, and the various grades of skill which had to be acquired by every one before he could be received among the *Fianna*" (cf. Eg. 1782, art. 11). f. 330.

The historical narrative is resumed (f. 332 b) with the reign and death of *Eochaidh Gunnat*, A.D. 253; and ends (f. 341 b) with the reign and death of *Daithí*, A.D. 404.

118. Book II., which is not divided into sections with headings, opens with a disquisition tending to establish the antiquity and validity of Papal Supremacy in Ireland.

Begins:—"Adeir Sanderus san gcédlcabhar do shiosma na Sagsan go dtugadar Gaodhail do láthair iar ngabháil creidimh iad féin agus an méid do bhí aca ar chumus agus fá smacht easboig na Rómha agus nach raibh áirdphrionnsa eile ortha acht easbog na Rómha go rochtain flaithis Eireann do Ghallaibh" i.e. "Saunders [Soc. Jes.], in the first book of his treatise on 'the English Schism,' affirms that immediately upon their acceptance of the Faith the Gael submitted themselves and all that was theirs to the power and jurisdiction of the Bishop of Rome, than whom, until the power of Ireland fell into English hands, they never had any other supreme Prince." f. 342.

The historical narrative is then continued at considerable length to Strongbow's expedition, and subsequent events, down to King John's death, A.D. 1216.

For the Pedigrees, which in this copy are very full, consult the Index to this Catalogue.

They comprise the Gael of Ireland and Scotland, and the *Seanghoill* [i.e. 'Old-English'] of Ireland. Of these latter Dr. Keating himself was one.

The earliest translation of Keating's History is an English one made by Michael Kearney, of the county Tipperary, in 1635: copy in the Royal Irish Academy ($\frac{24}{G 16}$), written in 1668 by the scribe of Add. 4817, but not signed (cf. 'National MSS. of Ireland,' Part IV—2 Pl. LXXIV.). Father John Lynch ['Gratianus Lucius,' †circ. 1680] made a very ornate Latin version. Dermot O'Connor's English translation first appeared in Dublin and London, 1723; William Halliday published the Preface and a portion of the History, text and translation, Dublin, 1811; John O'Mahony, a translation of the whole work, New York, 1857; and P. W. Joyce, a portion of Book I., text and version, Dublin, 1880.

119. The genealogical poem known as "*Duan Chatháin*" i.e. "Poem of *Cathán* [*O Duinín*, A.D. 1320], treating of the race of the *Ui-Eachach* [whence the barony of 'Ivahagh' in the county of Cork]: 125 quatrains.

Begins :—

“*E istidh re coibhneas bhar goath. a chlann airnínimhneach Eachach :
go treorach ag tóir bisigh. cóir eolach dá innisín*”

i.e. “Listen to the kinship of your battalions, ye children of *Eochaidh*, holders of fierce weapons ; in sedulous pursuit of advantage, it is right that one who knows his business should recite it.” f. 409 b.

Inserted among the Pedigrees by the compilers of the latter : begins with *Corc Chaisil* circ. A.D. 480, ends with *Tadhg O Donnchadha*, A.D. 1320.

V. A collection of poems, various.

120. Shane More O’Dugan’s metrical calendar, known as “*Riaghail úi Dlubhagáin*” i.e. “O’Dugan’s rule” (cf. Add 27,945, art. 45). f. 437 b.

To this piece Maurice appends a note :—“*Atá agam do mheabhair*” i.e. “I have it by heart.”

121. A poem by Father Francis O’Molloy, printed by him in his *Irish Grammar*, or rather *Prosody*, Rome, 1677 : 14 quatrains.

Begins :—“*Truagh daoine ar díth litre. iar gclaidhe d’fuath aibgitre*” i.e. “They are to be pitied that lack letters, and through hatred of the Alphabet are brought low.” f. 439 b.

122. A chronological poem by *Gillacaomháin* [A.D. 1072], commonly called an “*Réim riograidhe*” i.e. “Succession of the Royal Lines” [pagan] : 55 quatrains.

Begins :—“*Eire árd innis na rí*” i.e. “Noble Ireland, isle of kings,” cf. BB., p. 45 β. f. 440.

123. A similar poem by the same, on the Christian kings : 53 quatrains.

Begins :—“*Eire ógh innis na naomh*” i.e. “Virgin Ireland, isle of saints,” cf. BB., p. 49 β. f. 444.

124. A poem by the same upon the race of Niall of the nine hostages : 37 quatrains.

Begins :—“*Nochar ghabh clann acht clann Néill*” i.e. “No posterity [clan] but *Niall’s* have taken.” f. 445 b.

125. *Tórna éiges* in “The Contention of the Bards” : 53 quatrains.

Begins :—“*Dáil chatha idir Chorc is Niall*” i.e. “A meeting of battle between *Corc* and *Niall*.” f. 446 b.

126. A lamentation by the same for his pupils *Core* and *Niall*: 14 quatrains.

Begins:—“*Mo dhá dhaltán nírsat liuin*” i.e. “My two little pupils, they were not idle.” f. 447 b.

127. *Tadhg mac Daire* in “The Contention”: 32 quatrains.

Begins:—“*Olc do thagrais a Thórna*” i.e. “Ill hast thou pleaded, *Tórna*.” f. 448.

128. *Lughaidh O Cléirigh* in the same: 17 quatrains.

Begins:—“*Na brosd mise a mhic Dhaire*” i.e. “Son of *Daire*, provoke me not.” f. 448 b.

129. *Tadhg mac Daire* in the same: 31 quatrains.

Begins:—“*A Lughaidh labhram go séimh*” i.e. “*Lughaidh*, let us reason quietly.” f. 449.

130. A poem by *M. Mac Brody*, cf. Eg. 111, art. 76. f. 450.

131. A poem by *Gillacaoimghin*, cf. Eg. 105, art. 23. f. 452 b.

132. A poem on the early colonizations: 31 quatrains.

Begins:—“*Fuaras i saltair Chaisil*” i.e. “I have found in *Cashel’s Psalter*.” f. 453 b.

133. Table of contents of the volume so far. f. 454 b.

134. A list in chronological order (with their length of reign and their origin) of 182 kings, from *Sláinge mac Déla* of the *Firbolg* race to *Muirchertach mac Néill* [circ. A.D. 940] of the race of *Heremon*. f. 465.

135. A poem by *Maoilín óg Mac Bruaidedha* [‘*Mac Brody*’] on the *Mac Gormans* of *Clare*, who are not of the *Dalcassian* race but of *Ulster* origin: 70 quatrains.

Begins:—“*Deoraidh sunna slíocht Chathaoir*” i.e. “Strangers here are *Cathaoir’s* posterity.” f. 467 b.

136. A poem by *Teigue Dall O’Higgin*, cf. Eg. 111, art. 97.

f. 469.

137. A poem by *Gofraidh óg Mac an Bháird*, addressed to *Doimínic mac Aodha bhuidhe úi Dhomhnaill* [*Dominic* son of *Hugh Flavus O’Donnell*] of *Tirconnell*: 62 quatrains.

Begins:—“*Gabhla Fódla fuil Chonaill*” i.e. “The props of *Ireland* are *Conall’s* blood.” f. 470.

138. A poem by *Eoghan Mac an Bháird*, addressed to *Rory mac Rory Mac Sweeny*: 48 quatrains.

Begins:—“*Lennáin filedh fuil Suibhne*” i.e. “*Poets’* lovers are the blood of *Suibhne*.” f. 471 b.

139. A poem by *Tadhg dall O hUiginn* upon a sword that had belonged to *Aodh óg* son of Magennis [*Aodh*] of Iveagh: 15 quatrains.

Begins:—“*Mochen duit a Ghráinne gharbh*” i.e. “I welcome thee, grim *Gráinne*.” f. 472 b.

The giving of a proper name to their weapons was a common practice of the Irish, which, diverted to other articles of property, has survived to our own times. The poet here plays upon the meanings of the word *gráinne*.

140. A poem by *Eochaidh O hEodhasa*, cf. Eg. 111, art. 119.

f. 473.

141. A poem by *Lochlainn* son of Teigue Oge O'Daly, cf. Eg. 111, art. 54.

f. 474 b.

142. A poem wrongly ascribed to the same, upon *Cinél Enna*, a tribe of the O'Neill race: 40 quatrains.

Begins:—“*Enna dalta Chairbre chruaidh*” i.e. “Enna, stern Cairbre's foster-son [or, pupil].” f. 475.

143. A poem attributed here to *Maóilín óg*, cf. Eg. 111, art. 77.

f. 476.

144. A poem by *Ferfeasa O an Cháinte*, calling on Ireland to wait for Donall Mac Carthy, then a minor: 44 quatrains.

Begins:—“*Fuirigh go fóill a Eire*” i.e. “Ireland, wait a while!” f. 477.

Here is introduced the legend of the fairy queen *Aoibheall's* intervention at the Battle of Clontarf.

145. A poem addressed by *Gofraidh óg Mac an Bháird* to *Fachtna mac Rosa úi Fherghail* [O'Ferrall of Longford]: 44 quatrains.

Begins:—“*Fá an rath inrid aicme Ir*” i.e. “Ir's race are attended by Fortune as they play.” f. 478.

146. A poem addressed by the same to Art, son of Magennis (Hugh) of Iveagh: 40 quatrains.

Begins:—“*Irial codhnach chloinne hIr*” i.e. “Irial that was leader of Ir's children.” f. 479.

147. A poem addressed by the same to *an Calbhach mac Mhaghnuis úi Dhomhnaill* [‘the Callogh,’ son of Manus O'Donnell, cf. Cotton, Vesp. F. XII.]: 62 quatrains.

Begins:—“*Treoin in chennuis clann Dálaigh*” i.e. “Mighty

ones and rulers are *Clann Dálaigh*" [the tribe name of the O'Donnells of Tirconnell, from their remote ancestor *Dálach*].

f. 480.

Of this poem copies are (teste O'Curry) very scarce. This is a good one.

148. A poem addressed by *Pátraic óg Mac an Bháird* to *Maolmuire Mág Suibhne*: 44 quatrains.

Begins:—" *Cuid ronna i nanbhfainne Eirenn* " i.e. " Ireland's debility is now divided." f. 481 b.

149. A poem by Teigue Dall O'Higgin, addressed to Mac William (Bourke), cf. Eg. 111, art. 93. f. 482 b.

150. A poem by Teigue Mac Daire, addressed to Donogh O'Brien, Earl of Thomond, cf. Eg. 111, art. 70. f. 484.

151. A poem by *Fergal Mac an Bháird*, on the coronation of James VI. of Scotland as King of England, Scotland and Ireland: 28 quatrains.

Begins:—" *Trí coróinne a gcairt Shémuis* " i.e. " In James's charter are comprised three crowns." f. 485.

152. A poem by Teigue Dall, addressed to Turlogh Luineach O'Neill, cf. Eg. 111, art. 87. f. 486.

153. A poem by *Gofraidh óg Mac an Bháird* ['Gorry' or Geoffrey Ward], on the death of *Seaan O Domhnaill* of Donegal, †1655: 58 quatrains.

Begins:—" *Do tóirnedh cennas chlann Chéin* " i.e. " Low lies the power of the children [clans] of Cian." f. 487.

154. A poem addressed by *Maóilín óg Mac Bruaidedha* to John son of Hugh O'Donnell: 44 quatrains.

Begins:—" *Cóir súil le sesamh Gaoidhel* " i.e. " Now we may hope that the Gael will make a stand." f. 489.

He addresses the subject of his verse as "*A airgthcoir na nainchreidmheach*" i.e. " Spoiler of the infidels."

155. A poem under the heading "*Ag so dán do rinn Eoghan O Dubhthaice bráthair bocht d'órd san Próinsias do Mhaolmuire Mhág Craith agus do dhaoimibh eile noch do thuit a neiricecht le hainmhiannaibh a geolna agus le merghrádh an tsaoghail so*" i.e. " Here is a poem made by Owen O'Duffy, a poor brother of the order of S. Francis, upon *Maolmuire* ['Miler'] Magrath and others, that through the lusts of their flesh and vain love of this world fell into heresy": 97 quatrains.

Begins :—“*Léig dod chomórtus dúinn*” i.e. “Cease thine efforts to vie with us.” f. 490.

This coarse and scurrilous, but indubitably mirth-inspiring diatribe, full of quips and puns that must evaporate in translation, was inspired by the apostasy of Miler Magrath and some other priests. The former became in 1570 Anglican Bishop of Clogher, and soon afterwards Archbishop of Cashel. A prose version of this poem, by John O’Daly, was privately printed at Cashel, in 1874. Also cf. Harris’s edition of Ware’s ‘*Bishops*,’ and Don Felipe O’Sullivan’s ‘*Hist. Cath. Ibernæ Compendium*,’ lib. IV. c. 12, reprinted by John O’Daly, Dublin, 1850.

VI. Tracts in prose, hagiological.

156. A tract under the title “*Teacht chloinne Israel*” i.e. “The coming out of Clan-Israel,” a history of the Exodus and of Joseph.

Begins :—“*Do bhí athair nasal onóireach diadha ar shliocht Nóe darab ainm Abraham*” i.e. “There was a patriarch, honourable, godly, whose name was Abraham.” f. 492 b.

157. Life of S. Thomas of Canterbury.

Begins :—“*Fecht naon dá raibh bruigéisech a Lundain dar bo chomainm Gilbert Becet*” i.e. “Once upon a time there was in London a burgess named Gilbert Beckett.” f. 503.

158. Life of S. Alexius.

Begins : “*Rí rómhánach do bhí gan chloinn aige*” i.e. “A Roman king that was without children.” f. 508.

159. Life of S. Finnan of *Loch Laoigh*.

Begins :—“*Fionán naomh do Chorca Dhuibhne adeirther a bhunadhus*” i.e. “S. Finnan, it is of Corcaguiney his origin is said to be.” f. 510.

160. Life of S. *Ciarán* of Seirkieran.

Begins :—“*Isé in tesbog naomhtha Ciarán Saighre céad naomh do geinedh i nEirinn*” i.e. “The holy bishop *Ciarán* of *Saighir* was the first saint born in Ireland.” f. 513.

This is of another and a more ample recension than the Life in the Book of Lismore, but considerably modernised.

161. A legend of miracles wrought by the B.V. Mary.

Begins :—“*Do bhí lánamha shuairc shoichineolach san domhan tsoir*” i.e. “In the eastern world was a happy and wellborn couple.” f. 521.

162. Table of contents to ff. 468 b–521, under the heading

"*Neithe iad so do thaitnigh liom nár fhédas gan a sgríobha[*dh*] ad dhiaidh*" i.e. "These following are things that took my fancy and that I could not help writing." f. 523.

Cotton, Vespasian F. XII., ff. 63, 83, 95.

Paper ; XVIth cent.

Folio ; ff. 3.

A collection of State papers temp. Elizabeth, containing many letters and other documents emanating from Irish chiefs and gentlemen, as well as from denizens of the English Pale. In English and Latin.

LETTERS from O'Donnell: A.D. 1562, addressed to Lord Deputy Sussex while the writer was held captive by O'Neill of Tyrone. O'Donnell's imprisonment was an episode in the long struggle between Tyrconnell and Tyrone, which resulted in O'Neill's defeat in the battle of *Fersad suilighe* ['Farsetmore,' county Donegal], and subsequent destruction, in 1567.

On May 30, 1561, Lord Justice Fitzwilliams writes to Cecil that 'the Calough' [i.e. *an Calbhach*] O'Donnell and his wife the Countess of Argyle are taken by Shane O'Neill. He fears it will prove the act of the wife, "who is conted very sober, wyse, and no less sotell, beyng not unlernyd in the Latyn tong, speekyth good French, and as is said som lytell Italyone."

On the same day he writes to the Lord Deputy that O'Donnell and the Countess of Argyle are taken out of an Abbey called 'Monaster-O'Donnell,' ten miles within O'Donnell's own country (cf. 'Annals of the IV Masters', A.D. 1561, and 'Calendar of State Papers', Irish series, A.D. 1509-1573).

1. O'Donnell's first letter is in Irish, written by an amanuensis but signed by himself, as follows (there is no translation appended in the MS., and the siglum is here expressed *ocus*):—

"*Betha ocus sláinti and so ó O nDomhnaill dochum a thígerna ocus a charut ocus bíodh a dheimhin aguibh do nos choguidh na hErenn gur go maith do fuarus misi rem ghabáil ocus Conn O Domhnaill do bí am inadh im diaidh ocus do glac ar a láimh gach ní dar fhágbusa annsa tír do loc sé in ní ar a táinic O Néill ocus misi re céili do thabhairt asam ocus ar a tug sé féin a thoil ocus do bí sé do cumhdach do beith réidh ocus mar do chúter damhsa ocus do gach*

éanduine is do mian iat sin do beith aigi féin nach tabair sé mo chuid féin ocus cuid I Néill féin do bí ag Conallachaib co hainn-deonach re sealat asam féin ocus anois air in adhbar sin guidhim sibhsi Conn O Domhnaill do chur dá deoin nó dá aindeoin dochum mé féin do réidhiugadh do réir a[n] reidighi atá sgribta edrum [edruinn erased] ocus O Néill."

"MISI O DOMNAILL."

Endorsed :—"Odonells leter broughte by Shane's men 25 auguste 1562."

i.e. "Here is life and health from O'Donnell to his lord and friend. Now of this be certified: that according to the Irish use of war I esteemed myself to be well off in that I was taken captive. But as regards Conn O'Donnell (that has filled my place after me, and has taken into his hand all that I had left in the country), he has refused to pay in ransom for me that upon which I and O'Neill are together agreed: to which also [Conn] had himself assented, and which he was to have held in readiness. To me moreover, as to all else, it appears that 't is from a desire to possess himself of them that he pays not for my ransom both mine own goods, and such goods appertaining to O'Neill as they of Tyrconnell [i.e. O'Donnell's country] have now for a season, and in O'Neill's despite, held. Wherefore I pray you to put Conn O'Donnell, and will he nill he, to release me according to the terms of ransom that betwixt me and O'Neill stand written."

"I, O'DONNELL."

f. 63.

2. He writes again to the same, emphasizing his former request. Signed by himself, in Irish. It will be seen that whereas in all Hiberno-Latin letters Christian names are latinised, patronymics retain their Irish form and declension, e.g. here *Conn* is made 'Conoscius,' but *O Domhnaill*, *O Néill*, gen. *I Néill*, are retained.

"Predilecte salutem. Ante hac scripsi ad vestram amplitudinem Conoscium *O Domhnaill* (vestra si lubeat pace) cogere coacte aut voluntarie ut me solueret pro bonis meis et pro bonis eiusdem domini *I Neill* possessis aput Conolanenses. sed responsum mihi non scripsit vestra dominacio. Ideoque sepe et sepius imploro vestram amplitudinem ut hoc in tempore cogetur dictus

Conoscius me soluere a domino *O Neill*, cum nunc uobiscum Conoscius esse[t], secundum scriptum inter me et dominum *O Neill* manu mea subscriptam (*sic*) cum consensu eiusdem Conosci et hoc facietis priusquam Conoscius vestram relinquat presenciam maximas debeo agere gratias domino *O Neill* ut me manucepit pro solutione de me habenda non obstante quod iuste me invenit secundum bellum et consuetudinem huius partis regni et sic sepe et sepissime peto ut cogatis Conoscium me soluere priusquam uos relinquat coacte aut voluntarie et sic valete ex villa domini *I Neill*. xiiii Septembris 1562."

"EGO *O DOMNAILL*."

"Honorabili domino locumtenenti dentur."

Endorsed:—"Odonell 14^o Septembris. 1562." f. 83.

3. A third letter to the same, on the same subject. Signed by O'Donnell, in Irish, and dated from *Doire Dhubháin*.

"Predilecto meo domino salutem opto felicem. Summa caritas nec non summa necessitas me mouet ut hoc scripto vestram amplitudinem visitarem cum Conoscius *O Domhnaill* iam in presenciarum (*sic*) est ut mihi nunciatum est imploro vestram amplitudinem ut eum voluntarie aut coacte faciatis dictum Con[*o*]sciium soluere et deducere me ad libertatem ex manibus domini *I Neill* et non mittere dicto conosciio recedere a vestra dominacione donec concordauerit me vel finem mee solutioni imponeret dicunt quidam quod Conoscius dixit si haberet septem parentes et quod ipsi omnes arrestarentur et quod eorum solucio esset villa de *Leffyr* [the castle of Lifford] quod illam villam non traderet ex eorum libertate. huius autem animi est ipsi Conoscius lucrare sibi omnia bona mea et villas meas et non soluere me pro bonis meis. Quare cum Conoscius est illius animi tenacis et deuoti officii inter est iusticiam inter quosecumque in hoc regno ministrare, ex quo iusto bello manucaptus eram per dominum *O Neill* idoneum duxi vobis scribendum ut faceretis dictum Conosciium me soluere pro bonis, et magnam fiduciam habeo ex vestra amplitudine quod si in bonis non haberem quod mihi sufficiret ad meam solutionem quod vestra amplitudo me solueret pro vestris bonis. et sic iterum atque iterum rogo vos quatenus indilate faciatis dictum Conosciium filium inamicabilem meum me soluere pro bonis meis, nam si absentauerit se in nullo adhærebit vestris monitis quantum

ad meam solutionem responsum super his mihi scribatis et sic quam optime valete ex *daire quan* sexto octobris 1562."

"*MISI O DOMNAILL.*"

"Honorabili domino meo locumtenenti dentur."

"Endorsed :—" Odonell 6 octobris 1562." f. 95.

We must remember that these letters were written under O'Neill's eye, the writer being probably kept in ignorance of the true state of things outside. His complaint against Conn, his son, does not appear to be borne out by two letters of the latter; one at f. 65, in Latin but signed in Irish, "Yo.^r humble serwant to commaunde *CONN O DOMNAILL*"; another at f. 76, in Latin, signed in Irish, "Yo.^r humble sarwant to comawnd at all times *CONN O DONAILL*"; and at f. 66 a bill of complaints against O'Neill, in Latin, unsigned. These are addressed to the Lord Deputy.

Besides O'Donnell's letters and his son's, the following (couched in Latin) are signed in Irish :—

At f. 21, from Hugh mac Manus O'Donnell, signed "*Misi AODH O DOMHN[AILL]*" i.e. "I, Hugh O'Donnell."

At f. 41, a joint letter signed "*misi O Raill[igh]*" i.e. "I, O'Reilly"; "*misi Mac Guibhair*" i.e. "I, Mac Guire"; "*misi Aodh*" i.e. "I, Hugh [Mac Guire]"; "*misi Emunn*" i.e. "I, Edmund [O'Reilly]." Mac Guire could write in English, cf. f. 47, etc.

Lastly, at f. 70, a letter dated "Ex campo meo aput *Daire Dhubhan*, sexto octobris 1562," and signed by O'Neill [Shane] of Tyrone, "*MISI O NELL.*"

In documents of this kind the idiom and syntax is largely that of the Irish tongue (e.g. 'ut cogetis' for 'ut cogatis'), but the Latin 'formenlehre' is generally respected. Compare the following note (autograph) addressed by the Earl of Sussex to Turlogh *Lwínech* O'Neill (f. 80) :—

"Predilecte salutem. per predilectum nostrum Conacium Odonell Intelligimus te per nuncium suum illum certificasse quod in animo habes seruire regie maiestati si nos te ab aliis defendere et in regiam tutelam recipere uolumus. pro responso seias quod nos promptitudinem tuam in regium servitium laudamus Teque rogamus uti animum tuum plene ad nos scribas Tuncque responsum tibi scribebimus (*sic*) et que in

literis continebuntur fideliter observabimus. Vale datum ex Arbrakan [Ardbrackan, county Meath] 1 octobris 1562."

Endorsed :—" To Tyrelawghe Lenawgh."

Additional 4788, ff. 147-154.

Paper; XVIIth cent.

Folio; ff. 8.

HISTORICAL COLLECTANEA relating to Ireland, in English, made by Thady Dowling, Chancellor of Leighlin (†1628).

There is merely here and there a scrap of Irish writing: quotations from the poem "*Fuaras i saltair Chaisil*" i.e. "I have found in Cashel's Psalter"; Irish names, and equivalents of English vocables (cf. Ware's 'Writers,' ed. 1739, p. 99). Dowling's 'Annales breves Hiberniæ' were printed in 1849, by R. Butler, for the Irish Archæological Society.

Additional 4793, ff. 21, 22.

Paper; A.D. 1615.

Folio; ff. 2.

Bound up with a quantity of miscellaneous matter, English and Latin, relating to Ireland, amongst which is the interesting "Letter written by S^r Jo. Davis K^t, Attorney generall of Ireland, to Robert earle of Salisbury, touching the state of Monaghan, Fermanagh, and Cavan. wherein is a discourse touching the Corbes [*comharba*] and Irenaghes [*airennach*] of Ireland" (f. 34).

A CONCISE SKETCH OF IRISH HISTORY, from the mythical period to Strongbow's arrival. Written very closely and with exceeding neatness, in excellent English. Interspersed are many names and a quotation, in a very good Irish hand. The author of the tract was the celebrated *Finghin Mág Carthaigh* ['Florence' Mac Carthy], who was confined in the Tower from 1601 until his death. It is not in his handwriting (cf. colophon), neither is the name given of the nobleman to whom it is addressed (the earl of Thomond).

Begins :—" [At] y^r last being in England I understood of yo^r being studious of the antiquities of our nation, wherein (although my memory is much decayed in almost ix years

extreame endurance) I would be glad to Do any servie to so ancient a nobleman of y^e nation. and for the oppinion y^t their originall came from Greece, not only the writers doe so conclud but also them selues calls the contrei from whence they came first *sceth ieth* [Scythia]. . . .”

Ends:—“This much of the nation (being all the service that I am able to doe yo^r. l^p.) I thought fitt to acquaint yo^r. l^p. withall, before I end my lif in the languishing torture of this close prison, wher since my comittment I have bene threese tossed without any matter to chardge me wethall, and where so long as god will spare me life, I will rest yo^r. l^ps. most humble and faithfull to be comaunded.” Neither date nor signature.

Colophon in another Irish hand:—“*Tabradh gach aon léighfios ocus éistfios nó sgríbhéochus an tráchtadh so rannchuidiughadh [dh] a nguidhí do'n tí do sgríobh an senchus sin aderar ocus fós tue leis é go hEirinn í. Conchubhar mac Muirchertaigh hí Chionga. ocus fós fá dhia do shaoradh Fhínghin mhé [g] Cárthaigh ó'n mbraighdionas ocus ó'n ngéibhíonn ina bhfuil sé a ttor Lundainn (noch do chuir so amach ó thús) go ndíongnadh dia uile cumachtach grása ocus trócaire ar a nanmanuibh araon. misi Gillapádraic mhac Donnchaidh óig do graifne an beacán sin oidhce S. Fróinsias. 1615.*” i.e. “Let each one that shall read and hear or transcribe this tract bestow the sympathy of their (*sic*) prayers on him that wrote said antiquarian matter and, further, brought it into Ireland viz. Conor mac Murtogh King. [Let him] moreover [pray] that God may save Fineen [‘Florence’] Mac Carthy out of the captivity and bonds that he endures in the Tower of London (who first put forth this). God Almighty shew grace and mercy to their souls both. It is I, Gillapatrik son of Donogh Oge, that have written this screed on the eve of S. Francis, 1615.”

The tract is printed, from a MS. in Trinity College, Dublin, in ‘The National MSS. of Ireland’ Pt. IV—1, Ap. XVII., 2.

Additional 4796.

Paper; XVIIth cent.

Small quarto; ff. 144.

COLLECTANEA in English and Latin, relating almost altogether to Ireland (cf. f. 15).

Written in several hands, including that of Sir James Ware (f. 73). Contains no Irish except proper names, and some brief notices amongst a set of Latin excerpts from Annals (ff. 44-52) under the heading "De regibus Hibernia ex *leabhair oiris* (sic)."

Additional 20,719.

Paper; late XVIIIth and XIXth cent.

Quarto; ff. 32.

HISTORICAL EXCERPTS, ETC.

1. On the race of *Cathaoir mór*.

Begins:—"Catháir mór trí mic. xxx. leis" i.e. "Cathaoir mór, he had three and thirty sons." f. 2.

Transcribed by Maurice O'Gorman from a copy of 'the Book of Glendalough' (now known as the Book of Leinster) made for Dr. Francis O'Sullivan, Fellow of Trinity College, Dublin. Interlined corrections by Peter O'Connell (cf. LL., p. 385 β).

2. On the race of *Cathaoir mór* and his last will and testament, for which cf. John O'Donovan's "*Lebhar na gcert*," p. 192, and BB., p. 127 β.

Begins:—"Mac Liag a quo úi Búirine úi Rodaidhe. Mac Tinne a quo úi Chomaine" i.e. "Mac Liag, from whom are the O'Beirnes and O'Roddys. Mac Tinne, from whom are the O'Commans." f. 11.

Text and translation on alternate pages, in Peter O'Connell's hand.

3. The beginning of "*Lebhar na gcert*" i.e. "The Book of Rights," in English. f. 19.

4. Summons addressed by Edward III. to O'Reilly and other chiefs to join him in his Scottish war, A.D. 1335. f. 32.

Extracted from Rymer's 'Fœdera' iv. p. 648.

5. Lines in English, by L. E. O'Neill, upon the acquisition by Lord Orrery of some property belonging to the O'Neills.

f. 32 b.

At ff. 16 and 10, are short memoranda relating to hand-writing, by O'Curry, 1855.

Egerton 152.

Paper; XIXth cent.

Quarto; ff. 72.

Carelessly written by various hands. Folios 1, 2, are inserted and do not contain any Irish.

HISTORICAL EXCERPTS, ETC.

1. Extracts from the Rev. Charles O'Connor's catalogue of the Irish MSS. at Stowe. f. 3.

2. Excerpts from Irish Annals: A.D. 1225-1543, and from the continuation to *Tighernach*. f. 6.
In Edward O'Reilly's hand.

3. Love song, phonetically written in the English letter: 5 stanzas.

Begins:—"O a Dhia a rúnach an teinn nó an dubhach leat" i.e. "Good heavens, darling, dost thou deem it sore or sorrowful" (or, "O a Dhia iriu a Una . . ."). f. 12.

4. Love song, cf. Eg. 117, art. 47. f. 13.

5. Love song, fragmentary: 2 stanzas.

Begins:—"Fuaidh mé féin go moch ar maidin ag iarraidh na gamhnaighe san bhfásach" i.e. "Early in the morning I went myself to look for the 'stripper' in the meadow." f. 13 b.

Here the first word is alone sufficient to indicate the Connacht origin of this ditty. Written phonetically in the English letter.

6. Fragment of the old political song "*An druimfhionn dubh*": 3 stanzas.

Begins:—"A dhruimfhionn dubh dhúis a scoith shíoda na mbó" i.e. "O darling black '*druimfhionn*,' thou choicest silk [i.e. glossiest] of the kine." f. 14.

The word *druimfhionn*, which means 'whitebacked,' is a pet name given to cows marked in a particular way, and is in this song used allegorically for 'Ireland.'

7. Short excerpts from the Annals of the IV Masters, followed by a fragment of John mac Rory Magrath's history of the Wars of Thomond. f. 16.

In Edward O'Reilly's hand.

8. Song by Carolan: 6 stanzas.

Begins:—" *Súd í féirín deaghmhna áille ó Chonchabhar O Raghallaigh ó Shléibhte úi Mháille*" i.e. "Here's a good and a beautiful woman's 'fairing' [i.e. present], sent by Conor O'Reilly from O'Malley's mountains." f. 24.

Printed in Hardiman's 'Irish Minstrelsy,' I. p. 32.

9. Song, "*Pléraca na Ruarcach*" i.e. "The O'Rourkes' feast," with Dean Swift's metrical English version. f. 25 b.

In Maurice O'Gorman's hand.

10. Verses in English, addressed by Patrick Mac Alindon to Kate O'Hanlon: 4 stanzas. f. 28 b.

In Maurice O'Gorman's hand.

11. Song addressed by Patrick Mac Alindon to Conor O'Reilly, cf. Eg. 135, art. 19. f. 29.

12. A few lines only of '*Amra Cholaim chilli*,' followed by a transcript of Eg. 1781, art. 48. f. 30.

In Edward O'Reilly's hand.

13. Transcript of a colophon to the life of S. George in the Book of Fermoy, stating that it was written by *Uilliam O hIcedha* [William 'Hickey'], A.D. 1497, for David fitz Maurice Roche.

Followed by transcript of colophon to "*Togail Trói*" i.e. "The destruction of Troy," written by Malachias *O Cianáin* ['Keenan'], A.D. 1492. f. 32.

In Edward O'Reilly's hand.

14. Irish words and phrases explained in English, and a short excerpt from some Irish medical MS. One leaf. f. 33.

Written cursively by Peter O'Connell.

15. Fragment of 'Christian Doctrine' in a different hand. f. 34.

16. Excerpts from 'the IV Masters' and other Annals. f. 41.

In Edward O'Reilly's hand.

17. Transcript from H. 54, f. 53, T. C. D., of a mystical poem or rhapsody attributed to *Aimirgin glúinghel* [A. 'White-knee'], chief poet of the Gael when they first landed in Ireland.

Begins:—" *Mocoire coir goiriath*," copiously glossed. f. 51.

In Edward O'Reilly's hand.

18. Transcript from the same MS., f. 49; *Fercheirtne's* poem "*Amra Chonrói*," glossed, cf. Eg. 88, art. 19. f. 54 b.

In Edward O'Reilly's hand.

19. After a few historical notes in English (f. 57 b), some excerpts from *Tighernach's Annals*. f. 58.

Very badly and incorrectly written, apparently by E. O'Reilly when as yet unpractised.

20. Copy of a deed of covenant between Donogh Mac Namara and Donall Oge O'Kearney, about certain lands of *Ath cailledh* in the county Clare. f. 62.

It appears to be incorrectly written, but a colophon in English says:—"This is a true copy transcribed out of vellum, and every letter and word as directly in the original of said vellum. Scripsit. May 9th 1767. by Maurice Gorman. I got y^e original from Major Valancey at y^e Black Rock near Dublin."

21. Poem, cf. Eg. 116, art. 6. f. 63 b.

22. A small paper scrap inserted, on which is a memorandum in a good cursive hand of the XVIIth century, but in great measure phonetically spelt:—" *Caicis ocus trí lá roimh lúnasa noch d' fhan Annora riabhach ag Ruaidhri O Duláine ocus Gioll[a]-patraic óg ón Leamha [i]n[a] wrús [leg. urradhus] rena tuarusdal di fána tabhairt di lá fhéil Brighde .i. 5 sgillinge dég:*" i.e. "One fortnight and three days before Lammas it is that Honora Riach has engaged with Rory Delany: Gillpatrick Oge of *Leamha* being security for her wage, that it be paid her on S. Bridget's day, viz. fifteen shillings." f. 64.

23. Another small scrap, containing the explanation of the term '*clithar séd*,' from Cormac's glossary. f. 65.

In Maurice O'Gorman's hand.

24. Table of contents of some MS. called "*An leabhar glas*" i.e. "the Green Book." f. 67.

25. After the well-known quatrain beginning: "*Is buaine bladh ná sgríbhinn*" i.e. "Good fame is more enduring than writing"; and a detached stanza of the political song, "*Ní hí an Éirese an Éire bhí anallód ann*" i.e. "This Ireland is not the Ireland that was there long ago"; occurs "*Aisling Bhriain duibh úi Raghallaigh*" i.e. "Brian Duff O'Reilly's vision": 23 stanzas.

Begins:—" *Do bhíossa lá ar maidín go deacrach déarach*" i.e. "One morning I was tearful and in perplexity." f. 68.

26. Some scribbled lines of the songs "*Uilecán dubh ó*" and "*Is tréith mé seal 's is fann.*" f. 70.

Egerton 125.

Paper; XIXth cent.

Folio; ff. 56.

Written by Edward O'Reilly, Peter O'Connell, and Theophilus O'Flanagan.

REFERENCES to Irish historical events, etc.

1. A list, classed under initial letters but not otherwise alphabetical, of persons, places, and matters connected with Irish legend and history, including references to printed Books and MSS. Under the letter B the first entry is "Battles," of which the catalogue is continued at f. 50. f. 1.
2. Ossianic poem, "*Laoidh an amadáin mhóir*" cf. Eg. 129, art. 4. f. 45.
3. "Irish writers some of whose works are in the Stowe library in MS." f. 58.
4. Titles of some printed books (by T. O'Flanagan). f. 55.
5. Three obits out of some Annals, in Irish (by P. O'Connell). f. 56.
6. Historical notes, in English (by T. O'Flanagan). *ibid.*

Egerton 163.

Paper; A.D. 1824.

Octavo; ff. 56.

HISTORICAL EXCERPTS, POEMS.

1. Specimen of a projected edition of Tighernach's Annals. Begins with the first entry in these Annals, a Latin one:—"Ardeus frater Alexandri Magni occisus est in Olympiade CXV. Et anno urbis conditæ 436 occisus est" (cf. Eg. 104). f. 1.
The fragment extends to A.D. 254. The Irish text and an English version are on opposite pages, and are preceded by an exceedingly flowery address to James Hardiman, patron of the undertaking, and another to the reader. These are in English, and the whole is laboriously executed in imitation of printing (English and Irish) by James Scurry, the translator.
2. Fragment of the life of S. *Caillín*, of Devenish in Loch Erne, in another hand. f. 34.
Cf. Cotton, Vesp. E. II.; Eg. 183; and W. M. Hennessy's edition of 'the Book of Fenagh.'

3. Poem by Flann of Monasterboice upon the territorial partition that was made between the sons of Niall 'of the nine hostages': 12 quatrains.

Begins:—"Cairbre Eogan Enna éim" i.e. "Cairbre, Eoghan, active Enna." f. 52.

4. Poem on a territorial partition between the same Niall's sons *Conall* and *Eoghan*: 23 quatrains.

Begins:—"Eist re Conall calma" i.e. "Hearken to gallant *Conall*." f. 53.

5. Fragment of a poem on the same Niall's famous son *Conall Gulbain*: 11 quatrains.

Begins:—"Conall cuingid chlainde Néill" i.e. "Conall, leader of Niall's children." f. 55.

Additional 20,717.

Paper; late XVIIIth and XIXth centt.

Folio; ff. 146.

HISTORICAL COLLECTANEA: an interesting set of letters and other documents, in English, bearing on matters connected with the history, topography, and families of the county Clare. Amongst the writers are the Chevalier O'Gorman, Theophilus O'Flanagan, and Lord Inchiquin [Lucius †1872]. In the hands of the two latter are here and there some scraps of Irish.

The MS. contains three curious and interesting lists, in Irish, of castles, that is to say of 'piles' or 'peels,' in the county Clare, and of their builders. It will be seen that the district chiefly dealt with is that large tract known as "*Clann Choiléin uachtair*" and "*íochtair*" i.e. "Clancullen Upper and Lower" or, 'Macnamara's country.' These lists are as follows:—

(a) at f. 139, in an Irish hand, apparently of the late XVIIIth cent., and, as compared with the others, fairly spelt. No sources indicated.

(b) at f. 143, containing with very few exceptions all the entries in (a) and a good many more. This list is in a XIXth cent. English letter, and written phonetically according to the scribe's necessarily vague notions of transliteration. Before long the meaning of such a document will be absolutely beyond

recovering, for which reason it is well to fix it while that can still be done. No sources are indicated, and this account is doubtless traditional.

(c) at f. 146, a short list in a poor scratchy Irish hand; spelling better than that of (b), but very incorrect. No sources indicated.

These three lists are here printed as one, thus: (a) is represented by Nos. 1-64, with variants and additions from (b) in square brackets; the articles peculiar to (b) are Nos. 65-112; the remainder represents (c).

It is to be noted that 'Mac Con' is but an abbreviation of 'Mac Connmara,' a patronymic formed, in the usual way, with the gen. of the remote ancestor's name, which in this case is 'Cúmara.' 'Maccon' (so written to distinguish it) is, on the other hand, a Christian name similarly shortened from 'Macconmheda,' derived from 'Cúmhedha,' a favourite name with *Clann Choiléin*. Among the O'Clerys 'Maccon' was taken from 'Cúchóigcríche,' much used by them.

As in the text, so also in the translation 'Mac' denotes the patronymic, while 'mac' is 'son of' in a genealogical series.

"AG SO AINMNEACHA NA FUIRINNE DO RIN NA CAISLEÁIN."

1 "Cúmhedha mac Mhicchon do rin Mainistir chuinnche [Cúmhedha Mac Con Cuinnche agus sépél na mbráthar] 2 Maccon mac Chonmheda Daingean úi Bhigin [Daingean] agus 3 Seaán mac Dhonnchaidh [Mac Con] an Chreatshalach mhór [an Chreatshalach chaol agus an Chreatshalach mhaol] 4 Seaán mac Chonmheda an Chreatshalach mhaol 5 Síoda cam an Lethcheathramha [agus Baile na hinnse in fer céadna Baile an tsléibhe] 6 Síoda mac Philib Baile an tsléibhe 7 Seaán mac Mathghamhna [Mhic Chon] Ros muinechair 8 Maccon mac Shíoda agus a mhac Seaán Bunraite 9 Finghin Mac Con an Chluain mhuineach 10 Seaán mac Shíoda [Finghin Mac an Oirchinnigh] Cumar bhaile na ngaibhne 11 Donnchadh mac Chonchabhair Mhég Fhlannchadha Cluain locháin 12 Conchabhar mac Sheaáin an Baile salach 13 Seaán mac Thaidhg ruaidh [Seaán mac Chonchabhair Mhic Chon] Baile na craige 14 Lochlainn mac Shíoda Ráth Mhaoláin 15 Tomás mac Sheaáin [Mhic an Oirchinnigh] Druim áluinn 16 Domhnall mac Thaidhg [Domhnall mac Fhinghin Mhic Chon] Múchán 17 Aodh mac Dhonnchaidh mhic

Shíoda [*Aodh mac Shíoda*] *Béal átha Sheanain* 18 *Seaán mac Shíoda mhóir Cnopóg* 19 *Domhnall mac Sheaáin an ghabáltais* [*Seaán an ghabáltais*] *Baile úi Mharcacháin*. 20 *Tadhg Mac Con Ráth leithín* 21 *Síoda cam ón mBóramha* [*Síoda dochos-crach*] *ar dtúis do lucht in Ruís ruaidh* 22 *Donnchadh mac Thaidhg Béal an chuilinn* 23 *Conchabhar na Srón* [*O Briain*] *ón mBóramha Baile úi Mhaoilchaisil* 24 *Aodh mac Lochlainn Grenchán* 25 *Conchabhar a mhac Baile úi Charthaigh* 26 *Síoda Mac Con Coilleán úi Shíoda* 27 *Seaán mac Shíoda Cill chisen* 28 *Seaán mac Lochlainn óig* [*Síoda Mac Con*] *an Daingean breac* 29 *Séamus mac Mhathghamhna* [*Mac Con*] *an Cheapach* 30 *Seaán mac Shíoda Baile an chaisleáin* 31 *Muircheartach mac Sheaáin mhic Thaidhg Mhég Fhlannchadha* [*Muircheartach mac Thaidhg úi Bhriain*] *Béal na fírbhearnan* 32 *Mathghamhain mac Shíoda agus an Giolla dubh a bhráthair an Corrabhaile* 33 *Mathghamhain mac Sheaáin* [*Seaán an chiamsáin*] *Tiriadach* [*agus Fomurla*] 34 *Ruaidhrí mac Sheaáin Fomurla* 35 *An fear céadna Lios Aodha fhinn* [*Pilib an bhíodhga Mac Con Lios Aodha fhinn agus Baile an mhaoilín san mbliadhain 1300*] 36 *Seaán mac Thaidhg mhic Dhonnchaidh Tulach* [*Seaán mac Dhonnchaidh Mhic Chon Tulach agus an Ghearriubhrach*] 37 *Donnchadh mac Mhicchon an Ghearriubhrach* 38 *Mathghamhain mac Sheaáin* [*Mac Con*] *Lios Miadhcháin* 39 *Ruaidhrí mac Mhicchon* [*Mac Con*] *an Feartán agus* 40 *a dhearbhráthair Baile na hinnse* 41 *Pilib mac Ruaidhrí* [*Mhic Chon*] *an Chúil riabhach bheag* [*agus an Chúil riabhach mhór*] 42 *Aodh mac Pilib an Chúil-riabhach mhór agus* 43 *Seaán síogaidhe* [*Mac Con*] *Cathair Urthail* 44 *Donnchadh mac Dhomhnaill úi Ghráda Cluaine* 45 *Donnchadh óg mac Dhonnchaidh* [*Domhnall Mac Con*] *an Sgairbh* [46 *Tomás mac Dhomhnaill úi Ghráda Fionnabhair agus* 47 *Tulach mhór*] 48 *Eoghan mac Chonchabhair mhic Thaidhg* [*Síoda cam*] *Caisleán an locha* 49 *Síoda cam agus a mhac an tAonach* [*Flann mac Shíoda an tAonach agus an Mhaidhm thalmhan agus an Triuch*] 50 *Síoda mac Shíoda an Mhaidhm thalmhan agus* 51 *an Triuch* 52 *Uilliam mac Thaidhg* [*Mhic Chon*] *Móin óg iodhnach* [*agus Tír ó mhanainn*] 53 *Mathghamhain mac Sheaáin Tír ó mhanainn* 54 *Maccon mac Dhonnchaidh Baile úi Chaollaidhe* 55 *Donnchadh mac Thaidhg* [*Mhic Chon*] *Cúillios Taidhg* 56 *Finghin mac Thaidhg Dún easa* 57 *Seaán mac Thaidhg an Chluainteach* 58 *Donnchadh mac Thoirdhealbhaigh úi Bhriain Droichead úi Bhriain* 59 *Síoda mac*

Aodha mhic Sheaáin [Seaán mac Shíoda] Caisleán an chalaigh 60
Seaán na ngeinealach [Seaán Mac Con] Baile úi Mhaoilruanaidh
 61 *Murchadh mac Thaidhg [Cormac mac Thoirdhealbhaigh] úi*
Bhriain Clochán na buidhe 62 Aodh mac Dhonnchaidh Mhég
Fhlannchadha [Aodh binn Mac Con] Dún Ogáin 63 Tomás mac
Sheaáin mhic Mhuirheartaigh [Mathghamhain mac Thaidhg] úi
Bhriain Béal átha an chomhraic 64 Risterd mac Dhomhnaill Mhic
Chonmara [úi Bhriain] Mainistir an chláir 65 Donnchadh Mac
Con Baile úi Urthaille 66 Cúmhedha Mac Con Caisleán mhaoil an
ghleanna [mox infra Donnchadh mac Sheaáin Mhic Chon Cais-
leán mhaoil an ghleanna agus 67 Dún bacuir] 68 Brian mac
Chinnéidigh Tigh Chinn choradh 69 Donnchadh mac Dhomhnaill
Innis Díomáin 1305 [mox infra Donnchadh Mac Con Innis
Díomáin agus 70 na Dabhcha gainmhidhe] 71 Domhnall mac
Fhinghin Mhic Chon Cathair rabáin 72 Donnchadh mac Thaidhg
Mhic Chon [mox infra Seaán mac Shíoda] Baile an chaisleáin 73
Síoda dochosgrach Ceathramha an iubhair 74 Eoghan mac Shíoda
Creagán Eoghain 75 Caisín mac Shíoda Cill chlaoine 76 Seaán mac
Shíoda Caisleán na mainne agus 77 Ceannsal réidh 78 Caimín mac
Fhiachna Innis cealltrach 79 Tadhg Mac Con Loch Gréine 80
Donnchadh mac Dhomhnaill úi Bhriain Bunraite 81 Seaán Mac
an Oirchinnigh Trian na hóighe 82 Síoda Mac Con Tuaim fionn-
locha 83 Duach dallta Deaghaidh Mainistir an oileáin 84 Donn-
chadh Mac Con Doire eluaine agus 85 an Discart 86 Toirdhealbhach
O Briain Magh gamhna agus 87 Cathair mionnáin 88 Domhnall
O Briain Cill Eoin 89 Tadhg Mac Con an Dairbhre agus 90
an tInnbhear mór 91 Cathal croibhdhearg Leacht úi Chonchabhair
agus an Chathair gharbh agus Mothar úi Ruadháin 92 Toirdheal-
bhach O Briain Corea Modhruadh agus 93 Innis mhór 94 an fer
céadna Mainistir Innse 95 Séamus mac Thaidhg Mhic Chon Dún
na mbróg agus 96 Baile mhic Chuada 97 Síoda mac Philib mhóir
Mhic Chon an Dún beag agus 98 an Dún mór 99 Séamus mac
Thoirdhealbhaigh Mhic Chon [mox infra Seaán Mac Con] Innis
caorach 100 Tadhg mac Thoirdhealbhaigh Mhic Chon Lios
cenniubhair agus 101 Dún na ngabhar 102 Lochlainn Mac Con
Baile na leacan agus 103 an Mhuing ruadh 104 Tomás mac Philib
Mhic Chon Innse ó bhféith agus 105 Cill tana 106 Murchadh mac
Dhomhnaill Tulach 107 Seaán Mac Con an Rinn mhór agus 108
an Mhainistir 109 an fear céadna Baile Eoghain duibh agus 110

Uachtar ruis 111 *Murchadh mac Thaidhg Mhic Chon Cathair Mhurchadha* 112 *Seaán Mac Con Dún na haon mhná* 113 *Eoghan ruadh Mac Con Caisleán an chalaith* *Tadhg mac Thoiridhealbhaigh Cúil a staidhg* (cf. No. 55) 114 *an fear céadna Atha raithneach* 115 *Donnchadh dubh (?)* 116 *Fergus mac Mhicchon an Luchait* 117 *Síoda cam Innis Chrónáin* 118 *Cormac eas an Dísert* 119 *an fear céadna Doire chluaine* 120 *Murchadh mac Thaidhg Cathair mionnáin* 121 *Seanan mac Risteaird Innis Cathaigh* 122 *an fear céadna Cill Chradáin* 123 *Síoda mac Thaidhg an Caisleán caol* 124 *Finghin mac Philib Innis mhór.*"

TRANSLATION.

"Here are the names of them that built the castles."

1 "Quin Abbey [(b) Quin and the Friars' Chapel] built by Cooley mac Maccen. 2 Danganviggín [(b) Dangan] by Maccen mac Cooley 3 Cratloemore [(b) adds Cratloekeale and Cratloemoyle] by Shane mac Donogh Mac Con 4 Cratloemoyle by Shane mac Cooley 5 Lecarrow [(b) adds, Ballynahinch and Ballintlea] by Sheeda Cam (i.e. 'the bent') 6 Ballintlea by Sheeda mac Philip 7 Rosmanagher by Shane mac Mahon [Mac Con] 8 Bunratty by Maccen mac Sheeda and his son Shane 9 Cloonmoney by Fineen Mac Con 10 The *cumar* of Ballynagowan by Shane mac Sheeda [(b) by Fineen Mac Inerheny] 11 Clonloghan by Donogh mac Conor M'Claney 12 Ballysallagh by Conor mac Shane 13 Ballynacraggy by Shane mac Teigue Rua [(b) by Shane mac Conor] 14 Rathmullane by Lochlainn mac Sheeda 15 Dromoland by Thomas mac Shane [Mac Inerheny] 16 Mooghane by Donall mac Teigue [(b) by Donall mac Fineen Mac Con] 17 Ballyhannan by Hugh mac Donogh mac Sheeda [(b) Hugh mac Sheeda] 18 Knoppogue by Shane mac Síoda 19 Ballymarkaghan (or 'Ballymarkham') by Donall mac Shane *an ghabháltais* (i.e. 'the conqueror') [(b) makes Shane himself the builder] 20 Ralahine by Teigue Mac Con 21 Sheeda Cam from *Béal átha na Bóirmhe* (i.e. 'Bealaborowe,' the old ford of the Shannon at Killaloe) was first of the men of Rossroe 22 Ballycullen by Donogh mac Teigue 23 Ballymulecashel by Conor *na srón* (i.e. 'of the noses') O'Brien from *Béal átha na Bóirmhe* (cf. No. 21) 24 Granaghan by Hugh

mac Lochlainn 25 Ballycar by Conor his son 26 Cullane by
 Sheeda Mac Con 27 Kilkishen by Shane mac Sheeda 28 Dangan-
 brack by Shane mac Lochlainn Oge [(b) by Sheeda Mac Con]
 29 Cappagh by Shamus mac Mahon [Mac Con] 30 Ballincashlane
 (or 'Castletown') by Shane mac Sheeda 31 Bealnafeervarnan
 by Murtogh mac Shane mac Teigue M'Clancy [(b) by Murtogh
 mac Teigue O'Brien] 32 Corbally by Mahon mac Sheeda and his
 brother the Gilladuff 33 Tiredagh [(b) adds, and Fomorla] by
 Mahon mac Shane [(b) adds, *an chiarsáin* i.e. 'the grumbler']
 34 Fomorla by Rory mac Shane 35 Lissofinn by the same
 [(b) Lissofinn and Ballyweelin A.D. 1300 by Philip 'the startler'
 Mac Con] 36 Tullagh or Tulla by Shane mac Teigue mac
 Donogh [(b) Tulla and Garooragh by Shane mac Donogh Mac
 Con] 37 Garooragh by Donogh mac Maccon 38 Lismeehane
 by Mahon mac Shane [Mac Con] 39 Feartane by Rory mac
 Maccon [(b) adds Mac Con] 40 Ballynahinch by his brother
 41 Coolreaghbeg [(b) adds and Coolreaghmore] by Philip
 mac Rory [Mac Con] 42 Coolreaghmore by Hugh mac Philip
 43 Cahirhurly by Shane 'the fairy' [Mac Con] 44 Cloony by
 Donogh mac Donall O'Grady 45 Scariff by Donogh Oge mac
 Donogh (O'Grady) [(b) by Donall Mac Con] [46 (b) Fennor and 47
 Tullaghmore by Thomas mac Donall O'Grady] 48 Castlclough
 by Owen mac Conor mac Teigue [(b) by Sheeda Cam] 49 Enagh
 by Sheeda Cam and his son [(b) Enagh, Maumtalloon and
 Trough by Flann mac Sheeda] 50 Maumtalloon and 51 Trough
 by Sheeda mac Sheeda 52 Monogeenagh [(b) and Tierovannin]
 by William mac Teigue [Mac Con] 53 Tierovannin by Mahon
 mac Shane 54 Ballykeily by Maccon mac Donogh 55 Coollisteigue
 by Donogh mac Teigue [Mac Con] 56 Doonass by Fineen mac
 Teigue 57 Cloontiagh by Shane mac Teigue 58 O'Brien's-bridge
 by Donogh mac Turlogh O'Brien 59 Castleallow by Sheeda
 mac Hugh mac Shane [(b) by Sheeda mac Shane] 60 Ballymul-
 rony by Shane 'of the pedigrees' [(b) by Shane Mac Con] 61
 Clochaunnabuie by Murrough mac Teigue [(b) by Cormac mac
 Turlogh] O'Brien 62 Dunogan by Hugh mac Donogh M'Clancy
 [(b) by Hugh 'the melodious' Mac Con] 63 Ballycorick by Thomas
 mac Shane mac Murtogh [(b) by Mahon mac Teigue] O'Brien 64
 Clare Abbey by Richard mac Donall Mac Conmara [(b) O'Brien]
 65 Ballyhurley by Donogh Mac Con 66 Castlemoyle by Cooy

Mac Con [(b) Castlemoyle and 67 Doonbackar by Donogh mac Shane Mac Con] 68 Kincorra by Brian mac Kennedy (i.e. *Brianna Bóirnhe*) 69 Ennistymon by Donogh mac Donall A.D. 1305 [(b) Ennistymon and 70 Dough in the sandhills (of Lahinch) by Donogh Mac Con 71 Caherrabane by Donall mac Fingin Mac Con 72 Ballycashlane (or 'Castletown') by Donogh mac Teigue Mac Con [(b) by Shane mac Seeda] 73 Carrowenure by Sheeda *dochoscrach* (Mac Con) 74 Creggaunowen by Owen mac Sheeda 75 Kileleena by Cashin mac Sheeda 76 Castlemany and 77 Counsalrea by Shane mac Sheeda 78 Inniscaltra by Cameen mac Fiachna 79 Loughgreny by Teigue Mac Con 80 Bunratty by Donogh mac Donall O'Brien 81 Trienahoya by Shane Mac Inerheny 82 Toomfinlough by Sheeda Mac Con 83 Island Abbey by *Duach dallta Deaghaidh* 84 Derryclooney and 85 Disart by Donogh Mac Con 86 Moygowna and 87 Cahirminnane by Turlogh O'Brien 88 Killone by Donall O'Brien 89 Darryvra and 90 Invermore by Teigue Mac Con 91 Laghticonor and Cahergarrieff and Moherruane by *Cathal* 'of the red hand' 92 Corcamroe and 93 Innishmore by Turlogh O'Brien 94 the Abbey of Ennis by the same 95 Doonnamroge and 96 Ballymacooda by Shamus mac Teigue Mac Con 97 Doonbeg and 98 Doonmore by Philip mac Sheeda More Mac Con 99 Inniskeeragh (i.e. 'Mutton island') by Shamus mac Turlogh Mac Con [*mox infra* Shane Mac Con] 100 Liskinure and 101 Doonnagore by Teigue mac Turlogh Mac Con 102 Ballynalackan and 103 Muingroe by Lochlainn Mac Con 104 Inchovea and 105 Kiltanny by Thomas mac Philip Mac Con 106 Tullagh by Murrogh mac Donall 107 Rinmore and 108 the Abbey by Shane Mac Con 109 Ballyowenduff and 110 Oughterross by the same 111 Cahirmurphy by Murrogh mac Teigue Mac Con 112 Doonnaheanvna by Shane Mac Con 113 Cashlaunachally by Owen Rua Mac Con. Coolastaigue (cf. No. 55) by Teigue mac Turlogh 114 and Aharinagh by the same 115 . . . (?) by Donogh Duff 116 Loghet by Fergus mac Maccon 117 Inchicronan by Sheeda *cam* 118 Dysert by Cormac *cas* 119 Derryclooney by the same 120 Cahirminnane by Murrogh mac Teigue 121 Scatterry by Senan mac Richard (*sic*) 122 Kileradane by the same 123 Cashlanekeal by Sheeda mac Teigue 124 Innishmore by Fineen mac Philip.

A MS. in the library of Trinity College, Dublin (E. 2. 14,

“a paper book in folio, written in three hands of about the year 1700”), contains, among much other matter relating to Thomond, an English list, drawn up temp. Elizabeth: “Summe of the Castles in this County [of Clare], 172,” in which are named 67 of the above-named, but no builders at all (list furnished by Thomas French, Sublibrarian, T.C.D.).

LAW.

Egerton 90.

Vellum; XVth and XVI centt.

Folio; ff. 19.

Made up of fragments. Written in double columns, by various scribes and at different dates, on vellums of very unequal quality.

Folio 1 exhibits a memorandum in English (by James Hardiman?).
Folios 1-7; 9; 11-16 are in quarto.

LAW TRACTS, POEMS, ETC.: A.D. 950-1200.

I. First fragment:—

1. A calendar in Irish (but not an Irish calendar), wanting the months of January and February, which have been lost. f. 2.

Appended is a table of the characteristics and operation of the zodiacal signs (f. 7).

Between two lines, and just over "*Féile Grigóir*" i.e. "The feast of Gregory," is written in a fine hand (but not in red as are the calendared names): "*Aoengus mac Oiblen*" i.e. "Angus [the Culdee grand]son of Oiblen."

On the upper margin of f. 7 *b*, which is otherwise blank, is one line of an imperfect medical recipe; under which occurs in

NOTE. A set (in facsimile) of the transcripts made by Eugene O'Curry and John O'Donovan for 'the Brehon Law Commission' is among the printed books in the British Museum (cf. general catalogue, s.v. 'Curry' [not O'Curry] and 'O'Donovan'). Another set is in the Bodleian, among the MSS., and the volumes are numbered. In this catalogue references to the transcripts are made thus: [O'C., or, O'D., 2000], where the numeral indicates the pagination, which is consecutive for each scribe's work separately, and lettered on the back of each volume, at foot. The printed results of the Commission's labours are referred to as 'A. L. I.' [i.e. 'Ancient Laws of Ireland'], I, II, III, IV; and the only method by which the student can form a rational conception of what it is that he has before him in these volumes, is to collate their marginal foliation (which is that of the transcript only), with the foliation of MSS. as recorded by O'C. and O'D. at the head of their pages.

English: "[Con]or M^c Cabe is my na . . ." The first part is obliterated and the entry is left incomplete, the last letter ('a') being but half formed.

II. Second fragment:—

2. An argument of considerable length, according to the Brehon law, concerning lands in dispute between certain members of the Mac Namaras [O'D. 1956-63].

Begins:—"Ag seo na gnéithe er nach roichenn Muircertach in méit atá a láim cloinni Taidg d' Enach mór d' accra: in cét gné dhíb nach éidir nech dia mbí logh enach a ndiagh fir na agra d' faghbáil and ar mét in feraind ocus ar tsíraighacht na hagra" i.e. "These are the points of law whereby Murtoogh has no right to sue for such portion of *Eanach mór* as is in the possession of Teigue's sons. The first point is that, in consequence of the extent of the lands [in dispute], and of the prolixity of the suit [supposing it to be proceeded with], it is not possible to find one that in lieu of the plaintiff will be responsible for the costs of the same." f. 8.

The lands in question were those of *Eanach mór*, *Cúillios Taidhg* ['Annaghmore,' 'Coolisteigue'] etc., near *Dún easa Danainne* ['Doonass'] in the east of the county Clare, five miles from the city of Limerick. The square tower or 'peel' of *Cúillios Taidhg* still stands in good preservation, halfway between the lands of *Lios dubh* ['Lisduff'] and the village of *Cluain lárach* ['Clonlara']. See No. 55 in list of castles in Clare, Add. 20,717.

This tract is much creased and otherwise defaced. The spelling, which is largely phonetic and colloquial as is often the case in charters and such documents, shews that the pronunciation and certain forms were at that date precisely what they are to-day in the same locality.

III. Third fragment (seven quarto leaves and a scrap): on law; chiefly extracts from 'the Book of *Aicill*' [A. L. I., III]. Finely written in several hands.

3. Conclusion of an imperfect section on injuries to the person [O'D. 1964-6; A. L. I., III p. 352].

Begins (after the two last lines of a defective sentence):—"Má ro benadh fabra uachtarach a súl do dhuine acht má chollaidh is leth coirpdire ocus lethenechlann ann" i.e. "If the upper eyelids of

a man's eyes have been cut off, half body-fine and half honour-price are due for the same, provided he sleep." f. 9.

On the upper margin, and across the page, is a passage beginning "*Sé ba isna fiaclaib uile nó isin dá clárfhiaicail anuas ocus trí bai isin dá clárfhiaicail anís*" i.e. "Six cows are payable for the teeth in general, or for the two upper front teeth; and for the lower front teeth, three cows."

Appended is the remark "*Sin as a slicht bhuide ocus is olc in locc so*" i.e. "This is out of the 'yellow authority,' and this 'locus' is bad." By the 'yellow authority' the scribe designates the particular MS. from which he copied, or which he consulted, and insinuates that, on this point of law, the same is unsound.

This art. is followed by sections on injuries to domestic animals, f. 9, col. 2, l. 23—f. 12, col. 1, l. 23 [O'D. 1966; A. L. I., III p. 356].

4. An independent square scrap of vellum, inserted, containing on the recto a few lines almost identical with f. 11, col. 2 l. 20 seqq.; and on the verso six lines on the same subject (cows defective in the teats), in a hand much resembling *Matha O Luinín's* in Cotton, Nero A. VII [O'D. 1974]. Left incomplete. f. 10.

The scribe adds: "*Tuic mar adeir in cairt .i. leabar Dábi hí Deoráin*" i.e. "Understand how the 'copy' [original] speaks i.e. David O'Doran's book." The O'Dorans were hereditary Brehons in Leinster.

5. A section on 'Mouth-crime' [O'D. 1979].

Begins:—"*Cin béil dó ithe méirle (.i. na gaiti) ocus múnadh (.i. na crosán) ocus máidem (.i. brath)*" i.e. "It is 'mouth-crime' for one to eat that which is stolen; to prompt [or, egg on] *crosáns* [scurrilous lampooners], or to 'proclaim aloud' i.e. to betray." f. 12, col. 1.

6. Upon loss and acquisition of tribal rights [O'D. 1981; A. L. I., III p. 380].

Begins:—"*Cid dogní deoraidh do urradh ocus urradh do deoraidh*" i.e. "What converts an outsider into a tribesman, or a tribesman into an outsider?" f. 12, col. 2.

To the word *pennait*, in the last line of this col., *Matha O Luinín* (?) adds a note.

7. Of Asylum ; its violation, and the withholding of it [O'D. 1985].

Begins:—*Seachtmad mar[b]tha cháich ina toichne nó a mbri-sedh a turtha*” i.e. “For the killing of any one in his asylum, or for the violation of his protection [without killing]: one seventh [more is payable].” f. 12 b, col. 2.

To this opening sentence *Matha O Luinín* (?) adds, between the columns, a note transcribed from f. 14 b (cf. art. 13).

Ends imperfectly. The last line of the page corresponds with f. 15, col. 1, l. 11. Between ff. 12, 13, there is a lacuna.

8. Of robbers detected in the fact [O'D. 1998; A. L. I., III p. 464].

Begins:—“*Oghdilíus cach nanrachaigh .i. is slán in gataide do marbad cen tsloinnedh cen aichni cen chaemachtain fastaithe i nuair denma na foghla ocus is slán cach duine muirbfíther ina richt*” i.e. “Fully forfeited is every law-breaker: which means that one is borne free for killing a robber without [asking] his name, or [waiting to] recognize him, [provided one come on him] in the [actual] moment of [committing] the depredation, and that there be no possibility of arresting him. Also one shall be borne free for killing any man whatsoever ‘in lieu of him’ [i.e. on strong circumstantial evidence].” f. 13, col. 1.

For the usage of “*richt*” i.e. “forma, species,” cf. Eg. 88, art. 72 (15) (16).

9. Of ‘Sick-maintenance’ [i.e. of a wounded man] and its neglect [O’C. 1655, 1800; O’D. 2003; A. L. I., III p. 470].

Begins:—“*Segar slicht othrusa urgnáither munub a nindtiuch techta do ruibditer corp*” i.e. “[Although] ‘sick-maintenance’ be provided [i.e. not actually neglected], it may be made the subject of a prosecution unless his body be nourished in the place [and style] to which he [the patient] is entitled.”

f. 13 b, col. 1.

This MS. gives the text and gloss in full, whereas the edition gives but four words of the former, and no gloss.

At col. 2, l. 13, “*Smacht in metha so anuas ocus loighidecht na tinchisin so síis*” i.e. “The foregoing deals with penalties for not providing, the following concerns fees payable for, care and attendance.”

Ends imperfectly with the page, between which and f. 14 there is a lacuna.

10. A repetition, imperfect at the beginning, of art. 3.

f. 14, col. 1.

The first line of this fragment corresponds with f. 11 b, col. 1, l. 10.

11. A repetition of art. 5.

f. 14, col. 2.

12. A repetition of art. 6.

f. 14 b, col. 1.

13. A repetition of art. 7.

f. 14 b, col. 2.

14. A paragraph concerning the transcribing of the Four Gospels [O'D. 1990].

Begins:—“*Dire ceithirliubair soiscéla ocht mbliadna fichit a secht cach liubuir díb .i. arrgamaint dorála ar menmuin in ugduir ann dá fis cá mét ro soisedh cach liubar díp. Aen duine dá dénam co cend ocht mbliadan .xx. nó díis dá dénam co cenn .iiii. mbliadan ndég no cethrar dá dénam co cenn .vii. mbliadan nó móirseiser dá dénam co cend cethre mbliadan nó cethre fir dég dá dénam co cend dá bliadan nó ochtar ar fichit dá dénam co cend aenbliadna*” i.e. “The right of the quadruple book of Gospels is eight and twenty years, being seven for each book of them; [and this is the result of] a process of reasoning which occurred to an author in investigating how many [years and persons] was due to each book of them. [It was found then that] one man should be occupied with the task for twenty-eight years; or two men for fourteen; or four for seven; or seven for four; or fourteen for two; or eight and twenty men for one year.” f. 15, col. 1, l. 49.

On the upper margin is this note by the scribe:—“*Fél Mo-aedóg imárach. coemna m'anma fair. na garr[áin] mo log. Ena sin*” i.e. “To-morrow is the feast of *Mo-aedhóg* [S. ‘Mogue’ of Ferns] and to him I confide my soul’s protection. Garranes is my place [of writing]. I am *Enna*.”

15. On the law of killing deer [*ibid.*, l. 56].

Begins:—“*Faendlid cach fiadh dosli faille .i. leth isin fiad co comartha itir comiche. cethraime isin fiad itir faithché ocus díraind co comartha. ochtmad isin fiadh co comartha i sléib nó i ndírainn. slán in fiad ein comartha i sléib nó i ndírainn*” i.e. “Every deer is [looked upon as] wild that incurs the charge of negligence, that is to say: for a marked deer among neighbours, half-fine is payable; for a marked deer whether on the green or in the

waste, a quarter-fine; for the marked deer on the hill-side or in the waste, an eighth-fine; the unmarked deer on the hill-side or in the waste is fair game." *ibid.*

16. Of reparation due for injury done to a Chief or to aught that is his.

Begins:—" *Gabla flatha* [ms. *flaith*] *forbach*" i.e. "Reparations due to a Chief are in excess [of those payable to others]." f. 15, col. 2.

Followed by a section upon rights of wives, mothers, and children [O'D. 1992; A. L. I., III p. 396].

Begins:—" *Beirid máthair raith maicne*" i.e. "A mother obtains the portion of sons." *ibid.*

17. A married woman's jealousy in respect of her husband is legitimate, and the effects thereof 'free' [O'D. 2009; A. L. I., III p. 292].

Begins:—" *Blái ainder ét acht bí ben dlígelech ocus rob inmu-idtechta* [leg. *inbhuid techta*] *dosuigidu*" i.e. "A woman is borne free in respect of her jealousy, so long as she be a legitimate wife and that her jealousy have a lawful occasion." f. 16, col. 2.

This is followed by sections upon the 'freedom,' or exemption from penalty (in certain cases where damage ensues), of horses (fighting); of cats (mousing); of cattle (grazing); of him that either compels or persuades another to go into battle, etc. Part of the 'Blái,' or 'Exemptions,' of *Cormac mac Airt*.

18. Of a Brehon's [judge's] liability in respect of his own erroneous decision [O'D. 2015; A. L. I., III p. 304].

Begins:—" *Gach breithemúin a baegal .i. issed is leisín mbrethemuin ēr* [leg. *erráidech*?] *éric in neich ima mbaeghlaiter hé d'ic .i. éric a gúbreithe*" i.e. "Every Judge at his own risk, that is to say: it belongs to the [erroneous] Judge to pay the eric of that in respect of which he is called in question; the eric, namely, of his own false judgment." f. 16 b, col. 1.

19. Of the 'king's highway' [O'D. 2016; A. L. I., III p. 304].

Begins:—" *Cach rígh a ramat .i. issed is leisín cach is rígh enechlann dó i nair a róit*" i.e. "To every Chief his highway, that is to say: to every one that is a Chief belongs compensation for the cutting up of his road." f. 16 b, col. 2.

This is followed by two lines of a section on 'tobhach,' or 'distrain,' with which the legal fragment in quarto ends. The

last words of a short marginal note on the subject are "*ata air*," not "*acha air*" [O'D. 2019].

That these folios ever actually formed part of Eg. 88 [A. L. I., III clxvii.] is by no means certain. They were written by penmen very superior to the Burren school, in Leinster perhaps or Ormond, and in some places offer a marked resemblance of style to the best writing (large) in Eg. 1782.

On the lower margin is a scribe's note:—"*Sathairn iar nodlaig aniu ocus O Cerbaill ar fógra[d] cocaid ar O Seirg . . .*" i.e. "To-day is the Saturday after Christmas, and O'Carroll has just declared war against *O Seirg* . . ."

IV. Fourth fragment (four folio leaves): historical poems. Written in a fine large hand, on folio vellum of poor quality, greasy and thin. Considerably older than the preceding leaves.

20. A metrical glossary, imperfect at the beginning: 28 quatrains.

Begins with the second syllable of the second line of a quatrain:—" . . . *is gell cainliach erca*." f. 17, col. 1.

This is the source of a glossary in prose, BL., f. 200 *b*, col. 1 (Whitley Stokes), of which there is a defective copy in a vellum MS., Kilbride VII, f. 11 *b*, col. 2, in the Advocates' Library, Edinburgh. The latter is in the Irish letter, by a Scottish hand, and in 1871 was transcribed by S. H. O'Grady.

21. A poem by *Eochaidh O Flainn* (†A.D. 984) on the partition of Ireland, in twenty-five shares, among the posterity of *Ugaine mór* ['Hugony the great']: 13 quatrains.

Begins:—" *Ugaine uallach amra*" i.e. "*Ugaine*, proud, illustrious." f. 17, col. 2.

This piece is perfect.

22. A poem upon the founding of *Emhain Macha* ['Emania'], and her line of kings: 19 quatrains.

Begins:—" *Eamain Macha nach min muirn*" i.e. "*Emhain Macha* whose high courage is so great." *ibid.*

23. A poem on the name and traditions of *Cnucha* ['Castleknock,' county Dublin], defective at the end: 49 quatrains and three syllables.

Begins:—" *Cnucha cnoc ós linn Life*" i.e. "*Cnucha* is a hill over Liffey's water." f. 17 *b*, col. 1.

According to O'Curry, this piece is scarce.

24. A poem, defective at the beginning, by *Flandacán* (cf. last quatrain), upon the origin and descent of the *Ui Máine*: 51½ quatrains.

Begins with the third line of a quatrain:—"ní fuil áird do *Mide amach*" i.e. "from Meath forth there is not an 'airt' [that the warlike hero has not harried]." f. 18, col. 1.

To the antepenultimate quatrain is appended the catchword *Re. c. c.*, which gives a clue to the beginning of the poem.

'*Ui Máine*' ['descendants of *Máine*,' anglicised 'Hy-Many'] was the comprehensive name of those tribes in the present counties Roscommon and Galway which owned the supremacy of the O'Kellys, next to whom stood the O'Maddens.

This article forms part of a considerable collection on the same subject, with paragraphs in prose by way of introduction to the poems.

25. A poem by *Flann mainistrech* ['Flann of the Monastery,' †1056] upon 'the three *Collas*': 21 quatrains.

Begins:—"Oirghiallaigh árdmóra uaisli" i.e. "The men of Oriel, high and mighty, noble." f. 18, col. 2.

Preceded by an introductory paragraph in prose, giving the traditions of the death of *Eochaidh Daimhléin*, father of the three *Collas* i.e. (a) *Colla dá chríoch* (b) *Colla uais* (c) *Colla meann*, who were progenitors of (a) the 'Tribes of Hy-Many,' cf. art. 24 (b) the *Oirghialla* [Mac Mahons of Oriel] (c) *Clann Domhnaill na hAlban* [Mac Donalds of Scotland].

26. A poem on the three that bore the name of *Colla*: 5 quatrains.

Begins:—"Tri meic Cuind críthi d'airemb [mb dotted, leg. airemh]" i.e. "Three sons of mighty Conn to reckon."

f. 18 b, col. 1.

A prefatory paragraph in prose relates the death of *Fiacha Sraibtime* in battle, at the hands of his three nephews, from which parricidal deed [col] was derived the nickname *Colla* afterwards borne by each of them.

27. A poem under the heading: "*Ag seo duan eir* (sic) *in cúis cetna. Gilla na naemh O Duinn cecinit*" i.e. "Here is a poem upon the same subject, sung by *Gilla na naemh O Duinn* [†1160]": 27 quatrains.

Begins:—"Oirghialla a Eamhain Macha" i.e. "They of Oriel, sprung from Eamhain Macha." f. 18 b, col. 2.

With this piece (which is perfect) the series ends. There is probably a lacuna between ff. 18, 19.

28. Under the heading "Inceipit do duanaib sochair clainne Ceallaigh do rinne Mac Liag et alii poete do Tadhg catha Briain" i.e. "Here begin the poems of the privileges of Clann Cheallaigh [the O'Kellys of Hy-Many], as composed by Mac Liag and other poets for Tadhg of 'Brian's Battle,'" begins a new series of poems, of which the first contains 22 quatrains.

Begins:—"Beannacht Abruin ar Brigit" i.e. "The blessing of Abruin upon Bridget." f. 19, col. 1.

Mac Liag, [Muircheartach son of Conchertach, †1015] was poet to Brian na bóirmhe, and Poet in chief of all Ireland in his day.

O'Kelly (Teigue), Chief of Hy-Many, was called 'of Brian's Battle' because he perished, as did Brian himself, in the battle of Clontarf, fought on Good Friday, A.D. 1014. In this poem the writer insists upon the close friendship which then, and for centuries afterwards, in peace and for war, subsisted between the O'Briens of Thomond and the O'Kellys of Hy-Many.

29. A poem on the shields of the O'Kellys: 34 quatrains.

Begins:—"Sgiath righ Gaela glantar í" i.e. "The Chief of Gaela's shield let it be burnished." f. 19, col. 2.

Gaela was a district adjacent to Loch Riach ['Loughrea,' in the county Galway].

This very spirited piece is an enumeration of the chieftains of 'O'Kelly's country' and of their deeds.

30. A poem by Mac Liag, imperfect at the end: 27 quatrains and one line.

Begins:—"Leasg amleasg sind gu Ath cliath" i.e. "Loth we are, and yet are eager, to go to Dublin." f. 19 b, col. 1.

The poet, after the battle of Clontarf, calls upon the Northmen not to bury O'Kelly before he shall once more have seen the body. The piece concludes with a dignified and manly lamentation for the Chief's death.

31. A poem on the Ulster kings of Ollamh Fódla's race since the introduction of Christianity into Ireland: 81 quatrains.

Begins:—"Cland ollaman uaisli Eamna" i.e. "A poet's children are Eamhain's gentles," cf. BB. p. 52 β. f. 20, col. 1.

This involves a play upon the word *ollamh* [gen. *ollamhan*] which is here used in its double capacity, of a proper name, and of an ordinary substantive meaning a 'poet' or 'professor of art.'

32. A poem, defective at the end, on some of the posterity of *Conall cernach*, comrade and avenger of *Cúchulainn*: 11½ quatrains.

Begins:—" *Cruas Connacht clanna Sogain*" i.e. "Soghan's Children are Connacht's hardihood." f. 20 *b*, col. 2.

The thinness of the vellum, which is here almost transparent, makes this fragment exceedingly difficult to read. It is however decipherable, but has a merely genealogical interest, and deals with the descendants of the intermediate ancestor *Soghan sál-bhuidhe* ['the yellow-heeled,' circ. A.D. 240], who settled in the present barony of Tiaquin, county Galway. These septa were known as 'the Seven *Soghans*,' for whose pedigree and ramifications cf. BB. p. 164 *a*, and 'O'Dugan's topographical poem' (index): R.I.A.S., 1862.

A recent search has failed to discover a copy in the Royal Irish Academy (J. J. Mac Swiney, R.I.A.).

Egerton 88, ff. 2-93.

Vellum; A.D. 1564, etc.

Small folio; ff. 92.

In double columns. Written in various years, and somewhat untidily, by *Domhnall O Dúibhdábhóirenn* ['Donall O'Davoren,' who kept a law-school in the district of Burren, in the county Clare] and his pupils. O'Curry states that he possessed a copy of O'Davoren's will. The site of his house is marked on the Ordnance map of Clare, sheet 8.

With the exception of Cormac O'Brien's and Manus O'Davoren's, none of the hands can be called very good; and Donall's own is not the best.

Folio 1 exhibits memoranda in English by James Hardiman and Sir F. Madden, respecting the material condition of the MS. before the loose leaves were by Eugene O'Curry sorted and placed in their present order. The insertion of this scrap causes the present foliation to exceed by unity that of the Brehon Law transcribers, and of Stokes in 'Three Irish Glossaries.'

LAW AND GRAMMATICAL TRACTS, TALES, LAW GLOSSARY.

It may be stated that eight leaves which once formed part of this codex are now in the Royal Library at Copenhagen, and were in 1886 by the Danish Government deposited for a time

in the British Museum. This was done at the instance of Whitley Stokes, who also had the fragment photographed by Karl Praetorius. The contents are law exclusively; in Donall O'Davoren's hand.

I. Law.

1. A tract in several sections, upon the law of 'Einechlann,' or 'Honour-price,' for injuries of various kinds done to the privileged classes: and first of injury to the person [O.C. 2137].

Begins:—"Cia roich eneclann slicht eitgid airlither aithginuib indrucib othrus" i.e. "Who are they that according to the law awarding compensation for bodily injury are entitled to the same?" f. 2, col. 1.

This page, having for a length of time acted as cover, is much defaced.

2. Concerning cows in calf and calved [O.C. 2140].

Begins:—"Teora bretha mic dá bó" i.e. "Three decisions in the case of a 'son of two cows.'" f. 2 b, col. 2.

3. After some lines of prefatory matter, injuries to the person are resumed [O.C. 2142].

Begins:—"Atáit trí tedmanda failisigthe condad comdire fri bás" i.e. "There are three injuries which make it evident that they are entitled to the same fine as death." f. 3, col. 2.

4. Of compensation due for satirising, bearing false witness etc. [*ibid.*].

Begins:—"Atáit a secht a tuít a eneclann ó cách" i.e. "There are seven [injuries] in case of which his compensation is due from every one [inflicting them]." *ibid.*

5. Of injuries committed by oxen [*ibid.*].

Begins:—"Ocus ag oirges aroile itir chomaidhtechna có ndéntur uime" i.e. "And an ox that gores another among co-tenants, what is to be done in his case?" *ibid.*

6. Of damage caused by swine: defaced [*ibid.*].

Begins:—"Ruidles do mucaib dia fofoisít iarna fodergad a faithchi" i.e. "Swine are held free if they lie down after rooting on a green." f. 3 b, col. 1.

7. Of injury to sporting dogs [O.C. 2143].

Begins:—"Comdire a gadar ocus a mílcú do cách" i.e. "To every one his hound and his greyhound represent an equal value of compensation." *ibid.*

8. A parenthesis concerning the right to keep dogs [*ibid.*].

Begins:—“*Cair cia laisin cóir mílcú. ní annsa. la flaith. Cair cia laisin cóir oirne. ní annsa. ocbriugaid ocus liaigh ocus cruitire ocus rigan*” i.e. “Query: who is entitled to keep a greyhound? Answer: a Chief. Query: who is entitled to keep a lapdog? Answer: a young Hospitaller; a Doctor; a Harper and a Chief’s wife.” *ibid.*

The foregoing articles are not accompanied by any ‘gloss,’ or ‘commentary.’

9. Short section with the heading:—“*Do dlíged olloman budesta*” i.e. “Now for the rights of *Ollamhs*” [professors of law, poetry, etc. O’C. 2144].

Begins:—“*Cach indlegait medoin do dlíged ónardflathaib [etc.] .i. íssed so dlegait brithemáin ó na flathuib árdá agá mbít siat*” i.e. “These are the rights due to Brehons [judges] from the supreme Chiefs that entertain them.” *ibid.*

10. A section upon the manner of suing various classes of the community, from the highest to the lowest [O’C. 2147].

Begins:—“*Aidbriud ardneimid co hadha co hadha co dlíged i neimed ard .i. in eclais nó in rígh*” i.e. “What is the lawful form of suing the ‘Arch-neimhed,’ and what the orthodox procedure in the Arch-neimhed’s case (i.e. Church or Chief paramount)?”

f. 4, col. 1.

11. A section upon the being accessory to a theft [O’C. 2153].

Begins:—“*Nach fear meodhangaiti [ms. m.i.g.] do cuisin*” i.e. “Every man that confesses ‘intermediate theft.’” That is to say: any receiver of stolen property will be acquitted of blame, if he prove his own ignorance of both theft and thief, confessing from whom he may have bought, and to whom sold the stolen goods, etc. f. 4 b, col. 2.

12. A section with the heading: “*Do druthaib ocus meraibh ocus dásachtaibh*” i.e. “Of idiots, lunatics and maniacs” [O’C. 2167].

Begins:—“*Cisne trí horba do ra[n]naiter la [fene] ar bélaib a comarbu nach comrannat crích*” i.e. “What are the three inheritances which are divided by the people [at large] rather than by the rightful inheritors, who cannot divide land?” f. 6, col. 1.

13. A section upon the necessary elements of valid judgments [O’C. 2181, and cf. three last lines of f. 7, col. 2].

Begins:—" *Cúic conaire fuigill aithfégar and .i. fir ocus dlíged cert ocus techta ocus cóir nathchomairc*" i.e. "Five 'paths of judgment' they are that have to be considered viz. Truth and Legality, Right and Possession, and the right of Appeal."

f. 7 b, col. 1.

The oldest copy of this scarce tract is in Rawlinson, B. 502, f. 63 b, col. 1, in the Bodleian [O'D. 2485]; and a much longer copy in H. 3: 18, p. 457, col. 2, Trinity College, Dublin [O'C. 1150].

14. A tract on evidence, in several sections [O'C. 2188].

Begins:—" *Atáit secht lína a tuath toingthi for rig rechtaid*" i.e. "There are in a 'country' [i.e. tribal community] seven classes that may rightfully depose against a supreme Chief; [and they are witnesses as against all others]." f. 8, col. 1.

15. A section upon Chiefs' right to give evidence [O'C. 2194].

Begins:—" *Fortongat fíreoin lathamuin fira caise conndlighthi*" i.e. "Righteous Chiefs may in their own cause swear, according to all law." f. 8 b, col. 2.

16. Beginning of tract called the "*Beichbretha*" or "Bee-judgments" i.e. decisions in all cases relating to Bees [O'C. 9197; A. L. I., IV p. 162].

Begins:—" *Andsom a tairgille tairgille ar bechaib*" i.e. "The most difficult 'additional-security' is that against Bees," that is to say: the security given that they shall not trespass is the most precarious of all. f. 9, col. 1.

17. A short section on the limitation of pleading; only partially glossed, with heading and prefatory note [O'C. 2203]:—" *Comus ae inn so síis .i. comaimsiugud focal ocus anál ann so síis .i. secht nanála don ecluis ocus secht focail in gach anáil ocus trí hanála don flaith ocus secht focail in gach anáil ocus dá anáil don filid ocus cúic focail in gach anáil ocus aon anál do na fénibh ocus cúic focail innti ocus go . . . do chumadh dóibh no bídis na dáine for aon a[náil] . . . co haichí a d'Emraig ocus is iaram conaimas laisna [flathaib] ocus laisan aos ngaoth in líon anál so do cumad do e[ach]*" i.e. "*Comus ae* [that is, 'forensic competence'] follows here, which means 'the relative proportion of words to breathings [of the speaker]' as thus:—to the Church, seven breathings with seven words in each breath; to the Chief, three breathings with seven words in each breath; to the Poet, two breathings with five words in each breath; and to the People, one breathing

containing five words. For until [these rules] were framed for them, people used to [make] one [speech last from noon till] night in Tara; wherefore subsequently it was by [the Chiefs] and by the men of wisdom determined to frame for them this proportional rule of 'breathings.' The last lines of the foregoing paragraph are partially defaced. The section which it introduces purports to be, like the "*Bretha neimhed*," delivered by *Mórann*, son of *Móen*, to *Nére*.

Begins:—" *Mo Nére nuallaig diamba brethem*" i.e. "My eloquent *Nére*, if thou be a judge." f. 9 b, col. 1.

II. Tales.

18. Tale in prose, headed (but not in the original hand) "*Ag haidh* [leg. *aidhedh*] *Conrói*" i.e. "Death of *Cúrói* [mac *Daire* at the hands of *Cúchulainn* and of the Ultonians]."

Begins:—" *Ambáatar Uolaid and Emain confacadar fer ediencaill dóibh tar mach intEamain*" i.e. "Ulster, being in *Emhain*, saw come to them across the plain ground that was in *Emhain*, a formidable looking man" (O'Curry). f. 10, col. 1.

Written in an obscure style, and further disfigured by the uncouth spelling which some scribes in this and the preceding century seem to have found a pleasure in adopting: without any object, apparently, but that of puzzling their readers. In this line O'Davoren was an adept, as was also, amongst others, the older scribe of Harl. 5280.

19. Rhapsody uttered, after *Cúrói's* death, by *Fercheirtne filidh*, his poet; entitled "*Amra Chonrói*" i.e. "*Cúrói's* Elegy" or "Panegyric."

Begins:—" *Ní hadha dom anmuin a puirt*" i.e. "Her strains no more are lawful for my soul." f. 10 b, col. 2.

E. O'Curry rendered "It is not lucky for me to remain in the house:" but this would require "*Ní hagh dham anmain i puirt*," which however may be the reading in some MSS.

This '*Amra*,' forming an appendix to the foregoing tale, contains a curious enumeration of all the presents which *Cúrói* had in his time bestowed upon the Bard.

20. A short piece in prose and rhapsodical verse, which can scarcely be called a tale, written in the same style as art. 18.

Begins:—" *Insipit for fés* [leg. *forbais*] *fer falcca i. fer Manant iseidsidhe foillsighthi d'Oltaib a hEmain Macha tia tubairt in den*

graib in scoth milídea dóiph ocus is iarum luid Cúchulainn ocus fiu for forbais fer falcha ocus selaigh firu faal uile ar galaibh aonfir” i.e. “Here begins of the ‘Siege of the Men of *Fálga*’ viz. of the Men of Man. These are they that to Ulster were shewn out of *Emhain Macha*, concerning which the ‘*engraib*’ made them a warlike utterance (?). After which it was that *Cúchulainn* went and laid siege to the Men of *Fál* (sic), whom all he cut off in single combat.” f. 11, col. 1.

There is no more by way of narrative: the rest is a rhapsody by *Cúchulainn* on the occasion of his fight with *Get* king of the Fomorians, which is not described. The whole is in the highest degree obscure, the text manifestly defective and corrupt. Copies in Eg. 1782, art. 7 (q.v.), and Rawl. B. 512, f. 117 *b*, col. 2, agree so closely with each other and with this, that they must be descendants of the same ancestor, and perhaps in the direct line.

21. A short piece in prose, which is in reality an excerpt out of the long romance called “*Tochmarc Eimhri*” i.e. “The wooing of *Eimher*” [by *Cúchulainn*], cf. Harl. 5280, art. 30.

Begins:—“*Indsipit uerba Scathaige fri Coincualainn og scarad frie isna rannaib thair ó ro scaith do lánfoghlaim in milli la Scathaig. Toaircechain do iarum Scathach aní aridmbiadh conepert fris tria iumbus for osnadh dia forciutul: Imbe herr aongaile [etc.]*” i.e. “Here begin *Scathach*’s [farewell] words to *Cúchulainn* as he in the eastern regions parted from her, after he had with her perfected himself in all a warrior’s knowledge. Whereat *Scathach* enunciated to him all that which awaited him, saying to him through [the incantation called] ‘*Imbas for osnadh*,’ in order to instruct him [i.e. forewarn him]: ‘Thou shalt be the hero of single combat,’” etc. f. 11, col. 2.

Scathach was the Scottish ‘Amazon’ that held a school of arms in the Isle of Skye, and her enigmatical utterances relate to the pains and perils which *Cúchulainn* must in the as yet future ‘*Táin Bó Cuailgne*’ encounter; without the assistance of which latter romance this little tract would be unintelligible. Copies, all but identical with this, in Eg. 1782, art. 8, and Rawl. B. 512, f. 117 *b*, col. 1.

22. Under the heading (added in the margin) “*Tulchabha briathar*” i.e. “A Bowlful of Words,” are set down a few obscure figurative expressions [‘*kennings*’] with their interpretations:—

“*Ferr ar fechtaib fer* [the grass which is best on journeys] *i. fer aba nó locha* [river or loch grass]. *Lom luidh lom tuilith i. nin garmna* [forked upright of a weaver’s beam (or, gallows)]. *Ilceth roth i. gran for seithe* [grain upon a hide]. *Bairn buirn i. certan for luamain* [a tune quickly played]. *Reidh ngair i. cos escradh* [the shank of a goblet]. *Coil cosmail i. fithus carpaid* [a bad chariot (?)]. *Bron fri bith daimh i. codla* [sleep]. *Glaisi dur gili i. tine airnisi* [a workshop fire]. *Ail sceo inn rath i. inneoin an gabann* [the smith’s anvil]. *Tulchaba mbriathar sunn*” [i.e. What is here set down is from the tract called ‘*Tulchaba briathar*’]. Other versions possible of some. f. 11, col. 2.

23. A memorandum upon scribal compendia:—

“*Cá méid nod is cóir annsa scribneoracht. Ní annsa:—A trí. Nod elaidhnech ocus nod lethach ocus nod nádúrdha. Nod elaidhnech i. an céid leter ocus in .l. medhonach ocus in .l. deighinach ut est .dns. Nod lethach ón .l. táisigh* [ms. *taisaidh*] *ocus on .l. dheighinaigh do níter ut est .ds. Nod nádúrdha i. aon .l. ar son an anma nó’n focail ut est .p.i. pater*” i.e. “How many ‘nodes’ are allowable in scrivening? Answer:—Three, which are: the ‘node artificial’; the ‘node extended’; the ‘node natural.’ The ‘node artificial’ consists of the initial, the middle, and the last letters [of a word], for instance: ‘*dns*’ [= *dominus*]. The ‘node extended’ is produced by the first letter and the last, as: ‘*ds*’ [= ‘*deus*’ or ‘*dominus*’]. The ‘node natural’ is one letter [only], standing for either name or word, such as: ‘*p.*’ [= ‘*pater*’ or ‘*Patricius*’]. *ibid.*

24. A ‘Triad’ on hospitality (cf. ‘Three Irish Glossaries,’ p. 118, s.v. ‘*Sirechta*’):—

“*Teora sirechta fathai i. coirmthech cen fáisere buidhen cen urdonáil dírim cen conae*” i.e. “Three things prohibited to a Chief: an ale-house without cheese; a gang of people without noise [of mirth]; a great company without wolf-hounds.” *ibid.*

25. Tale in prose and verse, of the abduction, by a woman from fairyland, of *Connla ruadh* [‘*rufus*’] son of *Conn cédchathach* [‘of the hundred battles’].

Begins: “*Condla ruadh mac do Qnt* [leg. *Chund*] *.100. cathach a mbae lá for láim a athar a nuochtar uisnigh confaca an mnái a nétuch anetargnaidh*” i.e. “*Connla ruadh*, son to *Conn* ‘of the hundred battles,’ being once in his father’s charge on the

top of the Hill of *Uisneach*, saw a woman in unfamiliar raiment." f. 11 b, col. 1.

A version of this tale in LU., p. 120 a, is printed by Ernst Windisch in his 'Kurzgefasste Irische Grammatik,' p. 118, and, by the same, some of the verse is edited critically in the 'Revue Celtique,' V pp. 389, 478.

26. A pretty tale in prose and verse (the latter largely 'prophetic' of Christianity), called "*Echtra Brain meic Febail*" i.e. "Adventures of *Febhal's* son *Bran*," who, like *Connla ruadh*, was coaxed away by a fairy woman.

Begins:—" *Caocca rann ro ghabh an ben a tíribh ingnáth for lár in tighi to Bran mac Febail ó ro búí a ruightech lán to rigaib an nad fedadur can do luith an ben ó ro bádur an lios dúnta (sic)*" i.e. "Fifty stanzas that a woman out of regions unknown sang to *Bran* son of *Febhal*, [within] in the midst of the house: which royal house was [at the time] full of 'kings' [i.e. chiefs], who knew not whence the woman was come, they being in a closed precinct." f. 11 b, col. 2.

This piece is one of the two articles (cf. art. 31) contained in the single Irish MS. (vellum) of the royal library at Stockholm, acquired from Count Sparwenfeld, who had it from Father Philip Maguire, O.S.F., in Rome (Whitley Stokes).

The text breaks off at the foot of f. 12, col. 2, and is resumed at f. 13, col. 1. A copy in the same style of cacography is in Harl. 5280, art. 18; and, less incorrectly written, in Rawl. B. 512, f. 119, col. 1; in H. 2. 16 [T. C. D.], cols. 395-9, and the concluding lines in LU., p. 121 a, the first line of which corresponds with f. 13, col. 2, l. 3 of this MS.

27. An exceedingly obscure and corruptly written little piece in prose, called "*Boile [baile or buile] Cwinn chédchathaig*" i.e. "Frenzy [prophetic ecstasy] of *Conn* of the hundred battles," and having reference to his successors.

Begins:—" *Ibthús Art (sic) ier cetharcaitt aidhei*" i.e. "As concerns *Art*, after forty nights," f. 12 b, col. 1.

28. A tale in prose, with heading "*Gineamain Chonculainn*" i.e. "Birth of *Cuchulainn*;" to which is appended, in what looks very like Edward O'Reilly's hand, "= the fate of *Connor*."

Begins:—" *Búi Concubur ocus máithi Ulad i nEumain no thathairghdis énlaithe a magh ar Eumhain no geltis co na fagbailis*

ccid feor ná meucna ná losa i talmáin” i.e. “Conor and Ulster’s nobles were in *Emhain*, and to the plain of *Emhain* certain birds used to resort in flocks, and feed to such pitch that in the ground they left neither grass nor roots nor any herbs at all.”

f. 12 b, col. 2.

A copy in LU., p. 128 a, from ‘The Book of Druim Snechta,’ is printed (text only) by Windisch, ‘Irische Texte,’ I p. 136, with variants from Eg. 1782, art. 48. In these MSS. the title is “*Coimpert Chonculainn.*”

29. The conclusion of “*Eachtra Brain meic Febail*” is followed by a short account in prose of the causes that led up to “*Toghail brúidhne Dáderga*” i.e. “The Destruction of *Dáderga’s* dwelling,” for which cf. Eg. 1782, art. 57, where the title is “*Orgain brúighne Dáderga.*”

Begins:—“*[C]onne mac Mesibuachalla isé ortae i mbriugin y Dergae*” i.e. “*Conna* son of *Mesbuachalla* [who was his mother], he it was that perished in *O Derga’s* dwelling.” f. 13, col. 2.

30. A curious tract in prose, called “*Udhacht Mórann meic Máin*” i.e. “Testament [last will] of *Mórann* son of *Móen*,” in which, upon *Feradach finnfachtnach*, sole survivor of the nobles of the Gael after their massacre by the ‘Attacotti,’ or ‘Plebeians,’ the sage impresses the duties of a king.

Begins:—“*Insipit authacht Mórann meic Muin inn so dferadach finnfachtnach mac Crithmainn meic Niadh náir macside inghene Loith meic Delirith do Cruithentuathaib bert a máthair as ambrú iar ndilgent tigernad nErénn do na hAthachthuatha acht Feradach namá i nbrú i máthar. Toluidhside iarum tair es co sleodhaiph ocus faidhes Mórann in udhacht so cuici*” i.e. “Here begins the ‘Will’ of *Mórann* son of *Móen*, [addressed] to *Feradach Finnfachtnach* son of *Crimthann* son of *Nianáir*. He [*Feradach*] was daughter’s son of *Loth* son of *Delireth* of the Picts; and him his mother brought forth after the blotting out by the *Aitheachtuatha* [‘Attacots’] of the Chiefs of Ireland, [this same] *Feradach* only excepted, who at the time was in his mother’s womb. She then returned to Galloway, and *Mórann* sent her this ‘Testament.’”

f. 13 b, col. 1.

In the Book of Lismore, f. 142, col. 1, there is a short tract in prose and verse on this massacre.

31. A copy of the well-known but very obscure ‘kenning’

verses (which but for the gloss would be incomprehensible) uttered in response to *Banban* the poet.

Begins:—“*Fil and grian glinne*” i.e. “The ‘sun of the glen’ is there.” f. 14, col. 2.

Copy in the Stockholm MS. (cf. art. 26) and Rawl. B 512, f. 52, col. 1.

This short piece is an excerpt from the lost ‘Book of *Druim snechta*,’ as we learn from a notice prefixed:—“*Incipiatur nunc Cin droma snechtaí annsa iarna tolomradh do Gillacomáin truagh O Conghaláin an ro bo deach lais innti*” i.e. “Let the ‘Book of *Druim snechta*’ [i.e. its excerpts] be now commenced here, after having been by poor *Gillacomáin O Conghaláin* ‘stripped’ of such of its contents as he esteemed the most.”

The circumstances of the composition are then told thus:—“*Banban an téiciús do fusich an téicsinea as a coltúd atrói ol sé donainie timperacht* [leg. *timthirecht*]. *Asbert Banban di promad in éicsine innis duin tré dligid do dánai cisi timperacht tucaid ant conad ant aspertsim Fil ann grian et reliqua*” i.e. “It was *Banban* the poet, that out of his sleep [suddenly] roused a young poet saying: ‘Rise, ministrations [i.e. food] is come to us.’ Then, to prove the young poet, *Banban* said [further]: ‘Tell us by thine art’s law what is the food which has been brought?’ Then the other said: ‘*Fil ann grian*,’ and the rest.”

Copy in Rawl. B. 512, f. 52, col. 2, where the verses are said to have been uttered by *Dáchoga* on the night when he was slain: not mentioned in the tale of ‘*Bruidhen Dáchoga*,’ cf. Add. 30,512, art. 124.

32. Tale in prose and verse, called “*Siabharcharpat Chonchulainn*” i.e. “*Cúchulainn*’s supernatural chariot.”

Begins:—“*Lúith Pátraic do Temraig et reliqua. Lúith Laogairi dou agaltam Pátraic iar taibsin Conculainn do inai carput. Aspert Pátraic fri Laogairi indattarfas ní. dodomarfás imorro for Laogairi ocus nim tacumac dia faisnéis muna sénas mo gin ocus muna coisreacas*” i.e. “Patrick went to Tara, and so forth. *Laeghaire* [the king] came to confer with Patrick, after that *Cúchulainn* in his chariot had appeared to him. Patrick asked *Laeghaire*: ‘Has ought been shewn thee?’ Said *Laeghaire*: ‘Verily there has; but unless my mouth be blessed, and I signed with the sign of the cross, I have no power to declare it.’” f. 14 b, col. 1.

S. Patrick having gone to Tara for the purpose of converting *Laeghaire*, the king refused to believe unless *Cúchulainn* in his war-chariot were called up before his eyes. This miracle the saint accomplished, and the present tract is the king's account of his vision; the preliminary incidents being dismissed with the few words ending 'et reliqua.' Printed by John O'Beirne Crowe in 'Journal of the Kilkenny Archæological Society,' 4th Ser., IV pp. 371, 448.

33. Short tale in prose, with the heading "*Coimpert Mongáin*" i.e. "Birth of *Mongán*."

Begins:—" [B]aoi *Fiachna Lurccan athair Moggáin ba aon rígh i coiccid baoi caura lais andalpáin Aodhan mac CCapraín. do decas uaidheside co Fiachnae ararisiu dia cophair paoi a nimmisi fri Saxanchaib do bretha míled [ms. 1000.] uathmar ara cind lasuidhiu do bás Aodhain isincath. luídh Fiachna Lurgán tairis fáccaip a rígan a bfos*" i.e. "*Mongán's* father *Fiachna Lurgan* happened to be sole king of his province. He had in *Alba* [i.e. Scotland] a friend, *Aedhán* son of *Gabhrán*, and from him came a message to *Fiachna* [praying him] that he would come to help him; seeing that he was in a strait as against the Saxons, by whom a terrific champion had been brought [expressly] to kill *Aedhán* in the [impending] battle. For his sake *Fiachna* went, leaving his wife on this hither side [i.e. in Ireland]." f. 15 b, col. 1.

Mongán always passed as *Mongán mac Fiachna*, but, according to this narrative, his real father was the celebrated magician *Manannán mac Lír*.

34. Another legend of *Mongán*.

Begins:—" [B]ái *Mongán i ráith móir muighi line ina rí dou. do luídh Forghall file a dochum*" i.e. "*Mongán* was in the great Rath of *Maghline* being at this time a king, and *Forgall* the Poet came to him." *ibid.*

The tract ends with a statement that *Mongán* and *Finn mac Cumhail* were one and the same.

III. Law.

35. "A very important tract, modified from the old maxims of Law, and relating to almost all the circumstances of Society in Church and State. The Canon Law is often quoted in the Latin language, and the composition of it [i.e. of the tract] may, perhaps, be ascribed to the twelfth century: but there

is nothing in the language or style of composition to give it any higher date of antiquity" (E. O'Curry). In Donall O'Davoren's hand, 1569 [O.C. 2206; A. L. I., IV p. 372].

Begins:—" *Sinnsear la fine febta la flaith eena la heclais*" i.e. "With the People things go by seniority; with the Chief, by qualifications; with the Church, by [degree of] wisdom."

f. 16, col. 1.

36. Tract upon the law of cattle-driving. This also is in Donall's hand [O.C. 2322].

Begins:—" *Atáitt secht nimána la féne ná tuillet fiacha ná tughradus*" i.e. "There are according to the common law seven cattledrivings that do not admit [i.e. are exempt from] charges and consequences [of trespass committed in their execution]."

f. 26, col. 1.

37. Tract on the liabilities incurred by such as are present at the committing of a crime [O.C. 2343].

Begins:—" *Tighradhus cach seallaig*" i.e. "The after-consequences to every on-looker," that is to say: the liabilities incurred by any spectator of a crime in act of commission.

f. 27 b, col. 2.

38. Tract called "*Mellbretha*" i.e. "Sweet judgments," which however is but one of the many meanings assigned to the term in the opening lines of the piece itself. In Manus O'Davoren's hand [O.C. 2360].

Begins:—" *Locc don leabarsa Temair ocus aimsir dó aimser Cuinn cécathaig ocus peursa do Bodhainn ocus tucait a deunma imairac nó comriachtain in dá macradh dia samhna for lár muighe breghe ocus ro bendaigh Pátraice ocus ro foirlín in esbaidh*" i.e. "This Book's place [of composition] was Tara; its 'person' [i.e. author] was *Bodhainn*; its time was the time of *Conn* 'of the hundred battles'; and the cause of its production was a quarrel or encounter betwixt certain two bands of youths in the midst of the plain of Bregia: which book Patrick [afterwards] blessed, and made good its defects." Then follow the various fanciful interpretations of the term '*Mellbretha*.'

f. 29, col. 1.

39. Tract, the heading of which is written upon the top margin of the page: "*Do asta cor ann so*" i.e. "Here follows of the binding [power] of covenants" [O.C. 2389].

Begins:—" *Atáitt secht cuir ata fhastaighthe la fene .i. atáit secht cuir ocus is astaidhthi do réir in fhéinechuis iar réiaib rodilsib .i. is iarna réiaib is ro díles iatt*" i.e. "There are 'with the people' [i.e. in common law] seven kinds of contract that are binding, that is to say: there are seven contracts which the common law recognizes as binding according to particular periods i.e. it is according to their respective periods that they take effect."

f. 31 b, col. 1.

40. Tract, the nature of which is explained by the opening lines [O'C. 2419].

Begins:—" *Atáid a secht déc doberaid anntestus do duine .i. atáit secht ngnéithi déc ocus doberait drochtestus do duine a mbeith air*" i.e. "There are 'Seventeen' that bring a man disrepute, that is to say: there are seventeen cases, the finding himself in [any one of] which fastens a bad reputation on a man."

f. 34, col. 1.

Ends at the penultimate line of f. 36 b, col. 2.

41. Between ff. 34, 36, is an inserted strip of vellum having the same height as the page, but only an inch wide, and blank on the verso. It is mutilated and defaced, and contains a memorandum, quite independent of the preceding article, upon the 'Comairce' [right of affording protection] exerciseable by each grade of Chiefs [O'C. 2429].

Begins:—" *Ate sóere gacha graidh .i. coimairce na grad flatha ann so síis .i. cúic laithe coimairce in arech dhesa*" i.e. "These be the privileges of every grade, that is to say: here follows the 'Protection' of each grade of Chiefs viz. the protective right of the 'Aire dhesa' covers five days [etc.]"

f. 35.

Between f. 36, which has been much maltreated and defaced, and f. 37, there is a lacuna.

42. Tract upon Fines and Compensations [O'C. 2440].

Begins imperfectly:—" *Seacht cumala lána for fer nurrudhais mbóslehta .i. iar marbad buachalla nó aramhain*" i.e. "The surety in a case of cattle-tracking is liable for seven full 'cumhals,' where either herdsman or ploughman is slain."

f. 37, col. 1.

Ends at l. 10 from the foot of the column.

43. Section on 'Saoire' i.e. 'Exemption,' and kindred matters [O'C. 2442].

Begins:—" *Fír ná bí saor neach ar a cina fadhéisin*" i.e.

“It is true that none is exempt from [consequences of] his own misdeeds.” f. 37, col. 2.

Ends imperfectly with f. 37 b, fol. 2.

44. Tract on Covenants and Contracts [O.C. 2451].

Begins:—“*Molaim do na ratha aní reisan dechadar do diol nó do tobach do réir mar do gealladar féin é*” i.e. “I adjudge that guarantors either pay that for which they became sureties, or levy it; according as they themselves shall have undertaken.”

f. 38, col. 1.

45. Further section on the same [O.C. 2463].

Begins:—“*Is dlighthighe do neoch cor ceilsine ná gach cor ocus ní cóir dochor do ghairm dhe*” i.e. “More binding than any other contract is a contract of service, which it is improper to class as a contract bad in law.”

f. 38 b, col. 2.

46. Section on Releases [O.C. 2468].

Begins:—“*Taithmech rudha[r]tha ann so cidh codhnacha cidh égcodhnacha do gne é*” i.e. “Here follows of [the nature of] release from covenants, be it a competent person or not that executes the same.”

f. 39, 1.

47. A section upon the compilers, and circumstances of compilation, of the ‘Great Digest of Law’ called the ‘*Senchas Mór*’ [O.C. 2477].

Begins:—“*Tabra féin do bar naire nachar fhéd an túdar gach aon ní do rádh ocus cidbé gné sundradach dar labair sé co ndubairt sé gach aon ghné ocus gach aon ní do bo cosmail ris sin do beith dá réir sin mar adeirid na dlithi so síis*” i.e. “Understand ye now that the author could not mention everything [i.e. every particular case]: but of whatsoever particular ‘species’ [i.e. case] he shall have treated, he has directed that every analogous case be decided accordingly, even as the following laws declare.”

f. 39 b, col. 2.

48. Section on particular cases of ‘*Eineachlann*’ i.e. ‘Honour-price,’ a special kind of compensation [O.C. 2481].

Begins:—“*Agraim mo lánenechlann a marbad mo derbeo-malta ocus m’oide óir is ar aon glún ocus ar aon codh do hoiledh sinn mar adeir diamad aon beoil cíthi comóil .i. a mbeoil ag ól aon cíthi [leg. cíchi]*” i.e. “I assert that I am entitled to full ‘honour-price’ for slaying of my foster brother, or of my tutor; for [in the former case] it was upon the one knee and on the one food that

we were nurtured, as he [i.e. the authority] says: 'if it be [as it were a case of] one set of lips and a co-drinking of the pap,' that is: 'if the lips of both shall have drunk from the one breast.'"

f. 40, col. 1.

49. Section on 'Debts' i.e. 'Fines or Damages payable' [O'C. 2483].

Begins:—" *Imdénait féich fóirithne ó gach dernaind deragar* " i.e. "'Debts' [in this case 'compensation for things stolen, or taken in error'] must be proven by him that loses the article i.e. he must establish what the same is, and its value." f. 40, col. 2.

50. Further section on 'Debts' [O'C. 2484].

Begins:—" *Ná tabair féich ach (sic) don tí dlíghios iat* " i.e. "Adjudge not fines but to him that is entitled to them." *ibid.*

51. Tract upon other Fines of various degrees [O'C. 2490].

Begins:—" *Issed uil síšana éiric an derbhorgill d'íoc doneoch ocus cinní leis nach é an tí for a lianadh do rinne an cin* " i.e. "What follows here [i.e. the subject of this section] is this: whether must one pay the 'éiric' by judgment laid upon him, he being positive that the man upon whom the offence is charged is not the one that committed it." f. 41, col. 1.

For 'Éiric' i.e. 'Blood-fine' cf. Harl. 3756, ff. 36 b, 189.

52. Section of the foregoing [O'C. 2493].

Begins:—" *Sé scribail for nech do gní gú-agra nó gúeron* " i.e. "Six 'serepalls' are payable by one that brings a false plea or makes a fraudulent claim." f. 41, col. 2.

53. Another section [O'C. 2498].

Begins:—" *Slán gach airlithidh .i. is slán don cách do ní in tuasallia ar a chéile* " i.e. "Every one is borne free that brings a substantial charge against another." f. 41 b, col. 1.

54. Section on 'Díre' i.e. 'Compensation' [O'C. 2500].

Begins:—" *Lándíre [ms. lán ndíre] a naithair (sic) lethdíre a mbráthair an athar trian díre ina mhacsidhe nó a ningin cethraime díre i nua* " i.e. "For a father full-fine is payable; for a father's brother, half-fine; for his son or daughter, a one third-fine; for a grandson, a quarter-fine." f. 41 b, col. 2.

Between ff. 41, 42, there is a lacuna.

55. Tract on Injuries of various kinds inflicted by animals [O'C. 2502].

Begins imperfectly:—" *De cin do rob ná tomelar fri duine ocus*

fri rob” i.e. “A non-ruminant animal is liable to double-fine [in respect of injury done, whether] to man or to another animal.”
f. 42, col. 1.

56. Tract upon various social observances and laws [O’C. 2529].

Begins:—“*Diamba hendac diamba cuibsech má forcomathar reacht bánbathisi ní bí ciun ní bí cendais fri firu fofechat anmanda nad sechiter recht dé ná duine*” i.e. “If thou be undefiled; if thou be conscientious; if thou observe purifying baptism’s law: then to men [that commit wrong] be neither meek nor mild; but animals, that follow not the laws of God or man, transgress [or, use violence] innocently.”
f. 45, col. 1.

57. Tract on Evidence, according to the law of ‘participation,’ i.e. complicity [O’C. 2568].

Begins:—“*Tuarastal na cána so* (*i. focal is toltanach lé nech. nó tae do fhrestul. nó fis tuirisdail .i. dorus .i. eolus daill .i. anelus isin riagail so*) *i. urradh cána comithi ocus comgaiti*” i.e. “The evidence of this law . . . i.e. the certainty of the law of participation by accompanying and by joining in a theft.” f. 49, col. 1.

For colophon cf. art. 72 (65).

The matter in parentheses represents three fanciful etymologies (of a kind common in Cormac’s and other glossaries, and conveniently classed as the ‘*Tón a tonitru*’ order) of the word ‘*Tuarastal*.’ According to these, which it is said are to be adopted in this ‘Rule’ [i.e. ‘Tract’], *Tuarastal* (the vocable) represents ‘*tuar as toil*’; or ‘*tói do fhrestul*’; or ‘*dorus daill*’; or all three. Any attempt to explain such conundrums, in English and briefly, would be futile, but cf. art. 64.

58. Section in continuation of, or supplementary to, the foregoing, on Evidence in cases of theft [O’C. 2604].

Begins:—“*I[s] slán faisnéis na cána so*” i.e. “[The manner in which] one may lawfully plead this law.” f. 52 b, col. 1.

59. Section upon ‘*Sárughadh*’ i.e. ‘Violation’ [of protection, asylum, sanctuary, O’C. 2626].

Begins:—“*Sluinnter ní séim* [etc.] *i. aiséithar go nach beg aní atá do neoch ina thsárugud uma séda budhéin nó um sédaib an tí ro gab ra chomaircè a gualann iarna faoisitniugud for a comaircè*” i.e. “Be it recited here that he is entitled to no trifling compensation who has been ‘violated’ in his own property; or in that of

one whom he has taken under the 'protection of his shoulder'; provided he have published the fact of the other's being under his protection." f. 54 b, col. 1.

A portion of the tract (f. 54, col. 2, l. 5, inf.—f. 55 b, col. 1, l. 15) is printed under the heading "*Maighne*," i.e. "Precincts," in A. L. I., IV pp. 226–36, where the last line is defective: after '*dóib*' read "*ocus biathfathar iar foghnam ocus na tarraighter for fine is ann ícait aitaidhibh a cinta.*" Omitted in transcript.

60. Tract on the law of Asylum [O.C. 2641].

Begins:—" *Ní snaidhe biuba tar tuatha toirrsecha .i. ná tabair snadha do na bibadhaib itir na tuatha in tan ata toirsigh fine in lochta ro marbad ann*" i.e. "Harbour not criminals as against 'tribes in grief,' that is to say: give no asylum in your territory to criminals while the tribe of them that are slain still mourns."

f. 56, col. 1.

Observe, in this and the next article, '*biuba*' and '*biba*' written phonetically for '*biodhba*.'

61. Section on ecclesiastical Asylum [O.C. 2649].

Begins:—" *Do éim pecach an eclais .i. is [s]lán don eclais na biuba de leagadh [= léicen] fó caoill [= coill] mana tar[r]ustar aice*" i.e. "The Church is free to favour criminals' escape [lit. 'let them get to the wood'] provided they do not take up their quarters with her [that is to say: they must get them away altogether]."

f. 56 b, col. 2.

Between ff. 56, 57, there is a lacuna.

62. Large fragment of a tract upon '*Athgabháil*,' i.e. 'Reprisal' or 'Distress' [O.C. 2652].

Begins imperfectly:—" . . . *ria nabadh ocus troscadh*" i.e. ". . . before fasting and abstinence." f. 57, col. 1.

This is a portion of the 'gloss' or commentary on the missing matter. The first words of legal text occur at col. 2, l. 9:—" *Couic séda a loba gaca hathgabála cacha trátha*" i.e. "Five '*séds*' are payable in every case of distress which by neglect is suffered to lapse." f. 57, col. 2.

The piece ends imperfectly with f. 62 b, col. 2, and between ff. 62, 63, there is a lacuna.

IV. GRAMMAR.

63. Fragment of a tract introductory to the curious compilation called "*Uraicept na néiges*" i.e. "The Poets' Primer."

Begins abruptly:—" . . . is air . . . airnion riam. nó nion .i. nell isin tsengaideilce" i.e. ". . . or again, the word 'nion' is in the Old-Irish equivalent to 'néll' [a cloud]." f. 63, col. 1.

Of this preliminary section, which treats chiefly of letters, 'ogham' [cryptograms], and writing; their inventors, and so forth; there is here one column and a half of the latter part. Wanting in BB., which contains a different recension of the 'Uraicept.'

64. Tract still introductory to the 'Uraicept,' or, as it is sometimes called, the 'Eraicept,' the 'Uraicecht,' or 'Eraicecht' [BB. p. 314 a].

Begins:—"Incipit ERAICEPT NA NECÉS .i. 'er-aicpt.' uair 'er' gach taoisech. 'aicicht' dono .i. 'icht aici' ar is anaici píos an deisgipal ag an maigister. nó dono 'aicept' .i. 'acceptus' [.i.] airiti cugat ineich nach fil occat. 'na néicces' .i. 'na náí gan ches' .i. na filed. cidh diana tóisecha so. ní annsa:—don teibi do tebed asin gaideilc. óir issed tóisech airicht lá Féinius ier dtiachtain don sgoil gusna bérladaib amuigh" i.e. "Here begins 'THE POETS' PRIMER' [of which word 'Eraicept' the derivation is this]: 'Er' signifies a 'beginning'; ['aicept' is the same as 'aicecht' and this as] 'aicicht,' which may be taken as 'icht-aici' [i.e. 'juvenes-juxta'], since it is beside him that the master is wont to have the disciple. Or again, 'aicept' may be taken as equivalent to 'acceptus' i.e. [there is here] reception to thyself of that which as yet thou hadst not. 'Na néicces' i.e. 'of the Poets' [is the same thing as 'na négces' i.e. 'of the pleasures,' that is to say] 'na náí gan ches' [i.e. 'of the pleasurable ones']. To what then is this the 'exordium'? Answer:—To that [dialect i.e. *Bérta féine*] which by selection was extracted from the Old-Irish, and which was the first thing composed by Fenius after the 'School' [of whom more anon] arrived with 'the Tongues' in the Plain [of Shinar]." * f. 63, col. 2.

65. The text of 'URAICEPT NA NÉICES.'

* 'Aicept' is the Low-Lat. 'acceptorium,' and the other forms arise from the Irish tendency to substitute 'c' for Lat. and Welsh 'p,' of which the following are a few stock-examples:—'secht': 'sept-em'; 'colt': 'pult-is'; 'corera': 'pur-pura'; 'cland': W. 'plant,' L. 'plant-a.' 'Er (ær)' is an intensitive.

The etymology of 'éices, éiges' (which means much more than a mere bard, or rhymér), rests upon the noun 'ees': 'torment'; which with priv. part. insep. 'e' makes 'éigees': 'non-torment' i.e. 'pleasure'; lastly, this is taken as equivalent to *dí gan ees* i.e. 'people free of torment,' where 'dí' is pron. indecl. 3rd pl.

This piece consists of four books, professing to be:—‘The Book of *Fenius Farsaidh*,’ temp. the Tower of Babel; ‘the Book of *Amergin*,’ Poet of the Gael at the time of the Milesian colonization of Ireland; the ‘Book of *Fercheirtne* the Poet,’ who flourished in the first cent. of the Christian era; lastly, ‘the Book of *Cennfaeladh*,’ fl. circ. A.D. 640. In the MS., however, these four tracts are not given in chronological sequence, but inversely; the first being the ‘Book of *Cennfaeladh*,’ to which is prefixed this short notice concerning the ‘*Uraicept*’ as a whole [BB. p. 315 a, l. 19]:—

(1) “*Caiti loc ocus aimsir ocus persa ocus tucait scríbind in Uraicepto. Ní haen log émh is cóir dona ceithrib lebraibsi amail isber in filí inos tóisicha asedh as déigioncha inos déidhincha asedh is tóisicha. Inos tóisicha i cóip an libair ised as déiginca airiecht .i. lebar Cinnfaeladh meic Oilíolla*” i.e. “What are the place, and time, and person [i.e. author], and cause of writing, of the ‘*Uraicept*’? It is no one place [etc.] that we must assign to these four books, [which are given in this present order because] as the poet says: ‘That which is first is last; that which is last is first.’ This then which stands first in the ‘copy’ [i.e. text] of the book [from which this is taken] is the last that was composed viz. the Book of *Oilioll’s* son *Cennfaeladh*.” f. 65, col. 1.

(2) Followed immediately by the exordium proper to this particular book i.e. *Cennfaeladh’s*.

Begins:—“*Loc ocus aimser ocus persa ocus tucait scríbind in libairsi. loc do cétús doire luruain (sic) ocus aimsir di (sic) aimsir Domnaill meic Aoda meic Ainmreach ocus persa do Cendfaoladh mac Ailiolla. a tucait scríbind a inchind [ms. inqint] dermaid do bein a qind Cindfaoladh a cath Moighe Ráth. Ceithre buada diu an catha sin .i. maidm for Congal ina góe ria nDomnall ina firinde ocus Suibne geilt do dol for gettocht ara méd do láidib do róine ocus in fer dferaid Alban do breith indfir dferoib Eirinn ina cois leis gin airiugh .i. Dubh diad ainm in fir thall dono ocus a inchinn dermoit do breith a cinn Cinnfaoladh ara méd de filidecht ocus do brethemnus ocus do leigonn do leassi (sic)*” i.e. “This Book’s place, time, person, and cause of writing. First of all, its place was *Doire Láráin* [‘Derryloran,’ in the county Tyrone]; its time was the time of *Domnall* son of *Ainmire’s* son *Aedh* [†642]; its person was *Ailioll’s* son *Cennfaeladh*, and its cause of writing was that out

of *Cennfaeladh's* head his 'brain of forgetfulness was extracted' [i.e. his memory was restored] in the Battle of *Mágh Ráth* ['Moirá,' in the county Down]. Now with this battle there were these four remarkable things connected:—that *Congal*, whose cause was false, was routed by *Domhnall* whose cause was just; that *Suibne* [thence surnamed] *Geilt* [i.e. 'the crazed'] went mad by reason of all the poems that he had composed; that one of the Men of *Alba* [i.e. Scotland] carried off [by swimming to Scotland] one of the [slain] Men of *Eire* [i.e. Ireland] made fast to his leg, yet never knew it (which oversea man's name, by the way, was *Dubhdiadh*); and that out of *Cennfaeladh's* head his 'brain of forgetfulness' was removed by virtue of his copiousness in poetry, in administering justice, and in [general] erudition." *ibid.*

(3) Under the marginal rubric "*.s.ii.*" [leg. *slicht eile*] i.e. "Another version," comes a variant to the prior one of the two foregoing notices:—

"*Caiti log ocus aimsir ocus persa ocus tugaid scribinn in wirecepto. Ní annsa. loc dho Emoin Macha ocus a naimsir Concobair meic Nesa arrichta. Feircertne file do rinne do breith aosa fainn for séis. Cennfaoladh mac Oiliolla do athnuaidhestar in Doiri Luráin maille re hurmór na screaptra. Aiberot aroili cona ba aenlibhar acht libair umda ocus ní hinann locaimsira dóibh. Isé locaimsira an céd lib[air] iarsin cétfáidsi. Log do Daire Luráin ocus aimsir Domnaill meic Aodha ocus persa do Cennfaoladh mac Oiliolla. a tugaid scribinn et reliqua*" i.e. "What are place, time, person, and cause of writing of the '*Uraicept*'? Answer:—*Emhain Macha* was its place, and in the time of *Conchobar mac Nessa* it was composed. *Fercheirtne* the poet it was that executed this in order to bring 'feeble folk' [i.e. the ignorant] to knowledge; after which it was *Oilioll's* son *Cennfaeladh* that in Derryloran renovated [i.e. revised] it together with the greater part of all the other MSS. Others assert that it is not one book but many, having divers dates and places. According to which opinion the first book's place and date are as follows: place, Derryloran; time, the time of *Domhnall* son of *Aedh*; and person, *Cennfaeladh* son of *Oilioll*; its cause of writing, and so forth and so forth [ut supra]." *ibid.*

(4) The text of *Cennfaeladh's* Book [BB. p. 317 β, l. 4].

Begins:—"Atát dá erndail forsin aipgiter laitiantó .i. guta

ocus consoine” i.e. “The Latin alphabet consists of two classes [of letters] viz. vowels and consonants.” *ibid.*

The interpolated words “*i. condealg ann sin*” i.e. “this is a comparison,” mean (unless they be a ‘*probatio pennæ*’) that with respect to their essentials a parallel is about to be drawn between the Latin alphabet and the Oghamic. The section on the latter begins at f. 65 *b*, col. 22 [BB. p. 318 *a*, l. 31]:—“*Atat dan dá érudoil forsan mbethi luis nion a noghaim*” i.e. “There are also two component parts in the oghamic [alphabet called] ‘*Beth-luis-nion*.’” Ends f. 69 *b*, col. 2, l. 24.

66. *Fercheirtne* the Poet’s Book, under the heading:—“*Incipit lebar Fircheirtne sundo. locc do Emain Macho. ocus aimsir Conchobair meic Nesa. a persa do (sic) Fercheirtne fle. a tuccait dono do breith aesa faínd for séis*” i.e. “Here begins *Fercheirtne*’s book. Its place is *Emhain Macha*; its time that of *Conchobar mac Nessa*; its person, *Fercheirtne* the poet; and its cause of writing, to bring the ignorant to knowledge” [BB. p. 321 *a*, l. 46, β l. 1].

Begins:—“*Sechto frise tomsighter gaideilce*” i.e. “The things according to which the Irish language is reduced to measure are seven.” f. 69 *b*, col. 2.

Between ff. 70, 71, there is a lacuna of considerable extent, involving the end of *Fercheirtne*’s and the beginning of *Amergin*’s Book [f. 70 *b*, col. 2, lin. ult. (“*Indsci sciencia*” etc.) = BB. p. 322 *a*, l. 38].

67. One column of the concluding portion of *Amergin*’s Book [BB. 324 *a*, l. 51].

Begins:—“*. . . onn ocus ailene imorro is iat sin na cenélo eloch do nach filit a frecartha ag in laitneoir. leithi dono i foclaib ocus i cialla ocus i litrib an gadeile de sin inás in laitín*” i.e. “Now the words ‘*onn*’ and ‘*ailene*’ are denominations of stones for which the Latinist has no corresponding terms: wherefore in vocables and in meanings the Irish is ‘*pro tanto*’ more copious than the Latin.” f. 71, col. 1.

This fragment is followed by an unconnected passage, not given in BB., and written like the law tracts i.e. the text in a large character, with gloss both interlinear and apart.

68. *Fenius Farsaidh*’s Book [BB. p. 324 β, l. 11].

Begins:—“*Issed inn so tosach an uiraicepto iar Fennius ocus*

iar nIar mac Nemo ocus iar nGaidel mac Aingen issiat sin a persana. ocus [a] aimsir dana an aimsir a tângatar meic Israel a hEigipt. Isin Aisia arriacht cia isberait is a muigh thSenair aricht. Tuccait a scríbinn a tothlugud don scoil móir co Fénius ocus co hIar mac Nemo ocus go Gaidel mac Eithuir a tepide dóib an Uraicepto ocus iar tidhnaicol an rechta do Maisi ocus air foghlaim do Cae caoinbrethoch oga conid aire sin arrichta na haipcitri a naontabail amail isber cateat aipcitri na trí primbérlad et reliquo” (sic) i.e. “Here is the beginning of the ‘Uraicept,’ according to *Fenius*, to *Iar* son of *Nema*, to *Gaidel* son of *Aingen* (sic), who are its ‘persons.’ Its time was the time when the Sons of Israel came out of Egypt. In Asia it was composed, although some do say that it was on Shinar’s plain. The cause of its being written was the eager wish by the great ‘School’ expressed to *Fenius*, to *Iar*, and to *Gaidel* son of *Ethiar* (sic), that they would for them [i.e. the School] compile [lit. ‘extract’] the ‘Uraicept.’ This was after the Law had been given to Moses, and after *Cae* of the just judgments had with him studied the same: wherefore it was that the Alphabets were invented, [and written] upon the one *taball* [i.e. rectangular staff used for incised oghamic writing], as ‘he’ [i.e. an author] says: ‘What were the alphabets of the three primitive tongues?’ and so forth.” f. 71, col. 2.

This exordium is followed by a fanciful attempt at the Hebrew alphabet, with the names of the letters given correctly enough, and interpreted in Latin and Irish. Printed by Whitley Stokes in the preface to ‘Three Irish Glossaries.’

The Greek alphabet is annexed, with the names of the letters and their numerical values.

Between ff. 71, 72, there is not, as has been supposed, a lacuna. The concluding leaves being mutilated, the following collation may be found useful:—

F. 71 *b*, col. 2, l. 4 inf. = BB. p. 325 β , l. 1; f. 74, col. 2, l. 4 inf. = BB. p. 329, l. 1; f. 74 *b*, col. 2, l. 9 inf. = BB. p. 329 *a*, l. 16; f. 75 *b*, col. 2, l. 1 = BB. p. 330 *a*, l. 19; f. 76, col. 1, l. 22 = BB. p. 330 β , l. 23.

These tracts present an extraordinary medley of fanciful speculations upon the origin of languages (not of language), and of writing; of grammatical and metrical subtleties expressed in terms figurative or obscure, which apart from the commentary

would in many places be unintelligible, and are often quite in the oriental taste; with, pervading the whole, copious etymologies of the type familiar to students of Cormac.

The introductions were intended for pure ornament, and are no more to be criticised seriously than are the grotesque interlaced animals of the Irish MS. head-letters to be gravely discussed by the naturalist. Art. 65 (2) is boldly appropriated from the exordium to the Book of Aicill (A. L. I., III p. 84, seqq.); while for Fenius and the 'School,' and Amergin, cf. exordium to the '*Senchas Mór*' (A. L. I., I p. 20).

From the point of view of 'culturgeschichte' however, and as a deposit of terminology, the '*Uraicept*' undoubtedly has its value.

69. Preface to the tract known as "*Agallamh in dhá shuadh*" i.e. "Dialogue of the two Sages," supposed to be the same as '*Imagallam in dá thuarad*' cited in Cormac's glossary s.v. '*Coth*.'

Begins:—" *Adhnae mac Uithechair do tháibh Ollnegmacht ollam Eirinn i néigse ocus a filidhacht atcomnuic. mac laissidhe .i. Nedhe mac Adhnaaa*" i.e. "Adhna son of Uitechar, from the Connacht side, was Ireland's professor in chief and had a son called *Néde*."

f. 76, col. 2.

By a common device '*Adhnaaa*' is written to fill up the line, cf. last word of H. 4. 22, f. 66 b [O'C. 2064], written '*touaabhauaoch*' for '*tobhach*.'

70. The text of "*Agallamh in dhá shuadh*."

Begins:—" *Ciasa file fil ima lúivigean*" i.e. "Who is the poet that claims the [many]-coloured robe [of office]?" f. 77, col. 1.

The circumstances that led up to this Dialogue are detailed, and its 'place,' 'time,' 'person' and 'cause' given, in the Preface.

In style the tract is of the same enigmatical nature as the *Amhra* of S. Columba and the Law books, and like them is written in a large letter, with copious interlineary gloss. But for the latter the piece would now baffle even speculation: nor need this surprise us if we remember that the two Sages (*Fercheirtne* and *Nedhe mac Adhna*) were the sagest of their day; that the object of the elder was to test and if possible confound the younger; and that *Conchobar mac Nessa*, king of Ulster, before whom in the first Christian century the contest took place, could make nothing of what he heard until it was by the disputants

expounded to him. His perplexity was no doubt exegetical rather than lexicographical, very much like our own: given the vocables, and a meaning for each, what was the speaker driving at? Such was generally the nature of an orthodox bardic encounter. The commentary is for the most part guesswork, as was inevitable, but its linguistic value is very considerable.

For a pithy account of what the king on this occasion said and did, cf. the '*Senchas Mór*' (A. L. I., I p. 20).

Ends imperfectly with f. 79 b, col. 2, but since Donall O'Davoren, who wrote it, appends a colophon, it may be a short and not a mutilated copy. As the text proceeds the gloss becomes more sparse, until finally it ceases; the space in which to write it being left blank.

Copies in LL. p. 186, Rawl. B. 502, f. 60, etc. (cf. H. d'Arbois de Jubainville's '*Essai d'un Catalogue*,' p. 5).

V. LAW GLOSSARY and MARGINALIA.

71. The valuable Glossary, chiefly of law terms, transcribed if not actually compiled in O'Davoren's school [O.C. 2732].

Across the top margin of the page is a heading: "*Mei est incipere Dei est infinire .i. do Donnall ó Dhuibh dhá boirenn in aidchi iar féil Bri[gh]de 1569. ar in páirc atú*" i.e. "Mine it is to begin and God's to finish. [Written] for Donall O'Davoren the night following S. Bridget's Festival, 1569. I am at Park."

Written in triple columns.

Begins;—"*Aipgitir .i. tinscetal nó bunaidh (sic) ut est cetheora [ms. iii. a.] aibgitre gáisi .i. cethre bunaidh na hamainnsi*" i.e. "*Aipgitir* ['alphabet'] means [in some cases] 'beginning' or 'origin,' as: 'the four alphabets of wisdom,' meaning 'the four primary sources of knowledge.'" f. 80, col. 1.

It is probable that this piece too is unfinished, there being but eight entries under the letter U, while the remainder of the third column is left blank, as was originally also the verso of the leaf (f. 93, the last in the MS.). The latter is now covered with writing in an old and somewhat cursive hand which does not occur elsewhere in the MS., extending across the page, and much defaced by friction and abuse of nutgalls. Here we have apparently a set of memoranda relating to very early history, and to legend. The words "*cath Saingil*" i.e. "the battle of Singland" [near Limerick] occur more than once; the battle of *Magh*

Tuireadh is mentioned, and “*Caithréim Cheallacháin Chaisil*” i.e. “The Triumphs of *Ceallachán* of Cashel [over the Danes].”

The text of the glossary has been printed by Whitley Stokes in ‘Three Irish Glossaries,’ London: Williams and Norgate, 1862; and in the ‘Revue Celtique,’ II p. 453, is a valuable paper upon the same, by Hermann Ebel.

72. Colophons, scribes’ Notes, and Marginalia. In these O’Davoren’s MS. abounds, and they are worthy of elucidation (where that is possible) for the light which they shed upon the state of the times, and the conditions under which such MSS. were written. A due regard to entries of the kind, here and elsewhere, would diminish the surprise which is often expressed at a scribe’s ‘ignorance,’ ‘stupidity,’ and so forth; since it is very apparent that the penmen often worked sorely against their will, and under circumstances of great discomfort, notably cold and hunger. Dictation too was a common practice.

A fair share of levity appears to have prevailed in the Burren seminary: for all which, we gather that Donall could compel obedience.

Marginalia of the familiar or facetious kind are often far from easy to understand, especially to students of the foreign school: sometimes they are colloquial and provincial, very idiomatic, and more or less phonetically written; sometimes the most unusual words are culled from glossaries and law books, and lastly, not a few are written either in cipher, with a little ogham, or anagrammatically. In many cases again, where there is a mere hint at some personal topic of the hour, or where the object was to puzzle contemporaries, we are necessarily altogether in the dark.

These entries then are as follows:—

(1) At f. 3 b, col. 1, l. 18: “*Finim ar in céissóie so ó Chorb-mac mac in Chosnaidhí do Donnall hua Duibh dá boirinn ocus do dligid olloman dó budesta*” i.e. “There’s an end made of this ‘little pig’ [here is a pun] by Cormac, son of ‘the Cosny’ [O’Brien], for Donall O’Davoren; and now for [the section on] ‘Professors’ Rights’ for him.”

The proper name here rendered ‘the Cosny’ (according to English usage at the time, cf. Harl. 3756, f. 36 b) is one of those which, being adjectives or denominatives, take in Irish the definite

article, viz. 'an cosnadhach' or 'an cosnamhach' i.e. 'the defender' (or, 'the litigious'). Such also is 'an gilla riabhach' i.e. 'the brindled lad' (cf. Harl. 5280). Cormac's father was of the scribes that contributed to the important 'Bibliotheca' classed H. 3. 18 in the library of Trinity College, Dublin, as were also Manus and David.

(2) At f. 4, col. 1, l. 13, colophon to art. 1:—"Finim air sin duit a Domnaill ó Chorbmac ocus ní bec sin do chur cáich ar a comét ar in gné so" i.e. "There's an end made of that for you, Donall, by Cormac, and that is quite sufficient to put any man upon his guard in respect of this 'species' [i.e. specific point of law, or, class of cases]."

(3) At f. 9 b, col. 1, l. 19, colophon to art. 16:—"Misi Domnall ocus bíbh a bárr so er bechbrethaib" i.e. "I am Donall, and on [the subject of] 'Bee-judgments' let [me see] any one improve upon this [that I have just written]."

Bíbh (*biobh*) is local for *bíodh*; *er* = *air*, for *ar*, as spoken now.

(4) At f. 9 b, col. 2, l. 15, colophon to art. 17:—"Finim air sin ó Corbmac mac in Chosnaidhi do Domnall O Duibh dá boirenn" i.e. "Here's an end made of this by the Cosny's son Cormac, for Donall O'Davoren."

In these colophons 'Finim' is phonetically for 'Finem.'

(5) At f. 10 b, marg. sup.:—"Dar in lebar so ní éirgann (sic) sé caol ná reamhur a dTuaim atánuid in mairt . . ." i.e. "By this book neither 'thick' nor 'thin' [i.e. 'upstroke' nor 'down'] succeeds with me. 'T is in Tuam we are the Tuesday . . ."

This refers to the quality of his pen, ink, or vellum. The end of the note is defaced.

(6) At f. 11, marg. sup.:—"Sin duit a Domnaill ocus níus céilsine ocus ní faca sechtmain gan dardáin acht in sechtmain [so ocus] dar liumsa atá dá dhardá [in innte]" i.e. "There's for you, Donall, and 't is no [voluntary] service: for I have never seen a week without a [i.e. one] Thursday except [this] week, [and] I do believe that [in it] there are two Thursdays." This must refer to the quantity of work exacted from him on that particular Thursday.

(7) At f. 11, col. 2, lin. penult., colophon to art. 24:—"Slán umlán duit [a] Aodh ocus féch féin in beg nó in mór in bán so ocus

cuir féin a lán ann. Soradh duit ó tSile ocus ó Tadhg” i.e. “I boldly challenge you, *Aedh*, to try for yourself whether this blank space be too small or too large, and, [if you can], cram plenty into it yourself. Salutation to you from *Sile* [‘*Celia*’] and from *Teigue*.” Here *umlán* is phonetic for *iomlán*, and *Sile* is a well-known but not ancient woman-name, anglicised quite arbitrarily (in some districts at all events) “*Judy*.”

(8) At f. 12, col. 2, lin. ult. :—“*A Dhomnaill ní fiu do gonóithi aréir a ndénaim do graibne duit*” i.e. “*Donall*, the way you were carrying on with your jibes last night doesn’t deserve all the writing I do for you.”

Gonóithi for *gnóthaidhe*, colloquial for *gnótha*, pl. of ‘*gnó*’ [i. *fochuítbedh*], which now means ‘business’ of any sort.

(9) At f. 12, col. 2, marg. inf. :—“*Iarr in cuit eile* [ms. *qit.ii.*] *don caocait rann i tús na duilloigi so amuigh. deir Donnall sin*” i.e. “Seek the remainder of the ‘*Fifty Quatrains*’ at the top of this leaf next following. So says *Donall*.”

(10) At f. 12 b, col. 2, lin. ult. :—“*Adaigh fel* (sic) *Muire mór* (sic) *sun ocus is doily lem Donchadh O Briain a contabairt báis ó mac iarla Urmuman* [ms. *mugan*] *ocus is amra lem Cairbri ag suirgi athasg ar Conchobar. an páirc mo dú. Magnus do Donnall ocus é fén ag gabáil Ereann anno domini 1567*” i.e. “This is the eve of Ladyday in Spring, and I grieve that from the Earl of Ormond’s son *Donogh O’Brien* goes in danger of death. Also I am astonished that *Carbry* is courting counsel from *Conor*. The Park is my quarters. [Written by] *Manus* for *Donall*, who is himself travelling all over Ireland. A.D. 1567.”

Manus was an *O’Davoren*, and *Donall* was probably on a business tour in quest of law-books and opinions.

(11) At f. 13, col. 2, lin. antepen., colophon to art. 19 :—*A Aodh cuir barr air seo .i. troll a ach- atá do treas maiginta tré ainir na mínbraghat can scéal agum ó easpoc ná ó príomhfháith*” i.e. “*Aedh*, set a gloss to this . . .” [an invitation to solve a problem the elements of which are abbreviation, anagram, and pedantic expression].

If for ‘*troll ar ach-*’ we conjecture ‘*oll a tráchtadh,*’ and take ‘*maighenta*’ = ‘*maighnech*’ [from ‘*maighen,*’ ‘*maighne*’ cf. ‘*aigenta*’ fr. ‘*aigne*’], the answer is “‘T is a serious matter to speak of: great is your trial by reason of the young woman

with the smooth neck, and I having no news from either Bishop or Primate." *Aodh* ['Hugh'] may have been waiting for a dispensation.

At f. 13 *b*, marg. inf. :—" *A Domnaill is drochlitir más fir dam féin satharn hí in páire sunn* " i.e. "Donall, if I am right, this is a bad style of writing [lit. 'letter']. It is Saturday, and here at Park."

(12) *a*. At f. 14 *b*, marg. sup. :—" *A Domnaill ní bo duais do cinn cumaoinech so* " i.e. "Donall this bit is no friendship's offering" [that is to say: I write upon compulsion].

b. *Ibid.*, marg. inf. :—" *Sin duit a Domhnaill í Dubh (sic) dá boirinn ó Annluan ocus scaith leis ocus dá mbeith in .h. gferr dog* " i.e. "There's for you, Donall, from Annluan and a blessing with it; and were it better still you should have it [and welcome]."

The last word is left unfinished, and that which immediately precedes it is in cipher: leg. "*ní bhus ferr do ghébhthá é.*" The writer of this note was a Mac Egan.

(13) At f. 15, col. 1, l. 16, inserted in the text of "*Siabharchapat Conchulainn*" is a quatrain with this heading: "*Ag so rann do righnigh (sic) Maghnus O Duibh dá boirenn d'Uilliam ruagh (sic) Mac Aodhagáin*" i.e. "Here is a quatrain that Manus O'Davoren made 'for' [i.e. on] William Rufus Mac Egan."

The word '*rann*' [i.e. 'quatrain'] written in the margin emphasises the presence of this Pantagruelian and most incongruous epigram, which may well be left where it is.

(14) *a*. At f. 15 *b*, col. 2, lin. ult. : "*Oracio ar in mbeg sin ó Maghnus do Domhnall ocus indis do*" i.e. "[I crave] a prayer for this scrap written by Manus for Donall, and tell him so."

b. *Ibid.*, marg. inf., are two notes much defaced :—" *Adamair a Dháibí ní iarrfaidh tú só. maidhter é* " i.e. "A pleasant thing, David, you shall not have to ask for this. Be that proclaimed." To which (written by *Gilla na naemh*) Manus, playing on the verb *máidhim* (*maoidhim*), appends "*[At]á in cuairt tars in foraire aigi acht muna derna máidhem . . . [ti]mairginn féin*" i.e. "[He deems that] he has 'slipped past the sentry' [i.e. attracts no notice] unless he make a brag . . . whatever he himself compiles."

(15) At f. 16, marg. sup., and somewhat defaced, is a memorandum which, as well as the tract to which it is prefixed (art. 35), is in Donall's hand, and, like (16), contains an

idiomatic expression not reproducible accurately in English:—
 “*Dar in leabar so madh fhédaim a nainm Dhia bératt in sinnser roimh in soser ann gach gné mar adeirid na dlithi (sic) so sís. tairis sin do dhén trécumusc dá ndlithib (sic) trít a chéile ocus cé beg in sen gerrfa duine éigin in bod a richt na potóigi*” i.e. “By this book I will in God’s name, and if [i.e. wherever] I can, in every legal case prefer the senior to the junior: even as these laws prescribe that here follow. I will over and above that make a regular hotchpotch of their laws one with the other, and though the snare be but a trivial one, [hoc loco proculdubio] quidam homo ‘pro botulo [i.e. intestino] τὸ ἀνδρείον est præcisurus’ [scilicet tanquam empiricus male mutilans herniosum].”

(16) At f. 16 b, lin. antepen., another crabbed idiom:—
 “*Sinser ocus osar ocus enechlann do mes do cách ocus féchaim suas ar dia go mbia in maghragall a richt na cloich [leg. cloichi] fuail eig duine éigin ann so am dhíaghsa (sic)*” i.e. “[Thus far ‘the rights of] senior and junior’ and ‘estimate of compensation for all [classes]’; ego vero piissime precor, quendam hominem post me in hoc loco ‘pro calculo vesicali evulsurum τὴν ὄρχιν.’”

The latter proverb occurs also in a prose paragraph of *Ferghal óg Mac an Bháird’s* “*Mairg am dheaghaidh cheanglus cumann*” (a *crosántacht* addressed to Dominic O’Donnell, circ. 1650): “*Agus níor chubhaidh do’n ollamhain re leighios an magairl do bhreith amach a riocht na cloiche fuail*” i.e. “Neque enim decebat professorem chirurgiæ ‘pro calculo vesicali anticatonem evellere’;” and these examples fix the meaning of the common locution ‘*i riocht*’ i.e. ‘in specie [alterius cujusdam personæ aut rei],’ cf. Eg. 90, art. 8.

Quite different is ‘*as a riocht*’ i.e. ‘ex sua ipsius [personæ aut rei] specie,’ as in Bonaventura O’Hussey’s ‘*Tegasg críos-taidhe*’ [‘Christian Doctrine’], pp. 173–4, 2nd ed.: Rome, 1707: “*Toirmisgther ann so a nainm gada . . . gan fiacha nó cíos do dhíol, goid do chennach as a riocht [etc.]*” i.e. “Here is forbidden, as being theft, non-payment of debts or rent, purchase of [potentially] stolen goods at sight [i.e. ‘without enquiry,’ lit. ‘furtum emere ex ipsius specie’] etc.”

(17) At f. 17, col. 1, lin. 1:—“*Is é so an capall tosa (sic) a ndeire (sic) agum no na [leg. dna] is cennfochrus é*” i.e. “Here I have the leading horse last, or [in other words] this is a case

of 'cennfochrus' [i.e. substitution of one letter for another in the beginning of a word]." This must refer to something in the distribution of his subject matter.

(18) *Ibid.*, marg. sup. et ext. :—" *Dus in fognaidh. Misi c̄dg. tuirsech. nox féil Matha hic. fer inaid in righ a nGaillimh ocus a [dul go] dún mór mic Fheorais dá gabáil ocus go ros commáin mar in cétna. ailim trócaire dam ocus dom cumta uile ar dia. an. dni. 1569* " i.e. "To see whether it serves [i.e. his pen and ink]. I am . . . and weary. The Eve of S. Matthew's festival is here. The Viceroy in Galway and going to Dunmore-M'Keorish to take it, and to Roscommon as well. For self and comrades all I crave mercy of God. A.D. 1569."

Here 'misi' is an anagram of 'isim,' i.e. 'I am,' an archaism of frequent occurrence in marginalia. 'Fer inaid in righ,' or 'ná banrighna' [i.e. 'the man of the King's place' or 'of the Queen's'], is still the equivalent of 'Lord Lieutenant,' according as he represents King or Queen. The viceroy here mentioned was Sir Henry Sidney, for an account of whose Munster and Connacht campaign see 'Annals of the IV Masters,' A.D. 1569. *Mac Fheorais* ['M'Keorish'] was the Irish tribe-name adopted by the de Breminghams [now 'Berminghams'], as was *Mac Uilliam* by de Burgo, *Mac Oda* ['Cody'] by the Archdeacons, *Mac an Mhíledh* ['M'Aveely'] by the Stauntons, *Mac Goisdealbhaigh* ['Costello'] by the de Nangles, etc. etc.

(19) At f. 17 *b*, marg. inf., the scribe records his name in an enigmatical quatrain :—

"*[A t]á m'ainmsi a nAraind thiar. acht go mbainntir (sic) triar dá tóin :
indis a bille do (i. nod) san aird. och is mairg atá gan o (i. nod)*"

Here the word 'nod' [i.e. 'nodus,' cf. art. 23] denotes that the letters to which it is appended are mere abbreviations of words, and it would seem that we must read :—

"*indis a bille dóibh san aird. och is mairg atá gan fhóir.*"

i.e. "My name is [contained] in the western Arran, if only from its latter end three be cut off; tell them, O missive, in yonder quarter, woe be to him that lacks protection."

If from 'Araind' [dat. of n.f. *Ara*, gen. *Arann*] the three last letters be taken, 'ara' [n.m., gen. *aradh*, dat. *araidh* i.e. 'charioteer'] stands as the equivalent of 'gilla'; which then, as it does now, meant in common parlance 'a guide,' as the

people in English call him that walks at a carthorse's head [cf. Harl. 5280, f. 77 b, col. 2, lin. ult.]. The next part would not have been so easy to guess but for the occurrence of the scribe's name further on [cf. (27)] i.e. *Gilla na naemh* ['servus sanctorum']. The 'protection' alluded to is that of the Saints, which he considered himself to possess specially, in right of his name.

(20) At f. 18 b, col. 2, lin. 13 ab infra, a colophon to one section of the tract:—“*Misi Domnall O Duibh dhá boirann. aidheche féil Muiri anocht ocus ar faosam Muire dam ocus atáim diunghach* [leg. *diomdhach*] *do mnái in tighi ocus ní buidhe mhé d'fir in tighi ocus a Dhia a Dhábi is mairg gan penn uait aigi. ní beg dhe ach (sic) dar lium féin is ro maith dhiultaim mac as orbadh ocus cidh bé bés ag iarraidh tuille dá diultadh tígach (sic) chucamhsa (sic) ocus cuirfed eir eolus é. ocus is mór a náire dansa a feabhus diultaim na mic so ocus gurab méin a cuid féin do tabairt dóib arís nó ní is mó. ocus dar dia ní luaide oramsa mé féin a angrb̄r scizindldrftus. f — dhH ezus g + tebhs eir auairt cucam ach manab aon adhbur amáin cosmail sin a dincabáil. tuig féin et reliqua”* i.e. “I am Donall O'Davoren. To-night is Ladyday-Eve, and under Mary's safeguard I place myself. I am angry with the woman of the house, and no ways pleased with the good-man; and my goodness, David, 't is a pity but he had a pen from you in his hand [i.e. you mend a pen so badly]. Enough upon that head, and in my own opinion it is right well [i.e. justifiably] that I refuse '*mac as orbadh*' [the subject and title of the following section]; and if any shall be desirous of getting a still further refusal, let him come to me and I will shew him where to find it. . . .” The rest is partly in cipher, and, the whole clause being a play upon words which may be taken either in their ordinary or their technical meaning, translation without lengthy commentary is impossible.

(21) At f. 19 b, col. 2, lin. penult., a colophon to the section beginning “*Bim do breith gach duine ina cion an tan nach faghtar éiric*” i.e. “I am going to treat of making every man [in his person] pay for his crime, when *eric* cannot be had”:—“*Ocus do ghébhainn tuille eir so ach nach áil lium triudaracht do dhénamh. slán imlán dúit a Cormaic mic in Chosnadhaigh*” i.e. “And I could find more [to write] on this head, but that I am not anxious to perpetrate jargon [lit. 'stuttering'],” which appears

to refer to the last clause (a Latin one) of the text, purposely written thus: "Oculus pro oculo. deansa pro dindti. annma pro ananama. damnam pro damno. et maile dictus est gi peribit glaidiam sum a saingni peca toirus [leg. Oculus pro oculo. dens pro dente. anima pro anima. damnum pro damno. et maledictus est qui perhibet gladium suum a sanguine peccatoris]," and translated correctly enough: "*Sáil ar son na súla. fiacail i fiacail. anam a nanam. damaint anamaint* [leg. *andamaint*]. *is mallthaigh* [leg. *mallaighthe*] *an tí tuirmesgus a claidem ó fuil an pecaigh.*"

This passage affords an exact parallel to the grotesque spelling which Donall and others affect throughout whole pieces in Irish.

(22) At f. 22 b, col. 2, lin. penult., colophon to a section:—" *Ar gradh Dia a Dhábi na tuill diumga* [leg. *diomdha*] *ana timche so .i. achuingi dá scríbadh*" i.e. "For God's sake, David, be not vexed at the meagreness of this, considering that it is being written to oblige you [lit. 'that it is a petition which is being written']."

Here *tuillim diomdha* is the opposite of the much misinterpreted phrase *tuillim buidhe*.

(23) At f. 25 b, col. 2, lin. 8 ab infra, a colophon to the whole tract:—" *Finim don caidirne so eir na teaglam .i. do nós adhbhuir na habhlainne. ocus gidhbé adéraidh nach hí sin an fhírinne bíbh ardugh* (sic) *a gill aigi féin acht begán is aithne damsá féin do beith ann ocus bídh slán duine a rádh go fuil dlighi saobh a naon ponc aca so uile ach amháin nach éitir béal duine .i. do cose ocus a dia go fuil a cenn air. Tabhradh an tí léighfios so beannacht ar mh'anamhsa* (sic) *.i. Domnall ocus ar anam Dábi ocus Cormaic ocus Uilliamá ocus muna tugaidh mallacht dia doson*" i.e. "Here's an end of this tract, which has been culled after the manner of the ingredients for the [sacramental] Wafer [that is to say: with the utmost care, and regard for purity]; and whosoever shall say that herein I speak not the truth, let him make his bet as high as ever he pleases, [for it is perfect] all but a little thing [i.e. one small defect] that I know [but none else] to be in it. I challenge any man to say that in a single point of all these there is erroneous law: but for all that 't is impossible to shut a man's mouth, and God knows 't is his [own] head he has on him' [i.e. and therefore cannot help venting captious criticisms]. Let him that shall read this bestow a blessing on my soul [Donall's], on David's, on Cormac's,

and on William's: the which unless he do bestow, God's curse light on himself."

(24) At f. 26, marg. inf., a didactic quatrain, apparently directed against devotion to this world's pleasures: in a very good hand but, evidently of purpose, exceedingly ill spelt:—

"A r gradhe Muire fan dat réir. déine imecht fá deigchéill:
ná bí ag sírleanamhain dá ghreand. d'eagla combeag na mhígrenn"

i.e. "For Mary's love cease from indulging thyself, and [henceforth] walk according unto wisdom; no more adhere constantly to his [the world's] pleasure, for fear that [at the last] it might turn to be un-pleasure."

Here for *gradhe* leg. *ghrádh*; for *dat*: *dot*; for *imecht*: *imthecht*; for *leanamhain*: *leanmhain*; for *combeag*: *co mbiadh*.

(25) At f. 26 b, marg. inf., in the same hand, a didactic quatrain:—

"C ídh moltar cách tar cend alla. d'fbáil ó cach fir ogá mbé:
ní thé in tí ré mbeir a bhuighe. da bheir ní dha dhuine acht dia"

i.e. "Though men be generally praised for sake of the wealth that others may hope to get from any that has it [to bestow]; yet 't is not he to whom one returns thanks for it that [really] gives a man anything, but [only] God."

Here *d'fbáil* is written for *d'faghbháil* because the metre (*Sedna*: 8, 7) requires it to be pronounced as a monosyllable, according to common parlance. For *bé* leg. *bia*, required by both grammar and metre; for *ní thé* leg. *ní hé*; for *bhuighe* leg. *buidhe*, and for *da, dha*, leg. *do, dho*.

(26) At f. 27 b, col. 2, lin. ult.:—"Isim scithech in aoine iar ndeasgabáil araiuhe [leg. ar ái bheith] cin dithit uaimnech sin aimend ait. uc[h]." i.e. "I am tired on Friday after Ascension day because I am without food: a horrid thing, yet comical."

(27) *Ibid.*, marg. inf., in *Gilla na naemh*'s hand, except the first five words, which are by Manus O'Davoren:—"Dus in fó in dub . . . giolda na naom ocus ailim ar in noid noid noid [leg. trinóid] dtógi nī ec ocus más fíor do Dháuí nír b'fuláir damh trisd ocus an óráid ar fialach tiomaretha in conblichta . . ." i.e. "[This] to see whether the ink be good. [I am] *Gilla na naom*, and of the Trinity I crave [mercy] . . . but if it 'be true for' David [i.e. if he be right] I must needs curse [whom or what?], and let the prayer be for the soldiers that are mustering for the fight . . ."

Here the word *dub* is followed by a careful erasure of contemporary date; *dtōgi* and *nī ċc* are obscure, and there is a play on the word '*trisd*,' which means 'a curse,' and also = 'tristis' and 'a short while.'

(28) *a.* At f. 28, col. 1, lin. penult. :—" *Isim tuirsech ar ái ar scribhus ocus is doilge Saoirbrethach ac mealladh 2mhna na portcainne i.*—" i.e. "I am weary with all that I have written, and even worse it is that *Saorbrethach* should be seeking to inveigle that which constitutes a dinner for the cat viz.—"

He ends abruptly, to make the reader supply the last word, "*na lucha*" i.e. "the mice." For '*2mhna*' leg. '*damhna*' = '*adh-bhar*' i.e. 'the makings of'; and '*portcainne*' is an anagram of '*catphróinne*' (i.e. 'cat-dinner') gen. of *catphróinn*. A hint that Donall's larder was rather bare.

b. *Ibid.*, col. 2, lin. ult. :—" *Misi in capall ocus beirim a buidhi nach mé do caill ar crith ar tús mallocht ort is dighris*" i.e. "I am 'the horse,' and I am thankful that I was not . . . a curse on you with all my heart." The rest is obscure.

c. *Ibid.*, marg. inf., by Manus :—" *Dus máirlise (?) est filius arddraigh cuire ricaird ag techt don dú so anox [= atá mac áird-tigherna chloinne ricaird ag techt don inad so anocht] . . .*" i.e. "To try my implements [i.e. pen and ink]. The Lord of Clarrickarde's son is coming to this place to-night. . . ."

The remainder of the entry is in cipher too complicated for reproduction in type. Underneath is a much defaced line in another and a later hand, beginning: "*Mallacht ort a thr̄2hic* [leg. *a thSaordhálaigh*]" i.e. "Curse on thee, Justin," the writer of which had apparently been puzzled by the cipher.

(29) At f. 28 *b*, marg. sup. :—" *Nír bec dúinn dighbadh Gráine oruinn a gilla na naom ocus gan beith dá cuimniugud damh da madh misti mo mhenma hé. Maghnus sin*" i.e. "It was quite sufficient for us, *Gilla na naemh*, that we [i.e. I] were afflicted with the loss of *Gráinne* [anglice 'Grace'], and not to keep on reminding me of her (if [indeed] my spirits could be made any worse by that). I am Manus." Refers apparently to loss by absence or marriage, not by death.

(30) *a.* *Ibid.*, col. 2, lin. antepenult. :—" *Co fis dam is aít nó is anait in rois sin innisis tu a Domnaill*" i.e. "I am very certain, Donall, that this tale you tell is either joke or no

joke" [i.e. something very serious if it be true]. For 'rois' leg. 'ris.'

b. *Ibid.*, marg. inf., a didactic quatrain written by Manus O'Davoren:—

"A tá dhá fhostó bhís guth. dá teagma riut duine maith:
is férr [in] fastó gérr tend. ná fastó mall maírg nár fhan"

i.e. "There are two kinds of engagement that may be made, if you come across a good man: a short decisive engagement is better than a long-drawn one; he will repent it that does not stand at that." This may be applied to either master or man in the matter of agreeing together. The word *in* is added to satisfy the metre, otherwise a syllable short.

(31) At f. 29, marg. sup. et inf.: "*Do córus duib*" i.e. "To test the ink." Here is what amounts to a gloss on the law-term 'córus,' which Manus uses as equivalent to 'fios' in the ordinary phrase "*dus in*."

(32) *Ibid.*, marg. inf., by Manus, a didactic quatrain of frequent occurrence in modern paper MSS.—

"Ní bhíann gort gan díasach fiadh. ag sin acaibh ciall ma rainn:
is terc duine dhá mbiann maith. ná biann meth ar chuit dá chlainn"

i.e. "There is no cornfield but has in it some portion of wild blades; in this you have my quatrain's sense: for seldom is there a man whose fortunes have been good, but in some one or other of his children there's a falling off." Belongs to "*Ní comhfada barr na meor*" (cf. index).

(33) *Ibid.*:—"Is aít nach aithnighit mír [leg. *muir* (?)] deo-
ráin (?) in bonn tar in pingin ná in pingin tarsin mbonn. Maghnus
sin. uchán a Gráine trít" i.e. "Tis a comical thing that the
O'Dorans cannot distinguish a groat from a penny nor a penny
from a groat. This is Manus. Ochone by reason of thee,
Gráinne!", which may refer to something in the books of the
O'Dorans (cf. Eg. 90, art. 4).

The n.f. '*muir*,' gen. '*muire*' (frequent in MSS., but not given in the dict.), has the meaning of '*muintir*,' but is not a contraction of it. Its derivative '*muirear*' (cf. '*saothar*' fr. '*saoth*') i.e. 'a family,' in the sense of 'domestic burden,' and adj. '*muirearach*' i.e. 'one so burdened,' are in common use (pron. '*murar*,' '*murarach*'). The point seems to lie in the substitution of '*mír*' (substantival pl. of adj. '*meár*') = 'madmen.'

(34) At f. 29 b, col. 1, lin. ult. et marg. inf., by Manus :—“*Misi ag scribneoracht ocus Domnall ocus Gerailt (sic) ac cur na sáraigh-thedh. doilge sin a Ghráine. is luaimneach mo menma ar ái óinnhe [ms. oī m̄] ac taitheach sechnón na hElga tré dichell damhna lusa éigin dá faghail dúinni eneach ceannach a cóiced Medba. in pairce mo dhamh nísribinn*” i.e. “I am scrivening while Donall and Gerald [‘Garrett’] dictate the cases of ‘*Sáru-gadh.*’ And worse, *Gráinne!* my mind is unstable because of one certain thing, and wanders through all Ireland, zealously seeking [i.e. considering] if for love or money can be procured for us the substance of ‘a certain herb,’ [especially] in ‘*Medhb’s* province’ [*Connacht*]. Park is the place in which I scribble.” Here he fancifully writes *damh* for *dú*, the sound being (according to *Connacht* pronunciation) the same, and the result nonsense.

(35) *Ibid.*, 2, marg. sup., by the same :—“*Dus. ní mailh meidh mo scribhinn. penn bog gér ocus dubh ruadh righin ocus memrunn clochglas [ms. cl-cgl-] ocus maoithe*” i.e. “To test. my writing equipment is bad: a soft spiky pen; ‘foxy’ thick ink; vellum stony and green, and [into the bargain] grief!”

(36) At f. 30, col. 1, lin. ult.: “*Is minic tic Gerailt do túr luderim don sgoilteagh. uchán*” i.e. “Gerald keeps on coming too often to the Academy-house in quest of certain girls of mine.”

To justify this rendering, take ‘*luderim*’ as an anagram of ‘*der lium.*’

(37) *Ibid.*, col. 2, lin. ult. :—“*Co fis dam is ferr luas na maille ar in leth tís*” i.e. “I feel perfectly certain that promptitude and not procrastination is the thing for the lower regions just now.”

(38) *Ibid.*, marg. inf., an obscure quatrain from Manus :—

“*T ál as ní salach a shal. cochall acht is dó bheathal;
uma ceand co ria dhe. chiuabhas álaind ór bhuidhe*”

(39) At f. 30 b, marg. inf. :—“*Is old conblicht cóicidh Meabadh [leg. Meadhba] in gach dú ocus ailim rex in cenntair neo alltair mé budhéin do díon ocus m̄mumo [leg. mo chumtha] maille rium air gach ninnsa ifus ocus tall i contrarda do Uilliam na hAngaile. Maghnus sin. is mór tnúth na mban re cailín tís tís*” i.e. “The conflict rages in every district of *Medhb’s* Province [i.e. *Connacht*]; and I implore the King of both the hither and the yonside world

to shield self and comrades with me from all harm both here and hereafter, contrariwise to William of Annaly [to whom I wish no good]. This is Manus. The women [here] are mighty jealous of a certain girl 'far down' [i.e. a good way to the north of this place]."

(40) At f. 31, col. 1, lin. penult.:—" *Sin ó Domnall ocus fógraim th'facha duit tuic féin nís lainne aniu* " i.e. "That's from Donall: and I announce thy fines to thee; and understand it thyself more luminously to-day." The colophon refers to the subject-matter of the last clause in the preceding section, and contains besides some personal allusion obscure to us.

(41) *Ibid.*, col. 2, lin. ult., the tract ends with:—" *Is lethtromh (sic) sin a Domnaill in dínéir imaráon agatsa ocus mise i mbrón. Maghnus sin* " i.e. "That is not fair, Donall: you with the dinner all to yourself, and I in grief. This is Manus."

(42) *Ibid.*, marg. inf., a quatrain from the same:—

*"D á mbeithdís fir Eireann uile. ag anacul aon nduine:
co fota bhaisda bhia. ag triall ar ais nó ar eigen"*

This is (purposely) corrupt, metrically and otherwise. Read:—

*"F'ir Eireann's a mbeith uile. ag anacul aon duine:
co fót a bháis do bhiadh sin. ag triall ar ais nó ar éigin"*

i.e. "Were all Ireland's men to be engaged in rescuing one man only: he would notwithstanding, and willy nilly, steadily progress to his death's sod [i.e. to his death's predestined place]."

On the top margin is a nearly obliterated memorandum, of which the words "In Dei nomine" form no part, being one of the formulæ usually pronounced upon beginning a page, or indeed any innocent undertaking.

(43) At f. 31 b, marg. sup., a heading to the tract that follows:—" *Do asta (sic) cor ann so. a nainm in athar ocus in mic ocus in spirait naoim ann so ó maghnus aoidheche feil sin seáin air in páire* " i.e. "Here follows 'Of the binding power of covenants.' In the name of the Father and of the Son and of the Holy Ghost this [is begun] by Manus, on S. John's Eve, at Park."

(44) *Ibid.*, marg. inf.:—" *Dar lium féin ní slad chúg gan teangain do na buachaillí aoidech do serbadh ó fhleasc gheal. Maghnus sin ocus mé ag asnam chum na buaile [ms. q̄nbuaile-]* " i.e. "In my estimation it is no injustice to give the name of 'clapperless bells' to the cow-boys that have been taken from the

white flail. This is [from] Manus, and I am now proceeding to the byre."

The note leaves us to conjecture that the herdsmen brought in to thresh had to be disgraced for incompetency in the barn, and sent back to their own work. 'Buachaili' phonetically for 'buachailidhe' (*buachailidha*), with colloquial disregard of case after prep. 'do.'

(45) At f. 32, col. 2, lin. ult., defaced:—" *Isim trimain tar és in beáin scribinn sin do d . . . aimsliab . . .*" i.e. "I am miserable after doing this little bit of writing for [Donall?] . . ."

(46) At f. 33 b, marg. sup., defaced:—" I[n] nomine *Isa Críst. Twig[idh] Uilliam an duine is furusa d'aghbáil [leg. d' faghbáil] is ro urusa a ligin. isí ciall Uilliam ann sin nár bháil lais an duine . . .*" i.e. "William thinks that the man whom it is most easy to get it is still easier by far to let go again; and what William hereby means is that he does not care for a man . . ."

(47) *Ibid.*, col. 2, lin. ult., a colophon to the tract:—" *Finéd don caidirne sin ó Madhnus (sic) ocus ar in páirc mo damhnus ocus is tuirsech imsnímach damsá ocus do Dáuí trí mó mhacraidh [ms. mnrh] fada sin a Gilla na naemh. uchán uch.*" i.e. "An end of this stave by Manus, my location being at Park; and I and David are sad and anxious on account of my boys. *Gilla na naemh*, 't is too tedious a business, alas! alas!"

His 'boys' (supposing the abbreviated words to be rightly expanded) may have been engaged in the Connacht campaign. These would not necessarily be sons of his, but lads in whom he was interested.

(48) At f. 36, col. 1, lin. ult.:—" *Sin dúit a Donnail ocus tuill uaim tuilledh do sgríb*" i.e. "There's for you, Donall; and [now] deserve from me that I should write more for you [i.e. treat me well]."

(49) At f. 36 b, col. 2, lin. penult., a colophon to art. 40:—" *Finit do na sechta dég oan duib di o boir inn aid[che] féle Padraig . . .*" i.e. "An end made of 'The Seventeens,' by Donall O'Davoren, on the Eve of S. Patrick . . ."

The concluding words are in cipher, and much defaced.

(50) At f. 38 b, col. 2, lin. 5 from the bottom, a colophon, evidently called forth by Donall's having found that his room had been 'put to rights' during his absence:—" *Sin ó Donnall do budhéin*"

ocus má geib duine locht air so gébaidh misi féin a leisgél. doberim mo mallacht ocus mallacht Dia do bárr do na mnáibh do chuir a raib agum do dubh ocus do dath ocus do lebraib agum ar fud a chéili ocus mallacht Dia do'n tí léighfios so nach tiubraidh mallacht dóib a Dia is trua[gh] in díol sin uchán trí sin [ms. 3sin]" i.e. "That's from Donall for himself; and should any man find fault with it I myself will excuse him [for doing so]. My curse, and God's into the bargain, I bestow on the women that have muddled up together all that I possessed in the way of ink, of colours, and of books. God's curse on him too that shall read this and fail to curse them [the women]. My God, this is a wretched piece of business! ochone for it!"

These maledictions, and much other strong language that occurs in scribes' memoranda, must not be taken literally. It was only their fun.

(51) At f. 39 b, col. 1, lin. ult. :—" *Sin a Domnaill duit ó Aedh*" i.e. "There's for you from *Aedh*, Donall," and in another hand, marg. inf. : "*N[í] mé a Domnaill in ben*" i.e. "I'm not the woman, Donall" [i.e. it was not I that upset your study, cf. (50)]. "*Ní mé a Domnaill*" is repeated on the next page, marg. inf.

(52) At f. 40 b, col. 2, a colophon :—" *Sin ó Domnall ocus dar in lebar aithfrinn is mór mo — ann gach aon chás tuig Aodh ó Duibh dá boirann do dul uaim ocus ní mór gurab mesa lium sin ná a ndein Saorbrethach do duine taidhe form ocus fós dodhén faisnéis air mad fédaim uch[án]" i.e. "That's from Donall and my . . . [noun omitted] is great in any case. understand that *Aedh O'Davoren* is gone from me, and I almost think worse of that than I do of all the '*duine taidhe*' that *Saorbrethach* does for me, and to this I will testify if I can. Ochone!"*

Either '*duine taidhe*' is the subject and title of some section, or it is to be taken in the literal sense of 'a thievish man,' with reference probably to the scribe's playing truant, or scamping his work. *Saorbrethach* [cpd. adj. from *saor* 'noble,' 'free,' and *breth* 'a judgment'] was a name common among the Mac Carthys, latinised '*Justinus*.'

(53) At f. 41, marg. inf., defaced :—" *Sin duit a Domnaill ó Annluan ocus is truadh lium . . .*" i.e. "There's for you, Donall, from *Annluan* [Mac Egan], and I am sorry . . ."

(54) At f. 41 b, col. 2, lin. ult. :—“*Tuirseach a tSaorbreth-ai[gh]*” i.e. “*Saorbrethach*, I am tired.”

(55) At f. 42, marg. inf. :—“*In cet aī iar mōg suatrach milord raocart aniu misi intill aī,*” where ‘*mōg*’ has ‘*u*’ written under ‘*o*,’ and ‘*aī*’ is surmounted by a dot. Hence leg. “*In cētáin iar mughuirt sua[i]tr[e]ach milord raocart aniu misi in tillannach*” i.e. “To-day is the Wednesday after the slaughter of my lord Rickard’s soldiers. I am the ‘*illannach*.’”

Conjecturally, the last word is either an adj. formed from the proper name ‘*Illann*’ (as ‘*Cæsareus*,’ ‘*Williamite*’), or it may be read ‘*illánach*,’ phonetically for ‘*ildánach*,’ adj. meaning ‘of many accomplishments,’ ‘versatile’ (cf. *colla = colna; áille = áilne*, etc.), the scribe leaving it open to read one or the other [cf. (82)]. If ‘*raocart*’ be meant for ‘*Rickard*,’ the reference must be to ‘*Ricart saxanach mac Uilleag na gecann*’ i.e. ‘*Rickard [styled] Sassonagh*, son of Ulick-of-the-heads,’ Earl of Clanrickard, who was then of the Queen’s party.

(56) At f. 44 b, marg. inf. :—“*Sin ód choibhdelach duit a Domnailldi [leg. ‘Domnalde’] fili tine aon beim ego sum Constantinus (sic) filius néinie ocus ní ar connarcli. eul acuinsi mé ocus techtae*” i.e. “There’s for you from your kinsman, Donall, son of *Aedh*: I am Constantine son of . . . and it is not for kindness. I am well up in law cases, and so I ought to be.”

To justify this rendering, leg. ‘*a cuinsi*’ = ‘*a ngné*,’ and ‘*techta é*’ = ‘*deithbir é*,’ but these are homonyms, and other versions are possible. For ‘*fili tine . . .*’ cf. (113) vii.

(57) a. At f. 45, col. 2, lin. ult. :—“*Ist an ra oil sī ar m̄ cī deolé mauus cir druthair [leg. is art an oil sin ar mo chinn deodh lae]*” i.e. “This is a great affront that awaits me at the day’s end . . .,” a play on the homonyms ‘*art*,’ ‘*oil*,’ and perhaps ‘*fheoil*.’

b. At f. 45 b, col. 2, lin. antepen. :—“*Misi Domnall ar ocus dá cuirinn brind síis ní cóir amasán [leg. achmusán] orm. misi mbllscength ar ndul cé fuile*” i.e. “I am Donall . . . (?) and were I to set down what is false it would be unjust to scold me for it. I am . . .” The rest is quite enigmatical.

(58) At f. 48, col. 2, lin. ult. :—“*Corrach sin a Cerrbail móradh duit. mubbbbh*” i.e. “*Cearbhall*, that is shaky. I greet

you. . . ." The name (?) is in cipher, beginning with oghamic 'm,' and the writing quite crooked.

(59) At f. 48 b, col. 2, is a colophon to art. 56, much defaced:—*"Sguirimsi . . . aniu a naimburd dam . . . aniu a clainn ricaird ocus a dia . . . [is trua]g nach fuilim fein amenn ocus. m. s.i. mic la gla"* i.e. "I leave off . . . this day being at Tuaim ard . . . this day in Clan-Rickard and . . . it is a pity that I myself am not, and . . ." The conclusion is quite obscure.

(60) At f. 49, marg. inf., is an entry of which the end only is legible:—*" . . . sloinib nom anno anno 100050 . . ."* This date is paged, but the 50 is surmounted by a 4, so that, according to the scribe's fanciful notation, it must originally have stood 1000500604 = 1564.

(61) At f. 49 b, col. 2, lin. ult., is an entry manifestly referring to some by-play that was forward in the scribal sanctum:—*"Is ingna lium sin a Uilliam. uchán a chailín"* i.e. "William, I am surprised at that. O chone, my lass!" and, marg. inf., a much defaced entry continued up the inner margin and beginning:—*"Sin o [Cor]mac .i. Mac Flannchaidhe do Domnall ocus gin go fuil inmaidhte . . ."* i.e. "There's from Cormac M'Clancy for Donall, and though it be nothing to boast of . . ."

(62) At f. 50, marg. inf.:—*"Sin duit a Domnaill o thSeán O Cennumháin [leg. Cennabháin]"* i.e. "There's for you, Donall, from Shane O'Canavan," and the next page ends with *"Domnall sin"* i.e. "That's Donall."

(63) At f. 51 b, col. 1, lin. ult.:—*"As maith an tadhbar eidirlín atá agam misi Domnall. dngb-"* i.e. "Good material for a trap I have [here]. I am Donall."

This may refer to some 'crux' in the text, calculated to puzzle the School. The four concluding letters are enigmatical: they can represent the verb 'diongbaim' or its nomen actionis 'diongbáil,' which would here mean 'I defy you,' or, 'a challenge.' Again, they may stand for the 2nd pl. imper. 'diongbaidh' i.e. 'do it if ye can.'

(64) At f. 51 b, col. 2, lin. penult.:—*"Dar an libram (sic) so a claiici do bu m[aith] lium an tabhrán síis ocus suas do beith agum fa be ceth [leg. cé bé fáth] s manip- [qu. leg. manaʒol-]"* i.e. "Per hunc librum, o puella, mihi perquam placeret τὴν sursum deorsum cantilenam esse mihi . . ."

The word *claiici* would seem to represent 'Gráine,' and what follows 'ceth' is quite enigmatical. The 's' is surmounted by the short waved mark = *ur*, and the last word is uncertain. In Donall's hand.

(65) *a.* At f. 52, col. 1, lin. ult. :—" *Sinnal Doi* " i.e. " I am Donall," fancifully written for " *Misi Domnall*."

b. The next column ends with a colophon to art. 57 :—" *Finit damsas de diultadh fiadnaisi ocus ní hedh do na leabhraib acht nach beg damsadh (sic) a fuil ann so dhíb ocus má geibhír locht ann so anuas ní locht a faladh orumsa é acht cuimredh briathar* " i.e. " Here I make an end of 'Refusal to give evidence,' though it be not so with 'the books : ' but I deem what is here [set down] of them to be quite sufficient for me ; and should you detect any fault in the above matter, it is not to be charged to me as a fault of malice, but as [arising from] succinctness of expression."

This too by Donall, who means that the law-books have much more to say on the subject, and fears that in his effort to be brief he may here and there have been obscure.

c. At f. 52 *b*, col. 2, lin. ult. :—" *Fruit* " i.e. " Cold ! " (cf. Harl. 5280, art. 9).

(66) At f. 53 *b*, col. 2, lin. penult. :—" *Is chúntus (sic) fíuich sin a Concabair éir eigní as. meodhan lae ann ocus atá an scol a[g] gabáil unpa tuic* " i.e. " That's a wet [i.e. tearful ?] account, Conor, and done on compulsion. Midday is here and the School are putting on their things [i.e. 'breaking up']. Note that."

To justify this, make *éir eigní as* = *is é ar éigin*.

(67) *a.* At f. 54, marg. inf. :—" *Ag sin dúit a Muircertaid í Duibdaboirinn ó Eoghan ocus is maith do gébthá in bean út deolo a Cosnaí mic Diarmata .i. Diarmait O Briain* " i.e. " There's for you, Murtough O'Davoren, from Eoghan ; and as for you, Cosny son of Dermot (viz. Dermot O'Brien), you would find that woman to be obliging enough at the day's end."

For 'deolo' leg. 'deodh lae' [unless it be taken to represent 'd'élodh' i.e. 'to elope,' or 'ó dheol' i.e. 'for charity's sake'], and note that, after present colloquial use, 'Diarmait O Briain' following 'i.' is not in apposition with the preceding genitive *Diarmata*, but in the nominative.

b. *Ibid.* :—" *Sin ó'n Cosnadhach do nuall dom̄ (sic) ocus éirghidh suas d'insaiǵhí na .7.a.x. [leg. na sechta dég]* " i.e. " There's from

the Cosny for Donall, and [now] to get up and set about 'The Seventeens'" (cf. art. 40, and for 'nuall dom' cf. (113) vii.).

(68) a. At f. 54 b, marg. sup.:—"Sin duit drocheindlitir a Domnaill ó Aodh ocus dar deus is mór cuiris orum in bás sin fuair tu a Seáin ruaidh uch uch" i.e. "There's a bad head-letter for you, Donall, from Aedh; and 'per Deum' that death you have met with afflicts me much, O Shane Rua ['Johannes Rufus']! alas, alas!"

Col. 1 of this page begins with a clumsily executed interlaced capital S. From the tone of the entry it is to be feared that *Seaan ruadh* had found violent death, a thing in all ages to be had cheap and good in Thomond (he may however have been killed on the Connacht side).

The column ends with two unconnected words: "*leamh du[bh]ach*" i.e. "[I am] spiritless, gloomy."

b. A law paragraph, written quite across marg. inf., has a colophon:—"Sin duid a Domnaill ocus más fír damhsa is maith tuicis in scolaidhe maith (?) bee ocus mór. éccóir sin a Sémuís" i.e. "There's for you, Donall, and (if I be right) the good scholar understands right well 'the small and the large' [qu. 'text and gloss,' or, 'the long and the short of it']. James, that's not fair."

(69) At f. 55, col. 2, lin. penult.:—"Ná tabair aithfer form ói[r] is decair an teglach aon fhir do déanam uch uch" i.e. "Reproach me not, for hard it is to do the 'one-man-household.' Alas, alas!"

(70) a. At f. 55 b, col. 1, lin. ult.:—"tugamar Murchadh nmiaíl" i.e. "We have brought Murrrough O'Brien," where the last word seems to be cipher for *ua mbriain* (unless we read '*na mbiaíl*' i.e. 'of the axes,' which is not so likely).

b. The tract ends with the next column, the last words of the text being:—"i. cách ag fanámhad fáí gibé inadh a mbiadh sé" i.e. ". . . . that is to say: every one else shall be jibing and jeering at him wheresoever he may be," to which the scribe appends:—"Dar in leabar atá duine éigin istigh is cosmail risín cóip" i.e. "By the book, there is here within a certain man exactly like the 'copy'" [that is to say: to whom the words of the text apply precisely].

The word *cóip* [copia] means the legal text (usually written in large letters) as distinguished from the *comaoin* [gloss].

The 'fear éigin,' or 'quidam,' is the same that occurs in (15), (16), and elsewhere. He was probably Illann O'Mulconry, cf. (82).

(71) At f. 56, marg. inf. :—" *Na derna in drochnin muin duit anuall dom̄ ocus is mór nin .10. berus* [leg. *nindeithberus*]." This involves too much word-play for brief explanation (cf. (113) vii.).

(72) At f. 56 b, col. 2, lin. penult. :—" *Is tuirsech mé ó an targad ingnad sin ocus mhé (sic) saor uaidh ocus nach truagh an fer é*" i.e. "I am tired with this extraordinary compilation, which was not incumbent on me; and isn't he a miserable man?"

This must refer to him that kept the unwilling scribe at supererogatory work.

(73) At f. 58, marg. inf. :—" *Ní cás duit a Domnaill beith og dénam fomhair ocus misi ag mughsaine dyt (sic) Aodh sin ar in bPáirc ma dhú*" i.e. "You are well off, Donall, to be getting in the harvest and I slaving for you. This is *Aedh*. I am located at the Park."

This is one of the best written pages in the MS., and the scribe evidently looked upon harvest-work as a joke compared with the transcription of law-tracts.

(74) a. At f. 58 b, col. 2, lin. ult. :—" *Sin ó'n Saoirbrethach do Domnall gin gurab inmháiti* [leg. *inmháidhte*] *ocus bennacht lais. 1569*" i.e. "There's from *Saorbrethach* for Donall, though it be nothing to boast of; and a blessing go with it [to Donall]. A.D. 1569."

'O'n' (which is right) is changed by erasure to 'ó.' This scrap is right well written.

b. At f. 59 b, col. 2, lin. ult. :—" *Tugaibh Sémus a lánchaochadh*" i.e. "Let James work at it so long as ever he can see."

(75) At f. 60, col. 2, lin. penult. :—" *Anois táinig Domnall óg ar cend Giolla Pátraic eum falcairachta*" i.e. "Even now Donall Oge [Donall junior] is come to fetch Gillapattrick to go ply the reaping hook."

(76) At f. 60 b, col. 1, lin. ult. :—" *Issé an tubhall ceasta é a Aodh*" i.e. "This [bit] is the apple of discord, Aodh."

(77) At f. 61, col. 1, lin. ult. :—" *Fada sin a Dábi. aideche féili na croiche féin*" i.e. "Too long a job this, David, on the very eve of the Festival of the Cross too."

(78) At f. 61, col. 2, lin. ult. :—" *As mór a thrud (sic) ocus dia é*

a *Diarmuid mhic in Cosnadhagh*” i.e. “’T is sad sad pity, but ’t is [the act of] God, O Dermot son of the Cosny!”

(79) a. At f. 61 b, col. 1, lin. ult. :—“*Slán duit a Dhábhí*” i.e. “I defy you, David [viz. to understand that, or else, to write it as well].”

b. *Ibid.*, col. 2, lin. ult. :—“*Uchán a Shémuis*” i.e. “Alas, James!”

c. *Ibid.*, marg. inf., a quatrain :—

“*D á ndeachainn gach lá d’o’n Páirc. do gébainn Tadhg is cáidh-Conn:
nach scarfadh re saigh na mbrand. ar Tuaim ard atá mo trom*”

i.e. “Were I every day to go to Park, there I should find Teigue and the noble Conn, that never would desist from running after the women: at *Tuaim árd* [Tuam, county Galway] is my [present] place of refuge.”

Here ‘*saigh*’ is, *metri gratia*, written for ‘*saighidh*’ [i.e. ‘aggre^{di}’], and there is a pun on the word *brann*, which means both ‘a woman’ and ‘embers of fire’ (cf. meanings of the verb ‘*sáithim*,’ which is hinted at).

(80) At f. 64 b, marg. sup. :—“*Dar deus is inmuin leam cia in leapairsi*” i.e. “‘Per Deum’ I love the man of this book,” referring to Donall O’Davoren, owner of the MS., of whom the ‘School’ seem to have been very fond.

The marginale on the preceding page is part of the text, to be read after the word *beirtí*, col. 1, lin. penult.

(81) At f. 65 b, marg. inf. :—“*[S]in uainn det a nuadd domain tairchedhaigh ar óin in spaltra ocus atá óman orm ná dlighfidh tu fiach forera foimealta dím ocus is nóin donnaigh ann ocus bud maith lium do uheth at sól ós airdrennach [leg. rennaibh]*” i.e. “[There’s] for you, Donall, from us, for the loan of the Psalter; and I fear that you never will have any claim on me for extra charges in respect of food. It is now Sunday at noon, and I would that you were as the Sun is above the planets [i.e. as conspicuous for liberality as he is for brilliance?].”

For ‘*spaltra*’ = ‘*psaltra*,’ pron. ‘*saltra*,’ cf. Harl. 5280, art. 2, and for ‘*nuall domain . . .*’ cf. (113) vii. Of this entry, which abounds in abbreviations, the first words are defaced, and part is obscure.

(82) a. At f. 71, col. 2, beside the Greek alphabet :—“*Aipcitir grécdho sunda ocus mallacht dia do bárr air sin d’Iollonn O Maol-*

conaire is ole in cúnamh dam cuigi so é ocus cum gach uile raot ocus is damsa is mó do beir sé cúnamh astigh uile” i.e. “Here follows the Greek alphabet, and God’s curse into the bargain upon Illann O’Mulconry, seeing that for this purpose he is a bad help to me, or [indeed] for any other purpose; and [yet] of all that are in the house ’t is to me that he gives most assistance [what then must be his value to others?].”

Here note *cúnamh* phonetically for *congnamh* (cf. Harl. 546, art. 28, n.).

b. *Ibid.*, lin. ult. :—“*Finis de sin ó Domnall ua aod-ocus do beirim mo secht mall[achta di]*” i.e. “An end of this [viz. the Greek alphabet] from [by] Donall himself, and I bestow my seven curses on it.”

The end of this is defaced, and, instead of *bhudhéin* (sometimes *uodhéin* [self]) Donall has whimsically written in abbreviated form what appears at first sight to be meant for *ua aodha* i.e. the patronymic variously anglicised ‘O’Hea,’ ‘Hayes,’ ‘Hughes,’ so that to the unwary reader the signature reads ‘Donall O’Hea.’ The ‘joke’ rests upon assonance, and uncertainty of the last syllable, which is left to the reader’s discretion.

(83) At f. 72, marg. inf. :—“*Go ligidh dia bur sláinti díbh a chanhís hí na callt-n- gibé lena in̄s ói[r] isibh do b- eua dhuin in domnall .c.n. slán duit . . .*” i.e. “God leave you your health . . . for it is you that give us meat. . . . I challenge you . . .”

This is, as it was intended to be, obscure. The designation of those to whom it is addressed is in cipher, and the name of the person challenged (to understand it, no doubt) is defaced.

(84) At f. 74 b, marg. sup. :—“*Ag sin qmáin [= cumaoín] ó Chormac mac in Cosnaidhi [leg. Chosnadhaigh] ar do lebur a Domhnaill*” i.e. “There, Donall, is a gloss on your book, from Cormac son of the *Cosnadhach*.”

(85) a. At f. 75 b, marg. sup. :—“*Sin ó Cormac mac in Cosnaidhi duit a Domhnaill ocus cid bé dá fogénadh ocus manib é oleus in riaghalta dob isin (?) dom (?) . . .*” i.e. “This from the *Cosnadhach*’s son Cormac for you, Donall, and for any one else to whom it may be of service. Were it not, moreover, for the badness of the ruling, this would have been . . .”

Partly defaced, and partly has disappeared with the mutilated inner margin (along which it was continued) of this much

damaged leaf. The ruling, vertical and horizontal, of this page is bad.

b. *Ibid.*, marg. inf., defaced:—“*Sin a Domnuill ó Dábhí ocus a chair maille madtá ann. lá fheil Aoengus[a] aniu. a ros muin[e]-chair dúinn uile ailim trócaire . . . damh*” i.e. “This, Donall, from David, and his love accompany all the contents. To-day is the festival of [S.] Angus, we all being at Rosmanagher. I crave mercy . . . for myself.”

c. At f. 76 b, col. 2, lin. penult.:—“*Sin ó Domnall do budéin ocus dar in lebar so atáim a dia iñl-iñ*” i.e. “There’s from Donall for himself, and by this book I am . . .”

(86) a. At f. 77, marg. sup.:—“*A Muire a Domnaill is mairg dúit atá dár cur re tuaith ag iarra (sic) cinnlitriach (sic) orm ocus gan urad in duibh do ca[bair] agam air. misi Aodh*” i.e. “Holy Mary, Donall, bad luck to you that are driving me distracted [lit. ‘all over the country’], requiring a head-letter of me, and I not having so much as a drop of ink to help me out with the job. I am *Aedh*.”

Col. 1 begins with a coarsely executed interlaced C.

b. *Ibid.*, col. 1, lin. antepenult.:—“*Ní fuil uirl- [uir no?] . . . [ei]r so ocus is [ferr] lium in bainis anocht ná amáirech ach cé maith a maghair*” i.e. “There is no . . . to this, and I had rather the wedding feast were to-night than to-morrow, if only he [they?] be at all points prepared.”

c. *Ibid.*, col. 2, lin. penult.:—“*Sin drochcumáin fátha oluim [leg. ó william] do nuall domain ó crích bfer arda*” i.e. “There’s a sorry [sample of] gloss on a profound composition, from William for Donall [cf. (81)] from the land of *Fera arda*.”

Fera arda was anciently a name of the district of Coreamroe, which at one time included that of Burren.

d. At f. 77 b, col. 2, lin. antepenult.:—“*Cuirim cair ocus ualach an lebair so díim óir [ní mé?] mebraigios ocus [bíodh?] a cinta eir cormac mac in cosnadháigh ói[r] isé . . . ab re air*” i.e. “The ‘blame’ and the responsibility of this book I shift from myself [i.e. ‘repudiate’], since it is not I that study it; but let its faults rest on the Cosny’s son Cormac, since he it is that . . .”

(87) a. At f. 79 b, col. 2, lin. 4 inf.:—“*Sin ó Domnall le hecla corrméinee na sgoile tuig nár lige dia d—p cb ascenzep—bhib libh as mairec atá a dul 2 [leg. dá] báthadh 2 deoin féin*” i.e.

“There’s from Donall, for fear of [incurring] ill-will of the School: note that. God grant that ye may not . . . alas for him that of his own free will goes a drowning.”

The portion between ‘*dia*’ and ‘*libh*’ is in cipher, with oghamic lines crossing the dashes.

b. At f. 80, col. 2, lin. ult., the explanation of ‘*airbert*’ in the glossary is followed by “*Sin duit a Domnaill ó Corbmac mac in Cosnaidhe*” i.e. “There’s for you, Donall, from Cormac son of the Cosnadhach.”

c. *Ibid.*, marg. inf., an entry of which only the last word “*trealam*” i.e. “[writing] apparatus” is legible.

(88) *a.* At f. 80 *b*, marg. inf. :—“*Ní fíu so a muidhemh ocus dá mfhiu do dénainn*” i.e. “This is not worth bragging of, and were it so I would [brag].”

b. *Ibid.*, col. 3, lin. ult. :—“*As ole mo trelam ocus ní do gabáil mo liec sth el [leg. lethscéil]*” i.e. “My [writing] gear is bad, and it is not by way of excusing myself [that I say it i.e. I am not the bad workman that complains of his tools].”

(89) *a.* At f. 81, col. 1, lin. ult. and marg. inf. :—“*A Domnaill ní bu cumáin so dá mbiadh máis ar caomhelodh*” i.e. “Donall, this would not be [i.e. ‘pass muster as’] a gloss if our places were changed.” That is to say that he would make Donall do better for him than he was doing for Donall.

b. *Ibid.*, col. 2, lin. ult. :—“*Pax uobis a Chormaic*,” and col. 3, lin. ult. :—“*Deabadh maille rib a Domnaill*” i.e. “In too great a hurry you are, Donall.”

(90) *a.* At f. 81 *b*, col. 2, lin. ult. :—“*A Domnaill do kilbi [leg. cailbi] mo lám .i. re fuacht*” i.e. “O Donall, how exposed are my hands viz. to the cold [lit. ‘de calvitie mearum manuum i.e. ad frigus’].”

b. *Ibid.*, col. 3, lin. ult. :—“*Cuimní[gh] a Domnaill gur iarr tu sin orm*” i.e. “Remember, Donall, that you asked me for this [i.e. you had no right to exact it, I do it to oblige you].”

c. *Ibid.*, marg. inf. :—“*Sin duit a Domnaill ocus tuilledh lisdacht frithbrugh*” i.e. “There’s for you, Donall, and more [if you want it], because I am loth to refuse you.”

(91) At f. 82, col. 1, lin. ult. and marg. inf. :—“*Sin duit a Domnaill ocus ná gnáthaigh beith anbrethach ar óman co tiucfaidhe fríb ó dia uel ó duine*” i.e. “There’s for you, Donall, and make

not a habit of being [so] severe, for fear that from either God or man you might [some day] meet with a reverse."

(92) *a.* At f. 82 *b*, marg. inf. :—" *Is fuar mairt cin dinér a Domnaill .i. ria nodlaig*" i.e. "A dinnerless Tuesday is a cold thing, Donall, and immediately before Christmas too."

b. *Ibid.* :—" *Ní fuaire ná cédain a Maghnuis. Donnall sin*" i.e. "Not colder than [a similar] Wednesday, Manus. I'm Donall."

This appears to convey a warning.

c. *Ibid.*, col. 3, lin. ult. :—" *Mesa lium in satharn a Domnaill ocus in luan*" i.e. "I think worse of the Saturday, Donall, and of the Monday." This from Manus again.

(93) At f. 83, col. 2, lin. ult. :—" *Otsaor2l- [leg. ó thsaordhá-lach] sin do m nall*" i.e. "From *Saorbhrethach* this. Donall."

Here the master has for his scribe's name substituted a nearly synonymous word [cf. meanings of 'dáiil'].

(94) *a.* At f. 83 *b*, col. 1, lin. ult. :—" *Go roibh maith agad a Comraic*" i.e. "Thank you, Cormac."

For 'Cormaic' he uses its anagram *comraic*, voc. of *comrac* ['a fight,' 'quarrel,' 'shindy']; it is also a term of law (cf. O'Davoren's Glossary, ed. Stokes, pp. 63, 64), and of prosody (*ibid.*, p. 65).

b. *Ibid.*, col. 2, lin. ult. :—" *A Domnaill ní déntar sin tré feirg*" i.e. "Donall, this is not done through malice."

(95) At f. 84, col. 3, marg. inf. :—" *A Domnaill beith dam [qu. leg. beidhem] sa rann remi arís ocus dot bréithir ní misi do bris*" i.e. "O Donall, that I should again be in the thick of it! and by your word it was not I that broke it."

(96) At f. 84 *b*, marg. inf. :—" *Dén sithcháin re Semus l- \bar{n} (?) ní uil techt uaidi agat. ocus cidh bé agaib ná déna in tsithcháin sin .i. dom réirsi beidh misi ag in fer eile*" i.e. "Make peace with James . . . you can't evade it. And now, whichever of you shall not make that peace, and on my terms, I will belong to the other man [that will]."

(97) At f. 85, marg. inf., defaced :—" *A Domnaill díol a fhath sannadh sin co fóiridh dia oraib a sgoil. ocus co m[airidh] tu do mhuc a Shémáis .i. fuair tu ó tSaidb a Bárc ocus ioc ar a son satharn inide sunn ar in báirc [leg. bpáirc]*" i.e. "Donall, pay for the knowledge; and God be your help, ye of the School! Also you, James, well may you wear 'the pig' you got from Saby

Bourke, and that you had to pay for here at Park, on the Saturday after Shrovetide."

Either *Séamus* [James] had married Saby on the Shrove-Tuesday, or she had about that time presented him with a 'son' [*mac*], for which the scribe writes 'pig' [*muc*]; in either case fees (i.e. wedding or christening) would have to be paid. The first clause seems to refer to the word '*desruith*' i.e. 'mean,' 'petty,' the last one of a column by *Séamus*, writer of this note and of (96).

(98) At f. 85 b, marg. inf. :—" *Luan inide sunn ocus dar liumsa a Shémuis as docair bilar thalman na ngenus. imarcach so a Domnaill ocus inn inar naoin imalle. sin duit a Domnaill ó Annluan*" i.e. "Here we are at Shrove-Monday: and in my opinion, James, the watercresses of starvation-land are hard fare. This, Donall, is supererogatory, considering that we are fasting besides" [which they had no business to be, at Shrovetide].

This entry is defaced. A few words written over it are illegible, and what appears to be two short lines of writing immediately under col. 2 is but the reversed impression of the second marginale on the next page, which must have been, while still wet, laid upon this one.

(99) a. At f. 86, marg. inf. :—" *A Domnaill dá faghainn ní bó mó (i. dorcha bí tu. maíry . . .) do biadh sin ní bud ferr*" i.e. "Donall, if I got more (for 't is obscure you generally are, bad luck. . .) this would be better."

The note is by the scribe of col. 1 (immediately under which it occurs), who evidently thought some of the legal explanations too scanty and enigmatical; and he was quite right. The parenthesis is superscribed and partly obliterated.

b. *Ibid.* :—" *Sin [duit a Domnaill] úi Duibh dá boirenn. misi in Dubhaltach mac Fírbisigh ocus ní bfuil foghnam . . .*" i.e. "There's for you, Donall O'Davoren. I am the *Dubhaltach Mac Fírbis* and there is no good . . ."

This note is by the scribe of the second half of col. 2, immediately under which it occurs; it is partly obliterated.

The word *dubhaltach* (being an adjective) when used as a proper name takes the definite article, and is anglicised 'Duald' (not to be confounded with 'Dugald,' which represents *Dubhghall*), or quite arbitrarily rendered 'Dudley.' In his 'MS. Materials

of Irish History' (p. 121) O'Curry simply states, without giving any authority, that the celebrated antiquary and genealogist Duaid Mac Firbis (who in English signed himself 'Dudley Furbissie') studied under Donall O'Davoren in 1595. We have seen however that the date of the glossary is 1569 (copied correctly O.C. 2732), and the above scribal note, if O'Curry rested on that alone, does not prove that this Duaid Mac Firbis ever attended the Burren Academy; for according to the traditions of *Tír Fhiachrach na Muaidhe* ['Tireeragh of the Moy,' of which country the Mac Furbises were hereditary Sennachies], Duaid was in the year 1677 murdered by one of the Crofton family, at Dunflin in the county Sligo (lib. cit. p. 122), when, though an aged man, he was still sufficiently vigorous to be on his way to Dublin to visit Sir James Ware. The above entry is in a hand in no wise resembling that of the last antiquarian of his race, and must have been written by an elder kinsman. Whether O'Davoren's will furnished any evidence cannot be known, but it is scarcely possible that even the dates 1595, 1677, should both be right.

(100) *a.* At f. 86 *b.*, col. 3, lin. penult. :—" *Sin ó Domnall an cét áine do chorgus*" i.e. "That's from Donall, on the first Friday of Lent."

b. *Ibid.*, marg. inf., in another hand :—" *In tráth is deire do na dáinib. téid a nenech úatha. in tenech is an saothar sa deire do drochdénúinn. ar cur dó ar callach ní ó callach is namh sionnadh. nír caithi riam is doilgi [ná] gach deghinach cid bé fáth*" i.e. "When men draw near their end their generosity [or 'honour'] departs from them. generosity and labour [are two things that] at the last I could do [but] badly . . ."

The rest involves a play upon words, not explicable without a commentary [cf. meanings of 'callach'].

(101) At f. 87, col. 2, lin. ult. et marg. inf. :—" *A Domnaill ní mé is qinntach [leg. cinnnach] acht Saordhálach ar milledh in pinn ocus ar dia nár théghi (?) . . .*" i.e. "Donall, 't is not I that am in fault, but the fact that *Saordhálach* has just ruined the pen; and for God's sake may you not go . . ." and again: " *A Domnaill bi[dh] a buidechus sin ar Saordhálach agat óir asé do sgríb*" i.e. "Donall, 't is *Saordhálach* you have to thank for this, for 't is he that wrote it."

(102) At f. 87 *b*, col. 2, lin. ult. :—“ *Go bñis domsa is mór in luach aon pere .iiii. rábín* ” i.e. “ I’m sure indeed one pair of dice are a munificent remuneration.”

This must refer to the little segments of bread doled out to him by the master.

Col. 1 is signed “ *Sémus,* ” and at the head of col. 2 is written “ *nár a nainm dia sed ó tSaordhálaoh* ” i.e. “ That this mightn’t be in God’s name, from *Saordhálaoh*.”

Here ‘ *sed* ’ = *siod*, in certain collocations used for *súd* in Connaught, Ulster, and the Highlands.

(103) *a*. At f. 88, col. 2, lin. penult. :—“ *Dar dia a Domnaill táimsi tuirseoh ocus is maith in luach pére cetharrábín* ” i.e. “ Per Deum, Donall, I’m tired, and a pair of dice are a good remuneration.”

b. *Ibid.*, col. 3, lin. ult. :—“ *Sin duit a Domnaill ó mac Sémuís mic Fírbisigh ocus ní táinic riamh cluanaire is ferr ná thú* ” i.e. “ There’s for you, Donall, from *Sémus* mac *Fírbis*’s son, and there never came a more accomplished rogue than you are.”

Here ‘ *cluanaire* ’ (a coaxer, wheedler) is to be understood in the sense of the Shakspearean ‘ sweet rogue,’ and refers to the way in which Donall coaxed them to work.

Col. 1 is headed by “ *nár a nainm dia so ó tSaordhálaoh do Domnall* ” i.e. “ That this mightn’t be in God’s name, from *Saordhálaoh* for Donall.”

These little maledictions are all in play.

(104) At f. 88 *b*, marg. inf., a quatrain :—“ *Dlom la comrac a chéile. inn ba méde nach rírfed? ar innaibh rígh co nairar. do boing caire na filed. Domnall sin ocus linn dubh rar [sic, leg. fair]* ” i.e. “. . . This is Donall, and he oppressed with melancholy.” Obscure.

(105) At f. 89, col. 3, lin. antepenult. :—“ *Sin ó Domnall do budhéin ocus slán imlán duit a Maghnúis ocus is ing m’aoi Sémus do beith go tim cidh tá an codh ann. olc do cunnum a Cormaic* ” i.e. “ There’s from Donall for himself; and I defy you to your best, Manus. ’t is a thing to talk of that *Sémus* is so slack though the drink is there. bad is the assistance you give me, Cormac! ”

(106) *a*. At f. 90, col. 1, lin. ult. :—“ *Is dubh do maignes a Muirchengail* ” i.e. “ Great is your size, ‘ thou that bindest the ocean.’ ”

Here *Muirchengail* is written for *Muirchertach* [Murtough].

b. *Ibid.*, col. 2, lin. ult. :—“ *A Maghnuis is grech reomad do menmaid.*” Obscure.

c. *Ibid.*, col. 3, lin. ult. :—“ *A Domnaill má tá fubadh nó fuilledh bidh amasán [leg. achmasán] ar na pennaib ocus ar thuilledh nach ráidhim*” i.e. “Donall, if there be blemish or excess [here], let the blame rest on the pens and on something more that I express not.”

(107) a. At f. 90 b, marg. sup. : “ *A nainm dia so festa a Domnaill cin co fuil cet againn*” i.e. “Now for it in God’s name, Donall, though we have not permission [to do it].”

b. *Ibid.*, col. 3, lin. ult. :—“ *A Domnaill co fis damsa ní dlighinn tu fiach bliadna díom dá niarthá orm hé. insnúmach m[é]*” i.e. “I’m sure, Donall, that I don’t owe you a year’s debt, [even] though you should seek it of me. I am in the dumps.”

Note the colloquial (but not universal) *iar[r]thá* for *iarrfá*.

(108) a. At f. 91, col. 3, lin. penult. :—“ *Cuirsim alla rér ngabra a Domnaill*” i.e. “We have [now] taken a pull at our horses, Donall [i.e. knocked off work for a spell].”

b. *Ibid.*, marg. inf., defaced :—“ *Dom aithnisi a Domnaill is maith in [u]ach aon pére dísledh trí ráibín déc ocus cin a fagbáil ocus co roibh maith eig dia ocus eig na . . .*” i.e. “I’m sure, Donall, that a pair of dice of thirteen ráibíns are grand remuneration, and [even] those I have not got yet. Thank God and the . . .”

(109) At f. 91 b, col. 2, l. 4 infra :—“ *Dána sin a Maghnuis ocus ní dána ná an lorg i. do cletha an lorg ocus ruidhles tusa*” i.e. “That’s bold, Manus . . .” Obscure.

To which Manus adds :—“ *Co coisgi dia dár ndán sinn araon a Domhnail*” i.e. “God hinder us both of our science [or, ‘profession’], Domnall.” He wishes that Providence would provide them with some other employment than the study and transcription of law.

There is a play, not reproducible in translation, upon the words *dán* [art, science, profession, a poem]; *dána*, [gen. of *dán*, as well as an adj. signifying ‘bold,’ ‘impudent’]; and ‘*lorg*’ in its ordinary and technical meanings.

The next column ends with “ *Caomh é a Mhagnuis*” i.e. “A skimpy bit, Manus.”

(110) a. At f. 92, col. 2, lin. penult. :—“ *A móir [ms. amoir] is fu thu ocus in odhar i. do menma thsair ocus thsiar*” i.e. “Manus,

you are like the dun [cow], for your fancy is [roving] east and west."

Here instead of 'Magnus' Donall uses its Irish equivalent 'mór.'

b. *Ibid.*, marg. inf. :—"Dá mo mé a Cormaic do dénainn bar toilsí í. a hurgabáil" i.e. "If it were my case, Cormac, I would do your will [i.e. that which you would fain do], viz. lay her in hold."

(111) At f. 92 b, col. 1, lin. ult., defaced :—"í. Domnall atá . . . acht do cealgadh mé rimi so go fuilim soirb" i.e. "That is to say: 'tis Donall who is . . . but I have been taken in before, so that I am easy [i.e. on my guard]."

(112) At f. 93, marg. sup. :—"In Dei nomine" and "A Domnall ag sin dere ar do tsentribus duit. ocus is minic do cuire dere ar tsentribus roime sin duit. ocus dar limsa táinec a mithi duit mé chur (?) . . ." i.e. "There, Donall, is the finishing touch to your old trows for you, and many a time before the finish has been given to an old pair of trows for you! In my estimation the time is now come for you to send me . . ."

For *dere* leg. *deredh* (*deireadh*); for *ocus* : *cuiredh*; for *mithi* : *mithigh* (hod. *mithid*, in the Highlands *mithich*, more correctly).

The Latin words were written for the double purpose of a 'probatio pennæ' and of a pious ejaculation upon beginning this the last leaf of the glossary. The Irish marginale was added after its completion, and is much defaced. The four last words printed above are uncertain.

The word 'trubhas' signifies the tight leg-garment of the old Irish dress, called, from that word, 'trowse' and 'trowses' by the Elizabethan writers, and by the Scots, in relation to the Highland garb, 'trews.'

(113) The following have been relegated to the end of the Marginalia :—

i. At f. 5, col. 2, lin. ult., colophon to art. 11 :—"Sin forréidh aidchi ó Domnall. ocus atá ón menn ann" i.e. "There is 'forréidh aidchi' from Donall, in which there is a manifest name [i.e. manifest allusion to a certain man's name]."

A stock form of joke, cf. (70).

ii. At f. 5 b, col. 1, lin. penult. :—"Ferghal mac Uilliamas sin tuas ocus co raibh maith air amáirech dia cind sin" i.e. "The

foregoing applies to William's son *Fergal*, and may he to-morrow reap the benefit of the same." In Donall's hand.

'*Amáireach*' is the present spoken form, for '*amárach*.'

iii. *Ibid.*, col. 2, mid.:—" *Tria cendairde nó tria cinnisli doniter an taidhbred anuasana tria torainn leasaidh nó tria cas chairchidh danúter síšana. ocus misí Domnall ocus a fir féchsana na fer so na tabair masán orm óir is lér damh fén cuid mór dá locht ocus lorg an pinn do leanus*" i.e. ". . . and I am Donall; and you, fellow, that watch these fellows, blame me not, for it is sufficiently evident to myself that it [the text] has plenty of defects, seeing that I just followed 'the track of the pen' [i.e. copied, without sifting it, what I found before me]."

The first clause is technical, and not to be explained briefly.

iv. At f. 6 b, col. 2, lin. penult.:—" *Atá damhna in idirlíne againn dá lige bhar nuamhan féin dúin a sgríbhadh. tapógach sin a bhídhgairé*" i.e. "We [viz. 'I'] have wherewithal to make a 'trap' [here], did but the fear of yourself permit us to write it. That will astonish you, 'O you that make us jump.'"

This conveys a hint that the preceding matter applies to Donall, to whom the same name is applied in a scribe's note, H. 3. 18 (T. C. D.), p. 450 inf.:—" *In diadhais tar éis lae na haile fúite [leg. féile Muire?] aniu ocus ailim trócair ó dia damh ar impi ó Muire óir isim sáncán atú ocus is doilge lium ná sin in bígairé (sic) do beith a bhfabhrus ocus mé ag asnam amáirech tar Sináinn eir a bpáire damh 1564*" i.e. "To-day is the 'dies' after Lady-day, and for myself, through Mary's intercession, I implore mercy of God, for 'I feel anyhow'; and I think still worse that 'the one that makes us jump' lies in fever, and I having to cross the Shannon [i.e. go home to Leinster, or perhaps Ormond] to-morrow. I am at Park. 1564."

v. At f. 14, col. 1, lin. ult. and marg. inf., colophon to art. 30:—" *A dia a Domnail is fadú co mbiadhthá ac scripneoracht dam [ms. 2m] ocus mé fén a féchain imertha ocus is lang m' aoi co tigit in taos creatha as gach aird féile [ms. fii.] na croichi sunn*" i.e. "My goodness, Donall, 'tis long before you'd be scrivening for me, and I looking on at others playing [gambling]; and I think it all too long until the 'shivering fellows' return from various quarters. The Festival of the Cross is here."

vi. At f. 15, col. 2, l. 4 inf., colophon to art. 32:—" *Finit*

dó'n tsiaparcarput ó Maghnus dá coibdelach féisin .i. Domnall ocus is imdua gné um nach coimleathaidh Domnall córusa fine damsa ocus co háirethi fána turus co Tuaim aniugh fada sin a aos cretha .i. Sémus ocus Cormac ocus Uilliam et reliqua. anno domini 1568. in Páire mo loggggg" i.e. "An end made of 'The Supernatural Chariot' by Manus for his own kinsman Donall, and there are many points [of law] concerning which [or, 'in regard of which'] Donall does not to me fully extend the 'córus fine' ['family law,' A. L. I., III p. 16], but specially in the matter of his trip to Tuam to-day. 'Tis too tedious, you 'shivering fellows': James, and Cormac, and William, etc. A.D. 1568. The Park is my location."

The final 'g' is multiplied to fill up a short blank at the line's end, and there is a play upon 'cretha' gen. of 'crith' ['trembling,' 'ague,' 'palsy']; of 'creth' ['science,' 'art'], so that 'aos cretha' means also 'my learned brothers'; and of 'crith' ['buying and selling,' 'traffic'], so that we may understand 'a gang of pedlars.'

vii. At f. 17 b, col. i, l. 4 inf., colophon to a section of art. 35:—"Misi Domnall go nuigi aniu ocus tuigedh an té is luaithi cuigi innthaithech in focail is domnall ocus bibh do chúnamh aigi cuigi .i. doman nuall slán duit a Cormaic go faiced. ocus foseru naiter tar dligtib dilsí et reliqua a .xiii. do cumalaib coir. cáin. f." i.e. "Until this day I have been 'Domnall'; and he that for the purpose is most apt, let him understand what is the analysis of the word 'domnall'; to which end let him have this much by way of help [i.e. of a hint]: 'doman' [i.e. 'the world'], 'nuall' [i.e. 'noise,' 'a report,' 'fame,' 'rumour']. I defy you, Cormac, till I 'see' [you], and . . ."

To bear out the above reading and translation, 'faiced' (with dotted *f*) must be taken as representing (according to a common practice) 'bhfaiced.' The conclusion of the memorandum is technical and obscure, but 'cáin. f.' probably stands for 'cáin fuáthime,' concerning which law cf. A. L. I., III 12.

Donall's quip was not lost upon the School [cf. (67) b, (71)], and the writers of (56), (81), shewed him that they knew his source i.e. the difficult tale in Harl. 5280, art. 39, where to a number of proper names are assigned equivalents ('kennings') which to us must appear very far-fetched. At f. 59 b, l. 12, of

that MS. 'Domnall' is equated with 'nuall domáin tarca-daich'; and in the next line 'Oed' [which means 'fire',] later 'Aedh,' 'Aodh,' anglicised 'Hugh,' the name of Donall's father, with 'tene nan nóenbémi' ['nan' interlined by another hand].

These profound jests cannot be discussed here.

viii. At f. 33 b, marg. inf., lin. ult., following (47):—"Cuir iat sin le céile go tuilledh orm sin nall doi [= misi Domnall]" i.e. "Put these together, along with more to oblige me. I'm Donall."

ix. At f. 44 b, col. 1, lin. antepenult.:—"Misi Domnall O Dubh-daboirinn mm—m—ítir ur ocus iar ocus ní muill ara meil thgī .t.m.d. moi" i.e. "I am Donall O'Davoren . . ."

Quite enigmatical: the first — is crossed by / [the oghamic 'm']; the second by fff ['n' of the same].

x. *Ibid.*, marg. inf., lin. ult.:—"Togaim an turus sin qugam fén" i.e. "I elect to perform that journey myself."

xi. At f. 77 b, col. 2, lin. penult.:—"Cuirim cair ocus ualach an lebair so díim óir [ní mé] mebraigios ocus a cinta eir Cormac mac in Cosnadhaigh óir isé . . . ab reaur" i.e. "This book's 'blame and burden' [i.e. 'responsibility'] I lay aside, since it is not I that study [the subject]; but its faults be upon the Cosny's son Cormac, for he it is that . . ."

xii. At f. 78, col. 1, lin. ult.:—"Is fó lim in m[éti] sin do forbas aniugh ar in gení [leg. gen, his 'codex archetypus']" i.e. "I am well pleased with that quantity of the old book which I have this day finished off."

xiii. At f. 78 b, col. 1, lin. ult.:—"A Cormaic is ort [ms. oit] is cóir a buidhachus nó a diambuidhechus so do beith tuic [ms. tye]" i.e. "Cormac, 'tis you that must be either thanked or 'unthanked' for this. Understand [i.e. whether of the two, think you, do you deserve?]."

Cotton, Nero A. VII, ff. 132-157.

Vellum and paper; A.D. 1571.

Duodecimo; ff. 26.

Written throughout in a large and very good hand by *Matha O Luinín*, whose spelling however is arbitrary and fanciful.

Bound up with "Lanfranci et Anselmi Archiepiscoporum Cantuariensium epistole" and "Henricus de Saltreia de Purgatorio S. Patricii," on vellum.

“CÓRUS BRETHA NEIMHEDH” i.e. “Judgments concerning privileged classes,” as delivered by *Aimirgin* to *Móránn mac Máin*, *Breithemh* [Judge or ‘Brehon’], of *Feradach Finnfechnach*. Whether we have to do here with *Aimirgin* of the Milesian immigration, or with *Aimirgin* author of the *Dinnsenchas* [‘Hill-lore’] of Ireland, is uncertain.

1. Introductory:—Of the legal status and rights of the various Classes comprised under the head of *Neimhedh* i.e. those that by any art or practice, intellectual or mechanical, were distinguished from the people at large, who were called the *Féine* [O’D. 2189].

Begins:—“*Córus breatha neimead ara can féinechus. Cair cis [tir] fodlad for nimitib. ní annsa. dí foduil edhon saorneimhedh ocus daornemed*” i.e. “True knowledge of the Law of the *Neimhedh* as the *Féinechas* [common law] propounds it. [And first] we would ask how many are the sections of the *Neimhedh*? To which it is answered: they are two; the free *Neimhedh* to wit, and the servile *Neimhedh*.” f. 132.

2. Of the internal law of a Church, by observance or infringement of which it preserved or lost its distinctions and privileges [*ibid.*].

Begins:—“*Córus eculsa cedamus. atáid dá tuchd forsuidhe. cadead side. tuchda saortha dia daghfoltuib ocus tuchda daortha dia mífoltuib*” i.e. “First of all [comes] true knowledge of [the law of] a Church. This wears a double complexion: for its good deeds, one that ennobles; for its evil deeds, one that degrades.” *ibid.*

This section touches upon the privileges and obligations of Chiefs as well.

3. *Aimirgin* is appealed to for a declaration concerning Poets; their privileges, obligations, and qualifications [O’D. 2195].

Begins:—“*Ráidh uile a Aimirgen abair fir filed féig bretha Nemed (i. tuir brethemnus na nime) nad ceil an dlíged duit ma forcaomrustar (i. dit ma dia ndéntar imcomarce)*” i.e. “Tell it all, O *Aimirgin*: declare the acute Poets’ law; the *Bretha Neimhedh* conceal not, if concerning their law thou be questioned.” f. 135 b.

4. Of Cattle and their Trespasses [O’D. 2201].

Begins:—“*A Mhóráind a máinig a mochtadh co trebur co caomar cembedha ana airececha anrechda*” i.e. “O *Móránn* son of

Móen! tell us, as thou canst, what are the forfeited ones of trespassing and unlawful animals." f. 140.

5. Of Satire and of the *Eric* [compensation] payable for its infliction [O'D. 2204].

Begins:—" *A Móraind a máinid imochtad (sic) ní maide mná ní mol túrnach ro ní aora (i. lánaoir)*" i.e. "O *Móránn* son of *Móen!* 't is no woman's stick [distaff], 't is no stock of spinning-wheel, that inflicts satires (i.e. 'full-satire')." f. 142.

6. Concerning Remuneration of scientific performances, whether poetical or otherwise [O'D. 2206].

Begins, after some prefatory matter:—" *A Móruind a máine imochta mitid mes fír for fodhuil dire direch cach dicedla*" i.e. "O *Móránn* son of *Móen!* of the direct value of every poetical composition pronounce the true estimate." f. 143.

7. Concerning the number of the Retinue that might lawfully accompany each grade of Poets on the professional circuit or visitation. Headed: " *Do mentiacch (sic) gach graid an so síis*" i.e. "This that follows is concerning the retinue of every grade" [O'D. 2207].

Begins:—" *A Móraind a máine a mochta abuir frium co míter nert each naosad nemedh*" i.e. "O *Móránn* son of *Móen!* tell me how is estimated the strength [number] of all classes of the *Neimhedh.*" f. 143 b.

The 'Bard' was a mere natural poet not having as yet studied his art in the schools. The degrees here mentioned mark the aspirant's progress from the condition of simple 'Bard' to that of 'Full-poet.'

8. Of Sanctuary given by a Poet [O'D. 2210].

Begins:—" *A Móraind a máine a mochta co míter bunad dire for a seduib seallhuib ind ani bes nemed*" i.e. "O *Móránn* son of *Móen!* how is estimated the constituted fine for valuables in his possession [and taken from him] who is a *Neimhedh?*" f. 145.

9. Prefatory to *Móránn's* instructions to *Néra* [O'D. 2211].

Begins:—" *Mo Nére nuallgnaid diamba bretem ba fírbrethech is mise Móránn fírbrethech fírcose uaim nombera buad mbretha náile*" i.e. "My eloquent *Néra!* if a judge thou must be, be a giver of just judgments: I am *Móránn* of the just judgments [and with] true instruction from me thou shalt in judgments of all kinds bear away the prize." f. 145 b.

10. *Móránn's* first instructions to *Néra* [*ibid.*].

Begins:—" *Mo Néra nuallgnaid diamba brethum nisbera gan fhís cin forus cin fasach. nisfuirme cin fotha cin fothugadh cin fodnaim. nisgaotar conderele. nisníndsaire dian do feser. ní ba dallbreac[h]ach. ní dardalla dana. nisnurfaoma ó beguib ná móruibh. ní tabra fir ar gaoe*" i.e. "My eloquent *Néra!* if a judge thou be, thou must utter no judgment without knowledge; without cognisance; without precedent. Without foundation solid, without bond, thou must not lay down. To mercy violence may not be done. Before thou know, thou must not proceed. Blind-judging thou must not be. Thou must not be obstinately blind, not rash. [For bribes emanating] from either great or small thou shalt not consent [one way or another]." *ibid.*

11. List of the ancient judges of the *Bretha neimhedh*. This with the following article forms a parenthesis in the 'Instructions' [O'D. 2218].

Begins (l. 15):—" *Re dán na mbretha neme and so síis go léig. Sencha Fachtna Ferchertne Aithre Aithirne Aimirgen ánbrea[t]hach. Tadhg tendal Ulad Dubthach dá Lughaid la bretha Concobhair*" i.e. "[A list of those that were occupied] with the science of the *Bretha neimhedh* now follows: *Sencha; Fachtna; Fercheirtne; Aithre; Aithirne; Aimirgen* of the noble judgments; *Tadhg*, 'Ulster's torch'; *Dubthach*; two *Lughaid*s, [all] occupied with the decisions [law business] of *Conor*." f. 149 b.

12. Discussion as to what constitutes a '*Tuath*,' or perfect Tribal Society [O'D. 2219].

Begins (l. 1):—" *Ní tuath cin trí saornemtib samuidter eclais flaithe file*" i.e. "There is no [perfect] '*tuath*' without three free [as distinct from servile] *Neimhedh* classes: Church, Chief, and Poet to wit." f. 150.

13. *Móránn* resumes his instruction [*ibid.*].

Begins:—" *Mo Nére nuallgnaidhe diamba brethem ní béra ái nad urscarthha arabeir (?) corus nae*" i.e. "My eloquent *Néra!* if thou be a judge, thou must not pronounce a decision that does not tally with the '*Córus ái*' [forensic rights of the various classes, as defined by law]." *ibid.*

14. Of Reprisals, and Recovery of lost property, headed: "*In Seiscenn ann so*" i.e. "Here follows the *Seiscenn*" [O'D. 3224].

Begins (l. 5 inf.) :—“ *Seich sin Sencha cédna nellamh nathgabáil in crib corathar for cert ba hand ba gabáil a ngabtha láigh liasaib* ” i.e. “ Here follows *Sencha* on the legal possession of [or, claim to] property reprised (when the same is properly recovered), even to the taking of calves in their pens.” f. 151 b.

15. *Mórann* instructs concerning Fines payable for injury or death inflicted upon certain animals [O’D. 2225].

Begins (l. 7 inf.) :—“ *Mo Nére nuallgnaidhe diamba brethem beru dúind díreach díre cácha dúla donrad do daoine death mac aitheach uind oifinn fofrithe feideid a díre cúic séda déc a deich do uidir a cúic do cert duibh* ” i.e. “ My eloquent *Néra!* if thou be a judge, thou shalt give us straightly the [equivalent] fine of every creature that he hath [appointed to be] paid by us to the sons of the plebeians viz. for a white-eared cow found maimed they assert that the fine is fifteen *Seds*; ten for one that is of a dun colour; five for one that is all black.” f. 152.

16. Of Fines payable for injury or abuse of certain classes of Women [O’D. 2228].

Begins (l. 9) :—“ *Direnar bé luirge lándire bé loisde luineatha alaile* ” i.e. “ A distaff woman is entitled to full compensation-fine; she of the kneading-trough and churnstick, to the same assessment.” f. 153 b.

Between ff. 153, 154, there is a lacuna.

17. Of an illegitimate son’s acquisition of land within his mother’s tribe [O’D. 2229].

Begins (l. 3) :—“ *Cuaille feda i feilm nargid áth i fothlachd mac mná druithé dlutur i niarfine* ” i.e. “ A wooden stake in a silver fence; a [lime]kiln in a cooking-pit; such in her own tribe is a lewd woman’s son.” f. 154.

18. *Mórann*’s instruction on the law of Security and Guarantee; and what, according to their status, were the liabilities of sureties and guarantors [O’D. 2230].

Begins (l. 8) :—“ *Mo Nére nuallgnaidh diamba brethem beru crib coir raith co metha co füllenn co díbad co dúlsighter co érenar co hurfaomtar* ” i.e. “ My eloquent *Néra!* if thou be a judge thou wilt quickly enunciate the law of security, with its failure, its accumulation, its lapse.” *ibid.*

19. *Néra* questions *Mórann* as to whether the Chief of a tribe can take into his employment a man of another tribe [O’D. 2235].

Begins (l. 6 inf.) :—“ *A Mórúind a máinich i mochta mite crib cert cóir co berur i fine fer anfine fo aoth* ” i.e. “ O Mórann son of Móen ! quickly estimate according to right rule of law, whether in a tribe a stranger tribesman may be set to work.” f. 157.

20. Marginalia :—

(1) at f. 140 *b*, marg. inf. :—“ *Misi Matha O Luinín is cóir in fheoil do chennach a sgol anno domini 1571* ” i.e. “ I am Matha O Luinín. My School, it is [now] befitting to purchase the meat. A.D. 1571.”

(2) at f. 142 *b*, marg. inf. :—“ *Is maírg nach san Aonach atá a farradh na trí niarladh aniugh mása mithe* ” i.e. “ Pity for him that is not along with the three Earls in Nenagh this day, if he can.”

Harley 432.

Vellum ; XVIth cent.

Folio ; ff. 20.

Written in double columns in a very distinct but quite inornate hand, and in the usual law style, viz. the ‘*cóip*’ (copia) or ‘text’ very large ; the ‘*comaoin*’ (‘gloss’ or ‘commentary’) in a character one third the size.

“AN SENCHAS MÓR” i.e. “The Great Digest of Law.” This MS. contains the Introduction to, and a portion of the treatise on, the law of *Athgabáil* or ‘Distress.’ The *Senchas Mór* has been printed in extenso under direction of the body commonly known as “The Brehon-law Commission,” appointed for the publishing of the Ancient Laws of Ireland [A. L. I., I, II, III].

1. The Introduction [O’D. 1752].

Begins :—“ *Loec do’n laidse Temuir* ” i.e. “The locality of this poem was Tara” (cf. A. L. I., I pp. 2–18, 26–62). f. 1, col. 1.

2. “*Do ceithirslicht athgabhála*” i.e. “On the four species of Distress” [O’D. 1781].

Begins :—“ *Teora ferba fira dosnacht Asal ar Mug mac Nuadat* ” i.e. “It was three white cows that *Asal* took from *Nuadha*’s son *Mugh*” (cf. A. L. I., I pp. 64–304). f. 4, col. 2.

3. Marginalia :—

(1) at fo. 18 :—“ *Isim scíthach tar é[i]s na trí lethanach sin do chur fá úrlataidh agus mé gan cibum aniu agus iarraim cobair ar dia* ” i.e. “I am tired after having reduced these three pages to

obedience: I being this day without 'cibus'; and I crave help of God."

(2) at fo. 19 b, marg. inf. :—" *A dia is oll in ris sin táinig cuguinn* [ms. *gginn*] *i. Seadhan Mac Fhlannchadha* [ms. *mac-lannca*] *ar faghbáil bás agus ní fuair bás riam dá slicht scél nach commór é agus sirim féin trócaire* [ms. *trodh cairé*] *ar dia dam féin agus do Sheadhan agus co ngab[a]id clann Seadh[a]in a feighrecht ar maith*" i.e. "O God this is momentous news [i.e. a great calamity] that reaches us viz. that Shane M'Claney is dead: of whose race none hath ever died but Shane's loss is as great as was his; and I for my part implore mercy of God on myself and on Shane, and that Shane's sons may inherit his good qualities."

Note the use of 'scél' i.e. 'a story,' 'news,' which is here put for 'the man of whom the news is told;' 'béd' i.e. 'facinus' often stands similarly for him who is its object.

(3) at fo. 20 b :—" *A dia tabair trócaire dom anmain misi .f. agus ná tabhradh* [ms. *tabrach*] *f[er] in baire masán orum agus olcas mo cairti agus nár mebraighes* [ms. *mebruis*] *in senabarc agus i ndisert Labhráis* [ms. *anis art labadrais*] *mo log agus is ole linn réd égin cidh bé é*" i.e. "O God, have mercy on my soul! I am F., and let not the man of the book [i.e. the owner of this MS.] reproach me [for any shortcomings], considering the badness of the copy that I had before me; and sure I had not even studied the old codex. Dysartlawrence is my place of writing; and I am sorry for a certain thing, be that what it may."

The occurrence of 'tabhrach' (3rd p. sing. imperat.) for 'tabhradh' would alone establish the Munster origin of this MS.

Egerton 153.

Paper; A.D. 1818.

Quarto; ff. 62.

In double columns. Written by Edward O'Reilly, with the exception of f. 1, which contains an analysis of contents by James Hardiman.

LAW TRACTS. According to Eugene O'Curry this transcript is for the most part made from a very incorrect [and defective] paper MS., classed H. 1. 15 in the library of Trinity College, Dublin [not included in the O.C. and O'D. transcripts].

1. Tract known as the "*Senchas beg*" i.e. "The Lesser Digest of Law" [or "*Uraicecht beg*" i.e. "The Lesser Primer"], purporting to have been compiled in the time of S. Patrick, cf. BB. p. 335 a [O'C. 1498].

Begins:—" *Bunadh ocus inde ocus airbert conagar do'n focul is cid*" i.e. "The question is: what are the origin, intrinsic nature, and meaning, of the vocable '*cid*'?" f. 3, col. 1.

After some preliminary matter on the nature and origin of the *Bérta féini* [law language], the treatise deals with the rights, privileges, rewards and punishments, of the various social ranks and classes of the community.

Ends imperfectly at f. 12 with "*fothugad a coibni*," BB. p. 341, l. 27.

2. Another and a fuller copy of the same tract [BB. p. 335 a-348 β, l. 47]. f. 13, col. 1.

3. Tract on the different degrees of Poets.

Begins:—" *Cisliir grada fili*" i.e. "How many are the grades of Poets?" f. 33, col. 1.

E. O'Reilly, contrary to his wont, appends a colophon to the effect that he transcribed this piece from a vellum MS., in 1818.

4. Tract on Prosody and Grammar [BB. p. 289 a].

Begins:—" *Cia lin aiste an air[ce]tail*" i.e. "How many the metres of rhythmical composition?" f. 37, col. 2.

This includes two metrical sections:—

(a) at f. 44 b, col. 1, fifty-four quatrains beginning "*Tré fhoclaib taeraid filid*" i.e. "It is by means of words that poets plead" [BB. p. 331 β, l. 35].

(b) at f. 46, col. 1, eighteen quatrains upon the different methods of *dánadh* ['closing' a poem], beginning "*Dánta for nduan décid lib*" i.e. "Consider well the closing of your poems" [BB. p. 332 β, l. 32].

5. Excerpts from the amalgamated law-books of *Cennfaeladh* and of *Cormac mac Airt* [i.e. 'Book of Aicill,' A. L. I., III p. 86].

The preface begins defectively:—" *Log do'n liubarsa daire Lubráin*" i.e. "This Book's locality [of origin] was Derryloran." f. 47, col. 1.

These tracts are not extant in any form other than this [i.e. amalgamated] (O'Curry).

6. The 'Body' of the treatise [*ibid.*, p. 88].

Begins:—" *Bunad ocus inde ocus airbert conagar do'n focul is ÉTGED*" i.e. "The question is: what are the origin, intrinsic nature and meaning, of the word 'étged' [crime]?" f. 47 b, col. 2.

The various kinds and degrees of Crime are then discussed minutely.

7. Section of *Cennfaeladh's* book, treating in great detail of murder [*ibid.*, p. 98].

Begins:—" *Diablad fiachu ferg*" i.e. "Anger [i.e. malice] is a reduplication of liability." f. 51, col. 1.

8. Section of Cormac's book, being instructions by him to his son *Cairbre Lifeachair* [*ibid.*, p. 106].

Begins:—" *A meic arafeser cend righ for aithiuch*" i.e. "My son, that thou mayest know when a Plebeian wears a Chief's head." f. 51 b, col. 2.

That is to say: when a plebeian has raised himself, or entitled himself to be raised, from his ignoble condition to one of the superior classes, whether in Church, in State, or in Art.

9. Section on the liability of Serfs [*ibid.*, p. 174].

Begins:—" *Bla moga mugsaine*" i.e. "The Serf is exempt in case of injury done by him in the discharge of his service." f. 59 b, col. 1.

Ends imperfectly, and the whole transcript is exceedingly inaccurate.

Harley 3756, f. 36.

Paper; A.D. 1510-1564.

Folio; f. 1.

This MS., made up of a number of independent documents, contains "the Rental of Gerald FitzGerald Earl of Kildare, together with a catalogue of his Plate, Library, Horses and Harness given away: and an Obituary of the Geraldys."

A COVENANT OR INDENTURE: circ. A.D. 1512, made between Gerald [or 'Garrett'] FitzGerald, eighth Earl of Kildare, and Mageoghegan of *Cinél Fhiachach* ['Kineleaghe,' or 'Mageoghegan's country,' at this time nearly co-extensive with the present barony of Moycashel in the county Westmeath]. Careless writing, erasures, interpolations, and absence of signatures, indicate that here is merely a rough draught. This

short document having hitherto received a 'tendenzübersetzung' based upon a misreading [i.e. making 'gimh' = 'greim'] and, in addition, a violation of the Irish idiom, it is worth while to print a correct text and translation, as follows:—

"IN DEI NOMINE AMEN. *As é so cor ar a bhfuair geroid mac tomáis mic seon (sic) .i. iarla chille dara gnimh [ms. gimh] na ratha driseogúighi o laigneach mac conla mic aedha buidhe .i. tigherna cineoil fiachach ocus toil slechta Aedha buidhe ocus slechta neil[l] ocus feargail ruaidh chuigi sin .i. in tiarla do togabail coilli tobuir ina urlaim fein o shíl geonqbuir do sanntuig ferann cloidheimh do ghenamh dhi ocus a geur dochum cora do ghenamh re mageochagan (sic) ocus ata o mageochagan do'n iarla a cenn in feruinn tug dho do chinn in comhtruim sin do genam .i. lethmarg ar coill tobuir fein do gnath do fein ocus da mac ina dheaghuidh ocus da slicht ocus da mbiadh cogadh ar in iarla re riefad se a les ria coill tobuir d'aghail dó dochum in coguid ocus da mbiadh rann aigi do riefad a les ria comuirli in iarla do genamh ar coill tobuir do beith ar maithi ris in rann ocus da mbadh nach tigfad (sic) do mageocha-ga[in] no da slicht coill tobuir do barrdacht in tiarla do cur barrda innti" i.e. "These are the terms upon which Gerald fitz Thomas fitz John FitzGerald, Earl of Kildare, has from *Laighneach* mac Connla mac Hugh Buie [i.e. 'flavus'], and by assent of Hugh Buie's [other] representatives, as well as of Niall's and of Ferghal Rua's [i.e. 'rufus'] representatives, acquired * the 'gnieve' [a subdivision of a ploughland] of Rathdrishogagh, viz. the Earl is from the sept of the O'Conors to take up and to hold Kiltubber, of which they [i.e. said O'Conors] would fain have made 'swordland,' and to compel these to make peace with Mageoghegan. Moreover: in return for the effecting of this equable settlement, Mageoghegan is, in addition to the [aforesaid parcel of] land which he has made over to the Earl, liable to a half mark chargeable upon Kiltubber itself for ever, [to be paid yearly] to [the Earl] himself, to his son after him, and to his [further] issue. Also: should the Earl have a war upon his hands, whereby he should have need of Kiltubber, he is for the purposes of the war to have possession of Kiltubber. Also: should he [the Earl] have a partisan [i.e. ally] that might have need of Kiltubber, the same is, according as the Earl shall recommend,*

* Hitherto rendered 'the way in which Garrett got hold of.'

to be [or not to be] at said partisan's disposal. Also: should it so happen that Mageoghegan, or his representatives, shall [at any time] be unable to [effectively] garrison Kiltubber, the Earl is to put therein a [sufficient] garrison."

A photozincograph of this deed, by Sir Henry James, R.E., forms Plate LXI. of 'The National MSS. of Ireland,' edited by John T. Gilbert, Part III.

The word '*barrda*' is the English 'ward' Iricised, and '*barrdacht*' is used as nom. act. of the corresponding verb, '*barrdaighim*' i.e. 'I ward,' in the Elizabethan sense; which is illustrated by a graphic little document in Vesp. F XII, f. 53, endorsed "*ÿ baylyfs of Dondalk 8 octobris 1562*":—

"Our humble duety premised unto yo^r honorable L. And where informacion was gyvin to yo^r honor that sum of Shane o neylls men shoulde stell certen bevys from the warde of Armaghe, we certify yo^r honor that the same are restored; ffor certen of o^r townsmen that were yesterday at Armaghe (as they ware returnyng from Shane praing him of restitution of a pray that sum of m mahouns men made uppon us a friday last past) showed us thereof. And they [the O'Neills] fainid that the bevys ware scatteryd abrode by Wolffs, and ii of them that is nat restored to be ettin by the said Wolffs; neuertheles he [O'Neill of Tyrone] saithe he will see them satisfied thereof. So that we nede nat send any bevys at this tyme. And as touchyng o^r pray made by m mahouns men as afforsaid: he [Mac Mahon of Oriel] will neuer se cow restored; nor he wolde nat haue loked uppon o^r lettere, but sent it backe again undisclosed, callyng us false chorlys wth other vile names; wherfor we pray yo^r honor to direct yo^r strait commandement to m mahown, willing and commaunding him to restore o^r said pray. the names of them that made the pray [i.e. the two preys] are neyll oge m neyll more oneyll, and the sons of Evyr son to hughe m mahown. And the noumbre of the [Mac Mahons'] pray is fifty kyne and iiii gerrans ['geldings']. And thus we humbly take leve. ffrom Dundalke this viiith of octobre 1562."

"Yo^r humbles

Stephen russell

and James Dyllon, bayllyves."

"To the most honorable the Erle of Sussex L,
lieutenant of Irelande gyve these."

We find the Earl of Kildare recognising and enforcing the Brehon law so late as 1554, and within the [nominal] English Pale, under which date the IV Masters record that, in 'eric' of his own foster-brother Robert Nugent, slain by Art mac Cormac Mac Coghlan, the Earl levied three hundred and forty cows on *Delbhna Ethra* ['Delvin-Mac-Coghlan' or 'Mac Coghlan's country,' comprising the present barony of Garrycastle in the King's county]. The fine would appear not to have been paid off at once, for at f. 189 of this MS. there is a piece headed "Shane O'Malowe his acompt takyne the xiii of July Ao. 1560, consarning M^c Coghelane ys contre," and setting forth the Earl's unsatisfied claims in the matter of Nugent's "Eryke": his debtors being "slyoght [i.e. *sliocht*, 'posterity' or 'representatives' of] Conor M^c Coghelane; slyoght Donyll M^c Coghelane; slyoght Feryell M^c Coghelane."

A still more recent instance of appeal to a Brehon's decision occurs at f. 36 b;—

"KYNALFYAGH MAGEOGHEGAN'S COUNTRYE: ANNO 1564. BALLYNGHOMYN. Item a plowlande in Balynecomyn, in pledg LX kyne by the Jugment of Shane m^c Egan for a pray that the Cosny Omoylowe is Sonys made on moryartagh m^c geoghegan is sonys: for that conghowr m^c Brenrowe was gylte of y^e said pray, and the said moryartagh Sonys gaue the sam to gerald fytzgerald erle of kyldare in amends of the dethe of moryartagh m^c hue mageoghegan, whych was sleyn in treyson by nele m^c Moryart[agh]."

The above names represent *an Cosnadhach O Maoilmhuaidh* [O'Mulloy]; *Muircheartach Mág Eochagáin* [Murtoogh Mageoghegan]; *Conchabhar mac Bhriain ruaidh* [Conor son of Brian Rufus]; *Niall mac Mhuircheartaigh* [Murtoogh's son Niall]; and the phrase 'killed in treyson' is the technical equivalent of the Irish '*do marbhadh i bhfiull*,' denoting unlawful or unjustifiable homicide i.e. murder.

At f. 189 b is a treaty, in English, between *O Ruairc* [O'Rourke] and *O Raghallaigh* [O'Reilly], signed in Irish by the plenipotentiary of either. This instrument (which on a small scale offers a good example of the insuperable obstacles which the clan system opposed to social order, political stability, and united action against a common foe, is, as well as "Shane

O'Maloue his acompt," written by Meyler Hussey (who would seem to have been an interpreter) and is manifestly translated from an Irish original drawn up by the envoys:—

"Be hit knowyn that the xvij daey of august Ao. 1560 that Calle Dowe o Doeygynane, poet and sarwant unto teyke o Rworke; and hwe o marke, sarwant unto ohwe o reyle and unto o Ryle, cam unto the Ryght honorabyll the Erlle of kyldare as attornes and factors for the sayd teyke o Ruorke and molmore o reyle; that euery of bothe thosse partyes hath pwt the for sayd ryght honorabyll in slantyeght apon them apon this condyeyon: that who so euer of the for sayd partyes, or any of thyer contre, do breke the for sayd slantyeght: as to robe, stell, kyll, or borne any pesse or parcell of the other ys contre: to forfeit unto the for sayd ryght honorabyll Erle \times [1000] kyne, he that fyrst breke the pess. and also he that takys the harme, yf he do require the fyrst ofender to com to the ordyr of the sayd erlle for brekyng the pesse, and yf the sayd offender so refusse and wyll not com unto the sayd erlle wth in a monthe next aftyr suche monyeyon gyven hym or them: that then he shall forfet unto the sayd ryght honorabyll \times [1000] good bevys or kyne, in wyttnis wher of whe have subskrybyd this wth our hands wrytyng, the yer and day abowe sayd."

"CATHALL O DOBANNAN"

"HUGH O MARKE"

"Laurence Delahyde"

"Thon ffitz James"

"S^r uilliam turit"

"John Rothe"

"meyler hussey."

The above names represent *Cathal dubh O Duibhgenáin* [Black 'Charles' O'Duigenan]; *Aodh O Marcaigh* (?) ['Hugh' O'Marke (?)]; *Tadhg O Ruairc* [Teigue O'Rourke]; *Eochaidh O Raghallaigh* [Eochy O'Reilly]; *Maolmórdha O Raghallaigh* [Mulmore or 'Miles' O'Reilly]; Meyler Hussey's name was doubtless *Maolmuire O hEodhasa*. The poet must have been of a very inferior order, for his Irish spelling is barbarous; his fellow, though using the Irish letter, attempts to anglicise his name.

As 'Shane O'Malowe' uses 'slyoght' = 'sliocht,' so Hussey

writes 'slantyeght' = 'sláinteacht,' for want of technical equivalents in English.

At f. 97 *b* is a catalogue of "Bokys remayning in the lyberary of Geralde fitz Geralde Erle of kyldare the xv day of ffebruarii A° Henrici viii xxii°."

"Furst latin Bokys": thirty-four works, the names of which are given.

"french Bokys": thirty-six works, named.

"English Bokys": twenty-two works, named.

"Irsh Bokys": under this head there are no entries, the page being left blank.

At f. 190 occur "The Obyts of Dyuerce Lordys And gentyllmen of the Geraldys." These obits, which are in Latin, refer to the Desmond branch (cf. Harl. 546, art. 86 (3); Add. 30,512, art. 8).

At f. 190 *b* is another and an older catalogue: "Hec sunt nomina librorum existen[cium] in libraria Geraldi comitis kildarie," undated.

The Latin works number twenty-one.

The French works, eleven.

The English works, seven.

The Irish works, twenty, as follows:—

"Saltir casshill" [i.e. *Saltair Chaisil*: 'the Psalter of Cashel']; "Saint beraghans [*Berchán's*] boke"; "Anothir boke wherin is the begynnyng of the crónicas of Irland" [i.e. *an Leabhar gabhála* (?)]; "the birth of criste"; "Saint kateryns lif" (cf. Eg. 184, art. 3); "Saint Jacob is passion" (cf. Eg. 1781, art. 33); "Saint george is passion," cf. Eg. 91, art. 2; "The speech of Oyncheaghis" (?); "Saint ffeghyn [*Féichín*] is lif" (cf. Add. 30,512, art. 82); "Saint ffynyan [*Finnian*] is lif" (cf. Add. 30,512, art. 2); "Brislagh my Moregh" [i.e. *Brisleach maighe Muirtheimhne*: 'the Great Defeat of Moymurthemny,' cf. LL. p. 75 β , l. 46]; "Concullyns actes" [i.e. *Macgnimmartha Chonculainn*, cf. LL. p. 62 *a*, l. 18]; "The monkes of egyptes lif" (cf. Eg. 91, art. 25); "ffoilfylvmurey" (?); "The vii sages"; "The declaracon of gospellis"; "Saint bernardes passion"; "The history of Clanelyre" [i.e. *Aidedh clainne Lir*: 'The Death of the Children of Ler,' cf. Eg. 211, art. 17]; "The leching of Kene is legg" [i.e. *Leighes coisi Chéin*, cf. Eg. 1781, art. 51]; "Cambrens" (?).

This list, it will be observed, makes no mention of the important medical MS. Eg. 89, which the Earl acquired in 1505.

Photozincographed in 'The National MSS. of Ireland,' Part III., Pl. LXIII, and printed in R. Butler's ed. of 'Clyn and Dowling's Annals': R.I.A.S., 1849, but without any identification of the Irish pieces.

Egerton Charter 97.

Vellum; A.D. 1512.

One leaf; 10½ in. × 8½ in.

COPY OF A DEED of mortgage of lands situated in the Barony of Tulla and county of Clare. Headed:—"In Dei nomine amen. *Ac so síis cóip cairti Conachubhair mic Taidhg i Miadchain .i. mar thug sé geall air in dá fhearaonn so .i. ceathrumha mír ghúirt na hAgailsi d'fearann áird na g[c]ailleach agus ceathrumha mír cloinne Conmara agus is amhlaidh atá in chóip seo scríbhfa .i. focul re focul ocus isí teanga ana fuil in cairt féin scríbhfa .i. an ngaedhilg amháil mar atá in chóip so": "Here follows the charter of Teigue O'Meehan's son Conor, [setting forth] how he gave a mortgage on these two [denominations of] land viz. the quarter division of *Gort na hAgailsi* [being a parcel] of the lands of *Ard na gailleach*, and the Mac Namaras' quarter division. And this copy is written thus i.e. word for word [with the original], the tongue in which the [original] charter itself is written being Irish, even as is this copy [written in Irish]."*

The Securities in the original transaction were Turlough O'Brien's four sons: Conor, Donough, Murrough and Teigue; with *Sioda cam* Mac Conmara's sons [not specified].

The witnesses were: William Mac Murrough [O'Brien's?] two sons, Rory and Shane; Murrough *Mac Císóg* [Cusack]; Teigue O'Meehan, "*agus go leor maille riu*" i.e. "and plenty more along with them."

Egerton Charter 98.

Vellum; A.D. 1548.

One leaf; 9 in. × 5½ in.

ORIGINAL MORTGAGE: A.D. 1548.

Begins:—"Isé ní foillsighes in scríbhenn so go bfuil Domhnall

mac Donnchaidh mic Domnuill ó Béal in chuillinn ocus Seán O Maoilconaire ón Ardchoill ag dénam connartha ocus cengail re céile" i.e. "What this writing sets forth is that Donall mac Donough mac Donall [Mac Namara] of *Béal an chuillinn*, and John O'Mulconry of *Ardchoill*, are making covenant and bond together."

The lands are recited, and it is stated that the deed was written at *Ros muinechair* [Rosmanagher, county Clare] by Murtough mac Conor Oge M'Clancy. Published, with a translation, by Jas. Hardiman: Tr. R.I.A., XV p. 62.

Egerton Charter 99.

Vellum; A.D. 1548.

One leaf; 8½ in. × 5 in.

ORIGINAL DEED OF SALE of lands in the barony of Bunratty and county of Clare.

Begins:—" *Issé fáth in scribinn so go bfuilimsi Lochlainn mac Seain í Cermado agus Donnall mac Lochlainn ag tabairt ár tabartais féin agus ár seilbh agus ár ngill do Seain O Mulconairi agus dá eigrí na diaidh ar leth cetruma mír guirt puill in marla*" i.e. "The cause of this writing is that I, Lochlainn mac Shane O'Carmony and Donall mac Lochlainn [O'Carmony] do to John O'Mulconry and to his heir after him convey our own [power of] gift; our right of possession [ownership]; and our pledge in the half-division of *Gort puill in mharla* [i.e. 'Marl-hole field']."

This was written at Rosmanagher on Dec. 12th, 1548, by *Flaithri Mac Fhlannchaidhe* ['Flattery' M'Clancy], and witnessed by Donough Mac Shane; Donall mac Donough; Teigue *Ultach* O'Brien; *Maccon mac Síoda* [Mac Namara] and *Cunedha* mac Shane [Mac Namara]. The two first witnesses as well were doubtless Mac Namaras. Published Tr. R.I.A., XV p. 64.

Additional Charter 34,938.

Parchment; A.D. 1858.

One leaf; 14½ in. × 10½ in.

Facsimile transcript of the original in possession of Lord Inchiquin as representative of the Earls of Thomond. Written at Dromoland by Standish H. O'Grady; parchment and ink poor.

ARBITRATION AND PARTITION: A.D. 1600, made on the 13th day of August, under authority of Donough son of Conor, fourth Earl of Thomond, by the signatories: Conor O'Brien of Inchovea, Owny O'Loghlen of Muickinish, and Murrough O'Flanagan of Benrua, in the county Clare, gentlemen, in the matter of certain disputed lands and castles (recited), the inheritance of Teigue O'Brien's daughters: Honora, wife of Richard Wingfield of Bohneill, Esquire; Slaney, wife of Teigue mae Conor O'Brien of Ballingowan, gent., and Annie, spinster (all of the same county).

Witnessed by Hugh Mac Curtin, 'scriba hujus'; Cormac Mac Gilla-iasachta ['Charles Lysaght']; Brian Mac Gilla-patriek; Edmond O'Heyn; Rory Mac Craigh ['Magrath'].

All signatures are in the English letter, except that of Conor O'Brien, who signs *Conchupar O Briain* in the Irish hand.

The peculiarity of this document lies in its being drawn up in accordance with English law, and its reproduction of English legal phraseology.

LEXICOGRAPHY, ETC.

Additional 28,257.

Paper ; late XVIIIth cent.

Quarto ; ff. 44.

Neatly written in Peter O'Connell's excellent hand. Once the property of George Petrie, who in 1850 presented it to John O'Donovan (cf. f. 16).

IRISH GLOSSARIES: A.D. 900-1372.

1. "SANAS CHORMAIC" i.e. "Cormac's glossary," commonly attributed to Cormac, son of *Cuileannán*, 'king' (i.e. supreme Chief) and Bishop of Cashel. He was born A.D. 831, and perished as leader in the battle of *Bealach Mughna* A.D. 903.

After the fashion that prevailed in his day (and long survived him) O'Connell does not specify the source of his transcript, the chief value of which lies in O'Donovan's collation with a copy made by Duaid Mac Firbis, now H. 2. 15 in the library of Trinity College, Dublin, and with the Bodleian MS. Laud 610, f. 79, 2. O'Donovan has moreover added notes of his own, and at f. 28 Eugene O'Curry's hand appears.

This tract has been printed (text only) by Whitley Stokes in his 'Three Irish Glossaries': London, 1862, and (version only) under the title "*Sanas Chormaic*, Cormac's glossary, translated and annotated by the late John O'Donovan, LL.D., edited with notes and indices by Whitley Stokes, LL.D." Calcutta: printed for the Irish Archæological and Celtic Society, 1868.

In the preface to the first-named work will be found all that can be deemed trustworthy concerning the reputed author, as well as full bibliographical details and a critical appreciation of the Glossary's scientific value.

NOTE. Further important glossaries will be found in Eg. 88, art. 71; 90, art. 20; 1782, art. 3; more modern vocabularies in Eg. 119, art. 7; 158, art. 26; and grammatical matter in Eg. 88, art. 63.

2. "FORUS FOCAL" i.e. "Exact knowledge of words": a good copy of the metrical glossary compiled by *Seaan mór O Dubhagáin* ['Shane More O'Dugan' †1372] Poet in chief to O'Kelly of *Ui Máine* ['Hy-Many']: 73 quatrains.

Begins:—"Forus focal luaidhter libh" i.e. "Exact knowledge of words which are pronounced by you." f. 26.

Of this glossary, which deals principally with homonyms, synonyms, and words having contradictory meanings; as well as of the kindred composition (also named from its first line) "*Deirbhshiur do'n eagna in éigse*" i.e. "Own Sister to Wisdom is the Poet's science"; there is a copy, H. 2. 12, in the library of Trinity College, Dublin, very much less correct indeed than O'Connell's, but remarkable for the fact that it was written at Campbeltown on the Clyde, and in the Irish hand, by *Eoghan Mac Gilleoin* [Ewan M'Lean] for Lachlan Campbell, A.D. 1698. In LL. p. 395 a, l. 1, are ten quatrains of "*Forus focal*."

O'Connell has appended a list (unfinished) of vocables explained by O'Dugan, arranged under their respective initials, but not otherwise alphabetically.

Egerton 86.

Paper; XIXth cent.

Folio; ff. 72.

Written by Hardiman's scribe, Fineen O'Scannell (cf. Eg. 111), but neither signed nor dated.

"SANAS CHORMAIC" i.e. "Cormac's Glossary": a transcript of Add. 28,257.

Egerton 173.

Paper; A.D. 1643.

Small octavo; ff. 80.

O'CLERY'S GLOSSARY (printed) of obsolete and difficult Irish words explained in Irish, with the following title:—

"FOCLÓIR NÓ SANASÁN nua ina mínighthear cáil éigin d'foclaibh cruaidhe na gaoidhílge arna sgríobhadh ar úrd aibghitre le bráthair bocht tuata d'órd San Prónsias i. Micheal Ua Cléirigh a ccoláiste na mbráthar nEirionnach a Lobháin arna chur a ccló maille re hughdarás, 1643. Amen" i.e. "A new dictionary or

glossary wherein are explained some portion of the hard words of the Irish tongue. Written in order of the alphabet by a poor simple brother of the order of St. Francis, viz. Michael O'Clery, in the Irish Friars' College at Louvain, and printed by authority, 1643. Amen."

The original impression of this valuable little work was probably but small, and printed copies are very rare. Down to our own times however it was more or less transcribed and circulated, especially in the south of Ireland.

Brother Michael's dedication (or preface) addressed to *Baothghalach Mac Aodhagáin* ['Boetius' Mac Egan], Bishop of Elphin, is printed with a translation in O'Curry's 'MS. Materials of Irish History' pp. 175, 557; and the whole glossary, with an English version, has been printed by Arthur W. K. Miller in the 'Revue Celtique,' IV pp. 349-428, V pp. 1-69.

Additional 28,258.

Paper; A.D. 1843.

Quarto; ff. 136.

IRISH GLOSSARY: a transcript, made by Eugene O'Curry's son Antony, of what a note by James Henthorn Todd, D.D. (f. 1), calls vaguely "Peter O'Connell's Glossary from a MS. in the library of Trinity College, Dublin."

At f. 1 b, O'Curry writes:—"Notice. The tract of which the following is a transcript was written by Peter O'Connell, the great Irish scholar, who died in 1824, and all the English observations are his, excepting the few which bear my name or initials. (Signed) Eugene O'Curry (sic), 1844."

Recent inquiries have not brought to light in Trinity College any tract of the kind written by Peter O'Connell; nor again is this a transcript made directly from his Dictionary, of Glosses therein quoted. As to his sources: besides Cormac and O'Clery, cf. glossaries in H. 3. 18, YL., and a glossary compiled at Rome late in the XVIIIth cent. by Father O'Flaherty, who seems to have in a measure fused together the glossaries of Cormac and O'Clery, with additions from others; of his work there is a copy, in Maurice O'Gorman's hand, formerly owned by John O'Donovan, afterwards the property of William Maunsell Hennessy. In

young O'Curry's transcript the words are in strict dictionary order; not so in O'Gorman's, which probably reproduces his original exactly.

A great portion of this glossary is incorporated in O'Reilly's dictionary, but without indication of sources.

Egerton 83.

Paper; XVIIIth and XIXth centt.

Folio; ff. 330.

IRISH-ENGLISH DICTIONARY: A.D. 1785-1826, compiled by Peter O'Connell, of the county Clare; the autograph rough draft, written almost entirely in the English letter. The work being one that stamps its author as a most remarkable man, the following particulars concerning the vicissitudes of both are full of interest and well worthy of integral preservation.

Folio 1 exhibits a memorandum by James Hardiman:—

“The compiler was the best Irish scholar of latter times. He was 40 years occupied on this Dictionary, to which he was continually adding to his death, which happened near Kilrush in the county of Clare about the year 1826, when he had it complete for publication. It is the most copious [Irish] Dictionary ever compiled and is particularly valuable for explaining the ancient Irish, and manuscripts of Ireland.

“He was for a long time with old Charles O'Conor at Belanagare, and was several years in the Highlands of Scotland, where he acquired many ancient words and phrases.

“When I heard of his death, I was apprehensive that this work would be lost; and I went from Dublin to Kilrush, where I purchased it from his friends, and had it transcribed for the press [cf. Eg. 84, 85].”

(Signed) “J. H.”

In Eugene O'Curry's autograph catalogue of the Irish MSS. in the British Museum, compiled in 1849, the foregoing memorandum is transcribed, and supplemented by one of his own:—

“Peter O'Connell, the compiler of this Dictionary, was a native of Carne, a townland lying about four miles to the east of Kilrush, on the lower Shannon, in the county of Clare. He was a schoolmaster by profession, and paid much attention to

the Irish language, in which he became a very respectable proficient [this refers to what was then called 'ancient Irish,' for O'Connell was perfect master of the spoken tongue].

"The idea of compiling an Irish dictionary appears to have occurred to him in his early life, and he made himself well acquainted with the provincialisms and local varieties of that language. He also travelled into Wales; the Highlands of Scotland; the Hebrides and Orkney islands; and gleaned a good many words for his purpose among them [this is rather vague: when or at whose cost did he go? He used Lhuyd's dictionary and Shaw's, which latter appeared in 1780].

"About the year 1812 Dr. O'Reardon of Limerick took him into his house; collected ancient and modern MSS. for him from all parts of Ireland; and, by affording him a comfortable hospitable home, enabled him to pursue the object of his life with more ease and efficiency than his hitherto wandering life would allow him. He remained with Dr. O'Reardon till about 1819, when they disagreed on the mode of publishing the Dictionary; upon which O'Connell went down to his brother's, Patrick O'Connell of Carne, taking all his manuscripts with him, and remained there, unheeded, until his death in 1824.

"Shortly after his death his nephew, Anthony O'Connell, took this manuscript over to the Assizes of Tralee in Kerry, and shewed it to the late Daniel O'Connell [who was himself a fluent speaker of Irish], expecting that he would call public attention to it: but Mr. O'Connell had no taste for matters of this kind, and he suddenly dismissed his namesake, telling him that his uncle was an old fool to have spent so much of his life on so useless a work. Anthony O'Connell then pledged the manuscript in Tralee for a few shillings.

"I was then living in Limerick, and when I heard of the fate of the manuscript I went down to Carne and procured from Anthony O'Connell the *Ticket*; sent it down to Tralee by the guard of the Limerick mail coach, and had the manuscript brought up to me forthwith. I wrote to Anthony O'Connell to come to me and that I would help him to dispose of the work to some of the public bodies in Dublin; but he was a drunken, dilatory man, and paid no attention to my letters.

"In the mean time Mr. Hardiman went down to Kilrush

and, finding that I had the manuscript, he brought O'Connell with him up to Limerick, having first bargained with him for the work, and they came to me and demanded it. I did not know Mr. Hardiman at the time, and I refused to part with the work without a distinct understanding that it was not to pass out of Ireland. Mr. Hardiman at once made me quiet on that head by saying that he was making a large collection of Irish MSS. for the college of Maynooth: upon which I gave it up.

"Whether Mr. Hardiman spoke truth to me then or not is best known to himself, but, in a short time after, he sold the work with a large collection of other Irish MSS. to the British Museum, and never deposited one in Maynooth.

"This dictionary is the best now known for the Irish language of the last 150 years; but, although Peter had an extensive acquaintance with the more ancient and difficult literary remains of Ireland, he drew but very sparingly on them for this compilation, and it will yield but little aid in reading any ancient Irish document [this is true of the Brehon laws]. Nor does he seem to have corrected many of the vulgar and inaccurate words and explanations of his earlier collections.

"Almost all the Irish words and passages written in the Irish characters were written by my brother Mr. Malachi Curry, the pupil and friend of Peter O'Connell and who died in Limerick in the month of May of this year, 1849. I was myself very well acquainted with O'Connell, and contributed a good many local words and phrases to this work, about the year 1817.

"Peter O'Connell was about six feet two inches in height, straight, venerable and dignified in his old age, which reached to over eighty years. He was a welcome guest at my father's house at Dunaha, about ten miles lower down the Shannon than Carne, in Clare."

(Signed) "EUGENE CURRY."

The above, written by one who was himself a man of great natural talent, may be received with all confidence: but, that the estimate of O'Connell's work contained in the antepenultimate paragraph of O'Curry's notice is altogether too low, it would be very easy to demonstrate at any desired length. Here one instance must suffice to show how much further back than 150 years our lexicographer fruitfully carried his enquiries:—

In the hymn attributed to *Fiacc of Sleibhte* ['Sletty,' in the Queen's county], which has been printed several times, occurs the word *eua*; and to the German school of 'Keltologues,' who derive no assistance from the ear, this was for a long time an apparently hopeless puzzle. Indeed but one independent effort at solution was made by a scholar of this order (cf. Heinrich Zimmer's 'Keltische Studien,' zweites Heft p. 171: Berlin, 1884). The vocable is phonetically written, and here is what Peter O'Connell has to say:—" *Eabh* for *feabh* i. *feabhas*, merit: *as eadh ro thuarghaibh a eabha (feabha) suas de seach treabha daoine* [i.e.] that raised his worth or merit above that of the children of men. *Fiach sleibhte.*" He identifies the word at once, and explains it correctly.

As regards grammatical capacity: his knowledge, for instance, that there were such things as 'infix pronouns' in Irish has been doubted if not denied, and their very discovery supposed to be purely German; but the claim is disposed of by a reference e.g. to the articles *rom*, *ron*, *ros*, *rot*, where the inaccuracies are merely of detail, and such as were to be expected from the writer's period and opportunities.

Some curious whim led him to adopt throughout the incorrect form of the 1st. p. sing. pres. indict. act. given in the Scottish dictionaries, that is to say: for '*ceitim*' i.e. 'celo' he writes '*ceileam*'; for '*molaim*' i.e. 'laudo,' '*molam*'; the latter being 1st. p. pl. imperat. Both forms are commonly, and always correctly, used in Ireland.

At f. 330 are quatrains 1-13 of Bonaventura O'Hussey's poem "*Truagh liom a chompáin do chor*," but not in O'Connell's hand.

The MS. is neither signed nor dated.

Egerton 84, 85.

Paper; XIXth cent.

Folio; ff. 321, 310.

IRISH-ENGLISH DICTIONARY, by Peter O'Connell: a transcript of Eg. 83, executed with fidelity and exceeding neatness by John O'Donovan, for James Hardiman. The Irish part is written in its own character.

This MS. is the archetype of the transcript in the library of Trinity College, Dublin (H. 5. 25, 26, recently copied for the Royal Irish Academy), and is that to which Hardiman alludes as having been written for the press (cf. his memorandum prefixed to Eg. 83). Valuable as the work is, however, much labour would be required to raise it from the level of a huge vocabulary to the rank of a modern lexicon.

Egerton 87.

Paper ; late XVIIIth cent.

Quarto ; ff. 360.

IRISH-ENGLISH DICTIONARY: A.D. 1769, by John O'Brien, D.D., Roman Catholic Bishop of Cloyne. A copy of the first edition, printed in Paris, with the Irish part in Roman type. In the second or octavo edition: Dublin, 1832, put forth by Robert Daly, who was afterwards Anglican Bishop of Ferns, an Irish type was used of a character very superior to any that has appeared since.

The MS. notes are in the well-known hands of Maurice O'Gorman the scribe, and his pupil General Vallancey, an Englishman. But apart from that, the worthlessness of these additions reveals at a glance that they never emanated from Charles O'Connor (the elder) of Belanagare, as Theophilus O'Flanagan says that in part they did.

Egerton 119.

Paper ; A.D. 1820.

Folio ; ff. 132.

Written by James Scurry of the county Kilkenny, concerning whom cf. O'Donovan's Irish Grammar, lxiii.

IRISH-ENGLISH DICTIONARY, GRAMMAR, ETC.: A.D. 1820, by James Scurry.

1. An Irish grammar in English, preceded by a very fanciful and pedantic title-page in Irish (f. 1) which by rights ought to introduce art. 2. f. 3.

This tract is interrupted at f. 50 and resumed at f. 59 b.

2. "A pronouncing dictionary and expositor of the Ibero-Celtic language. On the plan of Walker's Pronouncing Dictionary." f. 51.

This specimen of the proposed work is printed in the Royal Irish Academy's 'Transactions,' XV p. 73.

3. "A theoretical and practical Irish grammar." f. 88.

In this fragment (f. 94 *b*) occur some mnemonic verses on the oghamic alphabet, uttered as it were by the oghamic '*fidh*' or '*rod*,' to either side of, or crossing which, the lines are drawn: 6 quatrains.

Begins:—"Beith na haonar dom láimh dheis" i.e. "B stands alone on my right hand."

4. "The practical Irish grammar." f. 93.

5. Two leaves of transcript from Peter O'Connell's Irish-English dictionary (Eg. 83), written by Eugene O'Curry in 1825. f. 110.

To those that know and can appreciate the excellence of O'Curry's later penmanship, this is an interesting scrap.

6. Alphabetical list of Irish botanical names, with their equivalents in English and Latin. f. 121.

7. "A collection of Irish words not hitherto to be found in any of our dictionaries." f. 122.

These words are all in common use, and derived in great part from Brian Merriman's witty poem "*Cúirt an mheadhoin oidhche*" i.e. "The Midnight Court" (county Clare, A.D. 1781).

Additional 19,860, 19,861.

Paper; XIXth cent.

Quarto; ff. 303 and 316.

IRISH-ENGLISH DICTIONARY: A.D. 1820-50, by Edward O'Reilly; an interleaved copy of the first edition: Dublin, 1817, divided into two volumes, with MS. notes by Owen Connellan, author of an Irish grammar: Dublin, 1850, and translator of 'the Annals of the IV Masters,' published (without the text) by Brian Geraghty: Dublin, 1845.

He wrote a very good hand, the result of transcribing vellum MSS., an occupation at which he was extensively employed (cf. O'Donovan's Irish Grammar, lxiv.), and his additions to O'Reilly consist of copious examples derived from good MSS.; omitted vocables made good; genders and inflexions noted; remarks on local peculiarities, pronunciation, and so forth.

Egerton 143, ff. 3-100.

Paper; A.D. 1737.

Small 4to; ff. 160.

Fo. 1 is an inserted slip containing a note, in English, and of quite modern date, on the nature of the infinitive mood. Fo. 2 exhibits a mem. in English, by Jas. Hardiman, upon the Irish expression "*cheithre áirde an domhain*" i.e. "the world's four airts."

IRISH GRAMMAR: A.D. 1737, the title-page of which runs: "Grammatica Anglo-Hibernica or a brief introduction to the Irish language composed and first written by Fr. Francis Walsh L^t Jub. of Divinity Anno Domini 1713. *Lingua altera loquitur ad populum istum.* Isa: 28. 11. Francis O'Reilly. All Christian readers are desired to pray for the author and transcriber."

1. Father Walsh's preface, followed by his Grammar, which ends with a scribe's colophon (cf. 72 *b*): "Finit October 20th 1737 Dublin 1 Th[omas] Street. Francis O'Reilly." f. 4.

2. Fragment in English of a tractate on Ogham, in the hand of Hardiman's scribe Fineen O'Scannell (inserted). f. 73.

3. A short tract in Irish entitled "*A. B. C. na Gaoidheilge*" i.e. "A. B. C. of the Irish language." f. 74.

This is chiefly a set of grammatical terms explained. Written, perhaps compiled, by the scribe of art. 1.

4. Prosody of the Irish, in Irish. Written by the same scribe. f. 86.

5. Three pages of scribal compendia. f. 98 *b*.

Egerton 116.

Paper; XIXth cent.

Folio; ff. 184.

The contents of this volume are for the most part Latin and English. The Irish portion is written in different hands, all of them bad.

IRISH GRAMMAR, SONGS, ETC.: XVII th cent.

1. "An introduction to the Irish language, by the Revd. Denis Taaffe." f. 2.

In several hands, on paper with water mark 1802, 1804.

2. Poor copy of a *Teist, teasdás*, or *teistiméireacht* [character, credentials, testimonial] written by *Donnchadh ruadh Mac Conmara*, 1754, for *Risteard rábach Mac Gearailt*, a 'travelling

scholar' of the county Waterford, in order to insure him aid and hospitality while in search of learning. f. 93.

Printed by S. Hayes, in the preface to Donough Rua Mac Namara's 'Mock Æneid,' Dublin: John O'Daly, 1853.

3. A *Barántus* [mock warrant] issued June 8th, 1760, as it were by Father *Tomás Mac Canna* [Mac Cann, who was known in the county as 'Halifax' Mac Cann], P.P. of Knockany, county Limerick, upon the information of *Uilliam O Nialláin* [W. Neylan] of *Droichead bun briste* [the 'Bridge of Grange,' in the same county] for the production before him of *Muircheartach O hUrthaille* [Murtogh or 'Mortimer' Hurly], "late a priest and now a 'minister,'" in order to make out for him a 'mittimus' to Hell. These '*barántuisidhe*' were facetious productions. f. 94.

4. A song, cf. Add. 31,874, art. 74. f. 95.

5. A poem, cf. Eg. 111, art. 154. f. 96.

6. A welcome to the Duke of Northumberland as Lord Lieutenant of Ireland, by Maurice O'Gorman and in his hand: 16 quatrains; *ceangal*, 1 stanza.

Begins:—" *Is aoibhinn duit a Eire* " i.e. "Happy art thou, O Ireland." f. 97.

7. Ossianic poem, cf. Add. 18,946, art. 6. A worthless copy by the scribe of Egerton 117, on paper of 1814. Ends " *is fada anocht i nOilfinn.* " f. 99.

8. Beginning of 'FORUS FEASA AR EIRINN,' Part II. f. 104.

A fragment ending abruptly, on paper of 1818.

9. Fragment of medical matter, by scribe of Eg. 111.

Begins:—" *Teinnes co rannaídi isin inchinn* " i.e. "Partial pain in the brain." f. 107.

10. A poem on 'Grace's country,' county Kilkenny: 10 stanzas.

Begins:—" *Is álainn suidhe dhuit a thír na nGrásach* " i.e. "Pleasantly thou liest, O country of the Graces." f. 108.

Followed by an English metrical version.

11. Five songs, phonetically written in the English letter by *Micheál O Cinnsealaigh* [Kinsella], county Waterford, for James Hardiman, 1827-28.

(a) a love song entitled " *Ní aithnighim teas tar fuacht* " i.e. "I can't tell heat from cold": 8 stanzas.

Begins:—" *Fóir feasda ar mo phéin led phóigín mhilis gan*

t'éad" i.e. "Come now, relieve my pain with your sweet little kiss unalloyed by jealousy." f. 110.

(b) a vision of love: 6 stanzas. Air: "*Mór chuanach*".

Begins:—" *Trém aisling aréir is mé ar mo leabain*" i.e. "As I lay last night upon my bed and dreamed." f. 110 b.

(c) Jacobite song: 6 quatrains. Air: "*An chraoibhín aoibhinn álainn óg*."

Begins:—" *Atá glas ar mo bheol's is cóir feasta a réabadh*" i.e. "There's a padlock on my lips, but 't is high time to break it." f. 112.

(d) on — Fitzgerald, that was gone abroad: 7 stanzas. Air: "*Aon mhac reachtaire an teampaill*."

Begins:—" *Do bhidheassa sealad aréir san gCarrraig*" i.e. "For a while last night I was in Carrick [on Suir]." f. 112 b.

(e) cf. Add. 18,947, art. 21. f. 113.

12. "Ancient Irish chronology," in English. f. 114.

13. Transcript of Father John Lynch's "*Pii Antistitis Icon, sive de vita et moribus R^mi D. Francisci Kirovani Alladensis Episcopi: Maclovii apud Antonium de la Mare typographum Illustrissimi ac Reverendissimi Domini Episcopi. M.DC.LXIX.*" f. 119.

Wants the epistle to Gregory Joyce, chaplain to the Marquis de Caracena; and lacunæ in the earlier part shew that it was made from a defective copy of this exceedingly rare work, of which a perfect copy (the only one mentioned by Brunet) is in the Grenville library, British Museum.

The author was the able controversialist and historian who, as 'Eudoxius Alithinologus,' resisted the Nuncio Rinuccini's extreme party in the Irish war; withstood the Capucin O'Ferrall, and, as 'Gratianus Lucius,' exposed in his '*Cambrensis Eversus*' the fictions of that mendacious Welshman Giraldus Cambrensis. He was himself Bishop of Killala for a short time before his death († circ. 1680). For his biography cf. Didot, Michaud, Moreri, and for the bibliography of his works, the Grenville catalogue, vol. II.

14. Rectories and vicarages of the Diocese of Meath, their patrons and yearly value [qu. according to the Visitation of 1626], written by Edward O'Reilly. f. 167.

15. Copy of an Inquisition held at Galway, January 27th, 1586,

coram Sir Richard Bingham [anent the Chiefship of *Clann Choiléin*, anglice 'Clancullen' i.e. the Mac Conmaras]. f. 174.

The object of this Inquisition was to enforce English tenure and succession to the exclusion of Irish 'Custom' and the law of 'Tanistry,' as had been done in the Earl of Thomond's case (cf. 'Annals of the IV Masters,' A.D. 1558, 1580).

On this occasion "Jury by virtue of their oaths said that Jno. Mac Nemara, called Mac Nemara Fyne [*Mac Conmara fionn*], Chief of his name, is lawful and next heir to his *far*. Teigue Mac Nemarra *decd.*"

16. Extracts and notes, of which part in J. Hardiman's hand, concerning the O'Donoghues, O'Sullivans, and Mac Carthy (Earl of Clancarty). f. 177.

MEDICINE, ETC.

Harley 546.

Vellum ; A.D. 1459.

Octavo ; ff. 72.

Well written in two hands : f. 1-11, in double columns (and dated), by *Cormac Mac Duinnléibhe* ('Charles' Donlevy) ; the rest by a scribe who omits to record name, date, or place. In this latter part, variations of writing (e.g. f. 43 b, l. 11 inf. ; f. 44, l. 8 inf.) are attributable to change of pen rather than of penman. The writing throughout is of the character usual in medical MSS. : bold, square, legible ; but perfectly plain, and with many contractions. The language is that of the present day ; orthography good.

MEDICAL TRACTS : A.D. 1459, at which date the first part of the MS. was translated out of Latin, and [approximately] the second part compiled, which is, of the two, the earlier.

The Irish-writing leech was a scholastic, and flourished while the Arabian influence was supreme in Europe ; he rose at a time when medicine and surgery were divorced (the latter as being beneath the physician's dignity was largely relegated to empiric and often itinerant specialists) and successive little revivals of science left him to the last untouched.

He therefore, like his English and continental brethren during these centuries, was no observer and recorder, no rash intruder into the domain of research ; but a book-builder, a compiler, an arranger, strictly. Bernard de Gordon's preface (cf. Eg. 89) shows well how, so far from striving after originality, a good Schoolman abhorred the thing ; and that very passage more particularly may have been in Guy de Chauliac's mind when he, writing sixty years later (in 1363), said of the tribe of ' Breviarium,' ' Compendium,' and ' Practica ' makers :—' Mais ie

NOTE. Additional items, medical and quasi-medical (charms, spells, etc.), will be found in Eg. 135, artt. 22, 38, 39 ; 158, art. 51 ; 178, artt. 29, 33.

m'esbays d'une chose qu'ils se suiuent comme les gruës. Car l'un ne dit que ce que l'autre a dit. Je ne sçay si c'est par crainte ou par amour qu'ils ne daignent ouyr sinon choses accoutumées, et prouuées par autorité."¹ Whence it follows that the searcher after relics of a genuine Celtic healing art (supposing such to have ever existed) will, so far as these MSS. are concerned, be disappointed. Amidst numberless recipes largely dependent upon an exotic and unattainable pharmacopœia which laid even monkeys under contribution, there will indeed not unfrequently be found that which may be taken for a home-spun remedy of indigenous simples, or a bit of western superstition; but the value of Irish medical MSS. is mainly linguistic and, as such, very great.

If however the practitioner of the Gael was not in advance of his age, it is still something to find a very competent authority asserting that he was well abreast of it;² and there is little reason to suppose that Henry VIII. or Elizabeth enjoyed many pharmaceutical privileges denied to an Irish Chief, albeit, owing to the impulse in the XVth cent. given to surgery, chiefly by the French, it is possible that a damaged man-at-arms was somewhat more neatly repaired than a wounded gallowglass.

In accordance with Guy de Chauliac's precept (lib. cit., p. 8):—"Les ouuriers de cet art . . . desquels on trouuera les propos et sentences en cet oeuvre . . . il est bon de les renger en certain catalogue," an alphabetical conspectus is given here of authorities cited in the medical MSS. of this collection; with mention, in each case, of the earliest dated editions³ of such works as the compilers probably utilised, whether at first or at second hand. It will be seen that they are all posterior to Harl. 546; but as regards even later medical MSS., it is not likely that the writers had access to many printed books.

¹ 'La Grande Chirurgie,' p. 12, l. 2 (cf. GUIDO in conspectus of authorities given below).

² "In short, the reading of the Irish physician was that of his day, and may be summed up in the words of Chaucer:—'Wel knew he the olde Esculapius, And Deiscorides and eek Rufus [etc.]'" ('An Essay on the History of Medicine in Ireland. Founded on an examination of some MSS. in the British Museum,' by Norman Moore, M.B., in 'St. Bartholomew's Hospital Reports,' XI pp. 145-166: 1875).

³ Cf. Brunet, 'Manuel du libraire' (5th ed., 1865); Hain's 'Repertorium Bibliographicum' (Stuttgart, 1829); and the general catalogue of the British Museum.

Names printed in small capitals are, in the absence of remark, those which occur in the MSS. :—

ALBERTUS Magnus (Albert von Bollstädt), O.S.D.: Aristotelian, father of the Schoolmen, 1193–1280.¹ AQUINAS, S. THOMAS, O.S.D., ‘Doctor angelicus’ (cited as ‘S. Thomas’): Theologian, disciple of the preceding, †1274.² ARISTOTLE, of Stagira: Philosopher and physicist, †B.C. 322.³ AVERROES (Ibn-Roshd), of Cordova: Physician, translator of Aristotle, †1198.⁴ AVICENNA (Ibn-Sina), of Khorassan: Physician, †1037.⁵ BERNARD (cf. GORDONIUS). BURLEUS, BURLE (Walter Burley), of Oxford, ‘Doctor planus’ and ‘perspicuus,’ Priest: Aristotelian, †1398.⁶ CONSTANTINUS Africanus, of Carthage, a monk of Monte Cassino: Physician, translator and merciless plagiarist of the Arabians, †1087.⁷ EGIIDIUS Corbeiensis and Corboliensis (Gilles de Corbeil): Physician to Philip Augustus, †1222.⁸ FRONISES (?). GADDESSEN (Gadesden, Gatisden), John of, ‘Johannes Anglicus’ (not cited by name): Physician to Edward II, who was murdered in 1327.⁹ GALENUS, of Pergamus: Physician, A.D. †201–210.¹⁰ GILLBERTINUS, ‘Gilbertus Anglicus’: Physician to Hubert, Archbishop of Canterbury, 1193–1206, according to Bale; John Freind (Hist. of Med.) places him a hundred years later (cf. Chalmers’ ‘Gen. Biog. Diet.’ s.v. ‘Gilbert’).¹¹ GORDONIUS, BERNARD (cf. Eg. 89). GUIDO de Cauliaco (Guy de Chauliac), one of the pioneers of modern surgery: Physician to Clement VI and Urban V, at Avignon, 1348–1363.¹² GUILLIELMUS

¹ ‘Liber secretorum de virtutibus herbarum lapidum etc.’ 1478; ‘De animalibus,’ 1479.

² ‘Commentaria super libro Aristotelis de anima’: Venice, 1481.

³ ‘A. libri IV de coelo et mundo [etc.] omnia latine interpretante Averroee’: Venice, 1483.

⁴ ‘Kitābu ‘l-Kolliyyāt’ (called by the Schoolmen ‘Colliget,’ and so cited in these MSS.): Venice, 1480.

⁵ ‘Qānūn fi ‘t-Tib’ (ὁ κανὼν, cited as ‘Canon’): Padua, 1476.

⁶ ‘De vitis et moribus philosophorum’: Zurich, 1467 (?); cf. LINCONTIENSIS.

⁷ Tr. of Hippocrates’ Aphorisms and Galen’s ‘Microtechnē’ etc.: Venice, 1487.

⁸ ‘Carmen de urinarum judiciiis’: Padua, 1483.

⁹ ‘Rosa Anglica practica medicine a capite ad pedes’: Pavia, 1492.

¹⁰ ‘Galenii principis medicorum micro Tegni cum coñentario Hali Rodoham’: Venice, 1487.

¹¹ ‘Compendium Medicinæ [etc.]’: Lyons, 1510; first called ‘Laurea Anglicana’ in the Geneva ed., 1608.

¹² ‘Cyrurgia [magna] Magistri Guidonis de Cauliaco. edita anno domini. 1363.

Brixienſis (Guglielmo Corvi, of Breſcia): Phyſician, in Rome and at Avignon, to Boniface VIII, Clement V, John XXII.¹ HALI (Ali ibn al-Abbâs al-Majûſi): Phyſician, †994 or 995.² HIPPOCRATES, of Cos: Phyſician [“Le premier de tout fut Hypocraſes, lequel a ſurmonté tous les autres” (Guido, lib. cit. p. 8)], †B.C. 377.³ ISAAC Judæus (Iſhâq ibn-Sulaimân el-Isrâîli), of Egypt: Phyſician, fl. circ. 900.⁴ JOHANNES DAMASCENUS: Phyſician (cf. MESUE).⁵ ISIDORUS Hispalenſis (S. Iſidore, Biſhop of Seville): Philoſopher and Phyſiciſt, †636.⁶ LINCONIENſIS, Robertus (Robert Groſſetête, Biſhop of Lincoln): Ariſtotelian and phyſiciſt, †1253.⁷ MACER Floridus (cf. Add. 15,403). MESUE the elder (Yuhannâ ibn Mâſawaihi), a Neſtorian, ‘John of Damascus’: Phyſician, †855 or 857.⁸ PHILARETUS, Phyſician.⁹ PLATEARIUS, Johannes I, of Salerno: Phyſician, fl. circ. 1150.¹⁰ PLATO, of Ægina: Philoſopher, †B.C. 348.¹¹ PLINIUS, the elder, Roman: Naturaliſt, †A.D. 72.¹² RABBIMOSEs (Moses ibn Maimûn, ‘Maimonides’), of Cordova: Phyſician etc., †1209.¹³ RASES, Rasiſ, Rhazes (Abû-Bekr ar-Râzi), of Perſia: Phyſician †923.¹⁴ THEOPHILUS Protospathariuſ, of Byzantium: Phyſician, fl. (as conjectured) 600-650.¹⁵ THOMAS, S. (cf. AQUINAS).

in preclaro ſtudio montis peſſulani. Feliciter incipit’: Venice, 1498. ‘La grande Chirurgie [etc.]’ tr. by Laurens Joubert (1578): Rouen, 1615.

¹ ‘Ad unamquamque egritudinem Practica. De febribus tractatus. de peste [etc.]’: Venice, 1508.

² ‘Liber regaliſ’ [‘El-Melekiyyun’]: Venice, 1492.

³ ‘Aphoriſmi [etc.]’: Venice, 1487; cf. RABBIMOSEs, and ‘Articella.’

⁴ ‘De dietiſ’: Padua, 1487; Opera omnia: Padua, 1515.

⁵ ‘Mesue (Joannis) Damasceni opera. Practica [etc.]’: Venice, 1471; cf. RABBIMOSEs.

⁶ ‘Etymologiârum libri xx’: Aug. Vindel., 1483.

⁷ ‘Commentarium in libros poſteriorum Ariſtoteliſ. Scriptum Gualterij Burloei ſuper eoſdem libros poſteriorum’: Venice, 1494.

⁸ ‘Mesue liber de conſolatione medicinarum ſimplicium ſolutivarum’: [Milan? 1479?]; ‘Liber Joanniſ Meſve de complexionibus proprietatibus, electionibus, operationibusque ſimplicium medicinarum laxativarum. Practica Joanniſ Meſve de mediciniſ particularium ægritudinum’: [Venice?], 1481.

⁹ ‘De pulſibus,’ printed in ‘Articella’: Venice, 1483. Age uncertain.

¹⁰ ‘Liber de ſimplici medicina, dictuſ Circa inſtans’: 1497.

¹¹ ‘Platonis opera latine,’ by Marſilio Ficino: Florence, 1489.

¹² ‘Historia naturalis’: Venice, 1469.

¹³ ‘Aphoriſmi excellentiſſimi Raby Moſeſ ſecundum doctrinam Galieni medicorum principis. Amphoriſmi Joanniſ Damasceni. Amphoriſmi Rasiſ cum pronotiſciſ Ypocraſiſ’: Bononiæ, 1489.

¹⁴ ‘Tractatuſ X medici’: Milan, 1481; cf. RABBIMOSEs.

¹⁵ ‘Libelluſ de uriniſ,’ printed in ‘Articella’: Venice, 1487.

The lay reader who desires to appreciate these MSS. rightly, and at small cost of labour, may consult in addition the 'Regimen Salernitanum' ('l'Ecole de Salerne,' par Ch. Meaux Saint-Mare, Paris: Baillièrè, 1880); 'Grundriss der Geschichte der Medicin,' by Heinrich Haeser, M.D., pp. 98-135 (Jena, 1884); and 'The Progress of Medicine at St. Bartholomew's Hospital,' a lecture delivered before the Abernethian Society by Norman Moore, M.D., Warden of the College (London: Allard, 1888, 34 pp.).

Further, the extraordinary vitality of the medical school to which the Irish doctors had belonged may be amply proved by an examination of the tract called 'The Pearl of Practice,'¹ where Sovereigns (Mary, Elizabeth), peers, prelates, ladies of quality, gentlemen of all degrees, physicians (styled 'doctor'), 'Chyrurgeons' (styled 'master') etc., vie in propounding, and in vouching for, nostrums which would have done honour to the Mac Donlevys of Ulster, the O'Hickeys of Thomond, the O'Callanans of Desmond, and the Betouns of Islay and Mull (cf. Add. 15,582); hereditary physicians all, and staunch Arabians.

I. Tract on medicines, a translation of 'Gualterus de dosibus.'²

1. "Medicinarum quedam sunt simplices quedam composite .i. atá cuid do na leigheasaibh aenda ocus cuid ele comsuigithi [leg. comsuidigithi]" i.e. "Of Medicines a portion are simple and another portion compound." f. 1, col. 1.

2. "Dicto de medicinis [etc.] .i. ar labairt do na leigheasaibh aenda atairngtecha folmaighios linn ruadh is innlabartha do na leigheasaibh aenda atairngtecha folmaighios linn fuar" i.e. "We, having now spoken of simples of attraction which purge the

¹ Forms the first part (the other two are 'A Queen's Delight' and 'The Compleat Cook') of 'The QUEEN'S Closet opened. Being incomparable secrets in Physick, Chyrurgery, Preserving, and Candyng, &c. which were presented to the QUEEN By the most experienc'd Persons of the times, many whereof were had in esteem when she pleased to descend to *private Recreations*' (10th ed., London, 1696, 12mo, 401 pp.). Prefixed is a cut of 'HENERETTA MARIA, Late Queen of England.' In the British Museum are the following editions: 1655, 1662, 1671, 1674, 1679, 1710 (the eleventh). It was originally put forth as being 'transcribed from the true copies of her Majesties own receipt books, by W. M., one of her late servants'; and 'W. M.'s' incognito has been preserved. The tenth edition is the one referred to hereinafter as 'Pp.,' an abbreviation used in the work itself.

² Who this Gualterus was, does not appear: he can hardly have been Walter Burley, who was not a physician (cf. MESUE).

choler, have to speak next of attractive simples purging the phlegm." f. 4, col. 1.

3. "Determinato de medicinis [etc.] .i. ar tráchtadh do na leigheasaibh aenda attairngtecha folmaighios linn fuar is cóir tráchtadh do na leigheasaibh aenda a[t]tairngtecha folmaighios linn dubh" i.e. "We having treated of attractive simples purging the phlegm, it is meet that we deal with attractive simples which purge melancholy." f. 5, col. 1.

4. "Dicto de medicinis [etc.] .i. ar labairt do na leigheasaibh aenda folmaighios maille brigh attairngtigh is innlabartha do na leigheasaibh aenda folmaighios na leanna ag fásghadh" i.e. "We, having spoken of simples which by attractive force purge [the several humours], have to speak now of simples purging the humours by compression." f. 5 b, col. 2.

5. "Dicto de medicinis [etc.] .i. ar labairt do na leigheasaibh lagus ag fásghad is innlabarta do na leigheasaibh lagus ag slemhnughad" i.e. "We, having spoken of medicines laxative by compression, have to speak now of such as relax by a lenitive action." f. 6, col. 2.

6. "Determinato de medicinis [etc.] .i. ar tráchtadh do na leigheasaibh aenda lagthacha ocus dá ndosisibh is intráchtaidh [leg. intráchtaithe] do na leigheasaibh comsuidigthe lagthacha ocus dílegthacha ocus dá ndosisibh" i.e. "We, having treated of laxative simples and their doses, now come to treat of laxative and 'digestive' compounds and their doses." f. 6 b, col. 2.

This art. deals with digestives only.

7. "Dicto de medicinis [etc.] .i. ar labairt do na leigheasaibh dílegthacha is innlabarta do na leigheasaibh lagthacha comsuidigthe ocus nod leat gu néxamlaigther na leigheasa lagthacha comsuidigthe do réir éxamlacht na leanann" i.e. "We, having spoken of the digestive [compound] medicines, must now speak of the compounds which are laxative; and note specially that these are varied according to the variety of the humours." f. 8, col. 1.

8. "Dicto de medicinis [etc.] .i. ar labhairt do na leigheasaibh folmaighios linn fuar is innlabartha do'n leighios folmaighios linn dubh ocus ar ús d'yararufini" i.e. "We, having spoken of [compound] medicines purging the phlegmatic humour, must speak now of the medicine which purges the melancholic, and, firstly, of Hiera Rufini." f. 8 b, col. 2.

9. "Dicto de medicinis [etc.] .i. ar labairt do na leigheasaibh folmaighios linn fuar ocus linn dubh is innlabartha do na leigheasaibh folmaighios linn ruadh" i.e. "We, having spoken of [compound] medicines purging the phlegmatic and the melancholic humours, now come to speak of such as purge the cholera."

f. 9, col. 2.

10. "Dicto de dosi [etc.] .i. ar labairt do dosis na leigheas folmaighios linn fuar is innlabartha do dosis na leigheas folmaighios linn dubh" i.e. "We, having now spoken of the dose of medicines purging the phlegm, deal next with the dose of such as purge melancholy."

f. 9 b, col. 1.

11. "Dicto de dosi [etc.] .i. ar labairt do dossis na leigheas folmaighios linn dubh is innlabartha do dosis na leigheas folmaighios linn ruad" i.e. "We, having now spoken of the dose of medicines purging melancholy, come to deal with the dose of such as purge the cholera."

ibid.

12. "Dicto de medicinis [etc.] .i. ar labhairt do na leigheasaibh laghacha is innlabartha do na hopenata ocus is uime aderar opiata riu o'n opium téid ina comshuigidud" i.e. "We, having now spoken of laxative medicines [both simple and compound], come to speak of Opiates: so called from the Opium which enters into their composition."

f. 11, col. 1.

The tract ends with the next column and is followed by a colophon:—

"Táirnic ann sin libhur Galteruis do dosisib¹ na leigheas. Cormac Mac Duinnthshlébi do cuir in tshuim so a ngaeidheilg do Diarmaid mac Donnáill hí Leighin ocus gur fhoghna dosan ocus dá cloind a tarbhaigi do comáin et. rel. In cethrumhadh lá do Kl. april do crichnaighedh in forcedal so a chuain uamha sa[n] bliadain darb annala do'n tigerna in nuimhirsí do bliadnaib .1459." i.e. "Here ends Gualterus his book of the doses of medicines. Cormac Mac Donlevy it is that for Dermot mac Donall O'Lyne ['Lyon,' 'Lane'] has put this Summary into Irish; and to himself and sons may so profitable a commentary render good service. On the fourth day of the kalends of April this 'lecture' was finished at Cluain uamha ['Cloyne,' county Cork], in the year when the number of The Lord's annals was this: 1459."

¹ Note the words 'Galterus' and 'dosis' subjected to Irish declension: 'Galteruis' = 'Galteri,' and 'dosisib' = 'dosibus.'

II. Tract on diseases of, or affecting, the Head: in sections.¹

The absence of Latin, except in the names of ailments, denotes an independent compilation rather than a version of any one treatise. On the top margin, in two different old hands, "*A nainm an athar ocus etēē*" i.e. "In the name of The Father etc.," and, "*I nainm trír*" i.e. "In the name of Three."

13. Loss of Hair [Lil. Med., II 2 : f. 49 *b*, col. 1].

Begins:—"*Do gallraib an chind ocus ar tús do thuitim in fuil. Ocus doníter sin ó ró oslugud* [ms. *oroslug*] *na poired ocus ó discáiledh na ndethber ó fásann an folt ocus in uair discáilter na dethbir sin co huilídi ní leighester an folt*" i.e. "Of Head affections and, firstly, of the Hair's falling off. Which is caused by an undue relaxing of the pores and by dispersion of the primary matters whence the hair has its growth; which being once totally dispersed, there is for the hair no more remedy." f. 12.

14. Greyness [Lil. Med., II 4 : f. 50 *b*, col. 1].

Begins:—"*Do'n léithi ann so ocus is as doníter in léithi roim in aimsir cóir .i. ó lionn fuar truagh érgis ó'n gaili* [ms. *angaili*] *ocus is airi sin órdaigid na fisigi na neithe glanus na flegmada do gnáthugud sul liathas in duine*" i.e. "Of Greyness here. Premature greyness proceeds from phlegmatic humours of poor quality ascending from the stomach; and hence it is that physicians prescribe the use, before one shall have grown grey, of such things as clear away the phlegmata." f. 12 *b*.

Contains a number of recipes for turning the hair black, jet-black, and yellow, supposing a man to have grown grey in spite of all prophylactic treatment.

15. Eradication of superfluous Hair [Lil. Med., II 4 : f. 51, col. 1, l. 13 inf.; 'Pp.' p. 48, 'To take away Hair'].

Begins:—"*Do thoirmisc fáis an findfaidh anois. tairngter an folt ar tús ocus déntar in uinnimeint so do .i. gab ola in mandragata ocus na gafainne ocus fuil ialtóigi ocus fuil duine ocus sug na binne mire* [etc.]" i.e. "Now for prevention of hair-growth. Firstly, let the hair be plucked out; then let this ointment be compounded for it: take oil of mandrake and oil of henbane; bat's blood, and man's, and hemlock juice [etc.]" *ibid.*

¹ In order to facilitate comparison, and since no analysis of Eg. 89 is given, references to that MS. have been appended to various sections of this and of the following tracts.

16. Acari and Face-worms [not in Lil. Med. nor in Ros. Angl.].

Begins:—"Do leighios na sirem ocus ar míl bís a ndreich *i.* gleorán ocus bilar do brugad [brudug] tré bárr bláthaigi ocus a cumailt do'n cend nó do'n dreich ocus ícaidh. . . . Item bilar ocus cac gabair do brised ocus ceirín de mon cend ocus ícaidh" i.e. "To cure the itch and face-worms: in the 'head' of buttermilk stamp cress and water-cresses, rub to head or face, and it cures. . . . Item: pound together water-cresses and he-goat's droppings, to the head apply an emplaister of the same, and it cures." *ibid.*

17. Baldness [Lil. Med., II 1: f. 48, col. 1].

Begins:—"Ar luime in cind. loiscter fiach ocus berbtar a luaith ar geir caerach ocus cuimilte do'n cend ocus ícaidh. . . . Item curthar a lán do lochaib a crócán criad ocus faireli criad do cur ar a bél ocus a adnacad re taeb tined indus nach roichi ro thes na tined é lecar do mar sin bliadain ocus a fagar ann do tabairt as a cind bliadna ocus ní furáil lámann do beith um a láim [ms. umaranti] ar an tí dobera as ar nach fásfa findfad tré barraib na mér" i.e. "Of Baldness [lit. 'nakedness of head']. Let calcine a raven; his ashes boil in sheep's suet; rub to the head, and it cures. . . . Item: with mice fill an earthen pipkin; stop the mouth with a lump of clay, and bury beside a fire, but so as the fire's too great heat reach it not. So be it left for a year, and at a year's end take out whatsoever may be found therein. But it is urgent that he that shall lift it have a glove upon his hand, lest at his fingers' ends the hair come sprouting out." *ibid.*

18. Vermin [Lil. Med., II 9 (lost)].

Begins:—"D'indarbad ocus do marbad na nuile míl bís i curp duine *i.* airged beo ocus ola ocus luaith fuándsinn nó nenta do cumusc ocus snáithi olla [= olna] do tuma intu ocus curtar an snáithi fó bragaid an duine ocus marbaid na míla uili ocus tuitid as" i.e. "To banish and to kill all whatsoever vermin infest man's body: mix quicksilver, oil, ashen-wood ashes; in the same dip a woollen thread and put it round one's neck; it kills all manner of vermin and they drop off." f. 13 a.

19. Scab-head [Lil. Med., II 8: f. 52 b, col. 2].

Begins:—"Do leighios na carraighi *i.* . . . rúsc droigin do berbad ar fual bó nó go mbí comtiugh re hinchinn ocus curtar mon cend ocus ícaidh" i.e. "Concerning the treatment of Scald-

head . . . ex lotio vaccino boil blackthorn-bark until it have the consistency of brain-matter; apply to the head, and it cures." *ibid.*

20. Wens on the head [not in Lil. Med. nor in Ros. Angl.].

Begins:—"Do thúrnam chnoc in chinn .i. an cend do berrad ocus a nígi co minic as sugh in camamil ocus ícaid acht co curtar aigéd trít amail adeir Masér. . . . Item nígter an cend a fual nó a haigéid ocus curtar púdar deasgaid fina [ms. finna] orra ocus ícaid. Item cac asail ocus daim ocus muici do tirmugud ocus minaighther ocus curtar mindeascad fina tríthu ocus an cend do nígi as ocus an púdar sin do cur orra ina diaigh" i.e. "For the reducing of Wens upon the head: shave the head, wash often in camomile juice, and it cures; but so as vinegar be mixed therewith, as Macer enjoins. . . . Item: let wash the head ex lotio or with vinegar; to them [the Wens] apply powdered wine-lees, and it cures. Item: dry and stamp droppings of ass, of ox, or swine, and mix with fine wine-lees; with this wash the head, and to them [the wens] afterwards apply the powder [dry]." ¹ f. 13 b.

21. Headache [Lil. Med., II 10: f. 53, col. 1].

Begins:—"Do'n tennis cind ann so ocus tic sin uair ann ó drochcoimplex an gaile ocus mad ó chintaib an cind féin bes beidh an tennes do gnáth. Ocus mad ó'n gaile ní bí acht do thseal ocus is a ndiaigh bidh is minca bás" i.e. "Of Headache here. Which sometimes proceeds from an evil complexion of stomach: but if from fault of the head itself, then shall the ache be constant [chronic]; whereas if it be from the stomach, it will be but for a while; and it is after food that it most frequently occurs." *ibid.*

Contains more than fifty recipes for Headache in all its varieties.

22. Mania, Melancholia [Lil. Med., II 18: f. 65, col. 2; 'Pp.' p. 102, 'For to ease Head pain'].

Begins:—"Do mania ocus do mealancolia ann so ocus ar tús is riagail generálta a mania nach dlegthar én leighes rannaigthe do cur risín cenn dá mbia in corp línta nó co tuethar solmhugud wíldhi. riagail ele co ndlegthar adharca do cur ar ua[i]thnedhaib iarthuracha in chinn d'aithli in solmhaighthi" i.e. "Of Mania and

¹ "For a Wen. Take Stone Lime, and put it into water . . . let it be applied to it, and it will eat away the Wen" ('Pp.' p. 122).

of Melancholy here: and, firstly, in mania it is a general rule that, where there is plethora of body, no 'particular' [local] remedy be applied to the head until general depletion be brought about. Another rule is that, after depletion, 'the horns' [cupping] be used over the posterior sutures of the head." f. 15 b.

23. Phrenitis [Lil. Med., II 21: f. 69 b, col. 2].

Begins:—"Do lucht na frenesis ann so ocus dá roib an tennes gan dásacht romór dilegthar an tadbar leisín leighios so .i. gab sail cuach ocus ráib uisci ocus poipín geal ocus bitoine ocus bláth borrlus ocus duilleog in tathaba ocus bláth camamil ocus comand gall ocus rós geal ocus berbthar ar sugh corna ocus glantar le siucra ocus le mil ocus tabair mar díleaghadh" i.e. "Of Phrenetics here. Should the ailment be without excessive violence, let the [peccant] matter be solved by this medicament: take violets, water-rue, white poppy, betony; with leaf of hellebore, camomile flowers, coltsfoot, white roses; these boil in barley juice, clarify with sugar and honey, and exhibit as a 'digestive.'" f. 16 b.

24. Apoplexy [Lil. Med., II 25: f. 75 b, col. 1].

Begins:—"Do leighios apoplexia ann so .i. gab sailitonia ocus sug in tathaba duib ocus cumusec maille baindi cích ingine ocus curtar le cleite isin sróin ocus muna derna sraedach is comartha báis ocus e contrario. uair dúiscter lesin sraedaigh sin an brigh ainmidhe ocus gabaid comfurtacht chuice" i.e. "Concerning the treatment of Apoplexy here. Take salitonia and juice of stinking hellebore; mix with woman's milk, and with a feather apply internally to the nose. Unless 'he' [the patient] sneeze, it is a sign of death; for by such sneezing the animal strength is roused and he derives relief." *ibid.*

Rhazes is cited.

25. Lethargy [Lil. Med., II 12: f. 59, col. 2].

Begins:—"Do leighios litairgia ann so. issed is litairgia ann .i. nescóid lenna fuair cruthaigther annsin nincind [ms. annsa in-incind] chúil. dá tuice an liaig curab innleighis hi tabrad a tosach a leighis clisteri bogtha" i.e. "Concerning the treatment of Lethargy here. Which disorder consists in a phlegmatic emposthume formed in the posterior brain; and should the physician deem it curable, let him at the outset of his treatment administer a laxative clyster." f. 17.

26. Congelation of the Brain [Lil. Med., II 14: f. 62, col. 1].

Begins:—“*Do leighios drochcomplex fuair tirim na hincin-
n[i] re nabar congelacio ó toirm[is]cther rith na brighi ainmidhi
d'follamnugud na mball forimillach. déntar an deoch so do i. gab
bun airgid luachra [etc.]*” i.e. “Concerning treatment of the
cold dry evil complexion of brain which is called Congelation,
whereby the flow of animal force is hindered of governing the
extremities. Let this potion be made: take root of meadow
sweet [etc.]” ibid.

27. Scotoma and Vertigo [Lil. Med., II 11 : f. 58, col. 1].

Begins:—“*Do leighios scotomia ocus uertigo ann so ocus donúter
sin ó fuil deirg ocus leagar an cuisle re nabar basilica ocus gab ann
sein síl coriandrum [etc.]*” i.e. “Concerning treatment of Scotoma
and Vertigo here. These [affections] proceeding from the blood,
the vein called ‘basilica’ must be let; then take coriander seed
[etc.]” ibid.

28. Epilepsy [Lil. Med., II 24 : f. 71 b, col. 2].

Begins:—“*Do'n epilenncia ann so i. min choghna d'ól ar fin
ocus ícaid. Item sinnach do gnáthugud do gairm do'n leanam bec
ocus ní bia sa[n] galur sin. Item magarla cullaigh d'ól ar fhín
nó magarlla napa ocus doní an cétna. . . . Item domblas ae puice
d'ól ar uisci te ocus doní an cétna. Item sug tic as scamánaib
reithe d'ól dóib ocus an scamán féin d'ithi ocus doní in cétna.
Item magarla coiligh do minugh[ud] ar fin nó ar finégra nó ar
uisci ocus a ól ocus ícaid. . . . Item uighi fiaich d'ithi ocus ícaid.
. . . . Item feoil mic tíri d'ithi do ocus ícaid. Item fáimleog do
loscad ocus a púdar d'ól ar dig ocus ícaid. . . . Item fuil uain gil
gan dath ele ann d'ól dó ocus ícaid. . . . Item fuil esi ocus aigéd
d'ól co cenn nómaide ocus ícaid. . . . Item púdar damáin allaidh
ocus caca con ocus a ól ar uisci te ocus ícaid. . . . Item uirgi puic
ocus cullaigh allta ocus reithe ocus a loscad ocus a púdar sin uili
d'ithi ocus ícaid. . . . Item coilech derg ocus a cenn-do buain d'éin-
béim de ocus a ae do bein as ocus ben díb an domblas ocus ben a
eridi as ocus cuir in domblas ann ocus cengal snáithi fò bél in cridhi
ocus bruith galún d'uisgi tráighes ar an croidi ocus tabair éuic
fiuchtha nó a sé air ocus eabar re náí lá ocus re náí naidhchi ocus
curtar a fuigill re sruth ocus re fairgi ocus adnaiother in cailech a
comrac na ceithre sligedh mar nach mbenfa neck ris ocus ícaid.
. . . . Item slánad berar re lenamh mhic [ms. mb° ('m' dotted)]
ar ndénam púdar de ocus púdar in dréimire muire co[m]mór do*

gach ní do caithimh ar biad nó ar digh ocus ícaid gan cuimtabairt" i.e. "Of Epilepsy here. In wine drink powder of buck's horn, and it heals.¹ Item: use constantly to call a little child by the [nick]name of 'Sinnach' [i.e. 'fox'], and it will not be subject to this sickness. Item: verrinos aut simii testes ex vino bibisse idem efficit. . . . Item: in hot water drink a he-goat's gall. Item: let them [the patients] drink the juice that drains from a ram's lungs [hung up], and eat the lung itself. Item: galli gallinacei testes ex vino ex aceto aut ex aqua comminuisse, deinde bibisse, juvat. . . . Item: eat raven's eggs. . . . Item: eat wolf's flesh. Item: calcine a swallow, reduce to powder, and drink in any liquid. . . . Item: agni, et ejusdem albi absque omni alterius coloris macula, sanguinem bibisse juvat. . . . Item: for a space of nine days drink weasel's blood and vinegar. . . . Item: in warm water drink spider's and dog's droppings powdered. . . . Item: capri apri necnon ariei combussisse testes, horum deinde omnium una pulverem comedisse, juvat. . . . Item: take a red cock, and at a stroke dock him of his head; take out his liver, thence extract the gall and insert into his heart [already taken out ad hoc]; the orifice of which draw close with a thread. Upon the heart [so prepared] let seethe a gallon of water drawn from a falling tide, and let it have five boils or six. For nine days and nine nights be this potion drunk, and the remnant cast out to be carried off by the sea-tide. For the cock, have him buried at the meeting of four ways, where none shall meddle with him, and it cures. . . . Item: recipe cum masculino editam partu inque pulverem reductam secundam, herbæ quoque pulverem quam centaureum dicunt; utriusque una similem quantitatem ex victu sive ex potu sumpsisse juvat." f. 17 b.

29. Eye affections [Lil. Med., III 1-7: ff. 81, col. 1-89, col. 2].

Begins:—"Do gallraib na súl ann so ocus adermid co gallraigther na súilí ó gach lionn do na leannaib .i. mad hí fuil dery bus cintach ann bí tennus isin édan ocus isna cuislenmaib maille deirgi ocus re linad ocus is imcubaid cuisli an eind isna rithib nó isin cend

¹ "Remedies against the falling Sickness. Take powder of Harts horn, drink it with Wine, it helpeth that disease; so do Ravens Eggs taken with the juyce of wild Rue, and the juyce of Mistleto" ('Pp.' p. 120).

féin ann sin” i.e. “Of Eye affections here. We affirm that the eyes are affected by every one of the humours: thus, supposing the sanguine to be the peccant humour, there is pain in the forehead and [its] veins, coupled with redness and a sense of fulness; in which case it becomes needful to take blood from the head, either in the arms or in the head itself.” f. 18.

Recipes follow, to the number of nearly ninety.

III. Tract of a more general nature, on various diseases.

30. Phrenitis [cf. art. 23].

Begins:—“*Tindsc[n]um ar tús do frenisis ocus adeir G[alenus] co fuilet dá hernuil wirre .i. frenesis uera et non uera [ms. uero]. Issed is frenesis uera ann .i. nescóid tesaidhi na hincindi túismigther ó lionn ruadh nó ó lionn dubh nó uatha araen arna cumusc ó tic esba chéille ocus résúin*” i.e. “Let us make a beginning with Frenzy, which Galen will have to possess two varieties: true frenzy and spurious. Of these, the true being a cerebral imposthume of a hot complexion, generated either of choler or of melancholy, or of them both combined; and the result, loss of sense and reason.” f. 20.

31. Paralysis [Lil. Med., II 26: f. 76 b, col. 2].

Begins:—“*Parilis est prolongasio [etc.]*” i.e. “*Issed is parilis ann do réir G[alenus] .i. sínedh na féithedh malle buigi gan mothughud gan gluasacht*” i.e. “According to Galen Paralysis consists in an elongation of the nerves, accompanied by flaccidity with absence of sense and motion.” *ibid.*

Cites Gilbertinus.

The varieties of Paralysis are discussed and many recipes given, of which these two are sovereign:—

a. At f. 20 b, l. 4 inf.:—“*Uinniment derbtha ann so do leighios gach uili pairlisi .i. gab lemach muighe ocus sal cuach ocus gall-fothannán ocus mercurial ocus elefleog oired do gach ní brister ocus berbtar ar im mí mái ocus lecar trí édach ocus curtar úsc con ocus sinnaigh ocus mathgamna ocus cait ocus smir mairt ocus blonac géid ocus lachan [ms. lachcon] ocus ilair ocus précháin ruaid ann ocus curtar céir ocus ola coitchend innti . . . cumailter do na ballaib ocus biaid slán fó chétóir*” i.e. “Here is an approved ointment to cure every [kind of] paralysis: take marshmallow, violets, bearsfoot, with ‘mercurial’ and woodbine, of each an equal bulk. Crush, boil in May butter, strain through a cloth. Add dog’s

fat, fox's, bear's, and cat's fat; beef marrow; goose and duck's grease, eagle's grease and red crow's.¹ Pour in wax and common oil . . . rub to the limbs, and on the instant they shall be whole."

b. At f. 22, l. 18:—"Item *gab sinnach cona croicend ocus cona indib ocus berb co maith é nó go seara rena cnámaib ocus déntar na boill nó an corp uile do fothrugud rena anbruithi ar nglanad in cuirp*" i.e. "Item: take a fox with his pelt [on him], and with his inwards [in him]; boil him well till he part from his bones; and, the [patient's] body being first [well] scoured, bathe the limbs or even the whole person in his [the fox's] broo."

32. a. Spasm [Lil. Med., II 27: f. 78, col. 2].

Begins:—"Do'n spasmus *ann so ocus adeir* G[alenus] *co fuilit dá hernail ar an spasmus .i. spasmus ó línad ocus spasmus ó folmugud . . . ocus éxamlaigther an spasmus do réir inaid ocus aicídi ocus cúise*" i.e. "Of Spasm here, which Galen declares to have two varieties: the one proceeding from plethora, the other from emptiness [of the organs] . . . and spasm is differentiated according to 'place' and 'accident' and 'cause.'" f. 22 b.

b. At f. 23, inf., a blank of five lines following art. 32 a has been utilised by the original scribe for the perpetuation of three useful recipes having a common object. The first runs:—"Do *connmáil* [leg. *conggháil*] *na hóigi ar neach .i. min pónaire do cumusc ar fin finn ocus a cur fó'n agaid amail . . . ocus connmaigid* [leg. *congghaigid*] *an ceirín sin neach amail do biadh a náis a deich mbliadan fichet co [a] mbás*" i.e. "To preserve [the appearance of] youth on one: with white wine mix bean meal; apply to the face as convenient, and until death this emplaister preserves one [in looks] as though he were thirty years of age."

33. Megrim [Lil. Med., II 10: f. 56 b, col. 1, l. 12 inf.; 'Pp.' p. 102, 'An approved Medicine for the Megrum'].

Begins:—"Emegrania est [etc.] *.i. issed is emegrania ann esláinti tachmaidhus leth des nó clí an chind ocus is uime aderar emegrania ó'n focal grégach danad ainm eme ocus is inann sin ocus leth galar lethe in chind hí*" i.e. "Hemicrania is an affection occupying either the right half of the head, or the left; so called from the Greek vocable which is named *ἡμι*— (equivalent to 'half') for it is a disorder of half the head." f. 23 b.

¹ 'préachán dearg' i.e. Pliny's 'Alpium pyrrhocorax' (H. N. I. x, c. 68); Fr. 'chocard des Alpes'; Eng. 'Cornish chough.'

34. Scotoma, Vertigo, Obtenebratio [cf. art. 27].

Begins:—"Sgotomia [etc.] *i. adeir Aueroes curab inann na trí neithe so .i. scotomia uertigo ocus tenebracio ocus ní ní eli iad do réir Aueroes acht dorchadus an radaire tic ó gaethmairecht ocus ó dethaighib cinnacha do beith isin ninchind ocus is uime aderur scotomia óir is inann scotomia ina [ms. *anna*] gréic ocus cuirp duba do cíter amail chuilib duba ac eitillad ar comair na sál" i.e. "Averroes maintains that these three viz. Scotoma, Vertigo, Obtenebration, are identical. According to whom they are nought else but an obfuscation of the sight proceeding from the presence in the brain of flatulence and peccant vapours. It is called 'scotomia' because this in its Greek [form] means certain black corpuscules which, as black flies, appear to hover before the eyes." f. 24.*

35. Lethargy [cf. art. 25].

Begins:—"Litairgia est [etc.] *i. issed is litairgia ann esláinti na hincindi cúil maille dermad menman*" i.e. "Lethargy is an affection of the posterior brain, accompanied by loss of memory." f. 24 b.

Averroes and Gilbertinus cited.

36. Incubus (nightmare) [Lil. Med., II 23 : f. 71, col. 2].

Begins:—"Incopus est egreditudo (sic) in sumpno corpus etēa *i. issed is incopus ann ní égin cuiris tromdacht ar nech ina codlud ocus doníter an esláinte co gnáthach ó lionn ruadh remar ocus ó fhuil deirg reimhir ocus ní dlegthar cáirdi do cur ar leighios na heshláinti so óir téid co hurusa a nepilencia*" i.e. "Nightmare is a somewhat which in his sleep lays an oppression upon one: which affection uses to proceed from gross Cholera or from gross Blood. And in the treatment of this disorder it behoves that there be no dallying, seeing that it readily passes to epilepsy." f. 25.

Galen and Avicenna cited. Followed by a blank of eleven ruled lines.

37. Epilepsy [cf. art. 28].

Begins:—"Epilencia est [etc.] *i. issed is epilencia ann .i. fliche imarcrach rithis chum na hincinde toirmiscios oibrighi na brighe ainmídi*" i.e. "Epilepsy consists in an excess of moisture, which, running to the brain, obstructs the functions of the animal force." *ibid.*

Galen and Avicenna cited.

38. Cephalæa [Lil. Med., II 10 : f. 56 b, col. 1, l. 3].

Begins:—"Cephalia dicitur quando tenet totum caput et cæa .i. issed is sifalia ann in tan tacmaighios in cend co huilidhe ocus dá mbia in tinnes so te nó ó fuil deirg beidh an tinnes gér do leith na haighthi ocus tromdacht isna súilib a naimsir dílis fola deirgi .i. ó'n naemhad uair d'aidechi comigi an treas uair do ló" i.e. "It [headache] is called 'Cephalea' when it occupies the whole head: should it be 'hot,' as proceeding from blood, then, during the time proper to [the influences of] blood (viz. from the ninth hour of night to the third of day) the affection will be acute in the anterior part of the head, and accompanied by oppression in the eyes." f. 26.

Galen cited.

39. Catarrh [Lil. Med., III 16 : f. 95, col. 2].

Begins:—"Triplex est [etc.] .i. atáit trí hanmanna ar siledh an réma in tan tic ó'n cend. An cét ainm [ms. ann] díb catarrus ocus is uime aderar catarrus ris ó'n focal re nabar cado cadis ocus is inann sin ocus tuitim óir tuitid an réma ó'n inchind chum an ochta ann" i.e. "The flow of rheum from the head has three names: the first of which is 'catarrhus,' so called from the vocable 'cado,' 'cadis,' i.e. 'I fall,' seeing that in this [variety of rheum-flow] the rheum is from the brain precipitated to the chest." f. 27.

Averroes cited.

40. Apoplexy [Lil. Med., II 25 : f. 75 b, col. 1].

Begins:—"Apoplexi tres sunt spesies maior .i. atáit trí gnéithe ar apoplexia .i. mór ocus bec ocus inmedonach. Issed is apoplexia mór ann .i. dúnadh metuiredh ocus sligi na hincind[i] co huilidí connach fédann spirat ná tes siubal iná follamnugud do dénam isin incind an tan sin ocus adeir Gillebertinus nach leighister an gné so ó láim daenna acht ó láim dia" i.e. "Apoplexy has three species: the greater, the lesser, the intermediate. The greater consists in an obstruction of the brain ducts and passages in general, whereby nor spirit nor vital heat may pervade or regulate the brain: which species (Gilbertinus says) cannot be healed by human hand, but by God's only." f. 27 b.

41. Uvula [Lil. Med., IV 2 : f. 106, col. 1].

Begins:—"Uula quedum lingua existens in gutture .i. issed is uula ann .i. réd bis a cosmailius tsengan sa[n] sgórnaigh ocus uair

ann dúnaid slighi na hanála ocus dúnaid sligi in bidh uair ele ocus na dáine agá ngerrthar an ball so tiagaid co hurusa a tisis” i.e. “The Uvula is a certain thing having the similitude of a tongue, which is in the throat: at one time blocking the passage of the breath, and, at another, the food passage. Such as have this organ excised readily pass into phthisis.” f. 28.

42. Squinancy (quinsy) [Lil. Med., IV 1: f. 104 b, col. 1].

Begins:—“*Scinannsia est apostema guturis acutum etea .i. issed is scinannsia ann .i. nescóid géir fásus isin braighlid [leg. braghaid] ocus múchaid sí nech co haibéil ocus is ó fuil deirg is gnáthaighi donúter hí ocus is iad so a comarthada*” i.e. “Quinsy consists in an acute emposthume gathering in the neck, and producing formidable suffocation. It most commonly proceeds from Blood, and its indications are these.” f. 28 b.

Gilbertinus cited.

43. Cough [Lil. Med., IV 4: f. 111 b, col. 2].

Begins:—“*Tusis est uniuersaliter fit ab omne pectoris .i. issed is cosachtach ann .i. cumsgugud brighe indarbthaighi nádúrdha an scamáin arna chalmughud ó brigh indarbthaigh laccerti an ochta ac indarbad gacha neithe urcóidigios do’n scamán ocus do’n ucht*” i.e. “Cough consists in a perturbation of the natural expulsive force of the lung, fortified by the expulsive force of the pectoral muscles, in the effort to expel any matter hurtful to lung and chest.” f. 29.

44. Asthma [Lil. Med., IV 8: f. 117 b, col. 2].

Begins:—“*Asma est [etc.] .i. . . issed is asma ann .i. docamal na hanála maille saethar ocus re píchán mór*” i.e. “Asthma consists in a difficulty of breathing, accompanied by great labouring and hoarseness.”¹ f. 30.

Galen cited.

45. Pleurisy [Lil. Med., IV 9: f. 119 b, col. 2].

Begins:—“*Pleurisis est [etc.] .i. atáit dá gné ar pleurisis .i. pleurisis fhíre ocus pleurisis nach fír*” i.e. “Of Pleurisy there are two species: the true and the spurious.” f. 30 b.

Rhazes cited.

46. Peripneumonia [Lil. Med., IV 10: f. 123 b, col. 1].

Begins:—“*Perplemonia est [etc.] .i. issed i[s] perplemonia*

¹ “*A Cordial Electuary for stuffing of the Stomach, or shortness of Breath. . . . This was Queen Elizabeths Electuary for these infirmities*” (‘Pp.’ p. 5).

ann .i. nescóid doníter isin scamán ocus issed is scamán [ms. *scamamán*] *ann .i. ball coilirda* [leg. *coilerda*] *focuasach poireamail*” i.e. “Peripneumonia consists in an emposthume forming in the lung. Again, the lung is a choleric concave and porous organ.”¹

f. 31.

Gilbertinus cited.

47. Spitting of blood [Lil. Med., IV 6: f. 114 b, col. 2].

Begins:—“Cum aliquis [etc.] *.i. dá mbia nech a haitlhi* [ms. *a haili*] *fola do cur amach tar a bél tar éis esláinti géire ocus cosachtach mór do beith air ocus a dul a ndígbad feola ocus a cáili cuirp docíter co fuil a[n] nech so ac dul a tisis*” i.e. “When after an acute illness one shall by way of the mouth have emitted blood, and have on him a great cough; at the same time falling into wasting of flesh and emaciation of body; it appears that such an one is going into a consumption.”²

f. 31 b.

Averroes, Rhazes, Gilbertinus cited.

48. Palpitation of the Heart [Lil. Med., II 28: f. 79 b, col. 1; IV 11: f. 123 b, col. 1].

Begins:—“Tremor cordis est cardiaca passio et̄ca *.i. . . . is amlaíd túismighear an esláinti so .i. flichidheacht cóimtinóiltech línus na sreabhaind timcellus an cridi*” i.e. “Palpitation of the heart is a cardiac affection . . . and is generated by an accumulation of moisture filling the enveloping membranes of the heart.”

f. 33.

In this art. Galen is said to recommend ‘fleupatomia,’ called by Guido (ed. cit.) ‘flobotomia.’

49. Stomach ache [Lil. Med., V 3: f. 129, col. 1].

Begins:—“Duplex est causa disgrasie sdomasi *.i. atáit dá chúis ó ndéntar tinnes an gaili .i. drochcoimplex teasaide nó fuar maille hadbar nó gan adbar*” i.e. “There be two causes whence arises the aching of the stomach viz. the hot complexion or the cold, [and it is] either with ‘matter’ or without.”

f. 34.

Galen cited.

¹ “Cock-water for a Consumption. Take a running Cock, pull him alive, then kill him, cut him abroad by the back, take out the entrails and wipe him clean, then quarter him and break his bones [etc.]” (‘Pp.’ p. 12).

² “A special Water for a Consumption. Take a peck of Garden shell Snails, wash them in small Beer, . . . then take a quart of Earthworms . . . then pour on them three gallons of strong Ale [etc.]” (*ibid.*, p. 20). In Ireland these are always called ‘box-snails.’

50. Hiccup [Lil. Med., V 7: f. 135, col. 2].

Begins:—"Singultus est motus compositus et̄ca .i. *issed is fail ann do réir G[alenus] .i. cumsgugud comsuighthi (sic) amail spasmus ocus adeir an fer cétna curab edh is fail ann .i. foghar fôiréignech tic ó spasmus ocus ó gluasacht foiréignech an gaili ocus adeir Rases . . .*" i.e. "According to Galen, Hiccup is a composite perturbation, like Spasm. The same man says further that Hiccup is a forced noise proceeding from a spasm and forcible motion of the stomach, but Rhazes will have it that . . ." f. 35 b.

51. Eye treatment [Lil. Med., III 2: f. 81 b, col. 2; 'Pp.' p. 145, seqq., 'For a Pin or Web in the Eye'].

Begins:—"Do leighios na mbrat ocus na salchar bis ar an súil ocus ar tús in corp do glanad roim gach gach wili leighios dá ndéntar [ms. ón ndéntar] ar na súilib maille cuislennaib nó re leighios lagthach nó ré tarring cúil in chinn" i.e. "Concerning treatment of films and impurities affecting the eye: first of all, and before any [topical] treatment of the eyes, the body ought to be 'cleansed' by [letting of] veins, or by laxative medicines, or by 'drawing' the occipital region." f. 37.

Cf. 'Rosa Anglicana,' f. 139, col. 2: "De tela et panno oculorum."

52. Shedding of the Eyelashes [Lil. Med., III 7: f. 90, col. 1, l. 11 inf.].

Begins:—"Do tuitim findfaid in fábra ocus do'n ruaineach impaighios do'n leth asteach do'n fhabra" i.e. "Concerning the shedding of the eyelashes, and the hair of the lashes which grows inwards." *ibid.*

The recipes are followed by rules for active treatment, including "adarc do chur ar a luirgnib" i.e. "the application of the [cupping] horn to 'his' [the patient's] shins."

53. Earache [Lil. Med., III 10: f. 92 b, col. 1].

Begins:—"De dolore aurium .i. do galur na cluas .i. uigi sengán ocus cuideoga ocus ruib do berbad ocus a tabairt te isin cluais le cotún" i.e. "Of Earache: boil ants' eggs, earthworms, and sulphur, then upon cotton introduce [the decoction] into the ear." *ibid.*

This art. treats also of Abscess in the ear [*ibid.*], of Deafness [Lil. Med., III 8: f. 90, col. 2] etc., and contains numerous recipes, of which the following are recommended:—

a. At f. 37 b, l. 1 :—“Item *cuideoga ocus ola róisi ocus bairdi cích ocus ní de do cur annsa*[n] *chluais ellte ocus ícaid*” i.e. “Earthworms, oil of roses, ‘breast-milk’ [i.e. woman’s]: of these introduce a modicum lukewarm into the ear, and it cures.”

b. Ibid., l. 21 :—“Item *lemnacht do tabairt do chat nó go mbadh sáthach ocus an cat do cengal ar geimin nó co tuca a fual ocus taisether an fual a soitech uma ocus curtar braen ellte isin cluais de ocus ícaid co derbh*” i.e. “Gatto donec sit repletus detur lac recens : super pelle [ad hoc] deinde liges gattum donec lotium reddiderit, quod in cupreum condatur vas. Tepida de eodem in aurem infundatur gutta, et juvat. Quod probatum.”

54. Nose affections [Lil. Med., III 15: f. 94, col. 2].

Begins :—“*Do gallraib na sróna .i. dá roib aillsi nó bréntus isin sróin .i. pullegium do tirmugud ocus púdar do dénum de ocus a cumuse maille mil ocus a cur innti ocus ícaid. Item luaith croicind uain do séided tré fedán isin sróin ocus coiscidh síledh fola na sróna ocus doní binit uain an cétna*” i.e. “Concerning diseases of the Nose : should there in the nose be either canker or fætor, [take] dry pullegium, reduce to powder, and mix with honey ; introduce into the nose, and it cures. Item : into the nose, through a tube, blow ashes of a [calcined] lambskin, and it stops bleeding at the nose. Lamb’s rennet does the same.” f. 38.

This art. further deals with sneezing, both defective and excessive, polypus etc., and lesions of the organ.

55. To make the Face fair [‘Pp.’ p. 46, ‘To make the Face fair’].

Begins :—“*Do gelad na haghthi .i. mil ocus domblas ae do cumuse ocus a coimilt do’n aghaid ocus soillsigi hí. Item fuil tairb do cuimilt do’n aghaid ar a mbí brice ocus bocóide ocus glanaid í. Item garr tairb do cuimilt do’n aghaid ocus dobeir dedhdatha í*” i.e. “Of making the face fair : mix honey and gall, rub to the face, and it renders it brilliant. Item : to a face affected with freckledness, rub bull’s blood, and it clears it. Item : bovinum, modo nondum excretum fuerit, stercus ad vultum fricasse boni coloris efficit eundem.” f. 39 b.

Followed by five blank lines.

56. Chapped lips.

Begins :—“*Do scoltad an croimbeoit ocus in béil íchta*[i]r”

i.e. "Concerning fissure [chapping] both of the upper lip and of the lower." f. 40.

Treats also of Cancer in the mouth (ff. 40, l. 20; 40 b, l. 13); of 'Noli me tangere' (f. 40, l. 12 inf.);¹ and has been at some length supplemented by the same scribe on marg. inf. of ff. 40 b, 41, 41 b, 49.

57. Cancer, etc.

Begins:—"Do leighios in chainnsir sunna . . . ar aillsi .i. fual láigh bhoinind a cinn a caicísi ocus min ruis lín do cur ann ocus a mbruith araen ocus min do cur trít ocus a mbruith mar sin nó go fiuchaid ocus in crécht do nighi a fual dwine chráibhthig ocus in ceirín do cur air" i.e. "Of Cancer treatment here . . . for an ulcer: of a cow calf just a fortnight old take the lotium, throw in flaxseed meal; seethe together thus, mix [corn] meal, and bring to a boil; then ex lotio religiosi eujusvis hominis wash the ulcer, and apply the emplaister." f. 40 b.

58. Teeth [Lil. Med., III 25: f. 101, col. 2].

Begins:—"De dolore dencium .i. do gallraib na fiacal ocus ar tús dá ngealad. . . . Labrum do tennis na fiacal. . . . Item cumail smir capáill do'n fiacail teinn ocus marbaid an crum" i.e. "Concerning affections of the Teeth: but first, of blanching them. . . . Let us speak of Toothache. . . . Item: rub horse-marrow to the grieved tooth, and it kills the worm."² f. 41.

59. Spleen [Lil. Med., VI 7: f. 168 b, col. 1].

Begins:—"De opilacione splenis .i. d'atchomall na selgi. . . . Item scamáin tsinnaig do tirmugud ar thenigh droighin ocus a pádar sin d'ól ar dig ocus ícaid" i.e. "Concerning obstruction of the Spleen. . . . Item: over a fire of blackthorn parch a fox's lungs, drink the powder in any fluid, and it heals."³ f. 42.

60. Stomach [Lil. Med., V 3: f. 131 b, col. 2, l. 16].

Begins:—"Do leighios drochcoimplexa an gaille ann so. dá raib

¹ "For a Canker in the Mouth" ('Pp.' p. 94); "For a Noli Me tangere. Take the Herb called Turnfoil [etc.] . . . This helpeth also those that are troubled with the Gravel and Stone . . . and it is very excellent for those that have the Dropsie, Palsie, or are taken with a Quartan Ague" (*ibid.*, p. 46).

² "To cure the Tooth Ach:—1. Take Mastick and chew it [etc.]. 2. The Tooth of a dead man carried about a man, presently suppresses the pains of teeth" (*ibid.*, p. 163).

³ "Mrs. Chaunce her Receipt for the Spleen and Melancholy. The Preparative. Take of the roots of Parsley [etc.]. Mrs. Chaunce her Purge. Take of Sena three drams [etc.]" (*ibid.*, p. 140).

ó thesaidheacht gnáthaigther lactuca ocus spínáin ocus baindi goirt ocus éisc úra ocus a cosmaile ocus curtar ceirínecha fuara ar an medhon ocus tabair dot aire do na haeib ocus do'n scairt ar na ceirínechaib fuara masadh arthaigter co minic iad ór adeir Avicenna . . ." i.e. "Concerning treatment of an evil complexion of Stomach here. The which if it proceed from heat, let use lettuce, gooseberries, sour milk, fresh fishes, and the like. To the middle region apply cold emplaisters; but [as regards these same] take good heed to the liver and midrif, causing the emplaisters to be changed often, for Avicenna saith . . ." f. 42 b.

61. Stomach [Lil. Med., V 3: f. 131 b, col. 2, l. 16; 11: f. 141 b, col. 1].

Begins:—"Labrum anois do shiad ocus do gaethmaracht ocus do nescóid ocus do gerrad in gaile ocus is bec nach inann cúis dóib uili. ocus tic so [ó] dúintib na mball ele mar atá miserasio uena ocus in tsely nó merag" i.e. "Speak we now concerning Distention, and Windiness, and Emposthume, and Lesion of the stomach: which all have, within a little, the same cause; proceeding as they do from obstructions of the other organs, such as the 'Meseraic vein,' and the spleen or 'Mirach.'" ¹

ibid.

62. Vomiting [Lil. Med., V 10: f. 140, col. 1].

Begins:—"Do leighios na scethraighi. Item gnáthaigther campora ocus icaid. Item arán tóstaidhthi ocus é te do eur a sug an mindais ocus an tres cuid do finégra ar bél an gaile ocus coiscid in scethrach" i.e. "Concerning the treatment of vomiting. Item: let camphor be used, and it cures. Item: into juice of mint put toasted bread, hot; add a third part of vinegar, lay on the pit of the stomach, and it checks vomiting." f. 43.

63. Hiccup [cf. art. 50].

Begins:—"Do leighios na faili ocus leighister hí co generálta ocus co spédialta. Co generálta .i. le srédaigh ocus le codla fada ocus le gabáil ar anáil ocus le comait na mball foirimillach ocus le scélaib aduathmara [ms. ad. h. mā] ocus le feirg ocus le gáirdechus [etc.]" i.e. "Concerning the treatment of Hiccup: which is treated both generally and specially. Generally: as by sneezing, by prolonged sleep, by holding the breath; and by friction of

¹ "For a Tympany or Water in one's body, and for the fulness of the body. Take red Fennel and still it . . . by Gods grace this will help you" ('Pp.' p. 57).

the extremities, and by tales of horror, and by anger, and by joy [etc.].” f. 43 b.

64. Stomach [Lil. Med., V : f. 129, col. 1 ; VII 23 : (lost)].

Begins :—“ *Do'n ghaili .i. timsaighter inígha ocus cruadhaighter re teine ocus déntar min de ocus cumaisgter codruma min corna air amail menadhaigh ocus caiter fó luighi ocus fó éirge* ” i.e. “ For the stomach : let . . . (?) be gathered, and hardened at the fire ; powder, with equal bulk of barley meal mix to a pottage ; use to bedward and at rising.” *ibid.*

This art. (which contains a number of Irish plant-names, cf. f. 44 b) further treats of ‘ *galar gaili* ’ [stomach ache] ; ‘ *luas gaili* ’ [flux of the bowels] ; ‘ *secadh bronn* ’ [‘ congelation ’ of the stomach] ; ‘ *loscad daigi* ’ [heartburn] ; ‘ *idha gaili* ’ [cramp in the stomach] ; ‘ *siridha gaili* ’ [chronic pain of the stomach] ; and from f. 44 b is continued on f. 45, marg. inf., where it ends.

65. Colic and the Iliac Passion [Lil. Med., V 17 : f. 151, col. 2 ; 18 : f. 152, col. 1].

Begins :—“ *Do leighios colica ocus ilica budesta. Ocus adermíd curab hí in gairleog biad gaethmar is mó sochar annsan esláinti so óir ní dénann tart ocus is mór a comfurtacht. Item congna fiadha do loscad nó snas do buain di ocus a ól ar dig éigin ocus cuirid an tinnis ar cúl* ” i.e. “ Now for the treatment of Colic and the Iliac passion : in which disorder we affirm garlic to be that windy food which advantages the most ; seeing that it generates not thirst, and is most comfortable. Item : char buck’s horn, or therefrom shred a chip ; in any potion drink the same, and it does away with the grief.”¹ f. 45.

66. Stone [Lil. Med., VI 12 : f. 174 b, col. 1].

Begins :—“ *De opilacione lapidum renium .i. do na clochaib árann ocus fuail .i. fuil tsinnaig do cumailt fó'n fordrann ocus brisid na clocha do derbad sin* ” i.e. “ Of renal and urinary calculi : to the groin rub blood of fox, and it breaks the stones. This is approved.”² f. 45 b.

¹ “ The Lady Drury’s Medicine for the Colick. Proved. Take a turf of green grass, and lay it to the Navil, and let it lye till you find ease, the green side must be laid next to the belly ” (‘ Pp.’ p. 39).

² “ A receipt for the Stone. . . . It is very good every full and change of the Moon ” (*ibid.*, p. 73). “ A Medicine for the Stone. . . . Use it three mornings at every New Moon ” (*ibid.*, p. 81). “ For the Stone in the Kidneys. Take a pottle of new Ale, and as much Rhenish wine [etc.] ” (*ibid.*, p. 85).

Ends at the middle of f. 46, the rest of the page (ruled) left blank.

67. *Passiones Virgæ* [Lil. Med., VII 5: f. 182, col. 1].

Begins:—"Do chréctaib ocus do scrís in boill ferrda [leg. ferda] ocus tic sin ó choimriachtaín re maigdenaib nó re mnái ar a mbí tosach na fola místa nó dáine chonbus [leg. chongbhus] a fual acu [ms. aq] co rófada" i.e. "De τοῦ ἀνδρείου ulceribus et penitus extirpatione: quæ quidem a concubitu oriuntur, sive cum virginibus sive cum jam initio τοῦ καταμνήσιον αἵματος laborante muliere; [afficiuntque] apud se diutius æquo retinentes lotium." f. 46 b.

The sentence quoted is an anacoluthon, and the art. ends at the middle of f. 47; the rest of the page (ruled) left blank.

68. *Recipes, anthelmintic and carminative.*

Begins abruptly:—"Déntar clísterí ar tús sa[n] cás só le neitib ana mbia [brigh] brisidh gaotmarachta ocus marbhtha na piast mar atá mormónt [etc.]" i.e. "In this case have a clyster made, of matters having the property of 'breaking' flatulence and of killing worms: such is wormwood [etc.]"¹ f. 47 b.

In a different but nearly contemporary hand, and better ink; ends perfectly at the middle of f. 48, the rest of which, as well as the next page, is blank (not ruled).

69. *Paralysis of the Tongue* [Lil. Med., III 20: f. 98, col. 2].

Begins:—"Do pairilis na tengad ann so . . . Item mad ó gluasacht na cuislend bes déntar an ceirín so um chúl an chinn i. pic ocus ceir ocus ola ocus geir pocáin ocus cac colum ocus ael beo ocus cac duine ocus castorium .3. [ms. .3.] do gach ní . . . ocus ícaid" i.e. "Of Tongue paralysis here. . . . Item: should the same proceed from a [vicious] motion of the veins, be this poultice applied to the occiput: pitch, wax, oil, he-goat's tallow; finus columbinus sed et humanum stercus; quicklime and beaver-powder; of each a drachm, and it heals." f. 49.

Appears to be unfinished; and the fact that the four concluding lines of art. 56 are on the lower margin of this leaf, shows that it once immediately followed f. 41.

70. *Fetid Breath* [Lil. Med., III 22: f. 99 b, col. 2; 'Pp.' p. 95, 'To make sweet Breath'].

¹ "Worms, to kill and avoid" ('Pp.' p. 66). "A powder for the Wind in the Body" (*ibid.*, p. 67). "For the Wind in the Veins" (*ibid.*, p. 104).

Begins:—“*Do leighios na bréanál[a] ann so. . . . Item dui-
lese nó edarsnam soileach do cognam co cend nómaide [ms. *ixc.*]*”
i.e. “Concerning the treatment of fetid breath. . . . Item: for
nine days chew ‘dillisk,’ or the inner bark of willow.” f. 49 b.

This has all the appearance of being a homespun recipe, and
does not occur in either ‘*Lilium Medicinæ*’ (ubi supra), or ‘*Rosa
Anglicana*’ (f. 150, col. 1).

71. Spasm [*Lil. Med.*, II 30: f. 80 b, col. 1].

Begins:—“*Do’n tortura .i. gab sinnach [etc.]*” i.e. “Of
Spasm: take a fox [and boil him etc.]” *Ibid.*

Gaddesden says: “*Tortura oris quedam est a spasmo con-
trahente superius quedam a paralesi mollificante et relaxante ad
inferius*” (*Ros. Angl.*, f. 135 b, col. 17).

72. Uvula [cf. art. 41].

Begins:—“*Do’n tsine sheaain .i. berb ug ceirci co comcruaid
ocus cuir ar an mbathais annsa[n] tes fuilóngus ocus ícaid*” i.e.
“Of the Uvula: boil a hen’s egg quite hard, and upon the crown
of the head lay as hot as ‘he’ shall endure it.”¹ f. 50.

Apparently unfinished, followed by three blank lines and a half.

73. Quinsy [cf. art. 42].

Begins:—“*Do’n scinansi. . . . Item cré nit na fáinnli na
ceirín risin at ocus ícaid*” i.e. “Of Squinancy: . . . in poultice
apply to the swelling clay of swallow’s nest, and it cures.” *ibid.*

Apparently unfinished, followed by fourteen blank lines.

74. Scrofula [*Lil. Med.*, I 20; f. 32, col. 2; ‘Pp.’ p. 100,
‘A Receipt for the Kings Evil etc.’].

Begins:—“*Do leighios na nescóidi re nabar serufuile .i. easbada
ocus enuic bragad ocus adeir Guillialmus curab maith cac sengannadal
ocus cac gabar ocus blonag sencere arna cumuse do cur mar ceirín
orra*” i.e. “Concerning treatment of the Emposthume called
‘Scrofula’ i.e. ‘Neck-defects’ or ‘Neck-lumps [as they are called
in Irish]: William [of Brescia] asserts that it is good to apply to
them, in guise of poultice, well-mingled droppings of ancient
ganders, and of goats, with lard of aged hens.” f. 50 b.

Apparently unfinished, preceded and followed by twelve blank
lines; f. 51 b also is blank.

¹ “To draw up the Uvula. Take a new-laid Egg, and roast it till it be blue, and
then crush it between a cloth, and lay it to the Crown of the Head, and once in twelve
hours lay new till it be drawn up” (‘Pp.’ p. 46).

The following are cited:—Galen, Avicenna, Mesue, Constantinus Africanus, Guido, Guilelmus [Brixienensis].

75. Cough [Lil. Med., IV 4: f. 109, col. 1; 'Pp.' p. 54, 'A Receipt of the Right Honourable the Lord Sheffield, for the Cough of the Lungs'].

Begins:—"Do'n chosachtaig ocus do thoirmisc in gotha .i. gum crainn sílned do berbad ar fín ocus a ól ocus ícaid in chosachtach" i.e. "Of Cough and loss [impediment] of Voice: in wine boil cherry-tree gum, drink, and it cures the cough." f. 52.

76. Blood-spitting [Lil. Med., IV 6: f. 114 b, col. 2].

Begins:—"Do'n tsele fola . . . do leighios escláinti in ochta ocus na cosachtaighi cruaidhi" i.e. "Of Blood-spitting: . . . of treating chest complaints, and [firstly] hard cough." *ibid.*

77. Syncope [Lil. Med., IV 12: f. 125, col. 1; 'Pp.' p. 113, 'An excellent Receipt for Swooning and bringing quickly to life'].

Begins:—"De Singeopi .i. do'n anbainde croidi .i. berbtar cere ocus tús a soitheach co ndeachad a trian fó bruith ocus tágaib ann séin ocus oscail ocus léic a gal fá thsróin in escláin ocus tabair a sugh dá ól dó" i.e. "Of Syncope or 'Heart-weakness': in a [close] pipkin boil a hen and frankincense until the whole boil away to one third; then take up, open, and under 'his' nose suffer the steam to rise; also give him the liquor to drink." f. 52 b.

78. Heart [Lil. Med., IV 11: f. 123 b, col. 1, lin. penult.].

Begins:—"Do'n craidhi sunna ocus is iad so na neithi is ole dó .i. pónair pis uindemhain gairleog gallus toirrsi mór cuma rith rófada fothrugud menic teine rómór inadh salach neméistecht ciuil fuirech fada re gréin lánamnus iar sáith ocus iar meisci saethrugud rómór nó obair iar sáith neithi serbha cosachtach rómór fuirech fada ag teine" i.e. "Of the Heart here, the things which are evil for the same being these:—Beans, pease, onions, garlick, galls; great fatigue, grief, unduly prolonged running; too often bathing, too great fire, a dirty place [of abode]; the never hearing of music; too long exposure, in a state of rest, to the sun; post satietatem erapulamve coitus, excessive labour, work on a full meal; bitters, violent coughing, too long hugging of the fire."

f. 53.

Appears to be perfect, since it ends with '7rl' [et reliqua]; followed by five blank lines.

79. Pleurisy [Lil. Med., IV 9: f. 119 b, col. 2].

Begins:—"De Pleurici .i. do nescóid in esna. a cét leighios .i. legar cuisli dó as in leth a mbí ocus legar ann sein do'n leith ele co nach gaba in tadbar daingniugud cuigi" i.e. "Of Pleurisy, or intercostal emposthume: to begin the treatment, let 'him' a vein on the side where the ailment is, and then on the other; so that the 'matter' have not time to consolidate." f. 54.

Apparently perfect; followed by fourteen blank lines, and a blank page (f. 54 b).

80. Gout.

Begins:—"Guta uocatur quod ad similitu[di]nem gute ace distillat ad iunturas etcā .i. assed is gúta ann do réir Platarius .i. assláinti tic ó tuitim na lennann cum na cabán ocus cum na nalt uair mar tuitios baindi d'aill cum inaid ísil is mar sin tuitid na lenna cum cabán na mball" i.e. ". . . According to Platearius, Gout is an affection proceeding from a determination of humours to the cavities [of the system] and to the joints; for even as the drip from a cliff seeks a lower level, so the humours distil towards the cavities of the organs."¹ f. 55.

This tract ends imperfectly with the page; ff. 55 b, 56, 57, 58, left blank by the scribe, exhibit more recent memoranda, Irish and Latin (cf. artt. 86 seqq.).

IV. Tract on Fevers and their concomitants: apparently an independent compilation. "It is not from any of the treatises on fever contained in the collection printed in folio at Venice in the year 1576" (Norman Moore, lib. cit. p. 160).²

81. Tertian Fever [Lil. Med., I 4: f. 16 b, col. 2].

Begins:—"Tindscum [leg. tinnscnam] and so do leighios fiabruis teresiana ocus iarrthar cúig neithe do leighios an fiabrusa so" i.e. "Let us begin here concerning Tertian fever treatment: for the which are required five things." f. 59.

Tertian fever, true and spurious, is considered with regard to the 'digestion of the matter.' Authorities cited are Galen, Avicenna, Averroes, Isidore of Seville.

82. Tertian fever, continued [*ibid.*].

Begins:—"Fécham anois d'aicídib an fiabruis so ocus is iad so iad sein. tart ocus esba chodulta ocus tennes cind ocus frenisis no esba chéille ocus anfbhainde (sic) craide ocus flux ocus ró chengal

¹ Dr. Stephem for the Gout. Approved. Take two pound of Virgins Wax, of Bores grease half an ounce, of Sheeps suet two ounces [etc.] ("Pp." p. 119).

² "Fevers of all sorts, to remove" (*ibid.*, pp. 84, 109).

ocus galar buidhe ocus dubad nó loscad na tengad ocus bainedha ocus algada an bhéil dá réir sin atáit deich naicidedha coitcenda ann ocus cuirimsi aca sin gredad ocus fuacht tic a tosach na haixisi ocus allus acus sgetrach ocus anbhaindi na brigi tochlaigthi ocus flux fola na sróna” i.e. “Look we now to this same fever’s ‘Accidents,’ which are these: thirst, want of sleep, headache, raving, fainting, looseness, constipation, jaundice; a blackening and a burning of the tongue; pustules or aphthous sores of the mouth. According to which enumeration there are ten general ‘Accidents’: but to these I would add the hot fit and the cold occurring at the beginning of the access; as well as sweating, vomiting, debility of appetite, and flux of blood from the nose.”

f. 59 b.

These ‘Accidents’ are treated of severally and at considerable length, with a supplementary paragraph (f. 65 b, l. 13) “*A naghaidh troma an codulta tic trít an fiabhrus*” i.e. “Against [abnormal] heaviness of sleep [drowsiness] arising from the fever.”

Appears to be condensed from Gaddesden: “De accidentibus febris” (Ros. Angl., f. 4, col. 1).

The marginal note “*f^c*” (repeated several times in this tract) = “*fěch*” i.e. “look” [note this].

83. Quotidian Fever [Lil. Med., I 7: f. 19 b, col. 2].

Begins:—“*O da labrumar do leighios fiabrusa tersiana ocus a aicidedh labrum anois do leighios cotidiana ocus coimlantar sin le díleghad an adbair ocus lena indarbad ocus lena oilemain incubaid [ms. imqb-] bid ocus digi*” i.e. “Since we have spoken of Tertian fever treatment, let us now discuss that of Quotidian fever: which is accomplished by ‘digestion of the matter,’ and by its expulsion; with suitable regimen of food and drink imposed upon ‘him.’”

f. 65 b.

Followed by a supplementary section (f. 68, l. 6) “*A nagaid tindis na seilgi tic isin fiabrus*” i.e. “Of derangement of the Spleen occurring in fever.”

84. Prophylactic treatment, an independent section.

Begins:—“*Ad preseruandum corpus a pestilensia .i. do coiméd an cuirp a naimsir na plaga*” i.e. “For preservation of the body in time of plague.”¹

f. 68.

¹ “The Kings Medicine for the Plague” (‘Pp.’ p. 27). “A Medicine for the Plague which the Lord Mayor had from the Queen [Mary]” (*ibid.*, p. 28).

Ends (imperfectly as it seems) at f. 69, l. 11, with the words "Item balad mumia do gabáil a náimsir na plaga ocus is tarbach sin" i.e. "Item: in time of plague inhale smell of mummy, and it profits." The remainder of the page (ruled) is blank, as are the two following pages (not ruled).

85. Section derived from the fifth chapter ("De conditionibus obseruandis in iudicio urinæ") of Gordonius: 'Tractatus de Urinis,' p. 813 of the Venice ed. of 1571 (cf. Eg. 89).

Begins:—"Condisiones Bernardi Gordonia de urina .i. cuirid Bernard náí cuingill dég ann so ar an fual" i.e. "Here Bernard de Gordonio to the Urine assigns nineteen conditions." f. 70 b.

Unfinished, ending at f. 72, l. 12; the rest of the page blank, as is also f. 72 b, which has acted as cover.

Authorities cited: Theophilus, Isaac, Egidius; to whom Gordonius refers elsewhere in this treatise, but not in cap. V.

V. Additional Memoranda.

86. (1) At f. 55 b:—"Quomodo intelliguntur duo homines esse eiusdem etatis eiusdem alimenti et eiusdem nature et eiusdem complexionis et eiusdem morbi et quod non eodem modo debent curari. Cionnus tuicter dias do daoinib darb ionann aois ocus oileamhain ocus nádúire ocus complex ocus esláinti ocus nach ionann leighes dóib. Misi Eoin O Callanáin do graip an ceist sin" i.e. ". . . It is I, John O'Callanan, that have written this question."

The Irish is an exact version of the Latin passage.

(2) At f. 57, in a XVIIth cent. hand:—"Regimen sanitatis est triplex .i. atáid trí gnéithe ar follamnugud na sláinti conseruatium .i. coimét preseruatiuum .i. remchoimét reductium .i. treorugud mar foillsigios G[alenus] sa[n] tres pairtegal do thegní. conseruatium do na dáinibh slána is incubaid [ms. imqb-] é. preseruatiuum do'n droing bis ag dul a nesláinti nó do lucht na nemnechtardha dlegar é. Reductium do lucht na hesláinti dlegar é. gidhedh gairter preseruatiuum do conseruatium uair ann mar adeir Halí sa tres pairtegal do thegní" i.e. "The Regimen of Health is threefold: 'conservative,' to keep you as you are; 'preservative,' or prophylactic; 'reductive,' or restorative; as Galen in the third part of his 'Techne' sets forth: the 'conservative' regimen, 'tis for them that are whole it is suitable; the 'preservative,' 'tis for them that are like to fall ill, or for such as be neither one nor the other [whole or sick], that it is

rightly prescribed; and the 'reductive,' 'tis with such as are actually sick that it must be observed. Howbeit, the 'conservative' is whiles called the 'preservative,' as Hali (on the 'Techne,' part. 3) observes."

These are the opening lines of Gaddesden's section "De regimine sanitatis stomachi et omnium membrorum" ('Rosa Anglica,' f. 116 *b*, col. 2).

(3) *Ibid.*:—Obits of the Desmond FitzGerald, in Latin; written by an Irish scribe, in the English letter.

"Begins:—"Obijt geraldus filius mauricij Justiciarius hiberniæ. Anno Dñi 1200," ends: "Geraldus filius dicti Jacobi [obiit] A° 1583"; in all, twenty-two entries (cf. Harl. 3756, f. 190; Add. 30,512, art. 8).

(4) At f. 57 *b*:—Obits of the Barrys, Latin, in the same hand and letter, as follows:—

a. "Anno dñi 432 *an tan tãnic pádric an hérinn*" (in the Irish letter) i.e. "It was in A.D. 432 when Patrick came into Ireland."

b. "[I]nte[r]fectus fuit dñs edmondus barry viç Buttewant apud Sceith atheawick [*sceich an tseabhaic*]. 25 of Decembris vel circiter, Anno 1554, cuius animæ propicietur deus Amen."

c. "Obitus Jacobus barry viç Buttewant in manerio de Carigathwohill 12 decembris 1557."

d. "Interfectus fuit dñs wllm̄us (*sic*) Barry sue nationis Capitaneus apud kilanykañ per fratrem suum carnalem david barry archidiaconum Clon[ensem] in die Praxedis virginis Anno 1500 cuius [animæ propicietur deus Amen]."¹

e. "Obitus david barry armiger fili et heredis comitis buttwant qui obiit apud Timolaghi. Anno 1604."

f. "Obijt Jacobus Barry filius david qui obiit in Curia barry ['Barryscourt'], 2 octobris, 1609, cuius animæ propicietur deus amen."

F. 58 *b* exhibits a few scribbled lines of unconnected matter.

¹ By the IV Masters this family quarrel is recorded thus:—"A.D. 1500] *An Barrack mór do mharbhadh lena bráthair féin la Dauidh [a] Barra i. archideochain Cluana ocus Corcaighe. Dauidh do mharbhadh le Tomás a Barra ocus le muintir Ceallacháin. Iarla Desmumhan do thógbháil chuipr Dhauidh a geionn fichet lá ocus a losadh iaromh*" i.e. "A.D. 1500. The Barrymore slain by his brother, by David Barry, Archdeacon of Cloyne and Cork. David slain by Thomas Barry and the sept of the O'Callaghans. David's body lifted at the end of twenty days, and burnt, by the Earl of Desmond."

Egerton 89.

Vellum ; A.D. 1482.

Folio ; ff. 183.

Written in double columns, and in a bold square hand, perfectly plain, which comparison with the Tripartite life of S. Patrick (Eg. 91, art. 1) will show almost conclusively to be that of *Domhnall albannach O Troighthigh*. If this be so, then the MS. was written in the county Clare ; whither it returned and where it long remained, as the marginalia show, after having been for a time possessed by the Earl of Kildare [cf. art. 13 (13)].

In the MS. as it now stands, nowhere does the scribe's name appear, or his place. That these were not recorded originally is hardly likely ; such a notice has probably disappeared with one or other of the missing folios (cf. I. Collation).

The portion remaining to us is in perfect preservation, and has been much less maltreated than most Irish vellum MSS. of its age. Language and orthography altogether modern ; in both respects this is the most correct medical MS. in the collection.

Eleven leaves of letter paper inserted (ff. 1-11) contain :—

a. A copy, taken from 'Anthologia Hibernica,' III. p. 432, of a memorandum on this MS., by Theophilus O'Flanagan who, it is plain, had not seen it (f. 1).

b. Autograph prose version of the opening quatrains of the Ossianic poem "*Laoidh na sealga*" i.e. "The Lay of the Chase," by John O'Donovan (f. 2).

c. An extract on the circulation of the blood, from 'Bracken's Farriery,' by the same (ff. 2, 11).

d. Extract from some medical MS. not specified ('Old vellum fragment, f. 98 b, l. 44'), text and version, by the same (f. 4). These are very early efforts of O'Donovan's.

"LILE NA HELADHAN LEIGHIS" i.e. "Lily of the Art of Medicine": a literal translation¹ into Irish of Bernard de Gordon's 'Practica' or 'Compendium,' called 'Lilium Medicinæ,' put forth by him in 1303, at Montpellier.

The editions of this work have been numerous : among them are those of Naples, 1480 (the first) ; Ferrara, 1486 ; Lyons, 1491 ; Venice, 1494, 1496, 1498, 1521 ; Lyons, 1551, 1559,

¹ This was first established by Norman Moore, M.D., who, writing in 1875, says :—"I looked into one of these [Irish medical MSS. Br. M.] last year ; and finding Montpellier mentioned as the place of its composition, I determined, when an opportunity offered, to search the library of Montpellier. . . . The opportunity occurred, and at Montpellier I soon found that the Irish MS. was no original but a translation of the Latin medical treatise of one of the most famous men of Montpellier, Bernardus de Gordon" ('Essay,' p. 147, cf. Harl. 546).

1574; Frankfort, 1617 (cf. also W. G. Panzer, 'Annales typographici,' X, XI, tables). A French version appeared at Lyons in 1495, and a Spanish at Seville in 1494.¹ The Irish translator, it may be said confidently, worked from a MS.

Since we have to do here with a work easily accessible in print, and to which references are given with many artt. of Harl. 546, analysis in detail is unnecessary; it will suffice to append—I. Reference to the commencement of each 'Particle,' or Book, of the seven, and a collation (whereby the lacunæ are accurately gauged) with the handy Lyons ed. of 1551, in 8°, referred to hereinafter as 'Ed.' II. Three excerpts illustrative of the author's style and of his translator's capacity. III. The additional memoranda, marginalia, etc.

To the Excerpts, the old French² version in preference to Bernard's Latin has been annexed; and it will be found here, as throughout the work, that the few discrepancies between the French and the Irish, and between these and Ed., are manifestly due to differing MSS. of the original text. For the rest, either translation might have been made from the other, so nearly they agree. The mediæval Irish were, when they gave their minds to it, admirable translators, and could solve the problem of how to render closely from a strange tongue without distorting the idiom of their own.

I. Collation of the MS. with "BERN. GORDONII OPVS LILIVM MEDICINÆ INSCRIPTVM, de morborum prope omnium curatione, septem particulis distributum . . . Lugduni; apud Gulielmum Rouillium, sub scuto Veneto, 1551."

¹ "The 'Lilium Medicinæ' has not been printed in English, but in the Bodleian Library is a large paper MS. containing an English translation" (Moore, lib. cit. p. 152).

² Both the Spanish and the French translations are exceedingly rare works. Brunet mentions but one copy of the latter, Heber's, that which is now in the British Museum. There is no foliation, and reference is made here by the register. Brunet says that a i is all blank, but on the recto is: "la pratique de maistre Bernard de Gordon, en francois."

The last folio (verso) bears the imprint:—"Cy finist la pratique de tres excellent maistre et docteur en medecine maistre Bernard de Gordon. appellee fleur de lys en medecine. laquelle fut acomplye par la grace de dieu en la noble estude de Montpellier apres ce quil eust leu l'espace de .xx. aus lan de grace mil .ccc. et .xii. et translate de latin en francoys a Roume lan mil .ccc.lxx.vii ou temps de pape Gregoire. Et imprime a lyon lan mil .cccc.xcv. le dernier iour daoust.

"Deo gratias."

1. After the scribe's "In nomine patris et fili et spiritu[s] sancti amen," the Author's Preface (cf. art. 10). f. 13, col. 1.

2. List of chapters (thirty) in 'Particula prima.'

Begins:—"Caibidleacha an cet leabair (no pairteagail) ann so ocus atait tricha [ms. .30.] dibh and" i.e. "Here follow the chapters of the first book or 'particle': of which there are thirty." f. 13, col. 2.

Ed. makes thirty-one chapters [cf. (2)].

(1) Lacuna between ff. 18, 19: a considerable part of cc. V, VI, lost.

Fo. 18 b, col. 2, lin. antepen.:—"gab da soithech beca ocus lantar soithech dibh d'fin ocus soithech eli d'uisci. ocus ceangailter a dha (sic) mbel re celi ocus mar gebus an tuisce dath . . . (c. 5 D'fiabrus fola deirge)" = Ed. p. 24, l. 20:—"accipiantur duæ amphoræ parvæ et repleatur vna vino et alia aqua, & coniungantur in suis orificiis & aqua tingatur: & cum erit aliquantula tincta . . . (c. V De febre Sanguinea)."

Fo. 19, col. 1, l. 1:—" . . . le leighios ro laidir masadh folmaighther ar tus e le dyasene ocus le dyaborraginatum . . . (c. 6 Do qvartana)" = Ed. p. 28, l. 6:—" [. . . euacuationes fiant] cum fortissimo. In præmissis euacuetur cum diasene, diaborragi . . . (c. VI De quartana)."

(2) Lacuna between ff. 20, 21: end of cc. VII, VIII, beginning of c. IX, lost.

Fo. 20 b, col. 2, lin. antepen.:—"Ocus ge dileghus se ni dleghar a tabairt roimh biadh oir do budh aigmeil gortugud na feithedh ocus na menman (c. 7 Do cotidiana)" = Ed. p. 35, l. 17:—" . . . et licet digerat, non tamen debet ante cibum administrari [quia cum sit penetratium] timendum est de læsione neruorum et mentis (c. VII De febre phlegmatica)."

Fo. 21, col. 1, l. 1:—"Pronosticacio. is urusa an cet gne do leighios ocus is deacair an dara gne ocus ni heidir an treas gne mun budh ail le dia co mor (c. 9 Do'n fiabrus etica)" = Ed. p. 38, l. 5 inf.:—"Prognostica. Prima enim species de facile curatur . . . tertia autem nullo modo nisi Deus bene vellet (c. IX De hectica febre)."

The MS. amalgamates cc. XV, XVI, of Ed.

(3) Lacuna between ff. 26, 27: c. XVII (all but heading and last nine lines) lost.

Fo. 26 b, col. 2, lin. ult.:—"In sechtmad caibidil déc do'n teinnis" = Ed. p. 61:—"cap. xviii. De dolore."

Fo. 27, col. 1, l. 1:—" . . . na poiridh. Do neithibh imorro marbus an mothugud dleghar a tuicsin curob incubaid iat isin teinnios rodasachtach (c. 17 Do'n teinnios)" = Ed. p. 65, l. 17:—" . . . poros [dilatando]. De somniferis, debemus intelligere quod competunt in dolore vehementissimo (c. XVIII De dolore)."

3. List of chapters (thirty-one) in 'Particula secunda.'

Begins:—"Tairnig ann sin an cet pairteagal ocus tinnscainter caibidleacha in dara leabair ocus atait tricha caibidleacha and" i.e. "Here ends the first 'Particula': and a beginning is made of the second book's chapters, in which there are thirty."

f. 48, col. 1.

In this list '13' is wanting, and '14' occurs twice.

(1) Lacuna between ff. 52, 53: greater part of cc. VIII, IX, lost.

Fo. 52 b, col. 2, l. 6 inf.:—"Pronosticacio. da mbia in carraighe nua is maille docair leighister ocus mad arrsaidh i ni leighister tre bithu no is maille saothar mor ocus re haimsir ro fada doniter oir tic an drochcoimplex cum an meidi sin do cudrumacht innus curob beac na gabann leighes ocus is ime sin da leighister in eslainti so is annamh fhasus. . . . (c. 8 D'on carraighe)" = Ed. p. 157, lin. ult.:—"Prognostic. Tinea aut est recens, aut antiqua. Si recens, cum difficultate curatur. Si antiqua aut nunquam aut cum labore magno, et in longissimo tempore, quoniam mala complexio venit ad tantam adæquationem quòd quasi non recipit curationem, & ideo si curetur raro [ibi pili] nascuntur . . . (c. VIII De tinea)."

Fo. 53, col. 1, l. 1:—" . . . scann [leg. tinscann] fuchad cin co bi in truailled a comor sin innta masad o bis an ni easbadhach roim in ni imslan is ime sin bid na mila uair ann mar ambi in truailled easbadhach roim an lubra mar a mbi in truailled imslan . . . (c. 9 Do na milaihb)" = Ed. p. 161, l. 12 inf.:—" . . . [vbi incip]it fieri ebullitio, generantur pediculi, licet non fit corruptio tanta, quia incompletum præcedit completum, ideo pediculi vbi est corruptio incompleta, præcedunt aliquando lepram, vbi est corruptio completa . . . (c. IX De pediculis et lendibus)."

4. List of chapters in 'Particula tertia.'

Begins:—" *Tinnscainter an treas pairteagal ocus is o easlainti na sul tinnsenus* " i.e. " Here is made a beginning of the third 'Particle': which commences with eye affection[s]." f. 81, col. 1.

Here are some numerical errors due, most likely, to the scribal practice of setting pitfalls for the unwary reader: the numbers are consecutive up to, and including, 23; after which numbers 24, 25, 26, 27, are represented severally by 43, 53, 63, 73.

In the text the numeration is right from first to last, but the numeral is not prefixed to c. XI: " *Causa saniei potest esse apostema intrinsicum* " (f. 93 *b*, col. 1), or to c. XV: " *Fetor narium est corrupecio olfactus* " (f. 94, col. 2); and in Ed. (p. 282), c. VI: " *De passionibus palpebrarum* " is unnumbered.

5. List of chapters (thirteen) in 'Particula quarta.'

Begins:—" *Tindscainter and so an cethramad leabar ocus ise lin caibidleach ata and .i. tri caibidleacha dec* " i.e. " Here is made a beginning of the fourth book: the number of chapters in which is thirteen." f. 104, col. 2.

This particle ends perfectly with f. 128, col. 1; the next col. (ruled), and the whole of f. 128 *b* (not ruled), blank.

6. List of chapters (twenty-one) in 'Particula quinta.'

Begins:—" *Tinnscainter and so an cuigned pairteagal ina labarthar d'easlaintib na mball oilemhnach no an cet dilegtha ocus tinnscaidh ar tus do deacracht in bidh ocus na dighi do slugadh ocus ata caibidil ocus fithé and* " i.e. " Here is made a beginning of the fifth 'Particle': in which we speak of diseases of the organs of nutrition, or, of the 'primary digestion'; commencing with difficulty in swallowing of [either] food or drink; and it [the 'particle'] contains chapters a score and one." f. 129, col. 1.

(1) Lacuna between ff. 129, 130: end of c. I, and of c. II the 'Definitio,' 'Causa,' 'Signa,' 'Prognosticatio,' with a great part of the 'Curatio,' lost.

Fo. 129 *b*, col. 2, l. 4 inf.:—" *Ocus madh nescoid fuar bes ann cuirter an treta so risan muinel ocus idir na slinnenaibh .i. gab galbanum ocus armoniacum ocus bdillium dixailter a noleum laurinum ocus dentar treta . . . (c. 1 Do docamhul an thsluicthi)* " = Ed. p. 417, l. 3:—" & si apostema fuerit frigidum, ponatur istud emplastrum supra collum, et inter spatulas. \mathfrak{B} galbani, armoniaci, bdellij, resoluantur in oleo laurino [& cum cera] fiat emplastrum . . . (c. I De difficultate transglutiendi)."

Fo. 130, col. 1 :—“ . . . *ocus rós maille becán camphora oculus citonia maille réd éigin do duilleabar uormóint. Asa haithle sin folmaighther é le manna oculus le casia f[istula] . . . (c. 2 D’ambhfuinne an tochlaighthi)” = Ed. p. 420, l. 2 :—“ . . . *rosæ, cum pauca camphora, & citonia, cum quibusdam foliis absinthij. Deinde purgetur cum manna et cassiaf. . . (c. II De debilitate appetitus).”**

(2) Lacuna between ff. 131, 132 : part of c. III lost.

Fo. 131 b, col. 2, lin. antepenult. :—“ *Is imcubaid fin glan do enái na gaethmhairrechta oculus gairleog oculus dambia an teinnes ó nescóid leighister é mar aderar . . . (c. 3 Do nemhdileghed an gaile oculus da teindius oculus da ambhfuinne oculus da drochcoimplex cona cosmailibh¹)” = Ed. p. 426, l. 24 :—“ *Vinum purum valet ad ventositatem consumendam & alia [leg. allia]. Et si dolor fuerit ex apostemate, curetur ut dictum est . . . (c. III De indigestione stomachi à causis extrinsecis).”**

Fo. 132 a, col. 1 :—“ . . . *gaile no suaiter cêr lesan ola oculus cumuiscter maille becán pice luingi oculus dentar treta risin gaile. Oculus da ceangailter in fuacht re flichidheacht gnathaighedh feoil rostaighi [leg. rostaithi] oculus fin poinntica . . . (c. 3 ut ante)” = Ed. p. 429, l. 8 inf. :—“ . . . [inungatur] stomachus, vel malaxetur cera in oleo, & misceatur cum modico picis naual[is], & fiat emplastrum supra stomachum. Si frigiditas iungatur cum humiditate, vtatur carnibus assis, vino pontico . . . (c. III, ut ante).”*

In this chapter the heading “Pronosticacio” of the MS. (f. 131, col. 2, l. 1) corresponds with that of the Ed. (p. 424, l. 13) ; but the “Cura.” of the latter is misplaced (p. 423, l. 16, marg.), and (in order to agree with “Curacio” of the MS., f. 131, col. 2, l. 17, which is right) ought to stand against p. 424, l. 25 : “Si indigestio fuerit propter accidentia animæ.”

(3) A lacuna between ff. 133, 134 : conclusion of c. IV, and of c. V. all but last sixteen lines, lost.

Fo. 133 b, col. 2, l. 4 inf. :—“ . . . *ocus gnathaighedh [ms. gnath-idh] an lictuaire so .i. gabh cocain na measog oculus lignum aloes oculus nis oculus sil fenéil oculus spica n[ardi] oculus notmuic oculus clous oculus mertilli .5. do gach ní arán siucra . . . (c. 4 Do caninus*

¹ Lit. :—“Of the indigestion of the stomach, of its aching, of its debility and evil complexion, and the like.”

apetitus)" = Ed. p. 437, l. 1:—"Et utatur isto electuario. R. cupularum glandium, ligni al. anisi, marathri, spicæ nar. nucis mus. gariofi. myrtil. ana .ʒ.1. panis zuc. [q. suffi.] . . . (c. IV ut ante)."

Fo. 134, col. 1, l. 1:—" . . . nach coiscinn an tuisci fuar comenic arna caithemh na aenur in tart oir as urusa les lasadh ocus claechlodh ocus dunadh ocus ni denann tolladh (c. 5 Do'n itain)" = Ed. p. 440, l. 15 inf.:—" [Secundo intelligendum] quòd aqua frigida plurimum per se sumpta non sedat sitim, quoniam de facili inflammatur, conuertitur & oppilat, & non penetrat (c. V De siti)."

7. List of chapters (sixteen) in 'Particula sexta.'

Begins:—"Tairnig an sin an cuigmedh pairteagal maille fortacht dé ocus tinnscainter an seismedh pairteagal ina labartar d'easlaintibh an dara dileghtha ocus tinnsnaidh o easlaintibh na nae" i.e. "Here, by God's help, is an end of the fifth 'Particle': and a beginning made of the sixth, in which we speak of disorders of the 'second concoction,' commencing with affections of the liver." f. 157 b, col. 1.

8. List of chapters (twenty-four) in 'Particula septima.'

Begins:—"Tinnscainter an sechtmadh pairteagal d'imur-crachaibh an treas dileghtha ocus atait ceithre caibidleacha fiththead and" i.e. "Begins the seventh 'Particle' (concerning the superfluities of the 'third concoction'): in which there are four and twenty chapters." f. 178, col. 1.

Numeration correct, except that '100' occurs instead of '20,' and '23' bis for '22,' '23'; Ed., on the other hand, in place of 'c. XXIII,' 'c. XXIII,' has in the text 'c. XXIII' bis.

(1) A lacuna between ff. 191, 192: of much greater extent than any of the preceding chasms, not one of which represents the loss of more than a single folio.

Fo. 191 b, col. 2, l. penult.:—"Togairmter sceathrach ar tus. An dara ni togairmter an tsraoghach. An treas ni connmaidhter an anál. An ceathramadh ni . . . (c. 17 D'fostogh an tshlánai-ghthi)" = Ed. p. 642, l. 6:—"In primis igitur prouocetur vomitus: secundo sternutatio: tertio retineatur anhelitus: quarto . . . (c. XVII De retentione secundinæ)."

Fo. 192, col. 1, l. 1:—" . . . ocus pibar fada ocus licóris ocus reubarbarum ocus a cosmaile masad fédfaidh an liaigh frichnunn-

ach siróip no leighes lictuaire no conditum no troscici (sic) no pudar no winnint no oladha no ceirinacha (sic) do denum do na neithibh si co hadbardha d'én ní no do mórán dibh . . . (c. 23 *Do na leighesaibh consuidigthi foghnus a nagaidh easlainti na mball oilemhach mar ata an gaile ocus ná hae ocus an tshealg ocus a cosmaile*) = Ed. p. 664, l. 12:—“. . . piper lon. liquir. reub. et similia. Medicus igitur diligens poterit ex istis materialibus, ex vno, aut ex multis, facere syrup. electuarium, conditum, tro. pul. vnguentum, olea, emplastra, & similia . . . (c. XXIII *De antidotis quæ valent in passionibus stomachi, hepatis, et splenis, et similibus*).”

This lacuna covers:—

c. 17 (ut ante), all but the opening paragraph (Ed. p. 642).

c. 18 “*Do'n easlainti re nabar mola matricis*” i.e. “*De mola matricis*” (Ed. p. 643).

c. 19 “*Do'n tsietica*” i.e. “*De podagra, sciatica, et arthetica*” (Ed. p. 644).

c. 20 [ms. 100] “*Do techt an imlicáin amach ocus do'n dron-naighi ocus do'n uarices ocus do teinnius in droma*” i.e. “*De exitu umbilici dislocatione varicibus et doloribus dorsi*” (Ed. p. 654).

c. 21 “*Do na leighesaibh consuidigthi ocus do na leighesaibh foghnus isna heaslaintibh o'n ceand conuig na cosaibh*” i.e. “*De antidotis et medicaminibus quæ valent in passionibus a capite usque ad pedes*” (Ed. p. 655).

c. 22 “*Do na leigheasaibh consuidigthi foghnus a neaslaintibh na mball spiradálta*” i.e. “*De antidotis quæ valent contra passiones] spiritualium*” (Ed. p. 659).

c. 23 (ut ante) to the extent of somewhat more than half.

9. The concluding chapter (twenty-fourth) of both MS. and Ed. “*Do na leighesaibh consuidigthi foghnus a nagaidh na narann ocus an lamhannain ocus na nalt*” i.e. “*De antidotis valentibus in passionibus re[rum] & vesicæ*.”

Begins:—“*Medicamen quod frangit lapidem renum .i. leighes bhrisis cloch na náronn .i. gabh scorpiones ocus curtar a pota nua ar coimilt ghloine de ocus duinter he le lutum sapine ocus cuirter a nuamhain ar techt aráin aiste ocus loiseter ann sin iat ainnsen leagar fuaradh doibh ocus dentar pudar dibh ocus coiméditar ocus fédtar o .Ḃ. co leth .Ḃ. do tabairt de ocus a tabairt le fin finn*” i.e. (according to the French version) “*Le xxiiii chapitre des mede-*

cines contre passions de reins et de vecie. VEcy vne medecine qui rompt la pierre des reins. ℞ scorpiones et ponantur in olla vitreata et lutetur luto sapine et ponatur in furno vnde exiuit panis et ibi adurentur. deinde infrigidentur et puluis seruetur: on en peult donner depuis .1.᠑. iusques a .1.3. et le donnees avec Vin blanc." f. 192, col. 2.

This is one of many instances which show that the MSS. from which the French physician and the Irish translated were, though not identical, yet in some places more nearly akin to each other than to the source of Ed., which reads here: "Medicamen quod frangit lapidem renum, ℞ scorpiones, ponantur in olla nova vitrea,¹ cooperiatur & lutetur luto sapientie, ponatur in furno, & pul. reseruetur, potest dari a ᠑.1. vsque ad 3.ss. & detur cum vino al."

By splitting this chapter (which consists of a number of short independent sections falling under two distinct heads) the Frenchman conveniently makes a twenty-fifth:—

Fo. 193 b, col. 1, l. 6 "*Leighes d'áilliugud na mban ocus más ar son a fer fen dogentar as infulaing*" i.e. "Le .xxv. chap. de medecines pour faire les femmes belles. VEcy medecines pour faire les femmes belles, se cest pour estre plus plaisantes a leurs maris on le peult bien souffrir," and, pursuing the same subject, adds an unnumbered chapter not contained in either MS. or Ed.:—"Du secret des dames nous en ferons ung petit chapitre qui parlera en brief," ending with: "Et icy finist la septisme partie et la derniere du liure de maistre bernard de gordon par la grace de dieu."

10. Author's colophon:—"As inntuicthi ann so gur ordai-ghemar maille grasaibh dia .4. hoibreacha fada ó shin ar son na hoibri so ocus da curtai so ina ceand do budh obair maighisdreach foirfi hi .i. leabhrán d'fhollammugud na neaslaintidh [leg. na neaslaintedh] ngér ocus leabhrán do'n faothugud ocus do na laeithibh faethaighthi ocus leabhrán darub titul clár na ninnleacht ocus leabhrán na céminn [leg. céimenn] ocus is nempfni a ndernadh ina négmáis so (dio grascias finid)" i.e. "Intelligendum est hic, quòd nos ordinauimus per Dei gratiam capitula, diu est, propter istud opus, & si adderentur, hic esset opus perfecti magisterij,

¹ 'Vitreata,' not 'vitrea,' is the word represented by the Irish '*ar coimilt ghloine de*' i.e. 'coated with glass.'

scilicet libellus de regimine acutorum morb[orum], libellus de crisi, de criticis diebus, & libellus qui intitulatur tabula ingeniorum, sine istis factum est nihil, et libellus de graduatione &c.” (Ed. p. 666). f. 193 b, col. 2.

II. Extracts.

10. Author's preface:—

“Interrogatus a quodam Socrates quomodo posset optime dicere *i. arna starfaidhe do nech éicin do Socrates cindus do fédfadh ní do rádh co ró maith do fhreagair gan ní do rádh ar sé acht ní bes agad co ró maith ocus ní fédmaid ní do beith againn co ró maith acht ní adubhramar co menic ocus bes coitehinn ag cách uile ocus ó nach fuilnginn bochtaine an ninntleachta neithe deacracha coimidhreacha is uime sin dob áil limsa ag muiniughud a tigerna na nealadhan neithi coitchinna urusa tarbacha do tráchtadh chum tarbha na ndáinedh umal *i. leabhar do dhénamh do phraitic na healadhan leighis. ocus ós do na dáinibh umhla scribhaim é dícuirter lucht an dímuís and sin óir is comhól ar leith bis acu ocus ní háil leo suighi ar an mbórd coitecind maille cách ocus bíd tarcaisnech ar na scríbhheannaibh coitecinna. uair is nár leo ní do rádh da ndubhradh rompa én uair gidheadh adeir Senica: Nunquam nimis dicitur quod satis non dicitur *i. an ní nach abur co lór ní himurcrach aderur é. ocus adeir Oracius: Decies repitita placebunt *i. is blasta ní arna frital fá deich. Masadh ósa dímbuan cuimne na ndáine ní nár limsa an ní aderar ar in praiticecht a coitecinne do frital do lucht na humla óir ní héidir le nech dul ní is foicsi do dia ná ae sduidér annsa bhfirinne ocus ar son na firinne do réir G[alenus] sa tseachdmad leabhar de ingenio. Masadh a nanóir an uain nemhdha as deallradh ocus is glóir do dia athair doberinsi líli na healadhan leighis mar titul ar in leabhar óir is amhlaid bis an líli ocus bláth imdha uirre ocus seacht nduilleoga geala ocus seacht ngráine órdha in gach bláth díbh ocus is mar sin beas an leabhar so óir beid seacht pairteagail and ocus baidh an cét pairteagal díbh órdha deallradhach solusta óir laibheoraidh sé do na galbraibh uilidhi ac tinnscaint ó na fiabrusaibh. Ocus beid na pairteagail eili solus taithneamach deallradhach ar a méd bus follus gach ní dá laibheoraid. ocus is and do tinnsenadh an leabhar so maille fortacht dé móir a sduidér solusghlan tsléibhe pialáin d'aithle fichead bliadhna d'ár leighthóirechtne ocus do bí andala in tigearna in tan sin míle bliadain ocus trí cét ocus trí bliadhna****

ocus a mí iúil do tinnscadh é” i.e. “Cy commence la pratique de tres excellent docteur et maistre en medecine Maistre Bernard de Gordon qui sappelle fleur de lys en medecine.”

“Socrates fut interrogué et auleun demande comment on pourroit tresbien dire. Et il respondit, se tu ne dis fors ce que tu seauras tresbien. Certainement nous ne seauons nulle chose fors ce que nous disons souuent et ce qui est commun : et ce que tout homme recoit. Et pour ce que la pourete ou foiblesse de lengin ne peult soustenir choses difficilles et estranges : pour ce iay fiance au seigneur des sciences a faire et traicter aulcunes choses communes et profitables pour le profit de ceulx qui sont humbles, cestassauoir vng liure de pratique. Et pour ce que ie escrips aux humbles ceulx qui sont orgueilleux en sont deboutes et leur conuient separer des aultres, car les orgueilleux ne seront pas a la table du menger commun avec les aultres, car ilz desprisent les escrips communs et ont vergoigne de dire vne chose puis quelle est dicte vne fois. Et toutesfois dit Senecque que vne chose nest pas trop dicte quant elle nest pas asses dicte. et Orace dit que vne chose peult estre recordee dix fois. Donc pour ce que la memoire de lomme est foible ie nay point de vergoigne a dire et a repeter aux humbles aulcunes choses communes de pratique, cestassauoir de medecine et de cirurgie, car sicomme dit Galien ou .vi. liure qui sappelle de ingenio sanitatis. Nul ne se peult mieulx approcher a dieu que en estudiant en verite et pour verite. Donc en lonneur de laignel celeste qui est splendeur et gloire de dieu le pere. Je intitule et appelle ce liure cy fleur de lis de medecine en latin liliū medicine. Car au lis sont plusieurs fleurs et en chescune fleur sont .vii. fueilles blanches et .vii. grains ainsi comme dores. et semblablement ce liure contient sept parties. La premiere est dor clere et respenssant (*sic*), car elle traicte des maladies vniuerselles et commence aux maladies de fieures. Les aultres .vi. parties seront blanches et transparans par leur grant demonstration. Ce present liure fut commence par la grace de dieu ou noble estude de montpellier apres ce que ie eux leu par lespace de .xx. ans. Ce fut lan de nostre seigneur mil .ccc. et trois ou mois de iullet. La premiere partie de cestui liure contient .xxx. chapitres comme il appert cy apres.” (sig. a íi, col. 1).

11. On the stings of Scorpions, Bees, and Wasps (Pt. I, c. 15):—

“An .15. caibidil do cailg na scorpio ocus na mbech ocus na puithedh.”

“SCORPIONES SUNT quedam animalia ad modum scarabeorum nisi quod habent caudas .i. issed is scorpiones ann ainminnti is cusmail risna secartánaibh crúbacha acht erbuill acu. ocus bíd cuid díbh tógbhus a nerbuill ocus ní hiat sin as nemhnighi díbh ocus bíth cuid eli tairrngis a nerbuill ina ndiaigh ocus is iat is nemhnighi acu. ocus bídh cuid díbh doní etilladh ocus aithrighius ó'n tír co éeli ocus dogabar co mór iat a ngar do'n inadh inar careraidh alasandar góg ocus magóg ocus dogabar againne fén iat i nauinionia (.i. cathair) ocus a mórán do tírtaibh eili [ms. .ii.] ocus adeirit [lucht] a naithinta curob ró innhain leo édaighi glana ocus is ime sin an tan bis slapar nó léni glan ac neach teighid eturra ocus in enes ocus lighid lena tengthaibh hé ocus dá fáiseter a cinn tinnsnait iat fén do dighaílt ocus cailgit lena nerbollaibh ocus is ró bec dofaicsina in poll donit ocus gé ró bec a nem is ró mór a nguim ar in corp uile ocus ósa nem ró fuar hí do réir G[alenus] is ime sin moithigther fuacht mór a ninadh na cailgi ocus isna ballaibh foirimioillacha ocus teinnes ocus brudarnach ocus att ocus uair ann moithigther tes isin curp uile ocus uair eli fuacht ocus adeir G[alenus] dá mbe an cailg a nairteri co tic sincopis ina diaidh ocus dá mbe a féith co tic morgadh ocus leighister an esláinti so le triacla. . . . Do cailg na mbeach ann so. Apes et uespe habent aculeum .i. bíth cailg ac na beachaibh ocus ac na puithibh le cailgid ocus le loiscid ocus moithigther annsan inadh teinnes ocus att ocus tes ocus loseadh ocus ní fágbhaid na puithi a cailg dá néis. Na beich imorro is láidir lenuid ocus in tan cailgit fágbhaid a cailg agus is gerr bíd fén ina mbethaidh dá éis ocus gidh ainminnti gan fuil iat atá a nem te loiscnech óir tuc an nádúir remfesanach cailg ocus neim dóibh mar armaibh ocus is follus so óir ní gortaighit muna gortaigther iat ocus is ime sin in tan gortaigther iat ocus bhúter acá coill timairgid ocus donit sluaighidh ocus cathaighthi re lucht a coillti agá ngortugud ocus ac gortugud a neach mad ar eachaibh bíd ocus is ainminnti ró toirtecha iat ocus is ime sin nach fagaid a nem acht an tan rigid a les dá ndíidín. Rí na mbeach imorro ní bí cailg aigi ocus fagaidh a feradh ar a etilladh masad is do réir díslachta leth amuigh dá coimplex atá a nem te masadh in tan cailgid cuirther neithe fuara risin ninadh ocus ní cum frithbuailti sin acht chum

claochlaigthi ocus cum fuartha. masadh is imcubaid iarann fuar do cur ris no luaighi arna fuaradh a finégra nó hocus ocus eornae ocus coriandrum arna mbrisidh maille finégra ocus a cur mar ceirín ocus a cosmaile do nethibh fuara eli” i.e. “Le .xiii. cap. est de morsure de serpent et des aultres bestes venimeuses. . . . Scorpions ce sont bestes en maniere de escarbotes et ont queue et ceux qui eslieuent les queues ne sont pas tant venimeux que ceulx qui les baissent, et aucuns qui veulent et vont de region en region, et en treuve on pres du lieu ou Alexandre enclot got et magot et sy en troue on en auignon et en plusieurs aultres regions. Et dient aucuns que escorpions aiment moult draps netz. Et quant aucun a chemise ou braye necte ilz si y boutent, et se mettent pres de la cher et la lechent de leur langue, et se on leur estraint la teste ilz poignent de la queue et font petit pertuis ainsi que insensible. Et ia soit que la quantite du venin soit moult petite. Toutefois la pointure est moult male pour tout le corps. Et pour ce que le venin est froit ce dit G[alien] pource entour la pointure et aussi es extermites douleur et pointure et inflacion, et aulcune fois en tout le corps on sent chaleur, aulcune fois froidure, si comme dit G[alien]. Et se pointure est en lartere on a sincopin, et se elle est en nerf y vient pourriture. Telle pointure est curee par tyriaque. . . . Le quinzieme chapitre parle de morsures et pointures des mouches qui sappellent Vespes. Les vespes et les ees ont aguillon et poignent et cauterizent et sent on ou lieu doulure: enfleure et arseure. Les vespes ne laissent point leur aguillon, mais les ees se adhardent fort et lessent leur aguillon et vivent apres petit, et ia soit ce que ce soyent bestes qui nont point de sang touteffoys leur venin est chault et cauterize, nature qui est sage leur a donne aguillon quilz boutent hors en lieu darmeures et appert car elles ne blessent point se on ne les blesse, et quant on les blesse elles arrapent et se assemblent et font vng hoste et poignent ceulx qui les assaillent, et blessent les cheuaulx silz sont a cheual cest une beste qui porte peu de fruit et si ne iectent point de venin se ce nest quant elles en ont mestier. Le roy des vespes na point daguillon et seche en voulant: et a venin chault de sa propriete outre sa complection.

Sur le lieu on doit mettre choses froides non pas pour repercuter: mais pour alterer et pour refroidier.

Et y est bon mettre sur le lieu fer froit ou plomp bien refroidis en vin aigre : ou mauue, ou orgiat, ou coriandre mesles avec vin aigre et emplastres par dessus et les choses froides semblables" (sig. t bñ b, col. 2, l. 27). f. 25 b, col. 2.

12. Of Intoxication (Pt. II, c. 20):—

"An fichmedh¹ caibidil do'n meisce.

EBRIETAS EST PASSIO CEREBRI CUM NERUORUM molificacione .i. *issed is meisce ann eslainti incinne maille bogadh na feithedh tie o dethaighibh remra arna ndiscailedh o'n fhin.*

CAUSE. *in tan gabtar in fín a cainndiacht ro moir no a cáil laidir ní heidir le brigh dilegthigh an gaili ocus na nae a clái na a dileghad in tan sin ocus is ime sin discáilte dethaighi remra uadha eirgis cum na hinchinne ocus bogaidh na feithi ocus buidertar [leg. buaidertar] instruminti na cédfadh [ms. .c.f.] sa curp uile ocus na brigi ainmidhi mar ata in brigh intamhlaigthech ocus an brigh smuaintigtech ocus an brigh cuinnigtech oir bith in dethac[h] so ina cheo ocus ina dorchadus do'n anum mar bis an nel do'n grein masad cosmailter an eslainti so re miceil ocus re dasacht.*

SIGNA. *asi an tenga cet ball ina foillsigther an meisce ar imad a feidhthi ocus is ime sin tinnscnus labuirt maille bailbhe ocus re miurmisme briathar ocus as a haithle sin tinnscnaid na boill eli crihnugud ocus anbfhainniugud ocus a cosmaile.*

PRONOSTICACIO. *dá ngnáthaighidh nech meisce ní heidir nach fuidhe bás no ná racha a napoplexia no a nepilencia no a paralis no a tremor no a ngutta oir ge ata in fín te gidhedh in tan íbter e co himarcach is cuis d'easlaintibh fuara e do reir G[alenus] an secundo de morbo.*

CURACIO. *madh te an coimplex cuirter neithe fuara risin cend mar ola róis ocus finegra ocus ne[n]ufar ocus a cosmaile ocus madh fuar e cuirter neithi tesaidhi [ms. .ti.] a ngar do mesardacht ris mar ata camomil ocus mellelot ocus anthos ocus a cosmaili ocus as a haitle sin dentar clisteredha ocus coimilta na mball foirimíllach ocus caitheadh neithi stipecdha. Ocus madh fer coimplex fuair bes and íbhedh sugh mighaidhi ocus uormóint ocus mad te e íbhedh sugh cobláin ocus sugh citoine ocus a cosmaile ocus o do cuirimar leighes na heslainti so leth atuas din a caibidil teinnes an chinn is ime sin nach cuirim nis mó ann so de.*

CLARIFICACIO. *dlegthar a tuicsin co nexamailter an meisce ocus*

¹ In this heading the scribe has for '20' written '90.'

a haicidedha [ms. a haicī] fo examlacht na coimplex ocus na fintadh oir an drong aca fuil gaile tesaidhe [ms. .ti.] is luath bid ar meisce ocus is luath ternaighit re ocus a contrardha so do'n gaile fuar ocus mar an cetna do'n coimplex te no fuar na hinchinne. An fin remar imorro as mall a meisce ocus is mall leighister hi ocus da cuirter uisci and is luathide a meisce oir semigidh se ar modh eigin e ocus is ime sin adubairt Au[icenna]: Unum limphatum cicuius inebriat .i. ase an fin ana cuirter uisci is luath doni mesce. An fin seimh imorro is luath a meisce ocus is luath scailter hi. Na haicidedha [ms. na haicī] imorro examailter iat fo examhlacht na coimplex oir bith lucht fola deirge ar meisce a[g] gaire ocus bit mar do biadh diuidecht leanbaidhi orra. Lucht lenna ruaid imorro bid cainnteach udmall ocus bith gne dásachta orra. Lucht lenna fuair imorro bit codaltach stupailte maille codlad trom athmulta. Lucht lenna duibh imorro bid toirseach ocus tinnscnait a pecaidh do cá. Ocus an drong aca mbi gaile fuar bith teinnes cinn dásachtach orro ocus an drong aca mbi gaile mesardha is codladh nadurdha is mo donit. An fin glan imorro ise is luath meisce ocus is luath meisce an fhína fhinn ocus is luath discailter hi. Ocus an drong aca mbi gaile te ocus inchinn fuar is luath bid ar meisce. An dara ní dlegar d'foillsiugud .i. co fuilit neithe imdha ann doni gnim is cosmail re meisce mar ata linn ocus midh ocus cogal an tan bis a narán oir doni codlad ocus stupail a cosmailius meisce do neach tre imad a dethaighi ocus ní mar sin do'n ptisan tre feabhus a berbthe. An tres [ms. .3.] dlegar do tuicsin .i. co taibhrigher do lucht na meisce ocus do'n droing aga mbi ceann lán do dethaighibh remra nendileghtha co mbi roth lán do dathaibh examla timcill tsholuis na coinnle ar son co mbid na spiraid deallradhach arna mbuaidert o na dethaighibh. An ceathramadh [ms. .4.] ní dlegar d'fhis do reir inntinne Au[icenna] curob incubaid meisce én uair sa mí ocus ní har son na mesci fen acht ar son co tic sceathrach ocus allus ocus flux bronm na diaigh ocus is du doibh sin an corp do glanad ocus ní heslainti hi an tan sin aca compraid cum a crichi gidhedh o ata moran do modhaibh folmaighthi eli and ocus curob misgiamach so ocus nach innill co huilidhi e oir do fédfad apoplexia teacht roim an sceathraigh ocus is ime sin dob ail linn so do beith a nimecin o halla ar sduidéir. An cuigmead [ms. .5.] ní dlegar d'foillsiugud do reir G[alenus] a leabur na coimplex idir na huile ní curob e an fin ní is luath impaigher a teas [ms. .t.] ocus

a spiradaibh ocus leighisidh sincopis do reir G[alenus] san dara leabur dec [ms. .12.] de ingenio ocus doni sochair imdha eli in tan gabtar co mesardha e gidhedh an tan teid tar nádúir an cuirp doni urcoidedha [ms. urcoidi = urcóididhi] imdha. An cet urcoid dibh oir linaidh an ceann do deathaigibh ocus buaidhrídh [ms. buaghrídh] mar sin an tanam ocus a oibri[g]thi uile. An dara hurcoid co ninntoighter a finegra e do leith a nemdilegtha ocus gortaigídh na feithi mar sin ocus is mar sin is cuis paralisi e. An treas [ms. .3.] urcoid co tabair ar na hadhbaraibh omha tollad cum na mball ocus is mar sin is cuis artetica e ar son curob ro laidir an tolltoir e masadh mar is tiriacle ro árd an fin an tan gabtar mar is eigin e is mar sin is nem marbtach e in tan caiter mar nach eigin. Dlegar a tuicsin fa deirídh curob eidir an coimriachtain do beith imeubaid a ndighbad na heslainti so ar nglanadh in cuirp do'n droing darub ced a denuim dá nderntar co mesardha hi" i.e. "Le .xx. chapitre qui parle de yurongnie. Yvrongnie cest passion du cerueau avec molificacion de nerfz qui viennent par humeurs grosses resoluee de vin. La cause si est quant on en prent en grant quantite ou en forte qualite. adonc la digestion de lestomac et du foie ne peut surmonter ne digerer. et adonc se resoluent fumees grosses qui montent au cerueau et molifient les nerfz et troublent les instrumens des sens et les vertus, si comme lymaginatiue, la cogitatiue, la memoratiue, car celle fumees est obscure et tenebreuse a lame ainsi que la fumees au souleil.

Signe. Le premier membre ou appert le signe cest en la langue pour la multitude des nerfz qui y sont: et commence a beguer et puis commencent les aultres membres a trembler et a defaillir.

Prenosticacion. Se aucun le continue il conuient quil meure ou quil soit appoletique ou epilentique ou paralitique ou tremuleux ou gouteux, car ia soit ce que le vin soit chault se on en boit trop il est cause de froides passions selon G[alien] ou second de morbo.

Cure. Se le patient est de chaulde complexion on doit appliquer au chief choses froides si comme huile rosat et vin aigre et nenufar et les semblables: et sil est de froide complexion si y mettes choses atemperaturement chaudes: si come camomille mellilot anthos et les semblables. Et soyent appli-

quees au chief et faites cristeres et fricacions des extremites et pregne choses stiptiques sil est de froide complexion pregne suc de mente et encens et les semblables et la cure si est deuant ou chapitre de douleur de chief si nen parle plus de present.

Declaracion. Tu dois entendre que yurongnie et les accidens de yurongnie se font aultrement, et aultrement selon la diuersite des complexions, car ceulx qui ont lestomac chault y sont plus tost yures et plustost gueris que ceulx qui ont froit. Item de la complexion de lestomac chault et froit vin gros enyure plus tart et sen est on plus tart cure. et se on y met deaue il enyure plus tost, car leaue le fait subtil. et pour ce dit Auicene que vin aigue enyure plus tost. Item vin subtil enyure plus tost et sen est on plus tost cure. car les accidens sont diuers selon la diuersite des complexions: car les sanguins silz sont yures ilz rient et vont ca et la et font soties denfans. les coloriques sont grans gengleurs et mouuables: et deuiennent ainsi que yng petit furieux. Les fleumatiques sont ainsi que endormis et paoureux et ont sompne grief et triste. Melancolieux sont tristes et commencent a plorer leurs pechies. Ceulx qui ont lestomac foible ont grant douleur ou chief. et ceulx qui ont fort estomac ilz dorment atemprement le plus de sompne naturel. Vin pure enyure plus tost et plus le blanc et se resolute tost. Qui a lestomac chault et le ceruel froit il en est tost yure. Item note que plusieurs choses sont qui font action semblable a yurongnie si comme ceruoize: medon et noele qui est ou pain qui fait lomme endormir et stupide le ceruel se triboule pour multitude de vapeurs: mais non pas la tizaine pour la bonte de sa decoction. Tiercement note que a tous yures et a tous qui ont le chief foible et plain de vapeurs grosses et indigestes il leur semble que autour la chandelle ardant soit vne voye¹ noire plainne de diuerses couleurs. Et cest pour ce les luminieres sont troublees pour les vapeurs. Item note que selon lentencion daucicene cest bon de estre yure a la fois pour ce que apres yurongnie on vomist et sue on et va on a chambre, et ainsi se mundifie le corps et telle passion faite par resolucion vient a bonne fin et non pas la maladie aulcune fois et comment ilz soient plusieurs aultres manieres de purgacion, et ceste cy est orde et laide et nest pas seure: car deuant vomir

¹ Here the Irish agrees with Ed., which reads "rota magna diuersis coloribus" (p. 215, l. 6).

il porroit bien auoir appoplexie : puorce ce nest pas de nostre speculation. Quintement note que selon G[alien] ou liure des complexions entre toutes choses que plus tost se conuertissent en chaleur et en esprit cest le vin car il cure sincopin selon G[alien] ou .xii. de ingenio. et fait plusieurs autres aides quant on le prent atemperaturement : et quant il surmonte la nature du corps il fait plusieurs greuances. premierement il remplit le chief de vapeurs et trouble lame : et toutes ces operacions pour cause de lindigestion. il se conuertit en vin aigre : et ainsi il bat les nerfz : et est cause de paralisie. et si fait penetrer les matieres crues et aler aux membres. et ainsi il est cause de artetique, car il est fort penetratif. donc qui prent vin atemperaturement il est comme tiriaque, qui le prent autrement cest venin mortel. Item note que habiter en declinacion diurongnie se le corps est nettoye cest bon a ceulx a qui il appartient, touttefois que on le face atemperaturement" (sig. k biii, col. 2). f. 69, col. 2.

III. Additional Memoranda, by the scribe and others.

13. (1) At f. 12, a note of ownership :—" *Do leabhraibh Mathghamhna Mhic Mhathghamhna dochtúir leighis d'aithle stuidéar cheithre mbliaghan déag a bParis fhírjho[gh]lamtha na Frainnce. 1728* " i.e. "E libris Mahon Mac Mahon, doctor of medicine after fourteen years' study in most erudite Paris, of France. 1728." This was Doctor Mac Mahon of Tooreen, county Clare.

(2) *ibid.* :—" *Mairg thugas neamhshuim a dteangainn fhíoraiginnta a dhuthaoi [leg. dhuthaighe] féin* " i.e. "Alas for him that contemns his own country's very and natural tongue."

(3) *ibid.* :—"A quatrain in 'Sédna' :—

*F ada an tréimse atáid na geodladh. a gerích Eirenn an fheoir thrúim :
gail go sámh a bhféirecht Eirenn. nár do dhéghshliucht cheibhflionn Chvinn* "

i.e. "Long time now they lie in slumber in Erin's land of heavy grass : that foreigners should at their ease have Ireland is a disgrace to the fair-haired race of Conn."

This should be of the early XVIIth cent. The following MS. errors are corrected above : in (a) *tréimso táid*, (b) *ceriochaibh Eirinn*, which ruins the metre, (c) *anfheirecht Eirionn*, (d) *cheibhfhinn*.

(4) *ibid.* :—"ἤμος δ' ἠριγένεια φάνη ροδοδάκτυλος ἠώς. Πιαδ. a [i.e.] *ar chéadbhlosgadh na camhaoireach inghean rósmléarach na maidne.*"

MS. has 'comhaoirach': the word is gen. of n.f. 'camhaoir' i.e. 'the day-break.'

(5) At fo. 12 b:—"Lili na healadhan leighis titul an leabhair so. Lilium artis medicæ scriptum in Academia Montis Pessulani anno 1303. Iulio" (unfinished).

MS. has "lili na heallaidn." The foregoing are all in the same hand.

(6) At f. 28 b, col. 2, lin. ult., by the scribe, in bright red ink (not the paint of the rubricated capitals):—"Ih̄e maria emanuel," and at f. 51 b, col. 1, lin. ult.:—"Emanuel."

(7) At f. 92, col. 2, lin. antepenult., in red ink:—"Aois an tigerna in tan do scribad an leabar so. 148ii [1482]. ocus isí an bliadain sin do marbh pilib mac tomáis a barra pilib mac risdert a barra" i.e. "The Lord's Age when this book was written [was] 1482, which was the year in which Philip fitz Thomas Barry killed Philip fitz Richard Barry."

(8) At f. 95, a blank of two lines at foot of col. 1 has been filled by the scribe, at a later date:—"As ole lim an scél docluim anois .i. mu mathair ocus mu deirbshiur d'fhagail báis isin spáin. Ano dñi. 14.8.9." i.e. "I grieve for these tidings which I hear even now viz. that my mother and sister are dead in Spain. A.D. 1489."

(9) At f. 104 b, marg. ext.:—"Charles Hicky is the true possessor of this booke and if it be lost I pray god restore it home againe. 1680."

(10) At f. 106, marg. inf., by the same, in the Irish letter:—"In nomine patris et filii et spiritus sancti amen. Charles."

(11) At f. 126 b, marg. inf., by the same:—"Liber scriptus continetur quo in pacto profiret[ur] [proferretur]."

(12) At f. 134 b, marg. inf., in another Irish hand, large and good:—"As mairg nach fuil a tsáith do'n leabar so aige as dubhach atáim aniugh" i.e. "Alas for him that cannot of this book have as much as he desires. Sad am I this day."

(13) At f. 192 b, at foot of col. 2, three-fourths blank, in yet another and a very good old hand:—"ORaid do geróid iarla do cennuid in lebarsa givisdís na herinn air fichit bo da caiterni ocus fichi ata annsa lebarsa cís urmuman ar techt docum in hiarla se fichit bo in la do sgribadh in comairem so tomas o mailconaire do tóg in eis sin do'n iarla [ms. do hiarla] bliadain na gras (sic) in bliadainse a

fuilim mile bliadain ocus cuic cét bliadan áis in tigerna nemdha in tan sa (ocus is fír sin tuas uile)” i.e. “A prayer for Earl Garrett [Gerald] that bought this book (Justice of Ireland) for a score of kine. Two and twenty quaternions are what this book contains. The rent of Ormond, six score kine, just come in to the Earl on the day when this reckoning up was written. Thomas O’Mulconry it was that for the Earl lifted such rent. This year in which I am is the year of grace one thousand and five hundred years, [such being] the Heavenly Lord’s Age at present (all which above is true).”

The final parenthesis is in a beautiful small letter, and in much blacker ink, by another scribe.

(14) At f. 194, marg. sup., in an Irish letter:—“Cum singula officia singulis sunt comitenda personis.”

(15) *ibid.*, draft of a bond in English:—“Be it knowen vnto all men by these presents that I Charles Hickey of Clonloghane in the Countie of Clare gent. doe acknowledge and confese me selfe to be oweing and duely liable vnto John m̄ Namara of Rathlehine in the Countie aforesaid in the full sume of one hundred pounds sterl. of good cur[rent] and lawfull money of and in England [etc.] this second day of January 1616.”

Further conditions “of the above obligation” follow, and lower down is a name, defaced, with the date 1682.

(16) The MS. ends with a fragment composed of two damaged leaves of paper (ff. 195, 196, inserted), exhibiting some cursive but very legible writing of the late XVIth or early XVIIth cent.:—

a. “. . . anbhfainnigud na brighe ainmidhe toirmisgther gluasacht ocus oibriughadh na mbrighedh ocus bí an teaslán gan wrabhra ocus dá mbrisedh sreabhann éigin do sreabhannaibh na hinchinne ris an tuitim sin dogheibh bás gan mhoill” i.e. “. . . debilitation of the vital force, the course and functions of the forces are obstructed, and the patient is speechless; but, should any one of the brain membranes have been ruptured by such fall, he dies upon the spot.”

b. Section on the Humours:—“Corporibus humidis carnes habentibus etc. adeir ip[oceras] na daoine aga mbid cuirp reamhra fheolmara aga go ndleaghaid gorta do léigen chuca oir tiormaighter ocus enaoithter flichidhacht an chuirp o’n gorta amail adeir G[alenus]

a ngluais na hafforise so . . ." i.e. "Hippocrates lays down that people having gross and fleshy bodies should permit themselves to experience hunger; for the body's humidity is by hunger dried up and done away with, as Galen in his 'gloss' upon this aphorism observes . . ."

c. Section on Quinsy:—"Si a febre habeto tumore non existente etc. *i. assedh adeir ip[ocras] dá raibhe fiabhras ar neach agus laige nó múchadh do thecht chwiige ocus gan at do bheith ina bhraghuid ocus nemheimsighe ar aon ní do shlugadh foillsighe nescóid do beith ar shreabhann altarach díbheachain ocus asé a hainm dílios Squinancia*" i.e. "Hippocrates asserts that, if there be fever on one, and he affected with debility or choking; yet without tumour in the neck, but with incapacity of swallowing aught; it shows the existence of an imposthume on the further membrane of the gullet, the proper name of which is 'Squinancia.'"

d. Original scribe's colophon:—"Ocus is mar sin leighester squinancia maille grásaibh dé ocus na healadhna ocus dob he aois chríosa an uair do cuireadh na hafforisedha so a ngaidhúlg le hAonghus o callannan ocus le nicól o hícídhe .m.4.3. finis." i.e. "And thus is cured Quinsy, by God's grace and the Art's. The Age of Christ when these Aphorisms were by Angus O'Callanan¹ and Nicol O'Hickey put into Irish, was 1403."

Signed by the writer of the paper fragment:—"Edd. Cassidy est verus possessor Librij." In another old hand and different ink the word 'non' is inserted before 'est.'

Additional 15,403, ff. 3-72.

Vellum; XVth cent.

Octavodecimo; ff. 70.

Well written in a very distinct and finished hand; which latter feature is uncommon in medical MSS. Contractions abound. The language is

¹ As the O'Hickeys were hereditary physicians to the O'Briens and 'the Tribes of Thomond' (called also 'the Dalcaessian race'), so the O'Callanans from father to son filled the same office with *Mag Carthaigh riabhach* [MacCarthy Reagh]. This Angus is most likely the same who in a beautiful hand wrote the tract called '*Suidigud tellaigh Temrúach*,' Book of Lismore, f. 90 a, with a colophon:—"Aonghus O Callannán do scríbh so do Mag Carthaigh í. Finghin mac Diarmada ocus bennacht leis do" i.e. "Angus O'Callanan it is that for Mac Carthy (Fíneen ['Florence']) has written this, and a blessing go with it to him."

absolutely modern, as also (within a very little) is the orthography, which, if we except some fanciful aberrations, with certain phoneticisms recurring systematically and used to save space, may be called good.

The MS. is in thorough material preservation, but imperfect at either end, which may account for the absence of scribe's name, place, and date. Apart from a few marginal additions by the original writer, and some corrections in pale ink by a later hand, there is but one memorandum: a note of ownership, in English, written in a bold XVIIIth cent. hand, and upside down to the text, at f. 50 *b*, marg. inf.:—"Mac: ffargus is the true possessor of this booke": one of the Betouns no doubt (cf. Add. 15,582).

TRACT ON MATERIA MEDICA: animal, mineral, and vegetable; comprising (as we have it) one hundred and sixty-seven articles which, according to general medieval practice, are grouped by initials, but are not otherwise alphabetically arranged.

If the few extracts given here be compared with the sources indicated, it will be seen that the Irish writer not only culled and condensed, but probably added matter of his own. The authorities cited by name are Aristotle, Avicenna, Galen, Isaac, Platearius, Rases (cf. *Conspectus auctorum*, Harl. 546); with DROSCORIDES¹ and MACER.² Three other works, though not cited expressly, may yet be reckoned among our author's sources: SERAPION³ on simples; 'AGGREGATOR,'⁴ derived from Aristotle,

¹ Of Anazarba in Cilicia, incert. temp., but anterior to Pliny. First ed. (Latin only), 'Dyascorides quem petrus paduanensis legendo corexit. . . Impressus colle per magistrum iohannem de medemblick': 1478.

² Æmilius Macer, an Augustan poet mentioned by Ovid, wrote 'de re herbaria.' The work is lost, and the name was borrowed by a medieval writer supposed to have been one Odo, a physician, author of a Herbal in hexameters, whose date is uncertain; but he quotes the botanical poem of Walafridus Strabus, O.S.D., dean of S. Gall t're. 849. First ed. (text only) 'Macer Floridus de viribus herbarum': Paris, 1477; and with Guillaume Gueroult's 'puerile commentarium': *ibid.*, 1522. Also cf. 'De Æmilio Macro diatribe,' by Fr. Boerner: Lips., 1754; and 'Macer Floridus, spuria Maeri, Walafridi Strabonis, Othonis Cremonensis, et Jannis Folez carmina similis argumenti' ed. by Louis Choulant: *ibid.*, 1832.

³ Yahya ibn Sarāfiyūn ('Serapion the younger'), Arabian physician, XIth cent.: cf. 'Pars Secunda' of 'Liber Serapionis aggregatus in medicinis simplicibus secundum translationem Symonis Januensis interprete Abraam iudeo tortuosiensis de arabico in latinum,' f. 98 *b*, col. 2, of the Venice ed. of 1497. At f. 186, col. 1, is 'Liber de simplici medicina secundum Platearium. Dictus Circa instans.'

⁴ 'Aggregator': Mentz, 1484. Names of plants etc. are given in German as well as in Latin, and the copy in the British Museum is enriched with MS. English notes in a good XVIth cent. hand, e.g. "[c. xlix] Daucus is a yelow carret y^e rottes therof soden in brothe are plesant & very holson." The original Latin and the etymology are of this order: "c. lxxxiiij. Edus [hædus] ab edendo dictus. Paruus

'Ypocras,' 'Diascorides,' Plinius, 'Ysiderus,' Serapion's¹ 'Pandecta,' Platearius, and Bartholomæus Anglicus;² lastly, 'Regimen Salernitanum' (cf. Harl. 546).

The method observed in the MS. is that which obtains in all 'the books,' as set forth (with scant regard for syntax) by Platearius in the last paragraph of his prologue.³

Headings of articles have, with a few exceptions, been printed and commented on by Whitley Stokes in the 'Revue Celtique,' IX p. 224; and a facsimile transcript of the MS. by Standish H. O'Grady was finished in May, 1884.

Examples have been selected from the three classes: animal (the Hare, Spanish flies, Bone of stag's heart); mineral (Gold); vegetable (Smallage, Shepherd's purse, Caraway, Savory); and to the latter are appended corresponding extracts from an exceedingly quaint little work: 'Macer's Herbal practysyd by Dr. Lynacro' [London, 1530?], blk. lr.⁴

I. Smallage.

Begins imperfectly:—" . . . Item a naigne ait ocus tinnis béil in gaile prémha mērse do bruith ar fhín fhinn ocus a ól ocus icaid. ocus mérsi na aenar do cur ar cneidh gibé inadh a mbia ocus ní déna urchóid dá ési. Sí na luibhe so do bruith ar finégra ocus coiscidh in sceatrach tig ó adhbar fuar lenna fuair. adeir Rasis na dacine ar a mbia drochgné a haitle easláinte mér-

enim est et pinguis et iocundi saporis ut dicit ysiderus l. xij. et est temperate complexionis. . . ." This work is to be distinguished from the 'Aggregator res medicinis simplicibus,' or, 'Aggregator Paduanus,' compiled in 1385 by Jacobus de Dondis: first ed. Weidenbach (?) 1470 (?).

¹ Yuhanná ibn Saráfiyún ('Serapion the elder'), a Syrian, senior of the Arabian physicians, IXth cent. He, under the name of Janus Damascenus, has been confounded with, and his work attributed to, Mesue the elder (cf. Larousse, Dictionnaire universel, s.v. *Serapion*).

² Bartholomew Glanville, O.S.F., author of 'De proprietatibus rerum' [Cologne? 1470?].

³ "In tractatione vniuscuiusque medicinæ simplicis complexio rerum primo est intendenda. connotatur utrum sit arbor an frutex. herba radix: an flos: an semen an folium: an lapis: an succus: an aliquid aliud. postmodum quot sint ipsius maneries: et qualiter fiant: et in quo loco inueniantur. quæ etiam maneries sit melior: qualiter sophisticantur: et sophisticate cognoscantur: et qualiter debent conseruari possunt: et quas virtutes habeant: et qualiter debent exhiberi: et per ordinem alphabeti specierum tractatio compleatur" ('Circa instans,' ed. cit. f. 186, col. 1, l. 44).

⁴ It does not appear that the celebrated Thomas Linaere (b. 1460), physician to Henry VIII, ever wrote anything of this kind. The name 'Lynacro' has evidently been transferred bodily from a Latin title-page, as one might see on a London book-stall: 'Entertaining Latin work by Quintiliani. Notice by Variorum. Scarce.'

siomh do tabhairt dá ithe dóib ocus tegaid ina cruth féin arís. Item in luibh cétna do brisedh ocus a coimilt ar uisci ocus fóiridh *fiabhrus cotidiana ocus adeir in fer cétna sudh mérsi ocus sugh fenéil oired da gach sugh ocus atabairt dá ól d'fir in hidhróipizi ocus ícaidh. gabh sugh mérsi ocus amillum ocus gealán uighi ocus míl ocus a cumusc ocus a cur ar na enedhaibh ocus glanaidh ocus slánaighidh iatt. Ocus tuic leat co fuilit gnéithe imdha ar in mérsi .i. aipium ranarum .i. imhus na lafan ocus aipium risus .i. imhus in gáire etc. ocus furtachtaighidh sé in tsealy ac innarbadh lenna duibh uaithe gurub é sin is adhbar do'n gáire. ocus aipium emoroidarum noch [ms. lē] is imcubaid cum in daergalair. Ocus adeir Pl[atearius] nach dligid na mná torrcha in méirsi do gnáthugud óir slemhnaighi ocus bogaidh sé na sreabhainn bís [timchioll] in toirrchesa innus curub cúis do'n toghluasacht sin. ocus dá ngnáthaigid beid enedh [ms. .n.] morgaighthi ar na leanbaibh. ocus seachnadh in banaltra a glacadh ná a tadhall [ms. taghall] ar eagla in leinb do dul a neipilencia óir atá an aeis leanbuidhi maille mórán flichidheachta ocus re hanmhainne [leg. hanbhfainne] brighe ocus re becán teasa ocus re dúintibh na poiredh ocus is iat sin n[a] cúisi ullmaighes chum eipilencia" i.e. ". . . Item: against swelling and aching of the stomach, in white wine boil roots of smallage,¹ drink, and it cures. Also, upon any wound (be its site what it may) lay smallage only, and it [the wound] will thereafter do no more hurt. In vinegar crush this herb's seed, and it checks vomiting occasioned by cold phlegmatic matter; moreover Rhazes affirms that, if to such as after a sickness shall wear a bad aspect smallage be given to eat, they resume their own [original] looks. Item: the same herb stamp, stir in water, and it helps the quotidian fever. The same man says too: [take] juice of smallage and of fennel (of either juice an equal bulk), give to drink to 'the man of dropsy' [= a dropsical patient], and it*

¹ Doctor Lynaero:—"Apium is an herbe called smalache or marche. This herbe hath leues lyke to louage, but the leuys ben not so longe; and it is not so stronge of sauour as louage is, and his sede is lyke persely sede. The vertue of this herbe is . . . he openeth the stoppyng of the lyuer. Also the sede hardneth a mannes wombe, and draweth awaye wycked humours of a mannes body to (sic) the heed, and the stomacke, and the wombe; and noyeth him moche that hath y^e fallynge euyll; and women with childe, and other suckynge children, shulde not eat of this herbe for takynge of the fallynge euyll. this herbe is hote and drye, and hath .v. spyces of her."

cures. Take juice of smallage, with amyllum, and white of egg, and honey: mix, lay upon wounds, it cleanses them and heals. Understand further that of smallage there be several species: such as 'apium ranarum,' 'apium risus' (which by expulsion of the melancholic humour comforts the spleen, thus becoming the originating cause of laughter), and others; [among which is] 'apium hemorrhoidarum,' suitable for the piles. Again, Platearius lays down that women with child must not frequent smallage, seeing that the same lubricates and relaxes the membrane enveloping the foetus; whence also it promotes miscarriage. But should they frequent it, then will children [of such] be subject to purulent sores. Also, let a nurse shun handling or [even] touching of it, lest the child turn to epilepsy: for childhood's age is characterised by abundance of moisture, feebleness of the animal force, scanty heat, and obstructions of the pores; which all are causes predisposing to epilepsy." f. 3.

Dioscorides; Serapion, CCXC; Platearius, A VIII; 'Aggregator,' pt. I, XI.

2. Gold.

Begins:—"AURAM *i. in tór ocus is ar méd a mesardhachta nachar cuireadh a céim é seoch na míalluibh eile ocus is mór foghnus a cathamh ocus a faigsin do'n croidhi. ocus atá catamia mar in cétna .i. slai[g]theach in óir. ocus foghnaidh in tór go mór i naigidh elefanncia. ocus comfurtachtaighi in gaille ocus singoipis ocus cardiaca ocus a tabhairt fá dhó sa tshechtmhuin é féin nó a thshloightech (sic) ocus is maith a mbiadh nó a ndigh é do lucht na lubra. Púdar do dénamh do menaighi in óir ocus a cur fó na súilibh ocus scaoilidh a mbrait ocus a salchar. ocus atáit comhachta [ms. comfuchta] examhl[a] ag in óir .i. uair ann médaighidh ocus fostaighi gach uile flux óna comachtaibh ocus is maith i naigidh na fuaraidheachta ocus na tesaídheachta é ocus inarbaidh gach uile imarraidh anbhainnighios [ms. anbainnighios] ana nadúir ocus glanaidh na leanna salcha" i.e. "Aurum,' or, Gold: which by reason of its so great temperateness has not been assigned to any degree, unlike the other metals. The inward taking, and even the sight thereof, mightily helps the heart; as also does 'catamia,' that is, dross of gold. Against elephantiasis gold is of great virtue; it comforts the stomach, and syncope, and cardiac passion. Give it twice a week, or its dross, and, whether*

in food or in drink, it serves the leprous. Of gold ore make powder, apply to the eyes, and it disperses their webs and foulness. Gold moreover possesses various powers: thus by its powers it will now increase and now arrest a flux of any kind; it is efficacious whether against cold or against heat; all superfluities it expels which in their nature debilitate, and it purges all foul humours." f. 9.

Scrapion, CCCCXXV; Platearius, A III.

3. Shepherd's Purse.

Begins:—"BURSA PASTORIS .i. lus in sparáin. ocus atá sé fuar tirim sa dara céim ocus is cumachtach í a naigid flux na fola ocus is maith í a nuinnimintibh bristi cuislinni ocus in bean agá mbia fóna bráighid ní urchóidighenn flux fola dhi. ocus a cur a fothracadh ocus is maith í do lucht na buidhecair. ocus a cur fó bráighid na caerach ocus ní feicfi in mac tíri iat. Ocus púdar do dénamh de ocus a chur isna cnedhaibh ocus ní fásfa ainfheoil inntu ocus tirmaighenn iatt. ocus in luibhsi ocus bláth uioile ocus siucra do brisedh trína céile ocus a tabairt dá caitheamh do lucht in tseilidh [ms. thsheilidh] fola mar ata emotoibhica phthisis [ms. .p.] ocus a cosmaile" i.e. "'Bursa pastoris,' or, 'the Purse herb':¹ which is cold and dry in the second degree; is efficacious against dysentery; good in ointments for rupture of a vein; any woman that shall wear it at her neck, no flux shall hurt her; put into a bath, and it profits; for jaundice patients it is good; about sheeps' necks hang it, and the wolf shall not see them. Powder it, apply to wounds, and proud flesh shall not form in the same, but it dries them up. This herb, together with violet flowers and sugar, stamp and give to drink to such as spit blood (as in 'hæmatoptyica phthisis' and the like)." f. 14.

Dioscorides, 'Thlaspium'; Pliny, H. N., X 64, 'Thlaspi': but neither hints at the wolf.

4. Spanish flies.

Begins:—"CANTARIDES .i. na cuile ocus is teasaidhe tirim iat ocus tairngid [ms. tairnghid] neim na nuile ball ocus atá brigh neime intu féin. ocus a mbriseadh ocus salapétra tríthu ocus a cur

¹ Doctor Lynacro:—"Bursa pastoris is an herbe called shepharde's purs or roche-worte: this hath leues departed somdele as Burnet, and hath a whyte flower; and when he hath lost his flower he hath the maner of a purs, in y^e which is sede. The vertue of this herbe is he wyll soon staunche blode yf he be dronke: ir groweth in feldes and Gardaynes well nyghe all aboute, and he is hote and drye."

*isna cnedhuib bréna ocus glanaidh iatt óna salchar. ocus a mbri-
sed ocus ael do chur trítu ocus a cur ar na taebánuib ocus teithid na
cuile rompo. ocus in tael cétna do chur isna lepáchuib ocus teithid
na dergnaidí reime. ocus a mbrisedh ocus buidhén do chur trítu
ocus a cur ar na nescóidib ocus aipighidh ocus brisidh iattt*" i.e.
" 'Cantharides,' or, 'the Flies': which are hot and dry; of all
organs they 'draw' the venom, but in themselves have effect
of poison. Stamp them with saltpetre, apply to fetid wounds,
and it cleanses them of their foulness. Stamp them with lime,
apply to the rafters [of a house], and flies will flee away before
them [i.e. the cantharides]; this same lime lay in beds, and
fleas shall fly away before them; stamp and mix with yolk of
egg, apply to boils, it ripens them and makes them to break."

f. 23.

Dioscorides; Serapion, CCCCXLI: omitting the fly and flea
virtues.

5. Caraway.

Begins:—"CARUI *i. an carabuaidh. ocus atá sé tesaidhe tirim
sa tres céim amail adeir Plate[a]rius ocus atá brigh diuretica inti
ocus brigh shéimighthe [ms. shéimidhe] na nadbar remar. ocus atá
médugud an dílegghtha ocus in radhaire inti. ocus a thabairt na
phúdar ar biadhuib ocus ar sabhsuib. ocus innarbaidh in ghae-
thamhlacht bis annsa ghaili ocus isna hinneaduib ocus calmaigidh
in tothlugud ocus adubairt Au[icenna]: CUM CARAUI CARUI NUNCCUM
SINE FEBRE FUI *i. an fad do badhus can carabuaidh do chaitim
nír sgarus re fiabras. ocus mairidh a brigh ann co cenn mbliadna*"
i.e. " 'Carvi,' or, Caraway: ¹ which, as Platearius affirms, is hot
and dry in the third degree. There is in it, moreover, diuretic
virtue, with virtue of attenuating gross matters; and in it is
increase both of digestion and of sight. In form of powder
exhibit in meats and sauces: it shall expel all flatulence
chancing to be in the stomach and inwards, while to the
appetite it is fortifying. Avicenna has said 'Dum carvi [etc.]'*

¹ Doctor Lynacro:—"Carin is an herb called caraway, it hath leues lyke some-
what to Fenell, and a long stalke and rounde sede, more then the sede of persely.
For y^e cough: the vertue of hym is that he dystroyeth wycked wyndes and the
coughe, and heleth men that hath the frensy, and bytynge with venemous beestes.
Scabes, Heer: also this herbe medled with aysell heleth scabbes and tetters, and
restoreth heer where it falleth away. this herbe is hote and drye, & groweth in
gardaynes."

i.e. 'so long as I was without taking caraways, I never was free of fever.' Its virtue endures in it to a year's end." f. 24 b.

Dioscorides, 'Careos'; Serapion, CCLXXXIX; Platearius, CXIX; 'Aggregator,' Pt. IV c. XXXIX; Macer; 'Reg. Sal.' devotes three lines to it:—

"Urinare facit Carvi, ventosque repellit,
Lumbricosque necat, digestivamque refortat.
Dum carvi carui, non sine febre fui."
(ed. cit. p. 131.)

6. The Hare.

Begins:—"LEPUS .i. in míl maighe fuar tirim do réir nádúra [ms. inmil. m. f. v do .r. n^{ra}]. A fuil do chur fó na súilib ocus glanaidh find ocus brat na súl. a cenn do losgadh ocus púdar do dénamh dhe ocus a chur maille ar in cenn ocus fásfaidh in folt. cenn in míl do róstadh ocus a caithem ocus fóiridh crith na mball ocus furtachtaidhi in pairilis. Incinn in míl do coimelt do carbad na lenamh mbeg ocus fásaid a fiacla gan tinnis. a fuil do caithem do lucht disinteria ocus fóiridh iat acus fóiridh nescóid na ninneadh. Binid míl do caithem in cethramha lá a ndiaidh na fola místa [ms. na.f.m.a] ocus tegémhaidh toirrees di gan fuirech. ocus muna tegmadh in toirrees di glanaidh in maclach fíuech. Púdar do dénamh d'fuil in míl a crocán eriadh ocus púdar a croicinn arna losgadh ocus a cumusg ar fín fíonn ocus a ól ocus brisidh na clocha fuaíl gé madh [ms. gemā] harrsaidh iat amail adeir Au[icenna]" i.e. "The Hare: which, as regards his nature, is cold and dry. To the eyes apply his blood, and it purges away film and web. His head calcine, powder, and with the same [and the blood] anoint the head; so shall the hair sprout. Hare's head roast, and it serves trembling of the limbs; paralysis too it comforts. To small children's gums rub hare's brains, and their teeth shall grow without pain. Dysenteric patients ought to take his blood; it also relieves intestinal emposthumes. Leporinum coagulum quarta post catamenia die sumptum, conceptum adesse statim efficit. Qui si minus ex hoc adfuerit, humidam tamen purgat matricem. Of hare's blood [dried] make powder in an earthen pipkin; also of his skin, calcined; mix with white wine, drink, and it breaks urinary calculi how old soever they be. So says Avicenna." f. 51 b.

Serapion, CCCXXVI: source of this article.

7. Bone of stag's heart.

Begins :—" OS DE CERUI CORDE .i. in cnáim (sic) bis a craidhi in fiadha. ocus atá sé fuar tirim ocus ni faghur a céim a leabhar Pl[atearius]. ocus a leith clí in craidhi bis ocus d'fuil in craidhi túismidhter é. ocus bí ar tús amaíl maethán nó co cruadhaigheann a ngné cnánha. ocus bí fós cosmailes in cnáma so a craidhi in gobair. ocus reagtar a ríocht in cnáma so é ocus atá deithfer aturradh .i. cnáimh craidhi in fiadha bídh sé a ndath forruadh ocus bí cnáim craidhi in gobair i ndath geal bog. ocus beiridh a brigh a cnáim craidhi in fiadha deich mbliadhna fichet [ms. .x. mbliá .xx.] ocus a tirmugud ar tús re gréin. ocus atá brigh comfurtachta in craidhi ann ocus brigh glanta na fola. Casnaighi in cnáma so do berbhad ar sugh borraiste [ms. borr.h.] ocus a tabairt do nech ar a mbí singoipis nó cardiaea p[assio] ocus fóiridh é gan fuireach. púdar in cnáma cétna do tabairt ar fin ocus fóiridh flux fola in daergalair" i.e. "'Os de cervi corde,' or, the Bone that is in a stag's heart: which is cold and dry; but its degree is not found in Platearius his book. 'Tis in the heart's left side that it occurs, and of the heart's blood it is generated; being at the first as it were a gristle, until it hardens into the species of bone. Of this bone there is a similitude also in the he goat's heart, which is sold [fraudulently] in lieu of the other: but there is a difference between them viz. bone of stag's heart is of a russet colour, while bone of goat's heart is white of hue, and soft. In bone of stag's heart the virtue lasts for thirty years, if at first it be sun-dried. It has the property of comforting the heart, and of cleansing the blood. In juice of borage boil chips of this bone, give to one in syncope or suffering from the 'cardiac passion,' and it relieves presently. In wine exhibit powder of the same bone, and it relieves hemorrhoidal hemorrhage." f. 62.

Platearius, O VII: source of this article. Nowhere else in the MS. is adulteration or fraud mentioned; but upon these Platearius lays great stress, his work being directed chiefly to the protection of the poor and simple against the rapacity and roguery of the XIIth cent. apothecary (lib. cit. prol.).

8. Savory.

Begins :—" SATEIRIA .i. sabhraei tesaidhe tirim sa treas céim. an luibh so do berbhad ar fin nó air linn ocus togairmidh in fuil

mista ocus in fual ocus fóiridh tinnés na ninnedh. Púdar na luibhí so do tabairt maille mil ocus glanaidh in cliabh ocus in gaile ó na lennaibh remhra righne . . . i.e. "'Satureia,' or, Savory:¹ is hot and dry in the third degree. This herb boil in wine or ale: it [the decoction] is an emmenagogue and diuretic, and relieves pain in the bowels. Its powder exhibit in honey, and of gross sluggish humours it purges both chest and stomach . . ."

f. 72 b.

Serapion, CCCCXIII; MS. ends, imperfectly.

Arundel, 333.

Vellum and paper; A.D. 1514 and 1519.

Octavo; ff. 128.

Well written, in various hands, and in the counties Clare and Cork. Portions of the MS. are undoubtedly anterior to the above dates (cf. Harl. 546), but their age is not recorded.

The language and orthography are those of the present day.

At f. 1, marg. inf., occurs the autograph: "William Howarde 1590"; and marg. sup., in his hand: "pretium .v. li. [five pounds]," a most liberal sum for the time. The same margin exhibits also a memorandum written, as some have thought, in Camden's hand (it is scarcely Howard's): "Historia de terra Pictica in lingua Pictica conscripta"; while against the first line of the page stands (marg. ext.): "Proemium," in the same hand.

MEDICAL METAPHYSICAL AND PHYSICAL TRACTS:
compiled from various sources, in several fragments.

I. Fragment on vellum: written in the county Cork.

1. Philaretus on the Pulse.

Begins:—"Intencionem habemus in precenti conscribicionem de p[ul]sum negocionem compendiosum exp[on]are tradicionem .i. atá intinn againd a nainm dia tráchtadh cumair tarbach do labairt do'n puls ann so síis. Ocus adeir ar tús créd é in réd hé an puls ocus ainnséin a radha créd é tarbha in puls ocus ainnséin créd é an tairtéiri ocus na dhiaigh sin créd ma nabar airtéiri riu ocus cá hinnas atá an tairtéiri ocus tinnsgwinnter ó'n cét réd. Créd

¹ Doctor Lynacro:—"Satureia is called Sauory, it is hote and dry in the iiij degre. The vertue of this is, it purgeth the body: seeth it in wyne or watre, and drynke it, and it purgeth the raynes, the bladder . . . the lunges, and loseth great humours, and compelleth and puttyth hym out by the mouth by spyttynge; therefore he is breunnyng. . . . Soke it in vynegre or wyne, and drynke it, and it shall make thee to haue a meke stomacke. . . . Also for frettyng in the bely, drynke powder of it in warm wyne and thou shalt be hole [etc.]."

hé féin an puls .i. issed is puls ann do réir Piloretuis .i. gluasacht in cridhe ocus na nairtéiredh noch doníther do réir diasstoles ocus skistoles chum innfhuartha ainntesa in cridhe ocus d'innarbadh a dethmarachta uadha” i.e. “Intentionen habemus in presenti conscriptione de pulsuum negotio compendiosam exponere tradicionem: we have a mind in God’s name to enunciate here below a tractate, compendious but profitable, of the Pulse. First of all he [the author] tells us what the pulse is; then goes on to state what is its use; then, what an artery is, and what it is like; next, why it is called ‘Artery.’ Let us now begin with the first point, what the pulse itself is: which, according to Philaretus, is a motion of the heart and of the arteries, taking place according to diastole and systole; for the purpose of cooling the heart’s excessive heat, and of banishing from it its vaporosity.” f. 1.

Abstracted, or adapted, from ‘Liber Philareti de pulsibus’ (cf. ‘Articella,’ f. viij b, col. 2: Venice, 1534). Owing to the misplacing of some of the vellum scraps on which it is written, the following collation may be of use:—

F. 1 b, l. 13:—“*Ocus tuig leat go bfuil inntinn ag Piloretus annsa trachtadh so*” i.e. “And understand that Philaretus in this tractate has a mind” = Art. f. ix, col. 1: “Quoties mutatur pulsus.”

F. 2 b, l. 4 inf.:—“*Ocus tuig leat gurub iat so na neithe is cóir d’fécuin chum aithne an pulsa .i. an uair rachair d’innsaighi in othair nach facais roimhe riam féch ar tús créd é in téosc .i. in ben nó in fer é*” i.e. “And understand that, in order to the right knowledge of the pulse, there be three things which it behoves to consider: when thou shalt go to a patient whom thou hast never before seen, first of all perpend of what sort the same is: whether it be a woman or whether it be a man” = Art. f. ix b, col. 1, l. 10: “Quot sunt obseruanda in cognitione pulsus.”

F. 3, l. 7:—“*Labrum anois do ghnéithib in pulsa ocus adeir Piloretus go bfhuilid deich ngnéthe ar in puls*” i.e. “Let us now speak of species of the pulse, of which Philaretus states that there are ten” = Art. f. ix, l. 24: “Quot sunt genera pulsuum.”

F. 3 b, l. 9 inf.:—“*O dho labramar lethatshuas dinn do deich ngnéithib an pulsa labrum anois go cumair do cúisib ocus do deiferachaib an pulsa ann so síis*” i.e. “Since we have spoken

above of the ten species of pulse, let us now speak concisely as follows of the causes and differences of the pulse" = Art. f. ix b, col. 2, l. 16 inf.: "De causis et differentiis pulsuum."

F. 4 b, l. 8: "*Ocus tuic leat go bhfuilit ceithri neithe ó nabur in puls anórdaighthi*" i.e. "And understand that there be four things whence the pulse is said to be inordinate" = Art. f. x, col. 1, lin. penult.: "Quot modis consideratur moderatus et immoderatus pulsus."

Continued on f. 8, l. 1.

F. 8 b, l. 7:—"*Fiarfaighter ann so créd í an deifir atá edir vermicularis ocus formicus*" i.e. "Here it is asked what is the difference between the vermicular pulse and the formic" = Art. f. x, col. 1, l. 5: "Quid differt vermiculosus a formicante."

Continued on f. 5.

F. 5, l. 2:—"*Gurab amhlaidh sin forbus Piloretus in tráchta sin do coingillaib an pulsa etrl.*" i.e. "Thus then Philaretus ends this treatise on the conditions of the Pulse" = Art. f. x b, l. 15: "Explicit liber pulsuum philareti."

Cf. 'Canon Auicennæ,' lib. I, Fen secunda: "De pulsu" (*ibid.*, f. celviiij, col. 1).

2. A few medical definitions and rules.

Begins:—"*Ocus adeir Auicenna go ndéntur céd comshuidigud na ndáine ands[n]a ceithri dúilib. An dara comshuidigud ands[n]a ceithri leannaibh. An treas comshuidigud andsna rannaibh comcosmaile mar atáit cnámha ocus féithi. An ceathramad comshuidigud andsna ballaib oifigeacha mar atáit lámha ocus cosa ocus cend*" i.e. "Avicenna lays down that the primary composition of men [i.e. Man] is of the four elements. The secondary, of the four humours. The third, of similar¹ parts, such as are bones and muscles. The fourth, of the 'membra officialia,' such as are hands, feet, and head."² f. 5.

The art. is continued from f. 5 b, lin. ult., on f. 7, l. 1.

¹ 'comchosmhail' of the text = 'similaris' (ὁμοιομερής) not 'similis' (ὅμοιος). This art. is at second hand Aristotelian (cf. Stephanus, Thesaurus, s.v. ὁμοιομερής).

² In the foregoing extract note a reproduction in Irish of the Arabic idiom (derived through barbarous Latin translators) which, in certain collocations where the western tongues put 'de' and 'ex,' or their equivalents, uses prep. 'fí' [i.e. 'in'] (cf. Add. 15,403: "Pars secunda libri Serapionis aggregata in medicinis simplicibus"). Here the Irish writer says, contrary to his own idiom: "compositio in quatuor humoribus [etc.]" for 'comshuidigud ó' = 'compositio a.'

3. Two memoranda, minutely written upon an irregularly shaped strip of a different vellum, in different but contemporary hands.

a. "Triplex est agens in medicina atrahinddi humore [attrahenti humorem] *i. itáit trí gnúmaightheora ac gach uili leighios fholmaighios lind i. gnúmaightheoir innhedhonach ocus gnúmaightheoir¹ foirimillach ocus gnúmaightheoir innhedhonach ocus foirimillach a naonfecht. gnúmaightheoir innhedhonach imorro mar atá cumachta ghnímhach in lenna noch rithius a coinde in leighis chum a coimlinta. gnúmaightheoir foirimillach imorro i. mar tá brigh fire ocus foirm fírindech in leighis féin. Gnúmaightheoir co foirimillach ocus co hinhedhonach imorro i. mar tá cosmailes ocus fialas na foirime fírindeighi ocus brighi disle in leighis ocus tactus uertualis medicine di i. tadhall do réir brighi noch bis iter in lenn ocus in leighios ocus gan a bheith do réir raoda etrl." i.e. "To every medicine that purges [any] humour [of the four], there are three 'agents' attached viz.: an internal agent, an external, and one which at the same time is both internal and external. An internal agent: the active power of the humour [itself], advancing to meet the medicine in order to its fulfilment. An external agent: the real virtue and veritable [material] form of the medicine itself. An agent both external and internal: the similarity and analogy of the very [material] form of the medicine to and with the proper virtue and 'tactus virtualis' of the same; this latter signifying the contact which, in respect of virtue [i.e. virtually] though not of fact [i.e. actually], subsists between the humour and the medicine."*

b. "Ocus atáit trí gnéithi ar an fiabrus tig ó morgad fola deirgi do leith a naicéidi. An céd gné de bíd ag dul ar cúl gach lae óna tosach go tairi ocus is ria aderur epaumaticus. Ocus atá gné eile de re nabur aumaticus ocus bíd an gné so ag médugud óna tosach go tair hí. An treas gné bíd én sdáid óna tosach go tairi ocus is ria aderur homotenus" i.e. "Of fever proceeding from corruption of the sanguine humour there are three species [distinguished] according to their accidents. The first species daily diminishes

¹ There are in Irish four words, differing chiefly in mode of derivation, to express 'agent' i.e. 'gnúmaídhle,' 'gnúmaíre,' 'gnúmaíóir,' from 'gnéal' (factum) directly; and 'gnúmaightheoir' from the derivative verb 'gnúmaighim' (ago). Of these, 'gnúmaídhle' is by purists in speech who dislike loan-words applied to the agent 'par excellence' i.e. the land-agent.

from its inception till it ceases: this is what they call the 'paracmastic.' There is another species called the 'epacmastic,' which from its inception increases till it ceases. As for the third species, it has one state from its inception till it ceases, and this is the one which they call 'homotenous.' f. 6.

Gaddesden (Ros. Angl., f. 21, col. 2, l. 1) who gives: 'homotena,' the uniform; 'augmastica,' the increasing; 'paraugmastica,' the declining; was very likely thinking of 'augmentum.' The ἀκμαστικός, ὁμότενος and ὁμότονος, are the same; the other two are ἐπακμαστικός and παρακμαστικός.

4. Excerpt on Phlebotomy.

Begins:—"Adeir Bernardus Gordonius go bhfuilit ceithri cuingill is éigen d'féchuin chum na cuislinni do léigin" i.e. "Bernard de Gordonio says that for the letting of a vein there are four conditions to be considered." f. 7.

Continued from f. 7 b, lin. ult., on f. 9, l. 1.

5. Aristotelian excerpts.

Begins:—"Adeir Aristotul go bhfuilit cheithri hérvuile ar in ngenemuin .i. gné cruthaigthech agus gné adburda agus gné dealbtach agus gné truaillighthech. Genemain cruthaigthech ymorro mar atá cruthugud na hyle agus na naingeal agus an anma résúnta agus is leisan céad fheallsam sin d'iaruigh nó dho leanmhuin. Genemain adburda imorro mar atá genemain na corp ndúileta .i. duine ó duine agus leomhan ó leomhan agus gach uile ní ag techt óna cosmailis do réir náturæ agus is leisan liaigh nádúrdha sin do tuicsin. Genemain dealbtach imorro mar atá cuma nó suidigud na hymhaighi do réir na deilbhi bis a menmuin an tshaeir agus is leisan saer sin do thuicsin. Genemain truaillighthech imorro mar atá gach uile ní geinter ar slighi truaillighthech mar atáit crumha agá ngenemain ó'n cáith agus beich agá ngenemuin do'n fheoil agus a cosmaile. agus fós is leisin liaigh nádúra sin do tuicsin óir is do gnéithibh na genemhna adburda hí agus ós é lyuigh ministir na naturæ is dingbála do toil agus nemtoil na naturæ do leanmuin" i.e. "Aristotle says that Generation has four species: a creative, a material, a formal, and a corrupt. Creative: as the creation of 'materia prima,' of the angels, of the rational soul; the seeking out and investigation of which generation belong to the 'proto-philosopher' [metaphysician]. Material: as of created bodies, such as man of man, lion of lion, and all other [creatures]

proceeding, according to nature, each from its like; the understanding of which mode of generation belongs to the 'natural' physician. Formal: as the shaping and putting in posture of the image according to the form existing in the artificer's conception; the understanding of which mode of generation appertains to the artificer [or, artist]. Corrupt: as [of] everything brought into being by way of corruption; such as maggots, of chaff; and bees generated of flesh, and their like; which also indeed belongs to the natural physician to understand, since it is a species of the material generation; and the physician being Nature's minister, to him it is competent to investigate both that which Nature will and that which she will not have [lit. 'nature's will and un-will']. f. 9 b.

Fo. 10 consists of two irregularly shaped strips which the binder has united over and under by a parchment inlay. These were originally consecutive leaves, the upper preceding the lower, and the art. ends f. 10 b, l. 4.

6. Excerpt on Form.

Begins:—"Not *leat go bhfuilit trí gnéithe ar in foirm ndúileta. An céd gné díbh risin abuir forma substancie .i. foirm substainntech*" i.e. "Note that created form has three species: the first being that which he calls 'substantial' form." f. 10 b.

From this point the art. is continued on recto of lower slip i.e. f. 10, l. 11, inf., and ends on verso of the same, l. 5, inf.

7. On the transmuting Energy.

Begins:—"Atá an brigh claechlaigthech dúbullta do réir Au[icenna]. An céd brigh díbh sgáilidh ocus roinnidh an oilemain chum gach baill fó riachtanas a leas a coimplexa ocus a fighrach ocus an tan truaillter an brigh sin doníter ptisis ó esbaidh na hoilemna do tabairt do na ballaibh" i.e. "According to Avicenna the transmuting force is twofold: the first species being that which to every separate organ, in accordance with the requirements of its complexion and of its figure, disperses and apportions the nutriment. Now when this force is vitiated, then for lack of nutriment duly distributed to the organs phthisis is set up." *ibid.*

8. Excerpt on Sanguine fever.

Begins:—"Dá roibh siabhras fhola deirgi gan [ms. ag] méduidh óna tosach gu tair hé aderur equalis ris .i. cudruma ocus isé is adhbhar do sin .i. gurub comór an rann morgus d'fhuil deirg

and *ocus bhís gan morgad*” i.e. “If from its inception to the end a sanguine fever take no increase, it is called ‘*æqualis*’ viz. ‘*equable*’; the reason of which is that the portion of the sanguine humour suffering corruption, and that which escapes it, are equal.” f. 11.

9. On the Touch.

Begins:—“*Adeir Gordony gurub inann substancia ocus tactura do réir a térmadh díles amail adeir an feallsam: Substansia est quod potest tangi et isda est tactura .i. is inann substansia ocus tachmang ór ní tachmúingter acht ní substaintech ocus atáit dá tachmong ann .i. tachmong uilidhe ocus táchmong rannaighthe. tachmang uilidhe mar atá an ní tachmongus foirm ocus substaint an réda. tachmong rannaighthe mar atá gné nó fighair an réda do tuicsin et rlā*” i.e. “Gordoni[us] affirms that Substance and Touch are, according to their proper terms, identical, as the Philosopher pronounces: ‘*Substantia [etc.]*,’ that is to say, Substance and Touch are one, since nothing but Substance can be the subject of Touch. But Touch is twofold: that which is universal and that which is particular. Universal: as [in the case of] that which [actually] touches the form and substance of a thing; Particular: as the [mere] apprehending of a thing’s species or figure.” *ibid.*”

10. Maxims, medical and others.

Begins:—“*Nichil est intellectu qui primo fuit in sensu (sic) .i. ní oibrighinn én ní san inntlecht go ngnéimhuiginn ar tús sa cédfadh*” i.e. “Nothing operates in the mind until it first of all take effect in the sense,” and: “*Colycus sine dolore non euadet .i. ní térnaighind nech a mbí colyca gan teinnios*” i.e. “No one in whom there is a colic shall get off without pain.” f. 11 b.

Followed by some remarks on bathing.

11. Short tract on the Stomach, etc.

Begins:—“*Stomachus autem frigidus et sicus etcā .i. labhrum anois do na balluibh oilemhnacha ocus ar dús do’n ghaile*” i.e. “Speak we now of the organs of nutrition, and, to begin with, of the Stomach.” f. 12.

This art. is on the same vellum, but apparently in a different hand. Compiled from Aristotle, Galen, Avicenna, Rhazes, and Isaac ‘*In dietis*.’ At the top of the page, marg. ext., is written “*Incipit Historia*” [i.e. of the Piets].

12. Definitions of a number of diseases: abstracted from the usual sources, and not calling for examination in detail.

Begins:—"Lepra est egritudo mala proueniens ut plurimum ex colera nigra in toto corpore *i. issed is lubra ann i. drochesláinti tig go gnáthach ó dortadh lenna duibh ar fut an cuirp a coitcinne*" i.e. "Leprosy is an ill disease proceeding usually from a general effusion of the melancholic humour throughout the body." f. 14 b.

This tract is followed by a colophon (f. 19 b, lin. penult.):—"Ocus mice (sic) Donnchadh do sgríb so ocus a dtig Eoin albanaigh atú féin ocus Domnall ó Leiginn" i.e. "And it is I, Donough [O'Ahiarn], that have written this; and in Scottish John's house I am, myself and Donall O'Lyne" (cf. Harl. 546).

Here ends the first of the fragments which make up this MS.; and, owing to the facility with which the style can be varied in writing the Irish letter, it is not easy to determine whether it be the work of three scribes, of two, or of one and the same.

At f. 16 occur the following lines on the 'complexions,' extracted from 'Regimen Salernitanum' (ed. cit. pp. 169 seqq.), viz. *a.* the sanguine, *b.* the choleric, *c.* the phlegmatic, *d.* the melancholic:—

a. "Largus amans ilaris ridns (sic) rubique coloris

Cantans carnosus satis audax atque benignus

fer fola deirge .i. is amlaidh atá fer fola deirge taburtach grádmair subach gáirithech maille dath nderg ceolmar feolmar .i. glic cainbarrach."

b. "Arstutus (sic) gracilis siccus croceique coloris

Irsutus fallax irraciens (sic) prodigus audax

fer lenna ruaid. [.i.] ard cael tirim maille dath buidhe [ms. buighe] fínnfach fallsa fergach nendigbálach dána."

c. "Hic sompnolentus piger in sputamine multus

Ebes huic sensus pingis facies color albus

fer lenna fuair. .i. codlatach leasg maille seileagur mór maelinntinnech méith maille dath geal ar [a] aigidh."

d. "Invidus et tristis cupitus dextreque tenasis

non expers fraudis timidus luteique coloris

fer lenna duib. .i. formúidech doibrónach miangusach maille láim deis connmálaig ní haen reann ceilgi bis ann ocus bíth sé eaglach maille dath na criadh ar a chorp."

This scrap is curious on account of a marginale (with mark of reference to 'largus') appended in the English hand which at f. 1 dubs these tracts 'a Pictish history':—"Nomina prouinciarum terræ Picticæ: Terra Pictica in 8 partes diuisa quas Angli prouincias vocant."

On the next page (l. 1) are four hexameters, with translation, on the hours at which the four humours are dominant respectively.

II. Fragment on a different vellum: written in the county Clare; in various hands, and in double columns.

13. Tract abstracted from Isidore of Seville.

Begins:—"IHC. Mei est incipere Dei est finire. *In ceathramad leabhar do'n leighios ann so ó Isidurus etimologiarum ocus biaidh an céad caibidil do'n leabhar so do'n leighios. An dara caibidil d'ainm an leighis. An treas caibidil do'n droing fuair an leigheas. An ceathramad caibidil do trí hérnailibh na healadhna so. An cúigmead caibidil do na ceithri leannaibh. An seismead caibidil do na heasláintibh géra. An seachtmad caibidil do na heasláintibh righne. An tochtmad caibidil do tuitim an fuilt. An naemad caibidil do na neithibh doní furtacht do'n othur. An deichmead caibidil do na healadhnaibh leighis. An taenmad caibidil déag do na boladaibh*" i.e. "IHS. Mine to begin, God's to finish [marg. sup.]. This is the fourth book, on physic, of Isidore's 'Ety-mologiæ' [Origins]. Of which book Ch. I shall be of medicine. Ch. II (f. 20, col. 1, lin. antepenult.) of the name 'Medicine.' Ch. III (f. 20, col. 2, l. 11) of them that discovered the medical Art. Ch. IV (f. 20, col. 2, l. 4 inf.) of the three kinds [systems] of this art [viz. 'Metoica = methodica' i.e. that of the Methodists, invented by Apollo, and resting upon 'orthana filidechta' i.e. 'poetic formulæ (charms, spells)'; 'Empirica' i.e. that of the Empirics, invented by Esculapius; 'Loica = loghica' i.e. the rational method, devised by Hippocrates]. Ch. V (f. 20 b, col. 1, l. 16) of the four humours. Ch. VI (f. 21, col. 2, l. 18) of acute diseases. Ch. VII (f. 22, col. 1, l. 20) of chronic diseases. Ch. VIII (f. 23 b, col. 1, l. 15) of the hair falling [and other affections of the head]. Ch. IX (f. 24, col. 2, lin. ult.) of the things that to the patient yield relief. Ch. X (f. 24 b, col. 1, l. 13) of the three branches of the healing

art [this and the preceding chapter are fused together]. Ch. XI (f. 25 *b*, lin. ult.) of the instruments required for the same. Ch. XII (f. 26, l. 17) of scents." f. 20, col. 1.

In the headings quoted the chapters are denoted by Arabic numerals, and, in the text, not at all. Some of them are represented by mere paragraphs, and towards the end are hardly to be distinguished from each other.

After f. 24 *b*, col. 2, there is a lacuna which is probably of small extent. The two following leaves (ff. 25, 26) are inserted scraps of a different vellum: f. 25 containing a few medical memoranda in Donough O'Ahiarn's hand; ff. 25 *b* and 26 have the conclusion of the art., ending with 'Finit'; and, in a blank (l. 5 inf.), a few oghamic dashes; while the original contents of f. 26 *b* seem to have been erased with the sponge, and Donough writes a short recipe "*Ar ledrad na con confaidh*" i.e. "Against bite of mad dogs."

14. Metrical table of time-measure: 9 quatrains.

Begins:—" *Annsa nunnsa bis go beacht*" i.e. "In the ounce precisely are." f. 27.

In these verses occurs '*canamháin*' (metri gratia) = '*κανών*'; and for '*unnsa*' is written (lin. penult.) '*uindsi*.'

15. On the interplanetary spaces, in prose.

Begins:—" *Cá fad ó talmain co héxa. ní annsa. toin go leith ocus toin go leith atá idir érsa ocus mercurir ocus leathtoin ó merreuir go uenir*" i.e. "How far from the Earth to the Moon? Answer:—One '*toin*' and a half, and the same between the Moon and Mercury; from Mercury to Venus, one '*toin*.' *ibid.*

Ends:—" *Cá méd an toin. ní annsa. cúig míle staiti as í sin an toin. Cá méd an stait. ní annsa. cúig paisi ocus fiche míle an staiti. Cá méd an paisi. dá coiscém. Cá méd an coiscém. da troigh. Cá méd in troig. trí paisi ocus ceithri hórdaighi an pais ocus ceithri gráine an tórdlach*" i.e. "[Of] what size is the '*toin*'? Answer:—Five thousand stadia, that is the '*toin*.' The '*stadium*?' twenty thousand and five paces make the '*stadium*.' The pace? two steps. The step? two feet. The foot? three hands, there being in each hand four inches, and the inch being four grains."

For '*trí paisi*' and the following '*pais*' of the MS., leg. '*trí basa*' and '*bas*.'

16. Definitions of the terms 'uilidhe' [universal] and 'uilidheacht' [universality].

Begins:—“*Adearmaid go nabar easláintedha uilídi a mórán do modhaib .i. uilideacht gabála agus uilideacht congála agus uilideacht gan deifir agus uilideacht brighe agus uilideacht trua[i]l-ligthe agus uilideacht cúise agus uilideacht ball agus uilideacht gortaighthe agus uilideacht oireagdachta agus uilideacht comcengail agus uilideacht toidighi agus uilideacht coitcenn. Uilideacht gabála imorro mar atá in fiabras. Uilideacht congála mar atáit na nescóid-dedha agus an tatcomall agus an potagra óir congmaít siat gach cinél easláinti innta. Uilideacht gan deifir imorro amail atá an bolgach agus an bruitíneach óir is inann bíd siat ann gach uile rann do'n corp. Uilideacht truailligthe mar atá an lubra. Uilideacht cúise imorro mar atá an réma ar son gurob bec nach cúis do gach uile easláinti é agus mar atá an tpsis óir is cúis do'n etic hí. Uilideacht ball imorro mar atá an flux óir donúter hé ó'n gaile agus ó na heaib agus ó'n incinn agus ó na hinnib. Uilideacht gortaigthech mar atá an eipilensia agus a cosmaíli óir gortaighidh sí an corp uile ina haixis. Uilideacht oireagdachta mar atá in parilis congmus an corp nó leth an cuirp ag féchain pairilisi na tenga[dh] nó in méir. agus aderur uilideacht oir[eagd]achta re heasláintib na mball oireagdha mar atá craidhe agus ae agus incinn agus uirghi. Uilideacht comcengail mar atáit easláintedha an gaili mar atá sgeathrach agus easbadh dílegtha agus gaetmaracht agus atmaracht agus mar atáit easláintedha na ninneadh agus na náronn agus an lésa óir is baill coitcenna so doní seirbís do'n curp uile. Uilideacht toidighi imorro mar atáit trí gnéithe an spasmais. Uilideacht coitcenn imorro mar atáit na cneadhha agus na créchta etrl.” i.e. “We affirm that diseases may be designated generically in many modes: as [in respect of] universality [i.e. generic quality] of seizure; of comprehension; of indifference; of force; of corruption; of cause; of organs; of pain; of 'nobility'; of connection; of totality; and, universality of the common order. Universality of seizure: as in [the case of] fever; of comprehension: as in boils, inflammation, and 'podagra,' since in themselves they comprehend every kind of disease; of indifference: as in small-pox, and measles, since they are in every portion of the body indifferently; of corruption: as in leprosy; of cause: as in rheum, which causes almost every disorder, and phthisis, which originates*

hectic fever; of organs: as in flux, since it takes place from the stomach, from the liver, from the brain, and from the bowels; of pain: as in epilepsy and the like, since in its access it hurts the whole body; of 'nobility' [pre-eminence]: as in paralysis occupying the whole or half of the body, in respect of paralysis [say] of the tongue or finger. Universality of 'nobility' is also predicated of diseases of the 'noble organs': as heart, liver, brain, the ὄρχις; of connection: as in affections of the stomach such as vomiting, defective digestion, flatulence, distension; also affections of the bowels, kidneys, bladder, seeing that these be common members ministering to the whole body; of totality: as in the three species of spasm; common: as in hurts and wounds [i.e. all solutions of continuity].” f. 27 b.

17. Note on Collyrium.

Begins:—“*Deisir edir na térmadha so .i. sief ocus collirium ocus alcohol. assed is sief ann .i. púdar móráin do neithibh arna cumusc re fliche éigin a subh daingin. assed is collirium ann .i. púdar ró mhín arna cumusc re fliche éigin a foladh thsiltech. assed is alcohol ann .i. púdar ró mhín gan cumusc re hén flichí. ocus not leat co n[d]éntar alcohol do sief ocus sief d'alcohol ocus doníter collirium da gach ní díb ocus ní déntar iatsan do collirium*” i.e. “Between these terms: ‘Sief,’¹ ‘Collyrium,’ and ‘Alcohol,’ there is a distinction. ‘Sief’ is the powder of a quantity of [different] things, mixed with some fluid, to a stiff juice. ‘Collyrium’ is a very fine powder mixed with some fluid, to liquid consistence. ‘Alcohol’ is a very fine powder, unmixed with any fluid. Note also that Alcohol may be made of Sief, and Sief of Alcohol, while Collyrium may be produced from either of them; but they cannot be derived from Collyrium.” *ibid.*

In a different hand from the rest of the leaf.

Folios 25, 26, 27, are on a vellum altogether different in both size and texture from that of the fragment in which they have been inserted: the latter is as thin and pliable as the finest kid leather, but quite opaque.

18. Aristotelian tract, consisting chiefly of scholastic axioms and definitions from various sources (cf. colophon).

¹ “Suntque Collyria duum generum. Quædam enim *liquida* . . . quædam *solida* vel *sicca* quæ barbarâ voce dicuntur *Sief*, Galen l. 4. de C. M. S. L. c. 5” (Castellus, *Lex. Med.* s.v. ‘Collyrium’).

Begins:—“*Adeir Burlée cu fuilid nae nanmanna ar an cét adhbhar .i. a sé dílis díbh ocus a trí do réir cosmailis ocus as iad so na sé hanmanda díslé .i. íle ocus substaint materia masa elementum origo [ms. oridha]. is iad so na trí hanamanna do réir cosmailis silua ocus mater ocus femina. ader Au[icenna] a tosach metafisica gurub é so míniugud na nanmann so. Is uime aderar íle risin cét adhbhar ar son a beth gabháltach ocus a comachtain cum na foirme. Is uime aderar substaint risan cét adhbhar ar son cu connmaidh sé an foirm a ngnímh. Is uime aderar materia risan cét adhbhar ar son gurub é as túsca annsa comshuíugud (sic) ocus as déidhenaighe [ms. denaide] and sa dísgáiledh [ms. diasgaidh-ledh]. Is uime aderar masa .i. mais risan cét adhbhar .i. as inand masa a laidín ocus réd cruind a gáidhílg .i. mar bhointer a mell cruin[n] chiara rointi imdha maille foirmendaibh ealadh-nacha [ms. imealaineca] as mar sin bhointer asin cét adhbhar mórán do neithibh nádúrdha ocus foirmenna éxsamla orra. Is uime aderar origho risan cét adhbhar .i. as inand origho a laidín ocus bunadhas [ms. bunugus] isin gáidhílg óir asé an cét adhbhar as bunadhas [ms. bunus] do'n claecheclódh do réir an príuacioin atá aige. Is uime aderar elementum risan cét adhbhar óir as inann elementum ocus dáil óir mar atá an fhírdhúil aenda innti féin as mar sin atá an céd adhbhar aenda ana aen ní chumusca ann féin. Is iad so na trí hanamanna do réir ehosmaile do réir Alibertuis .i. silua ocus mater ocus femina. ocus as mar so mhínidhes Albertus na trí hanamanna sin a primo físicorum. As uime aderar silua risan cét adhbhar .i. as inann silua isin laidín ocus coill asan gáidhílg .i. mar as édir mórán do neitibh do bhuaín a haenchoill amháin as mar sin as édir mórán do neithibh éxamla [ms. ii^a] do bhuaín a haen adhbhar amháin. Is uime aderar mater risin cét adhbhar óir as inann mater a laidín ocus máthair a gáidhílg óir as í féin as máthair do gach uile ní. Is uime aderar femina ris óir as inann femina a laidín ocus ben a gáidhílg óir mar shanntaighes [ms. thanntaighes] an ben an fer as mar sin shanntaighes [ms. ut ante] an cét adhbhar an foirm. FINIT ocus as mór fuacht na láime ocus as ole an glés.*

Item, *adeir Algalasel an tan aderar cédfadh gabáltach gurob é an mothugud coitchinn as cóir dho tuicsin and sin ocus an tan aderar cédfadh congbalach gurob í an brigh inntamhlaigthech nó an brigh cuimnech as cóir dho tuicsin ann sin. Adeir Auicenna in*

sexto naturalium *cu fuil gach aen cédfadh gabáltach ar na gnéithib gan adhbar corpudha acu. ocus as iad na cédfadha foirimillacha as cóir do tuicsin ann sin amail as follas isin prouerib so: Materia formæ quæ sinsitur non est in sensu .i. ní bhí adhbar na foirme noch fhétar do mhothugud a cédfaidh etrelā*” i.e. “Burley lays down that ‘Materia prima’ has nine names: of which six are proper, and three analogical. The names proper are these: ‘Hyle,’ and ‘Substance’; ‘Materia,’ ‘Massa,’ ‘Elementum,’ ‘Origo.’ The three names by analogy are these: ‘Silva,’ ‘Mater,’ and ‘Femina.’ The interpretation of which names Aristotle in the beginning of his Metaphysics affirms to be this: the ‘*cét adhbar*’ [primary matter] is called ‘Hyle’: because it is receptive, and capable of form; ‘Substance’: because it comprehends form actually; ‘Materia [prima]’: because in ‘composition’ it is first, and in ‘dissolution’ last;¹ ‘Massa,’ or, ‘the Mass’ (which in Latin is identical with the Irish ‘*mell cruinn*’ [a round lump]): because, even as out of a round lump of wax may be extracted [i.e. fashioned] many things with varied artificial forms, so also of ‘Materia prima’ may be derived many natural things wearing dissimilar shapes; ‘Origo’ (which in Latin is the same as ‘*bunadhas*’ [origin] in Irish): because it is ‘Materia prima’ that originates the ‘privation’² which belongs to it; ‘Elementum’ (which is identical with [the Irish] ‘*dúil*’): because as the true ‘element’ is in itself ‘single’ [i.e. uncompounded], so also is ‘Materia prima’ single, and consists of itself alone. The following are, according to Albertus, the three names derived from analogy: ‘Silva,’ ‘Mater,’ ‘Femina’; which he, in *primo physicorum*,³ interprets thus: ‘Materia prima’ is called ‘Silva’ (the Latin equivalent of Irish ‘*coill*’): because, as out of one single forest may be taken many things, so from one ‘materia prima’ may many things be derived; ‘Mater’ (the Latin equivalent of Irish ‘*máthair*’):

¹ i.e. As regards things material, ‘Materia prima’ is the basis of their synthesis, and the residuum or ultimate expression to which they may be reduced by analysis.

² Defined at f. 29 b, col. 2, l. 17: “*Priuacio est quareincia formæ non abite possibilis tamen abende .i. issed is priuacio ann easbadh na foirme ná fuil aige ocus féilus da beith*” i.e. “‘Privation’ is an absence of that form which it [matter] possesses not, but is capable of possessing.”

³ i.e. in his commentary on Aristotle’s ‘Physics,’ book I.

because it is [as it were] the mother of every [material] thing; 'Femina' (the Latin equivalent of Irish 'ben' [woman]: because, as Woman is affected towards Man, so 'Materia prima' has a tendency towards 'form.' FINIT (very cold are my hands, and my tools [pen etc.] bad).

Item:—AL-GHAZZĀLĪ says that when we use the expression 'receptive sense,' it is [mere] perception in general that we must understand thereby; but that, when we say 'comprehensive sense,' we must thereby understand faculty of [say] comparison or of memory. In *sexto naturalium*, Avicenna says that all senses are receptive in respect of species not possessed of corporeal matter: but this must be understood of the external senses only, as in this 'proverb' [axiom, maxim] is apparent: 'Materia formæ quæ sentitur non est in sensu' i.e. 'the matter of that form which may be perceived, resides not in the sense [by which it is perceived].'" f. 28, col. 1.

Across the top of the leaf is written in a different ink, and by an Irish scribe seeking to copy the old English letter: "INC. O Christe elementissime tu corda nostra possites tu tibi la[u]des debitas rogamus omni tempore"; under that, a scholastic axiom which occurs again at f. 29, col. 1, l. 1, and elsewhere.

A great number of axioms, aphorisms, and definitions (physical and metaphysical) follow, and the first section of this tract ends at f. 34, col. 1, l. 4 inf., with a colophon: "FINIT and so ar thex Colighed maille coleccion prouerbecch ele etrla." i.e. "Here is an end of the 'texts' of 'Colliget' with a collection of other 'proverbs.'"

19. Second section of the tract.

Begins:—"Contrariorum contrari sunt efectus .i. bíth oibrighthi na neithe contrardha cu hégsamail" i.e. "The operations of contrary things are dissimilar." f. 34, col. 2.

At f. 35 b, col. 2, l. 20, a colophon relating to both this and the preceding section: "Finit and so ar thexannaibh Gailen a Me[gra]tegni ocus ar thexannaibh Choilliged ocus texanna Ar[us-totuil] in Alberto. ocus texanna A[rustotuil] as toisenaighi dhíbh ocus texanna Coillighed as medhonaighi ocus texanna A[uienna] as déi[dhe]naighe. ocus as ann do críchnaigheadh [ms. críchnaidhagh] an tex déidhenach [ms. denach] díbh an lá a ndiaigh lae [fh]éle Pádraig a cill inghine Baeith. ocus as é dhob áis do'n

tigherna an tan sin míle bliadhain ocus cáig céid ocus ceithre bliadhna dég cu nodlaig so chugainn” i.e. “Here is an end of Galen’s texts in ‘Microtechne’; of the texts of ‘Colliget’; of Aristotle, as explained in Albertus [his works]. Of all which, Aristotle’s texts come first; those of ‘Colliget’ in the middle, and Avicenna’s last. The place where the last text was concluded (on the day following the festival of S. Patrick) was *Cill inghene Baicith*, the Lord’s Age then being one thousand five hundred and fourteen years, up to this coming Christmas.”

20. Third section of the tract: chiefly astronomical, in independent paragraphs.

Begins:—i. “Duplex est mensis s[icilicet] lunaris et solaris. mensis solaris continet spacium triginta dierum *i. tuicter an mí ó dhá modhaibh i. mí éasca ocus mí gréine ocus tacmhainngidh mí na gréine spás tríchad* [ms. .30.] *lá*” i.e. “The [term] ‘month’ is understood in two modes: the lunar month and the solar; the solar comprising a space of thirty days.” f. 35 b, col. 2.

In this paragraph the lunar month is considered in its relation to ‘*faethughadh*,’ or, ‘crisis in disease,’ with which the solar month is said to have no connection. Bernard de Gordon is cited.

ii. “Adeir Ar[ustotul] in sumo mundi *co fuil gach uile corp ó spéir na tenedh anuas cumasc[th]a as a cáilib féin mar atá an tene tesaidhe tirim cumasca as in dá cháil sin. ocus mar sin do na dúilib eile timcill a cáiledh féin. ocus gé atáid cumasca as a prímhcaílíib adeir Ar[ustotul] a mbeith nemeumasca a naithfégad na corp ndúilíta cumasctar astu féin*” i.e. “Aristotle in ‘Summa mundi’ says that from the sphere of Fire downwards every body is compounded of its own qualities: even as fire, being hot and dry, is compounded of those two qualities. So also with the other Elements in the matter of their own [respective] qualities. Which though they be indeed (as Aristotle rules) compounded of their own qualities, are [nevertheless], in respect of [other] created bodies compounded of them again, non-composite.” f. 36, col. 1.

iii. “*Taidhsighter* [ms. *taibhsghter*] *do’n radharc an grian ac éirghi ocus ac dul faoi cu follus ní is ró mhó ná mar dochí a mullach an medha[in] lae. Is dlighthech adermaid co tacmhann sin cu minic ocus nach tacmhann do tshír. ocus an tráth tacmus*

as í so an cúis fá tacmhann”¹ i.e. “The Sun at rising and at setting shews manifestly to the sight very much larger than you see it at the top of noonday. We say justifiably that this occurs frequently but not constantly; and when it does occur, the cause of its occurrence is this.” f. 36, col. 2.

iv. “Is é ní ó tic sailltecht uisci na fairce .i. óna arsaidhecht féin ocus ó sírbhualad na tonn fó na clochaibh ocus ó shiubal na gréine riamh ós a cinn ocus ó innarbad na codach is millse do’n uisci aisti ó thesbach na gréne” i.e. “That from which proceeds the saltness of sea-water is its own great antiquity; the constant beating of the waves against the stones; the Sun’s course which hath ever been over and above it; and the expulsion out of it [the sea], by the Sun’s heat, of such portion of the water as is sweetest [‘uisge milis’ = ‘eau douce’].” *ibid.*

v. “Luna ubi letur (*sic*) in mare .i. gnímhaighidh an ré cu follus isin fairce ocus isna neithibh fliúcha eile” i.e. “The Moon acts manifestly upon the Sea and upon other fluid things.”

f. 36 b, col. 1.

vi. “Foillsigther and so an chúis ó tic dorcadus nádúrdha ar an ré re nabar eclipsis. ocus adermáid dochum an derbaid sin ós ó an gréin ghabus an ré solus [ocus ó] nach fuil ní [e]le ann do boinfedh an solus sin de acht an talamh corob é scáili na talman bhís co dírech ider an gréin ocus an ré téid a timhell an ré ocus benus solus na gréine dhe” i.e. “Here is set forth the cause whence upon the Moon comes a natural darkness which is called ‘Eclipsis.’ In order to which proof we affirm that (since ’t is from the Sun the Moon derives her light, and since except the Earth there is naught else to deprive her of that light) it is the shadow of the Earth, she being directly between the Sun and the Moon, which envelops the Moon and deprives her of the Sun’s light.”

f. 36 b, col. 2.

vii. “Dá cuiread nech a cuntabairt cad fá bud disli do’n ré eclipsis do chur ar an ngréin iná do uenir ocus do mercur in tráth bis sa líni dírech adermáid cuigi sin” i.e. “Should any raise the question why to the Moon it should be more proper than to

¹ In this paragraph the scribe seems to have in some degree exercised his fancy: he writes ‘an medha lae,’ meaningless; and ‘tacmhann’ (the wrong verb) for ‘teagmhann,’ ‘teagmhaigheann,’ or, as it is now very generally made colloquially ‘teangmhaigheann.’

Venus and to Mercury to eclipse the Sun when they are in the right line, we say in reply." f. 37, col. 1.

viii. "*Ní har son nach gluaisid na hairdreannaighi (sic) daingne aderar airdreannaighi daingne riu acht ar son nach claonaid siat ó tuaiscert go deiscert na firmaminnti mar donít na hairdreanna ele etca*" i.e. "It is not because they have no motion at all that the fixed stars are so called; but because they do not, as do the other stars, decline from north to south of the firmament." *ibid.*

ix. "*Gach uair bhíd na plainéid atá ós cinn na gréine ar a comhair cu dírech is ann is aídhbhsighe [ms. aibhsidhi] solus na gréine ar comhair na talman ar dhá cúisibh*" i.e. "Whensoever the planets which are over the Sun come into a straight line with the Sun [and the Earth, the Sun being between them], the Sun's light as over against the Earth is more intense; and that from two causes." *ibid.*

x. "*Dico quod luna ac sidera .i. adermáid co faictar an ré ocus na hairdrennaighi a nén uair ocus a nén aimsir cu solus a crích ocus cu dorcha a crích eile*" i.e. "We affirm that both Moon and Stars are at one and the same hour and season seen to shine in one country, and in another country to be obscured." f. 37, col. 2.

xi. "*Talameus dicít curub túsca dochút lucht iarthair an domain in ré d'én lá ná lucht a oirthir*" i.e. "PTOLEMY says that they of the western world see the Moon sooner by one day than they of the eastern." *ibid.*

xii. "*Adeir in fer cétna curub annsa spéir [i]s a sentrom atá leth amuith do hsentrom na talman imurchuir corp na gréine a timcill na talman*" i.e. "The same man propounds that it is in the sphere whose centre is external to the Earth's centre that the Sun's body revolves around the Earth." f. 37 b, col. 1.

xiii. "*Bíth a fis agad curub í spera firmamentum is spéir dírech ann*" i.e. "Know then that it is the heavenly sphere which is a right sphere." *ibid.*

xiv. "*Neruus est [etc.] .i. issed is féith ann ball aenda arna cruthugud do thabairt gluasachta do na musculibh ocus do na rannaibh ele. Au[icenn]a dixid*" i.e. "A nerve is a 'simple' organ created for the purpose of imparting motion to the muscles and to the other parts. Avicenna hath said it." *ibid.*

xv. "Nervus obticus solus est concavus .i. ní uil én féith fhóchuasach [ms. fhothchuasach] acht amháin nerui obtici" i.e. "There is no concave nerve but only the optic nerves." *ibid.*

Four similar short entries follow, ending with: "Gilibertus dicit na texanna so a suim na cédfadh" i.e. "Gilbert recites these 'texts' in his 'summa sensuum.'"

xvi. "Lilis inorro flichidheacht ró shéimh nach sotiúcsinech ocus ní éidir a cur a céim lena mesardacht. ocus bíth na flichidheacht coimdechta a lenmuin na spirad an gach ball ocus ris sin adeirim cara na spirad óir así treoraighios iat cum a noibrighthi ocus así as ballsumus do'n anam ocus ní dighbaiter aen réd di an fad maires ros ocus campium ocus glutium" i.e. "Now 'Lilis' is an exceeding subtle fluid, and an inapprehensible; which by reason of its temperateness may not be assigned to any degree. It is an associated fluid which in all the organs is allied with the spirits: whereby I call it 'the spirits' friend,' since this it is which induces them to their functions; it is moreover a balsam to the life, neither can suffer any diminution whatever so long as the 'Ros,' the 'Cambium,' and the 'Gluten' endure." f. 37 b, col. 2.

The 'spirits' are the Galenic three: natural, animal, vital; for 'ros,' 'cambium,' and 'gluten,' 'glutinum,' cf. Bruno's Lex. Med. of Castellus.

This paragraph, which ends with "FINIT," closes the section.

21. Fourth section of the tract: short definitions and axioms, Aristotelian, Hippocratic, Galenic, and Arabian.

Begins:—"Nod let go ndéntar spasmus ó folmugud ó trí modhaibh. An céd modh ó digbáil na flichidheachta aicídighi. An dara modh ó digbáil na flichidheachta oilemhnaighi. An tres modh ó digbáil na flichidheachta nádúrdha noch is prém and. Isna ballaibh foir[i]millacha bis an flichidheacht aicídech. Isna cuistennaibh bis an fhlichidheacht oilemhnach. Isna ballaibh prinnicipálta bis an flichidheacht nádúrdha" i.e. "Note that spasm is by depletion [or evacuation] occasioned in three ways—1°. by imminution of the 'accidental' fluid, 2°. by that of the nutritive fluid, 3°. by that of the natural, which is also the radical, fluid. The 'accidental' fluid resides in the exterior organs; the nutritive in the veins; and the natural in the 'principal' organs." *ibid.*

The section ends with f. 39 *b*, col. 2. With the exception of col. 1, ll. 1-13, this page is in Donough O'Ahiarn's hand.

22. Fifth section of the tract: on paper, written across the page; contents similar.

Begins:—"Qui suscitavit scientiam non est mortuus *i. an té do dúisigh an caladha ní marb é. Medicina est scientia sanorum egrorum et neutrorum i. issed is leighes ann fis na slán ocus na neaslán ocus na nemhnechtarda*" i.e. "He that called Science into being is not [himself] dead. The science of Medicine consists in knowledge of the whole, of the sick, and of them that are neither the one nor the other." f. 40.

At f. 48 *b*, lin. ult.:—"Alybertus dixit *ocus as ole an peann*" i.e. "Albertus hath said it, and my pen is bad."

The section, written by Donough O'Ahiarn, ends abruptly with f. 49 *b*.

23. Tract of the same nature: by the same scribe, on paper.

Begins:—"Sciencia est nobilis posicio anime racionalis *i. así an eagna* [ms. *h-na*] *scalb uasal dílis na hanma résúnta*" i.e. "Science is a noble and special possession of the rational soul." f. 50.

This piece, the paragraphs of which are considerably more lengthy than those of art. 22, is excerpted and condensed chiefly from Gilbert and Gordonius.

At f. 56, l. 10:—"Finit *ann so ar téx Gordonius*" i.e. "Here ends Gordonius' text [i.e. extracts]."

Continued on the authority of Avicenna to f. 57 *b*, lin. ult., where there is a lacuna; f. 58 begins with a paragraph 'de pulsibus' (cf. art. 1), and the remainder of the tract is not so exclusively medical. Amongst the authorities are Aristotle, Isidore of Seville, Gordonius.

At f. 65 *b*, lin. ult.:—"Ocus mice *Donnchadh* qí sgríbh'sitt" i.e. "And 't is I, Donough, that have written it."

At f. 67, lin. ult.:—"Misi féin qí" i.e. "'T is I myself that . . ."

At f. 67 *b*, lin. ult.:—"Ocus *aniugh an áine ocus is*" i.e. "And to-day is Friday, and 't is. . ."

Here there is a lacuna.

24. Tract in sections: by the same scribe, on paper.

Begins:—i. “*Urina habet [etc.] .i. atáit trí tegdaisí ag an fual .i. íchtar ocus inmedhon ocus uachtar*” i.e. “The Urine has three ‘mansions’: the lower, the middle, and the upper.” f. 68.

Cf. ‘*Liber urinarum Theophili*’ (Articella, ed. cit., f. x b, col. 1); Gordonius ‘*De judiciis urinarum*’; and “*Urinæ fundo, medio, summo tria constant*” (Reg. Sal., ed. cit., p. 203).

ii. “*Sanies est [etc.] .i. issed is siledh and flichidheacht arna claechlódh ocus arna truailledh gentar ó fhuil ocus ó fheoil com-brúighí*” i.e. “Matter consists in an altered and corrupted fluid, generated of blood and flesh bruised together.” f. 70.

iii. “*Habitudines corporum [etc.] .i. is ó na complexib doniter aibídech[a] na corp do réir Arn[aldus]*” i.e. “’Tis from the complexions that the habits of body are produced, according to ARNOLD.” f. 71.

Followed by paragraphs on various subjects, all derived from Arnold of Villanova.

iv. “*Tateus a cúisib an fiabhruis morgaithí. Adermaid co fuilit dá cúis ag an morgadh*” i.e. “THADDEUS [Florentinus] on the causes of putrid fever. We maintain that putrescence has two causes.” f. 75.

Ends f. 75 b, l. 8 inf.

v. “*Ag so in oired aimsire bís gach airdreannach in gach roth do’n dá roth dég amail adeir Tolomeus a lebur na mbreithemnas ocus mar adeir Alaxander na asdrolaigheacht*” i.e. “Here is the length of time during which, according to Ptolemy in ‘the Book of Judgments,’ and to ALEXANDER [of Thralles] in his Astrology, each planet sojourns in each circle of the twelve.” f. 75 b.

Ends f. 77, l. 12.

vi. “*Uentus quantum est de se [etc.] .i. issed is gaeth ann in mhéid atá sí dá réir fén .i. dethach fuar tirim disgáilter ó na neithib íchtaracha*” i.e. “What wind, considered in itself, consists in is this: a cold dry vapour which is disengaged from things below.” f. 77.

Ends f. 78 b, l. 13.

vii. “*Febrium quaedam [etc.] .i. atá qid do na fiabrasaib continóidech ocus qid eile interpullata*” i.e. “Some fevers are continuous and some intermittent.” f. 78 b.

Ends f. 82, l. 8, with a colophon:—“Bernardus dixit ina pronostica[tio] fén. etrla. ocus a tigh Domnaill í Throightigh do

sgríbadh an beac so. anno dñi .i. 1519. ocus misí Donnchadh cēc” i.e. “Bernard in his own ‘Prognostics’ hath said it. and in Donall O Troighthigh’s house [cf. Eg. 89] this scrap has been written. A.D. 1519. and I am Donough.”

viii. “*Crudus manens albus lacdeus glaucus caraphosqe .i. is iat so na datha foillsighius an tadbar omh do réir na fērsad so síis .i. dath geal ocus dath ar dath an bainne ocus dath mar adhairc sholais ocus dath mar finnfadh camaill*” i.e. “And these be the colours which reveal crude matter, according to the following verses: a white colour like that of milk; a colour like that of transparent horn, and a colour of camel’s hair.” f. 82.

Ends *ibid.*, l. 5 inf.

ix. “*Mí ianuair ocus mí august ocus desimber ceithri nómada bís innta ocus náí kalanna dég innta. Mí Mhárta ocus mí iuill ocus mí máí ocus october sé nómada bhís innta ocus secht kalanna dég. Mí april ocus septimber ocus nouember ocus mí iuin cethra nómada bís innta ocus ocht kalanna dég. Mí febhra ceithre nómada bís ann ocus sé kalanna [dég]. ocus is é méid d’idannaibh bís an gach mí .i. ocht nidanna [ms. ndidanna]*” i.e. “January, August and December: four nones in each, and nineteen kalends; March, July, May and October: six nones and seventeen kalends; April, September, November, and June: four nones and eighteen kalends; February: four nones and six[teen] kalends. The number of ides in each month [of the twelve] is eight.” *ibid.*

Ends f. 82 b, l. 7 inf.

x. “*Atáit sé cúisi fá sgáilinn adbar na nescóidi gan mothugud .i. séimhidheacht na lennann ocus édlús in boill ocus tesaidheacht an aeir ocus brigh in leighis ocus treisi brighi an othair ocus anullmhacht an adbuir etrl. Galenus dixit. Seacht nadbair an triacla ann so .i. im ocus míl ocus bainne bó aendatha ocus slánlus ocus siucra ocus ór derg arna leagad ocus barr eanbruithi gobhair gil. ocus a fásgad tré anairt ocus a cur a soithech iubhair ocus ní fuil gabur nac[h] fóirenn acht an tég [ms. anth-] amháin etrla*” i.e. “There be six causes for which the matter of an emposthume disperses itself unperceived [imperceptibly i.e. by absorption]: tenuity of the humours; lax texture of the organ; heat of the atmosphere; virtue of the medicament; constitutional vigour of the patient; and immaturity of the matter [itself]: Galen hath said it. Here are the seven ingredients of ‘Theriac’: butter and honey;

milk of a single-coloured cow; ribwort [*plantago lanceolata*], sugar, and red gold molten; with scum of a white he-goat's broth. Strain through a cloth, put into a vessel of yew, and, saving death alone, there is no ailment but it relieves."

f. 82 b.

25. Tract in sections and short paragraphs: on vellum and paper, in double columns, by the same scribe.

Begins:—" *Labrum anois go cumair tarbach do réir Isác isin leabur re nabur dicitur urina ocus a Iughdarás Bernáird Gordoni annsa leabur darub ainm omnis prolisitas etc. ocus a Iughdarás Teofili ocus móráin do maigisdrechaib na teoiriceachta ocus na fisegeachta. óir comaentaighit na dochtáiri so co cumair tarbach mar adubramar ar in focal coitcinn so: Omnis prolisitas est nouerca ueritatis etc. .i. as í in fhaidigeacht leasmáthair na firinde*" i.e. "Speak we now, briefly and profitably, according to Isaac in the book [treatise] called [from its opening words] 'Dicitur urina'; and on the authority of Bernard Gordonius in the book called 'Omnis prolisitas etc.'; also on the authority of Theophilus, and of many [other] masters in Theory and Physic: which doctors are briefly and profitably (as we have phrased it) at one with respect to this common maxim: 'to Truth all tediousness is but a stepmother.'" f. 83.

The section, which ends f. 84, col. 1, l. 5, is followed by several shorter paragraphs, and a number of the axioms etc. classed by the scribes as 'proverbs,' from divers sources e.g. (f. 86, col. 1, l. 19): " *Naturalis pilosatus respicit finem .i. an fellsam nádúrdha is í crích an réda féchus sé. proueirbecha Ar[ustotuil] so uile*" i.e. "The natural philosopher, 'tis the [final] end of the thing that he looks at. These all are Aristotle's proverbs."

The tract ends at f. 86 b, lin. ult.

26. Tract of the same nature: on paper, by the same scribe.

Begins:—" *Semper in epiala calesgunt interiora exteriora frigent liparia uertitur illi .i. bíd na baill inmedhonacha te do shír a neipiala ocus na baill foirimillacha fuar ocus a contrardha sin do liparia*" i.e. "In 'Epiala' [a variety of quotidian fever called *ἠπιάλος πυρετός*] the interior organs are always hot, and the extremities cold; the contrary of this being the case in 'Leipyria'

[a malignant variety of continuous fever called λι- and λειπυρία, λειπυρίας].” f. 87.

Ends imperfectly with f. 97 *b*, lin. ult. The scribe notes at f. 90 *b*, lin. ult.:—“*Ocus misi Donnchadh* qui scripsit *ocus atá deimhedh orm ris*” i.e. “And ’t is I, Donough, that have written it; having [moreover] had to do it in the dark.”

The syntax of the scribal “qui scripsit” here and elsewhere is Irish. Between ff. 96, 97, there is a lacuna.

27. Scholastic tract: in the exordium of which the western philosopher shews a certain amount of independence.

Begins:—“In oi mni patris et fili et spiritu sancti amén. ihe. maria deo gracias. INCIPIT TRACTATUS ARUSTOFULEIS de natura materie .i. tinnscainnter ann so tráchtadh Arustótuil do nádúir na hÍle. *Ocus do bádar mórán do na feallsamhnaibh nádúrdha ar seocrán a timcill na hÍle ocus do labradur co hécsamail di ocus nír tuigedar iat féin. ocus is iat so anmanna na ndochtúireadh do labair di .i. Arustotul ocus Plato Urso ocus Fronisceis Ailibertus ocus sanc Tomás. Ocus adeir Arustotul ar tús nach so-aithne an íle ach (sic) do leith na hanaloghia bís idir an adbur ocus an foirm ocus is inann analogia ocus fialas éigintech bís ac an cét adbar chum gabála na foirme. ocus adeir fos nach so-aithni an foirm ach do réir na suibidechta ina congbaighter [ms. connmuighter] in cét adbar .i. in mais. Ocus adeir Plato gurob ed is materia prima ann .i. cealg doilbhthi brégach arna himfhulang [ms. himulang] ó ceouib remra dorcha dotuágsina. ocus aderur gurob edh is céd adbar ann .i. ní inmedonach idir beith ann ocus gan beith ann. Ocus adubairt Ailibertus septimo metofisica nach foladh ocus nach cáil ocus nach én réd do na neithib eisichda corpordha in cét adbur. Ocus adeir Auguistin corob réd bís a fogus do dul ar neifní nó gan beith and an cét adbar. Ocus adeir Fronisceis gurob edh is cét adbar ann .i. cét esse [ms. ēē] adbardha na raed nach éidir do roinn a rannaib aiceanta coimplexamhla agá mbí nádúir éxamail ocus gabus co hurusa dá innsaighidh [ms. innsaige] gach foirm substainntech. Ocus adubairt sanc Tomás nach faghtar geinemain cruthaigtech aigi. ocus derbthar so: Accio creature super aliquid fundatur .i. bídh gním an cruthaighthi ar réd éigin co bunáitech ocus ó nach fuil én tsubidecht ag an cét adbar do fétfaidhe do treorugud chum adbair tré gním an cruthaightheora ní fuil geinemain cruthaighthi aigi ocus ní fuil geineamhain nádúrdha ag an cét adbar. derbthar so óir gach*

ní geinter co nádúrdha is ó adbur geintear hé. ocus adeir an feallsamh nach fuil adbar ag an cét adbar. Óir adeir: Materie non est materie .i. ní bí adbur ag an cét adbur” i.e. “In the name of the Father and of the Son and of the Holy Ghost Amen. Jesu Maria. Thanks be to God. Here begins Aristotle’s tractate of the nature of the ‘Hyle’ [ἕλη]; concerning which ‘Hyle’ many natural philosophers have erred and have pronounced diversely, neither have understood their own selves. Now the names of the doctors that have discoursed of the ‘Hyle’ are these: Aristotle and Plato, Urso and Fronises, Albertus and S. Thomas. Aristotle to begin with asserts that, except from the side [i.e. by means] of the Analogy subsisting between Matter and Form, the ‘Hyle’ is not knowable; where ‘Analogy’ is equivalent to ‘a necessary Affinity for the assumption of Form, and inherent in Matter.’ He affirms further that, except it be in accordance with [some particular] subject in which Matter is comprehended, neither is Form [itself] cognoscible. Again, Plato lays down that ‘Materia prima’ is this: a fictitious and a mendacious Fraud, resting upon certain inspissate, dark, and non-apprehensible vapours. It is stated moreover that Matter is a somewhat [in a state] intermediate between existence and non-existence; while in [his commentary on] Book vii. of [Aristotle’s] Metaphysics, Albertus maintains Matter to be neither Consistence, nor Quality, nor aught else of things essential and corporeal. S. Augustine rules that ‘Materia prima’ is ‘a something on the confines of vanishing or of non-existence’; and Fronises will have it that ‘Materia prima’ is the primary material essence of things: impossible to divide into natural complex parts; possessing a special nature, and to itself readily taking all forms substantial. S. Thomas has said that we cannot discern ‘Materia prima’ to have any generative power, whether creative [absolutely], or [merely and physically] natural; and that [as a matter of fact] it does [in the first place] lack generative power of the creative order, which is established thus: ‘Actio creaturæ super aliquid fundatur’ i.e. ‘The action of the created must rest fundamentally upon something or other [which is the subject].’ But, seeing that ‘Materia prima’ is without any such subject as by a creator’s action might be ‘brought to matter’ [i.e. into material existence], it [thereby necessarily] wants that generative energy which is

[absolutely] creative. Neither [in the second place] has 'Materia prima' generative energy of the natural [or purely physical] order, which is proved thus: everything generated naturally is engendered materially; but 'the Philosopher' [i.e. Aristotle] asserts that 'Materia prima' is immaterial, saying: 'Materia non est materia.' " f. 98.

At f. 107 b, l. 10, the writer launches, abruptly as it seems at first sight, into a disquisition (in which some may prefer to see a separate tract) on the generation and composition of metals, beginning with silver: the section however has its real commencement at f. 108, l. 1, a supplementary leaf: "*Lapides inueniuntur in una dispositione et figura quamdiu sunt .i. dogabar na clocha do shír a nénshuidigud ocus a naen fuirm an fed mairit*" i.e. "Stones, so long as ever they exist at all, are found to have [i.e. to maintain] the same [original] disposition and figure." The matter on this leaf is continuous, but on the recto (marg. int.) the scribe writes: "*dermat so ocus ann so tsuas as cóir*" i.e. "this is an error [lit. 'a forget'] and here above it should come in," which refers to a note (f. 107 b, l. 5, margg. ext. int.): "*ann so as cóir é*" i.e. "it should come in here." Which note again is itself misplaced, since the sequence manifestly is from f. 108 b, lin. ult. (concluding the paragraph on 'Aurum') to the last word of f. 107 b, l. 10: 'Arg[entum].' After f. 107 b, lin. ult.: "*óir gach uile mitall discáilte*" read: "*nó truaillte is a nairged beo inntaighther iat*" (f. 109, l. 1) "i.e. for all metals which are decomposed or 'corrupted,' 't is into quicksilver they are converted." At f. 111, ll. 3, 5, Dioscorides and 'Abrucalis' (i.e. ALBUCASIS) are quoted, and at l. 11 a botanical section begins: "*Planta quatuor indiget .i. atáit ceithri neithe is éigin d'fagbail chum an planda*" i.e. "There be four things which a plant [to be a plant] must have."

The tract, which appears to be in Cormac Mac Donlevy's hand, ends unfinished with f. 111 b.

28. Medical tract, on two leaves of vellum, with heading: "*Tráchtadh ann so ó Isác in dietis ar ballaib na nainminnti*" i.e. "Here is a tractate, from Isaac 'In dietis [particularibus],' on the organs of animals."

Begins:—"Quoniam absolute [etc.] .i. *O do coimlinamar ár comrád a rádh generálta ar examhlacht ball na nainminntedh is*

oirces dúinn anois a nádúir agus a ndísleacta d'foillsiugud co rannaithi agus tinnsgam ar tús do na ballaib foirimillacha" i.e. "Now that we have finished our discourse in general terms upon the variety of organs of animals, it is fitting that we shew forth particularly the nature and properties of the same: firstly then let us begin with the extremities." f. 112.

Ends at f. 113 b, with a colophon:—"Tairnic ann sin suim agus tráchtad ball na nainminntedh ó Ysac in dietis particularibus. agus Cormac Mac Duinn[sh]léibe basillér a fisigecht do cuir a ngáig-deilg agus do sgríbh do Deinis O Eachoidhern annsa cairtsi hé. agus gach neach dá foigéna guidheadh ar an dís sin óráid leis . . ." i.e. "Here is an end of summary and tract upon the organs of animals, from Isaac 'In dietis particularibus.' Cormac Mac Donlevy, bachelor in physie, it is that hath put it into Irish, and written it in this document, for Denis O'Ahiarn. And let each one whom it shall profit pray for those two, and a prayer [go] with him. . . ."

Seven subsequent lines of original writing have been carefully erased, and on the roughened vellum is written, in the same hand which appears at f. 1, marg. sup.: "Explicit historia," that is to say, of the Picts.

29. Tract on the Aristotelian predicaments.

Begins:—"Decem sunt predicamenta .i. adeir Ar[ustotul] co fuilit deich predicáidedha ann agus is inann predicáid agus ní uilide tuicter do mórán do neithib éxamhla deifrighios ó chéile" i.e. "Aristotle lays down that there be ten Predicaments. Now a 'predicament' is equivalent to a universal which is understood [indifferently] of a great number of things [in other respects] differing and varying from each other." f. 114.

Ends at f. 123, lin. ult. Copy in H. 2. 13, f. 5, col. 1, T. C. D.

30. Section upon the signs of the zodiac.

Begins:—"Aries comartha maith tesaidhe tirim do nádúir na tene" i.e. "Aries is a benign sign, hot and dry, of the nature of fire." f. 123 b.

31. Tract on Gems.

Begins:—"Euax rex Arabum fertur sgrisissi Neroni [etc.] .i. rí na hAráipi rí tíre anoir do sgríbh an leabar so co rí na Rómhánach .i. leabar do buadháib na cloch agus na leag loghmar. innus co mbiadh aigi fis agus colus cá lín do leaguibh loghmara iat agus

caidhi a nanmanna ocus caidhi a ndath ocus a mbrigha" i.e. "The king of Arabia¹ it was, king of an eastern land, that to the king of the Romans, to Nero, wrote this book: a book, that is to say, anent the virtues of gems and jewels; to the end he should have, and be skilled in, the knowledge of how many they be; what are their names; and what their colours and effects." f. 124 b.

This tract, as well as the preceding, is in Cormac's hand.

Arundel 313.

Vellum; A.D. 1519.

Octavodecimo; ff. 13.

Well written, upon odd scraps of vellum irregularly shaped, by *Donnchadh O Eichthighern* [Donough O'Ahiarn, of the county Clare] whose name does not appear, but cf. Ar. 333.

At f. 1, marg. inf., is the autograph: "William Howarde .1592."

MEDICAL EXCERPTS: from various sources; a fragment.

Authorities cited are Hippocrates, Galen, Theophilus, Isaac, Avicenna, Hali-Abbas, Egidius, RAYMUNDUS.²

1. On the Urine.

Begins:—"Tria sunt in urina .i. atáit trí neithe is égen do'n liaigh d'féchuín do leith an fhuail .i. substaint ocus dath ocus contenta" i.e. "There are three things which in respect of the urine it behoves the physician to consider: substance, and colour, and contents." f. 1.

Ends at f. 9, lin. penult., with a colophon:—"Ando domini an tan do graifnedh an beac so .i. 1519. ocus finit" i.e. "A.D. when this scrap was written: 1519. and Finis."

Between ff. 5, 8, there is a lacuna.

2. Four independent memoranda.

a. "Habitus est caliditas priuacio uero frigiditas .i. is aibít [ms. *aibic*] an tesaidheacht ocus is digbáil an fuaraidheacht. re-

¹ Evax is said to have written 'De nominibus et virtutibus Lapidum qui in artem medicinæ recipiuntur'; and his treatise to have been versified by Marbodius, or Marbodeus, Bishop of Rennes, †1122, whose poem was first printed at Cologne, 1511.

² Raymundus Lullus, of Palma in Majorca, 'Doctor Illuminatus': alchemist, philosopher, and theologian, 1234-1315. Early editions are his 'Ars generalis' Venice, 1480; 'Ars brevis': Barcelona, 1481; 'Arbor scientiæ': *ibid.*, 1482 'Theologia': *ibid.*, 1493. The medical works attributed to him are supposed however to be by one Raymond of Terraga, a Jewish neophyte posterior to 1315.

mundus dixit *an beac so*” i.e. “Heat is a [positive] habit; cold is a ‘privation’ [i.e. a negation]: it is Raymond that has said this scrap.” f. 6.

b. “*Proprietas .i. disleacht an óir. ocus is é seo a disleacht .i. a beith ró trom ró uasal idir na mitallaib. ocus gach deirge dá mbia is uaislidi hé. ocus gach minca dá mbia gá chur a teinigh is gilidi hé ocus doní sé na dáine go conáigh ocus dobeir sé anóir ocus maisi do na righthib ocus an tan curtar ar aigid na gréne é go fada téid a mbuga ocus an tan caiter é maille biadaib [ms. biagaib] glanaidh truailled na fola. ocus atá do disleacht aigi an gaile do comfurtacht óna urchóidib ocus lucht na hegla ocus an cardiaca ocus melancolia ocus alopisia ocus [hys]teria do comfurtacht. ocus atá do disleacht aige gidbé cneadh donúter le hór a modh síne láimhe ná fásann feoil truaillighthi ná morguighthi na diaigh”* i.e. “The properties of gold: which are that among metals it is exceeding heavy and most noble. Also: for every degree of redness which shall characterise it it is by so much the more precious; for every time that it shall be put into the fire, it is by so much the paler; it makes men happy, and to kings imparts honour and is an ornament; when long exposed to the sun it becomes soft, and when taken with food purges impurity of the blood. Of its properties is: to help the stomach against things hurtful to it; and to comfort them that suffer from [great] terror, from cardiac passion, from melancholy, from alopecia, and from hysteria. Also, that, whatever wound shall by way of surgical operation be made with gold, no corrupt or purulent flesh forms in consequence.” f. 6 b.

c. “*Qualitas capit prioritatem a subiecto .i. is ó'n tsubiecht gabus gach quail tosac[h] qigthi*” i.e. “It is from the Subject that the Quality has its origin.” f. 7 b.

d. “*Lumen et motus sunt priores qualiditate [caliditate] .i. iss túsca in solus ocus in gluasacht ná in tesaidheacht*” i.e. “Light and Motion are prior to Heat.” *ibid.*

Ff. 6, 7, are mere strips of vellum intercalated, and forming no part of art. 1. The writing is possibly Cormac Mac Donlevy's (cf. Ar. 333).

3. A few definitions and explanations, varying in length.

Begins:—i. “*Solutiu uentris et uomitus precedit fleubotomiam .i. dlegar lagad na brond nó togairm na sgeatraighi-roim in*

cuislín ocus is é sin leighes lagthach ann” i.e. “Opening of the bowels and an emetic must precede blood-letting: and that constitutes laxative treatment.” f. 9 b.

ii. “*Levis medicina debet precedere forciolem .i. is ó'n leighios is áilgenaighi dlegar tinnsgaint ar tús*” i.e. “'T is with the milder medicine that a beginning must be made.” *ibid.*

iii. “*Omnia dulcia nutriuntur (sic) .i. gach uile ní milis is iat oilios*” i.e. “All sweet things, they are those that nourish.”

“*Oimne nutrimentum procedit per simile in complexionem .i. leanaid an oileamhain na coimplexa*” i.e. “The nutritive process follows the complexions.”

“*Omnia animalia nutriuntur a dulci .i. gach uile ainmidhe acá oileamhain ó na biadaib milli. dá réir sin ní hoilteacht acht ó'n biadh milis*” i.e. “All animals are nourished by sweet aliments: according to which, except from sweet aliment there is no alimantation.”

“*Oimne unctuosum ebitat sensum .i. gach ní méith maelaid sé an tinnleacht ocus gach ní maelus ann tinnleacht is fuar hé*” i.e. “Everything of a fatty nature dulls the understanding: but everything which does this is ‘cold.’” *ibid.*

iv. “*Acetum colerum rubeum reprimat et nigram augmentat .i. traethaid an finégra géraigeacht lenna ruaid ocus médaigid sé linn dubh. dá réir sin ní médaigher linn ruad ó na neithib aigé-didhe*” i.e. “Vinegar lowers the intensity of choleric, but increases the melancholic humour: it follows then that choleric is not intensified by acids.” *ibid.*

v. “*Accetum nocet nervis .i. urchóidi[dh] an finégra gu foirlethan do na féthibh*” i.e. “Vinegar injures the nerves extensively.” f. 10.

vi. “*Forcior est animalis disolutio quam corporalis .i. is mó in disgáiled téid ar in menmuin ocus ar na neithibh nemcorporda eile ó'n sduidér ná téid ar in corp ó'n tshaethar*” i.e. “The mind and other incorporeal ‘things’ suffer more waste by study than does the body by labour.”

“*In studio uirtus animalis est fortis et naturalis debilis .i. a naimsir an sduidér calmaigher an brigh ainmidhe ocus anbfuinnigher in brigh nádúrtha*” i.e. “In time of study the animal force is fortified, and the natural force lowered.”

“*Sapor sequitur naturam corporum a quibus generatur .i.*

leanait na blasa nádúir na corp ó ngenter iatt” i.e. “Flavours follow the nature of the bodies whence they are generated.”

ibid.

vii. “Anatoimia est recta divicio [et] determinacio membrorum corporis quiusqmque [cuiusquumque] *i. issed* [ms. *isis*] *is anatomia ann dealugud ocus críchnugud díreach ball gach uile cuirp. ocus is uime aderur anatomia ria óir is inunn ana* [ms. *ana .t. ia*] *isin gréig ocus rectum isin laidin. ocus is inand rectum isin laidin ocus díreach isin gáidhílg. ocus is inann tomia isin gréig ocus divicio isin laidin ocus is inann divicio isin laidin ocus dealugud isin gáidhílg óir dealaigh*[*idh*] *sí na boill go díreach ó chéili*” i.e. “Anatomy consists in a right separation and definition of the organs of all bodies. And it is called ‘Anatomia’ because ‘ana’ in Greek is equivalent to ‘rectum’ in Latin, and this to ‘díreach’ in Irish; while ‘tomia’ in Greek is the Latin ‘divisio,’ and the Irish ‘dealughudh,’ seeing that it [Anatomy] accurately separates the organs one from the other.”

ibid.

viii. “Corpus humanum est unum totum recione decoratum ex multis et diuersis membris partiqlaribus compositum *i. issed is corp daenda ann .i. aenni uilide arna maisiugud ó résún ocus arna comshuidigud ó ballaib ocus ó reannaibh* (sic) *imdha éxamla*” i.e. “The human body is a single integral [entity] adorned with reason, and compounded of many varying organs and parts.”

f. 10 b.

ix. “Membrum est quodam corpus [etc.] *i. issed is ball ann do réir Au[icenna] corp éigin gan beith dealaighthi nó ceangailti re chéile*” i.e. “According to Avicenna, an organ consists in a body that is neither separated into parts, nor conjoined together [i.e. homogeneous and non-composite].”

ibid.

x. “Neruus est membrum simplex [etc.] *i. issed is féith ann ball aenda arna cruthugud do tabairt gluasachta ocus mothaighthi do na muscuilíb ocus do na rannaibh eile*” i.e. “A Nerve consists in a simple organ, formed for the purpose of imparting to the muscles and other parts motion and sensation.”

f. 11 b.

xi. “Stomacus seu uenter est [etc.] *i. isé an gaille organ in céd díleghtha genis an silus ór mar is iat uene miseracie ullmaighios díleghad na nae is mar sin is é bél an gaili ullmaighios díleghad an gaili*” i.e. “The stomach is the organ of the first concoction, which generates the chyle: for even as it is the

meseraic veins that prepare the hepatic concoction, so it is the pit of the stomach that prepares the stomachic digestion." f. 13.

xii. "Nunc dicendum est de scisti fellis *i. is labarta anois do shoithech in domblais ocus is amlaid atá na sparán nó ina lamhunnán bréidínech arna shuidigud a cabán na nae agá neitibh medhonacha. arna órdugud do gabáil na nimurcrach coiler[d]a cruthaighther isna haeib" i.e. "We must now speak of the gall vessel: which is as it were a purse or membranaceous bladder situated in the cavity of the liver, upon its central surface, and designed for the reception of the choleric superfluities formed in the liver."*

f. 13 b.

xiii. "Splen est receptorium [etc.] *i. isí an tshealg soithech gabála na nimurcrach melancoilia cruthaighther isna haeib ocus atá arna hórdugud do'n leith clí ac taemang . . .*" i.e. "The spleen is the vessel that receives the melancholic superfluities formed in the liver, and is placed on its left side in contact with . . ."

ibid.
Ends imperfectly.

Additional 15,582, ff. 8-69.

Vellum; A.D. 1563.

Small folio; ff. 62.

Written in double columns, by *Dáibhí O Cearnaigh* [David Kearny] and *Cairbre* [*O Cearnaigh?*] for *Eoin Mac Beatha* [John M'Beth, M'Veagh, 'Beatoun,' 'Beton']¹

Since the second scribe, and better penman of the two, does not record his patronymic, it was probably the same as that of his colleague, to whom he appears to have been subordinate. '*Cairbre*' however, anglicised 'Carbery,' has always been a favourite name with the Mac Egans and others.

The writing is of very unequal merit, many pages shewing great haste; but some of it (cf. f. 29 b, marg. inf.: art. 10) was done under conditions highly unfavourable to calligraphy. Contractions are but few.

With the exception of *Coill Néill* (*ibid.*), which is not easy to identify but was in Ireland certainly, no place is mentioned. The latter part of the MS. may possibly have been written in Scotland (where Irish physicians,

¹ "The Betons, or, as their name was in Gaelic Macbheatha, who were hereditary physicians in Islay and Mull, and who were also sennachies of the Macleans, were of Irish descent, being O'Neills, and are said by tradition to be one of the [twenty-four] families who accompanied O'Cathan's [leg. either *O Catháin's*, or, O'Kane's] daughter to Scotland [on her marriage with the Lord of the Isles towards the end of the XIIIth century], and many of these MSS. [i.e. in the Advocates' Library, Edinburgh] belonged to them" (W. F. Skene's introduction, XXXIV, XXXVI, to 'the Dean of Lismore's Book, edited by Thomas M'Lauchlan [D.D.]: Edinburgh, 1862).

harpers, rhymers, and scribes were habitually entertained), but it is more likely that the whole was executed in Ireland to John Beton's order.

The copious additional memoranda, of Highland origin throughout, are written in pure modern Irish, as is the text; and orthographic aberrations of either agree in character.

MEDICAL TRACTS AND EXCERPTS: from various sources.

I. Tract derived from a portion of John of Gaddesden's 'Rosa Anglicana,' lib. I, c. 19: 'De passionibus stomachi' (ed. cit. ff. 110, col. 1-119 *b*, col. 2). The Irish translator's 'chapters' represent so many unnumbered sections of the original.¹

1. Chap. I [Ed., f. 116 *b*, col. 2] has no heading.

Begins:—"Regimen sanitatis est triplex .i. atáid trí gnéithi ar follamhnugud na sláinte" i.e. "The regimen of health has three species." f. 8, col. 1.

Cf. Harl. 546, art. 86 (2).

2. Chap. II [Ed., f. 117, col. 1]: "Do chaindigeacht in bidh" i.e. "Of the quantity of food."

Begins:—"Caindigeacht in bhídh .i. co ndlegar a chaitimh in tan tochtluighter é óir adeir Arustotul in epistula ad Alexandrum 'Dum adhuc apétitus dúrat manum rétrahé' .i. tarruing do lámh chughatt ocus in tochtlugud ar marthain agut. ocus adir Avicenna sa caibidil laburus d'follamhnugud na neithedh itter ocus ibhter 'Ita comede . . .'" i.e. "The quantity of food: it is right to take it when the desire for it is felt, for in his letter to Alexander Aristotle says: 'Draw back thy hand while thine appetite still lasts.' Also in the chapter which speaks of eatables and drinkables Avicenna says: 'So eat . . .'" f. 8 *b*, col. 2.

3. Chap. III [Ed., f. 117 *b*, col. 2]: "Do'n órd" i.e. "Of the Order."

Begins:—"D'órd in diéta nó caithme in bhídh is é so é .i. in tan éircochus neach sa mhaidin sínedh ar tús a lámha ocus a mhuinél ocus cuireadh a édaighi go glan uime ocus indarbadh ainnseín inurcracha in chét dílegtha ocus in dará dílegtha ocus in tres dílegtha le seiledh ocus le himurcrachaib na [ms. no] sróna ocus na

¹ John was a greater prophet in his own country than in some other lands, for Guy de Chauliac terminates his catalogue of medical writers (cf. Harl. 546) with: "Ultimo insurrexit vna fatua Rosa anglicana que mihi mandata fuit, et visa credidi in ea inuenire odorem suauitatis: et inueni fabulas hyspani, gilbertini [anglici] et theodorici" (Cyrurgia magna, ed. cit., f. 2 *b*, col. 2, lin. ult.).

braighedh (sic) *óir is iad so imurcracha an tres d'leghtha*” i.e. “Concerning order of ‘Diet,’ or the taking of meat, which is this: at what time one shall rise in the morning, let him first of all stretch his arms and neck, and put on his clothes clean; then let him expel all superfluities of the first and second ‘concoctions’; [lastly] those of the third, [which is done by] spitting and by [getting rid of] the superfluities of the nose and the throat, which constitute those of the third concoction.” f. 10, col. 1.

4. Chap. IV [Ed., f. 118 b, col. 1]: “*Do'n aimsir*” i.e. “Of Season.”

Begins:—“*Do'n aimsir .i. d'leghur aimsir na bliadhna do féchuin óir is cóir ní éigin do tabairt d'aire do leith na haoisi ocus in fhuind ocus na haimsiri mar aderur sa chéd pairtegúl d'aforismorum*” i.e. “Of season: that is to say, the time of year must be considered, since it is fitting to take some heed in respect of age, of country, and of season,¹ as prescribed in the first book of the ‘Aphorisms.’” f. 11 b, col. 1, l. 14.

5. Chap. V [*ibid.*]: “*D'uairib in próinnighthi*” i.e. “Of the hours of Meals.”

Begins:—“*Is í uair in phróinnighthi an tan bhís an tocarus firinneach ann mar adubhramar sa tres caibidil tsuas. ocus is í uair is ferr sa tsamradh an uair is fuaire .i. roim an teirt ocus a nuair na hespartan*” i.e. “The [right] meal-time is when true hunger is present, as in the third chapter above we have laid down. In summer the best hour is that which is the coolest: before tierce, and at vesper tide.” f. 11 b, col. 2.

6. Chap. VI [*ibid.*]: “*Do'n ghnáthugud*” i.e. “Of Habit.”

Begins:—“*Dlegar gnáthugh* (sic) *in diéta do congmaíl munaba ró olc é ocus madh edh* [ms. *ma deg*] *dlegar a tréigen go mall*” i.e. “Use and wont of diet must be retained, unless they be altogether too evil: but even if this be so, yet must they be abandoned but slowly.” f. 12, col. 1.

7. Chap. VII [Ed. f. 119, col. 2]: “*Do'n aois ocus do'n coimplex*” i.e. “Of Age and Complexion.”

Begins:—“*In aois ocus in coimplex is beag nach le neithibh*

¹ This awkward sentence reproduces the original exactly, as printed. The editor, Nicolaus Scyllatius, a Sicilian, remarks after his dedication: “Et si qua perperam impressa aut lingue anglice egestate perplexa videbuntur. multa enim sermone patrio inserta sunt. rogo amice lector ignoscas.”

cosmaili follamhnuigter iat gidhedh [ms. *gidhegh*] *is mó dileghaid na daoine óga na neithi remra ocus na neithi cruaidi*” i.e. “Age and Complexion must have all but the same regimen: howbeit, young people are the better digesters of things gross and of things tough.” f. 13 b, col. 2.

Ends at f. 14 b, col. 1, l. 8: “*Ocus is lór so gé do fédfuighi mórán eili do rádh ann*” = Ed. f. 119 b, col. 1, l. 23: “*Et hec sufficient licet multa possent dici.*”

8. On Cupping.

Begins:—“*Nott let gurub a sé in[a]dhuibh dlegar an adharc do cur maille fuiliugud*” i.e. “Note that in six places it is proper to apply the cupping horn.” f. 14 b, col. 1.

In the same hand as artt. 1-7 i.e. David's.

9. Prologue and first few lines of the ‘Ivory Casket’ of Hippocrates.

Begins:—“*Peritisimus omnium rerum ipocras et ectira .i. eochair gach uile eolais ipocras. ocus ro uráil eolus ocus aith[n]i báis ocus betha na nuile corp do [s]gríbadh in[a] betha dédenaigh [ms. degindaigh] ocus a cur a comraigh leis féin. ocus d'órdaigh a cur fóna cinn san adhlacadh [ms. alucadh] ar eagla na fellsamh ele d'[f]aghail dirradais a rúine ocus seciréd a chroidhe. Ocus a cinn móráin [ms. moirain] dh'aimsir na diaidh sin [ms. diagh] táinic in timpir .i. sésar ocus ro fhuráil an uaigh ocus in tadhacadh [ms. allucadh] d'oslucadh d'iarraidh [ms. iarraigh] indmuis .i. óir nó leag nó seod mbuadha ocus as é ní do frit and bogsa cumdaigh [ms. cumdaidh]. ocus do¹ tógbadh hé ocus do hostluccad hé ocus is é ní fuair and cairt ina roibe dirradas [ms. duradus] ipocras. ocus do furáil an timpire a tabairt do liagh a cuirp ocus a colla féin .i. amustosio a ainm an leagha do cre[d]idis na pubail do. ocus do léigh [ms. leag] an cairt ocus arna tuigsin do foillsig [ms. foillsid] do'n [i]npire gurab e dirradas [ms. deradus] ipocras do bí ann ocus taiscelta [ms. tasgelta] báis ocus bethad [ms. betid] an cuirp daenna. Ocus do labair ipocras ar tús do comarthadaib [ms. comarib] báis do leith an cind. ocus do ráidh dá mbiadh [ms. do raghi dobia] tinnes sa cheann ocus at a pull na sróna sigh-*

¹ This word, and the rest of the art., is in the hand of Donald Beton; on which account this excerpt is printed rather than the more correct version in Eg. 159, art. 3, with which it agrees very closely. The preceding lines are by an older Irish scribe, other than David or *Cairbre*, and less careful.

nighidh sin [ms. *siṅ*] *bás sa cethramad lá dég ar fichit.* Item *an neach ar a mbídh* [ms. *arabidh*] *frenisis dá mbídh a gruadh dearg maille hatcomlacht san aigid ocus re terc[i] dílegtha sa ghaile . . .* i.e. "Hippocrates is the key of all knowledge. He then at the end of his life commanded to write down the knowledge and cognisance of life and death of all [human] bodies, and to place the same along with himself in the coffin, and to lay it under his head in the tomb, for fear that other philosophers should possess the mystery of his 'Arcanum,' and his heart's secret. At the end therefore of much time after this, came the Emperor, Cæsar, and bade open the tomb in quest of treasure: such as gold, or gems and precious jewels. Now what was found therein was a casket: the which being lifted and opened, what he got was a document having written in it Hippocrates his 'Arcanum.' This the Emperor bade them deliver to the physician of his own body and flesh, whose name was Mysdos, for to him the [various] peoples used to give credence. He read the document and, when he had comprehended it, shewed the Emperor that it was Hippocrates his 'Arcanum' they had to hand, which was the prognostication of life and death in the human body. Hippocrates [according to what Mysdos read] spoke first of all concerning death-symptoms derived from the head, saying: if there be pain in the head with a swelling in the nostrils, that betokens death within a score and fourteen days. Item: one that is affected with frenzy, if his cheeks be flushed, and his face puffed, with defective digestion in the stomach . . ."

f. 14 b, col. 1.

Unfinished. This tract, wanting in the earlier editions of 'Articella,' occurs in the Lyons ed. of 1534 (f. lxxiii, col. 2), where it is called 'Hippocratis Capsula eburnea.' The Irish version of the preface is somewhat fuller than the printed text.

II. 10. A collection of recipes against various diseases: consists of eighty-eight sections, each treating of a separate ailment; with rubricated headings in Latin, very distinctly written.

Begins:—"Contra dolorem intollerabilem capitis *i.* *a naghaidh thinnis dosgaoilte in cinn ocus a naghaidh na freinise*" i.e. "Against [intolerable] pain in the head, and against frenzy."

f. 16, col. 1.

Here the translator has not been quite accurate: his 'do-

sgaoilte means 'indissoluble,' whereas 'intolerable' is '*dofhu-laing*.'

Since many of the disorders which follow are treated of in Harl. 546, and copious examples of style have been given already, detailed analysis of the piece is unnecessary. It appears to be a compilation rather than a translation like I, and many of the sections clearly are condensed from Gaddesden; cf. also 'Lilium Medicinæ' (Eg. 89), and Platearius.

In the section 'Contra tussim' is quoted 'GERALDUS'¹ (f. 24 b, col. 2, l. 18).

In the last section (on Fistula), Avicenna, Serapion, Arnaldus, Bruno, and ROGERIUS² are cited; while Gaddesden in his corresponding art. (Ed. f. 162 b, col. 2) quotes Constantinus only.

At f. 24 b, col. 2, marg. inf., in a very fine hand:—"Sin drochnin duit a Eoin ó Cakrbethré" i.e. "There's a bad letter [handwriting] for thee, John, from Cairbre." So far from that, the whole page is one of the best written in the MS.

The exotic letter 'k' when used thus by an Irish scribe always represents the sound 'kä,' 'cä,' borrowed from 'kä-lenda'; therefore leg. '*Ca-carbré*,' which probably contains an allusion to himself or to another as a stutterer. '*Beth*' is merely the alphabetic name of 'B' written for the simple letter.

At f. 29 b, marg. inf., in the same:—"Sin uaim duit a Eoin ocus ní ró maith é dom dóith ocus ní hínghudh sin is corrach atáim ag tethedh roimh thSaxunachuib ar fud choilledh Néill ocus is ar in coill phéin do sgríbus cuid dé ocus do dhil mé an croicinn. mísi Cairbré" i.e. "There's for thee, John, from me; and as I think indeed it is not too good. Which however is no wonder; for I am ever on the move flying before certain English, up and down 'Niall's Wood'; and 'tis [actually] in the very wood I have written a part of it, and prepared the skin [vellum]. I am Cairbre."

This page and the next are exceedingly well written.

III. 11. Tracts on Materia Medica and other matters.

¹ Gerardus Cremonensis (recte 'Sablonctanus,' Gherardo da Sabbionetta), 1114-1187: translator of Hippocrates, Ptolemy, Avicenna, Rhazes, Serapion, all from the Arabic. His 'Canon Avicennæ' was printed in 1482.

² Ruggiero of Parma composed in 1180 his 'Practica Chirurgiæ,' or 'Rolandina,' printed with Guy de Chauliac: Venice, 1498; also a therapeutic work, 'Summa, or, 'Practica Parva.'

Begins:—"Incipit hic de medicinis simplicibus et compositis que purgant humores [etc.] *i. tindsgainter and so do na leighesuibh aonda ocus comsuigthi (sic) glanus na leanna ocus dá ndóisisibh ocus do na díleaghtaibh is éingin (sic) do tabhuirt rompo*" i.e. "Here we begin of medicines both simple and compound which purge the humours: of their doses, and of the digestives necessary to exhibit before them." f. 46 b, col. 1.

A comparison of this art. with Harl. 546, art. 1, and Add. 15,403, will show how variously the same sources were utilised by different compilers.

12. Short Galenic tract upon the humours.

Begins:—"Dixit Galienus etcā *i. adeir G[alenus] gurub minic mealltar na heoluigh a naithe na lennann cintach isin corp ocus is minca ná sin mealltar na haineolaigh*" i.e. "Galen says that the knowing ones are many times deceived concerning the peccant humours in the body [i.e. in recognising which they be], while the ignorant are deceived more often still." f. 53 b, col. 2.

13. Short tract with heading: "*Do'n modh coitceand ar a cóir na siróipighi do dénum ann so síis*" i.e. "Here follows of the general manner in which Syrups should be made."

Begins:—"Is éigin na leighis chomhshuigighthi cum na neslá-intedh comhshuigighthi noch tig ó chomhsuigigud na lennann amail atáit siróipí ocus lictuairí ocus pillidhi ocus clisteridhi ocus sup-[p]ositoria ocus uisgidhe ocus olaidhi ocus uinneminnti ocus plasdragha ocus a cosmaile" i.e. "For composite disorders proceeding from composition of the humours, compound remedies are necessary: such are syrups, electuaries, pills, clysters, suppositories, waters, oils, ointments, plasters, and their like."

f. 54 b, col. 2.

At f. 55, col. 2, l. 10 inf. :—"Labrum anois do na siróipibh go specialta" i.e. "Let us now speak in a special manner of syrups."

The tract is unfinished.

14. Paragraph on the actual Cautery.

Begins:—"Do chuinceallaib an creachaidh and so do réir Ip[ocras] in[a] leabur féin óir adeir in tan crapuid na baill ó crupán na féithe co ndlegar a creachad in tan sin ocus an uair tsínter na baill ó imareraidh na flicheachta ac dortadh cum na nait co ndlegar a creachad maille iarand dearg nó re huma ocus na baill ó téid a spirad ocus a teas nádúrdha ocus bís maille mairbe athnua-

gáithéar iad óna creachad maille iarann nó re huma nó creachadóir croinn. *ocus adeir Ip[ocras] co leighister siotica mar an cédna ocus co leighister greamanna na nglín ocus na mudornn ocus na nalt co huilidhe maille leighios continóidech. ocus adeir Ip[ocras] na baill ocus na ailt ocus na féithe cruaiditer ó leadrad nó ó tuitim nó ó losgadh co-leighister iad óna creachad. ocus adermáid mar an cédna do spasmus in droma ocus in muinél an tan tic ó cruad-ugud na féithi ocus [na] nalt atá sinti do'n leith amuigh ocus an tan bís ó na cnámaibh do'n leith astigh tuicter a contrardha so. ocus adeir fós co leighister na fiacla [ms. fiachla] óna creachad ocus go nglantar an anáil uadha. Bídh a fis agad co fuil inadh (sic) ann nach dlegar do crechad mar atáit croidhe coisi ocus láime ocus dubhliath [th] láimhe ocus cuisle na riged ocus corra braghad ocus toll arach ocus dergdásachtaech ocus ruadhrasach ocus gach uile inad a mbí gluasacht ocus bualad in pulsa scachantar hé ocus adermáid gan a dénam a nanbhainne na brighe ocus gan adénam an tan bís fiabrus morgaighi air neach etrlica" i.e. "Here follows of the conditions of the Cautery according to Hippocrates in his own book. He lays down then that, when from shrinkage of a sinew limbs are contracted, then they must be cauterized; and again when from excess of moisture determining to the joints limbs suffer elongation, they must with a red iron or brass be cauterized. Limbs also from which their spirit and natural heat depart must be cauterized with iron, or brass, or with a wooden cauterizer. Hippocrates says that Sciatica too is cured thus; and that pains in the knees and ankles as well as of all joints in general are cured by constrictive treatment. Again, he says that limbs, joints, and sinews, stiffened by tearing, by falling, or by burning, are cured by the cautery. Moreover we affirm the same in case of spasm in the back and neck when it is external, proceeding from relaxation of sinews and joints; but when inward, from the bones, the contrary must be understood [i.e. do not fire]. He says further that by the cautery the teeth are cured, and the breath purified. But know that there be certain places [and patients] which may not be fired: such are palm of hand and sole of foot¹; ball of thumb,² and vein*

¹ Lit. 'heart' of hand, of foot = στῆθος χειρὸς, ποδὸς, of Hippocrates.

² Lit. 'milt' or 'spleen' of hand. Adj. 'dubhliath' (blackish grey, violaceous), used nominally, means 'the spleen': "Et postea est caro . . . que in suis com-

of the forearm; bend of the neck, hollow of the temples; the raging mad, the delirious. Also every spot in which pulsation is felt,¹ be that avoided. We say too, use not the cautery in case of enfeebled [vital] power; or when one has a putrid fever on him, and so forth." f. 58 b, col. 1.

15. On Lithotomy: intended for a translation of Gaddesden's 'De operatione cum ferro in lapide' (Ros. Angl., III, tract. v, sect. 12: ed. cit. f. 167, col. 2).

None but therapeutic examples having been given hitherto, and the medical MSS. of this collection affording but very little surgical matter, a specimen of the latter will not be without interest; especially as the writer has very carefully eschewed loan-words.

Two things are evident: he had before him a text somewhat different from that of ed. cit.; and as the writing shews, threw off his version at a rate of speed incompatible with extreme accuracy of diction. Some things therefore are rather vaguely expressed (as occurs here and there in the original), and it has been found necessary to adapt Gaddesden's text to the Irish.

Begins:—"*Labrum and so do na hoibrighthi doniter ar cloich an lésa agá leighios re gerradh an tan nach foghnand leighes eile di óir is ferr a gerradh ná in tothur do dul a neitice nó cum báis ó méid an tinnis. óir dlegar ar tosach ionnraighe [ms. innrigh] ocus adartáin ocus a cengal ocus na leighis neoch toirmisgios an dortadh fola ocus cuirios an tindes ar geúl d'ullmugud. ocus na diaigh sin cosa an othu[i]r do cengal ocus a beith faon ocus [a] asnach do cengal. ocus is amhlaidh dlegar na cosa do cengal co dlúith do'n tóin indus nach fédfaídh an tothar [ms. antath-] cor do cur de a nuair an gerrta ocus na diaigh sin cuir in mór medhon na láime clí ocus an corrnér a nolaidh ocus cuir iad a timparacht an othu[i]r. ocus glantar iad roime sin re clisteribh bogtacha ocus cuir an lámh des ar uachtar an forrdruind dá glacadh co hétrum ocus coiméignigh an cloch le cend do dá mór do cuiris isteach. ocus arna tachmang [ms. toghmang] mar sin do'n liaig leisín dá mór adubramar roime [ms. leisín indam^e ad^{ur}.r. ocus] coimhéignigedh sé an cloch go muinél an plexionibus et coloribus diuersa in diuersis membris reperitur . . . subnigra siue nigra in splene . . ." ('Liber anathomie que dicitur Aristotelis,' c. 2: Add. 27,589, f. 37 b, col. 1, l. 6 inf.; XIIIth cent.); and with gen. of 'lámh' (hand) is, owing to a fancied resemblance of shape and texture, used here for 'the thenar eminence.'*

¹ Lit. 'in which is motion and beating of the pulse' = 'pulsatilis' of the books.

lésa a comursanacht na nu[i]rgeadh mar is ferr co féadfar óir is and sin is mó aireocair cruas na cloichí isin inadh atá ider in timparacht ocus na huirghe ocus is é ainm an inaidh [ms. aínnaigh] sin periconia .i. muinél an lésa. ocus gerr reisin láimh dheis re sgia[i]n mbearrta ider an snáithi tic ó'n timparacht cum na nuirgeadh [ms. cum an innedh] ocus is andsa taob clé is cóir an gerradh sin do dhénom. ocus tabair dot aire an tan tegmus cruas idir an sgiaín mberrtha ocus na méir bís asdigh fairsingigh da gach leith do'n cruas an chnedh nó go bhfagaidh [ms. bfada] an cloch slighí amach ocus tend cend na mēr anuas uirre dá tilgen cum na cneidhe ocus muna nde-chaidh [ms. mur dech-] an cloch amach mar sin tarraing hí le tenchair nó re cromán. ocus an tan dobéir an chloch amach suidhig [ms. suiḡ] an chnedh do'n taobh asdigh ocus amuigh re chéile ocus cuir púdar táith [ms. táigh] uirre ocus is mar so doníter é .i. gab .ḡ. do céir ghil ocus lethpúnt do geir reilhi ocus pic nua ocus galbanum da .ḡ. da gach ní díbh ocus déna céirín díbh. ocus is maith hí an gach uile losgadh ocus chrécht ocus glantar an tinadh a mbiadh an losgadh re finégra ocus re salonn ocus is mar so doníther an púdar re [a] táiter an cnedh .i. gab olibani ocus aloe sicotriini ocus bolus armenicus ocus fuil dreagain .ḡ. do gach ní. déntar púdar díbh ocus curthar ar an geneidh ocus cengailter go maith í ocus muna coisgidh [ms. mur coisḡ] sin an dortadh fola gab édach lín ocus tum a bfinégra ocus a nolaidh róisi ocus a nuisge róisi arna comhsuidigud [ms. comhsuiḡ] trína chéile. ocus bídh an tothar faon arna chur air ocus dénadh mar sin go minic. ocus an cengal doberar ar bhél na cneidhe ná sgaoilte é go cend an treas lá (sic). gidedh [ms. gidegh] tabair lagad beg ar an geneidh [ms. lag ad beg an geñ] ar eglá an fuail d'anmoin asdigh. ocus ná hostaieter an cuid bhís a cengal na féithe dhe ocus déntar cuid na feola ói[r] ní ghabhonn an cnedh táth go huilidhi an tan sin. ocus cenglaid drong eile cosa an othair suas cum an muinél ocus tógaid a leth deiridh [ms. derigh] anáirde ocus cuirid [dá mēr] na timparacht ocus cuirid an chloch anís lena méroibh go muinél an lésa ocus gerraidh an liaigh uirrthi idir bun na slaiti ferdha [ms. ferrdha] ocus in timparacht. ocus is goire do'n timparacht an gerradh ná do'n tshlait fherrdha. óir do bhídh agumsa féin basilér diadhachta agá roibh cloch lésa ocus do ghnáthaigdis a legha mēr do cur na thimparacht uair nó dhó sa sechtmain do druíd na cloichí cum béil an lésa nó gur bris sí ocus co dtánic amach. ocus is follus do tráthaibh go mbídh cloch ann an

mhéide sin nach fédtar do cur cum béil an lésa ocus ó nach fédtar ní dleghar a gerradh. ocus dá roibh sí ró bec innus nach fédtar a gabáil fo tshúilbh na mér acht í ac rith rompa ní dlegar a gerradh. dá réir sin ní dhlighenn sí bheith acht sa mhéd inmedhonaigh [ms. in .m̄. n̄] chun an gerrtha. ocus dá roib an cloch sleamhain is lugha dlegur a gerradh ná in tan bis garb óir is minca doní an cloch garb tennes ná doní an cloch mín ocus is lugha cuirios ar neach d'éis a gerr[th]a ná roime. ocus dá roibh sí uillennach nó gablá-nach innus nach fétur a cur a mbragaíd an lésa ní dlegar a gerradh. Bíodh a fhios agad nach dlegar gerradh ar lenbaibh ná ar macámhaibh go cenn ceithre mbliadan dég ar son usachd leo léneadh do dénomh. acht ar daoinibh óga ocus ar daoinibh gan bheith [ms. uheth] ro arrsaidh ói[r] is iad is ferr fulang ocus is láidire brigh. gidhedh [ms. gidhegh] geinter acu do tráthaibh nesgóid ó'n gerradh sin. ocus ní dlegar gerr[adh] do dénomh ar sendaoinibh ar son anbfuinne a mbrighe ocus dhocracht a dtáith ocus imaid a nesgóide. ói[r] gidh bé agá mbídh nesgóid gan táth is cúis marbhtha [ms. maruktha] do hí. dá réir sin adeir Ip[oeras] nach fétar cloch na nárann [ms. na naro] ná in lésa do léigen ó cinn dá fichead bliadan amach do réir nádúra. gidhedh ní hindénta an gerradh cum cloichi na nárann [ms. nanaro] acht amháin cum cloichi an lésa ói[r] is baoghlach hé mar do ráidhemar [ms. raidm̄.] romhainn ói[r] is baoghlach go rachadh an tothar ta[r] gach uile leighios do thoradh an gerrtha [ms. ce'̄tha] ói[r] dá bfédaoi a sechna ní dénmaid é ar móran maithesa." i.e. "Loquamur hic de operationibus quæ fiunt in lapide vesicæ ad eius curationem per incisionem, quando aliud medicamen non confert ei. Scilicet melius est incisionem facere quam patientem incidere in ethicam vel in mortem præ magnitudine doloris. Prius igitur debent præparari stuppæ, et pulvilli, et ligamenta, et medicamina stringentia sanguinis fluxum et dolorem abolentia. Postea, supini crura patientis ligari debent; corpus quoque circum costas. Ita autem oportet ligari crura: adstrictæ ad nates, ne in hora incisionis possit patiens aliquo modo se movere. Et tunc intinge digitum tuum medium sinistrae manus et indicem in oleo, et intromitte eos in ano patientis (hi vero [sc. patientes] prius per clisteria mollificantia purgentur). Manum autem dexteram super pectinem pone, palpando leviter; et impelle lapidem ad extremitatem duorum tuorum quos intromisisti digitorum; et tunc quum ita duobus quos diximus digitis

comprehenderit medicus lapidem, impellat eum ad collum vesicæ in propinquitate testium quantum potes (*sic*); quoniam ibi est ubi maxime senties duritiem lapidis, in loco scilicet qui est inter anum et testes: qui dicitur peritonæum vel collum vesicæ (*sic*). Tunc manu dextera cum rasorio scinde inter [coxam et] filum quod de ano procedit ad testes; quam quidem incisionem ad sinistram [*lit.* in latere sinistro] fieri oportet. Tu demum cave ut, quamprimum durities occurrerit inter rasorium et digitos qui sunt intra, dilates hinc inde vulnus, donec lapis inveniat exitum. [Quod quo melius fiat] imprime deorsum amborum digitorum extremitates ad impellendum eum incisionem versus; et si sic tamen non exierit, tenaculis eum vel uncinis extrahe. Et quando fuerit extractus lapis, compone vulnus intra et extra in uno; et superpone pulverem consolidationis, qui ita fit: ℞ ceræ albæ ʒ arietis adipis dim. lib. picis novæ et galbani ana ʒ: ex his fiat emplastrum (quod quidem in omni adustione juvat et scarificatione, modo prius aceto cum sale purgetur locus in quo est adustio). Ita componitur pulvis quo consolidatur vulnus: ℞ olibani aloes succotrinæ boli armenici sanguinis draconis ana ʒ: ex his fac pulverem et superpone vulneri, quod bene colligare oportet. Sin minus hoc restrinxerit fluxum sanguinis, accipe pannum linteum et infunde in aceto et oleo rosæ et aqua rosæ simul mixtis. sitque supinus patiens dum hoc superponitur, quod et sæpe fiat. ligatura autem quæ in superficie vulneris superponitur usque in tertium diem non solvatur; in [ipso] tamen vulnere aliquantula fiat relaxatio præ timore ne intra hæreat urina. Nec in una nervosa parte illius [sc. patientis] incisio fiat, neque vero in carnosa; quod tunc universaliter vulnus non capit consolidationem. Et aliqui ligant crura patientis ad collum, et elevant illius posteriorem partem in excelsum; et intromittunt in ano [duos digitos] et impellunt lapidem digitis ad collum vesicæ; et super eum scindit medicus inter radicem virgæ virilis et anum: ita tamen ut propior huic sit incisio quam virgæ. Et ego habui unum baccalarium (*sic ed.*) in theologia cui fuit lapis vesicæ; et solebant ipsius medici digitum intromittere in illius ano semel vel bis in hebdomade, quo impellerent ad collum vesicæ lapidem, usque ad ejusdem [sponte] fracturam deinde exitum. Aliquando tamen manifestum est inesse talis magnitudinis lapidem quod non sit possibile eum impellere ad

collum vesicæ; quod quum fieri nequeat, neque scindere oportet patientem. Similiter, si sit valde parvus ut digitis inveniri non possit [*lit.* ut non sit possibile illum capere sub oculis digitorum], sed hos eludat calculus, incisio non debet fieri; ad quam calculus debet esse mediocris quantitatis. Si sit etiam levis, minus debet incisio fieri quam si esset asper; eo quod asper calculus crebriorem quam levis efficit dolorem, ita ut in ipsa facienda incisione minus quam antea crucietur patiens. Similiter, si sit cornutus vel bifurcatus ita quod in collum vesicæ non possit poni, non debet fieri incisio. Scias quod pueri et adolescentuli ante quatuordecim peractos annos scindi non debeant, propter eorum facilitatem ad suppurationem. Sed in juvenibus et non nimis senibus [potest fieri incisio], quoniam illis optima toleratio et fortissima virtus; quibus ipsis tamen nonnunquam ab ejusmodi incisione apostemata gignuntur. In senioribus, propter virtutis debilitatem et difficultatem consolidationis et apostematum copiam, non est facienda incisio. Nam cuicumque fuerit [circa vesicam] apostema absque consolidatione, hoc est causa pereundi; quapropter Hippocrates dicit non posse inde a quadraginta expletis annis naturaliter extrahi sive vesicæ sive renum lapidem. Ad renum autem lapidem extrahendum omnino non est facienda incisio, sed in solo vesicali calculo; quippe illa ut supra diximus nimis periculosa est, et a qua valde sit timendum nulla patientem juvatura medicamina [*lit.* trans omne omnino medicamen iturum patientem]. Ideo, modo evitari possit, incisionem non facimus." f. 58 b, col. 2.

A short recipe follows: "*A nagaidh chruais ocus ait na nuirghedh*" i.e. "Contra duritiem et inflammationem testium."

16. Abscess in the side.

Begins:—"De uulnere thoracis .i. do'n cneidh eléibh ann so ocus is ingnadh nachar sgríbh Au[icenna] ná Aliabas én ní ar an geneidh eléibh gé do gabadar becán arna rádh uirre ó G[alenus] sa cethramadh lephar ocus sa cúigedh lepar do terapentica (sic) ocus adubhradar drong eile mórán uirre ina diaigh ocus atá esaonta mór eturra óir atá mar bharamail ag droing díph go ndlegar ga copa do cur sa chneidh ocus a connmáil oslaicthi ocus a fairsingiugud mad éigin ocus a glana ina dhiaigh le huinneminntibh ocus le ceirín-echaibh ocus le saílbhíbh ocus doberid in résún so ar son a mbaramlach" i.e. "Here follows of Abscess in the side: concerning

which it is a wonder that neither Avicenna nor Haliabbas has written aught, considering that they had on the matter received some little utterance as set forth by Galen in the fourth and fifth books of his Therapeutics. After whom others have of the same spoken largely, but between these great discord prevails: some holding by way of opinion that we ought into the abscess to insert a tent, and so keep it open and if needful dilate it; cleansing it afterwards with ointments, poultices, and salves; for which opinions of theirs they advance this reason."

f. 59 b, col. 1.

Ends with f. 60 b, col. 2: apparently unfinished, the next page having been left blank by the original scribe.

17. Bleeding.

A phlebotomical chart: consisting of a naked man rudely drawn in outline, with lines radiating to the margins of the page from those points (twenty-six in number) at which a vein may be opened. At the end of each line is a short description of the particular vein, with its virtues: written parallel to its own side of the page.

Begins:—"Cuisle mullaig na sróna comfurtachtaidh an cumne ocus galar na incinn[e] ocus toirmisgidh fluxa in réma" i.e. "[Letting of] the vein in the tip of the nose helps the memory, and disease of the brain, and prevents effusion of rheum." f. 61 b.

18. 'Liber urinarum Theophili' [Articella, f. x b, col. 1]: condensed.

A vein omitted by the scribe is supplied by James Beaton (marg. sup.):—"Pulsatelle .i. an cuisle ata taobh tsiar do na chuasaibh ar eslaintibh na sul mur ata sgotomia ocus uertigo. Jacobus" i.e. "'Pulsatillæ': the vein[s] behind the ears [may be let] for eye affections, such as sgotomy and vertigo. James."¹

Begins:—"Urina est columentum sanguinis (sic) et humorum etca .i. assed is fual and sithló na fola ocus na lendann ocus tuigter na hesláintedha [ms. hesli] so go díles trít an bfual .i. easláintedha na nae [etc.]" i.e. "The Urine is a filtered product of the blood and of the humours, by which the following diseases are properly diagnosed: disease of the liver [etc.]." f. 62, col. 1.

¹ With this art. cf. 'Lib. Anat. Aristotelis,' c. 46 (the last), which begins: "Uene autem manus que flobotomantur sunt sex," and ends (unfinished): "et due arterie que non (sic) sunt post aures flobotomantur propter species obtalmie [etc.]" (Add. 27,589, f. 67, col. 1, l. 4).

Followed by a colophon to the whole MS.: "*Ag sin críoch ar an leabar sin duit a Eoin még Betha ó Dáuhí ó Cerrnaigh ocus na teora buadha ocus ratha lais duit. Ocus dob í aois an tiagerna an tan do sgríbadh an leabar so .i. míle bliadan ocus cúig céad ocus trí bliadna ocus trí fithid*" i.e. "There's an end made of this book for thee, John Beton, by David O'Kearney; and the three virtues and graces go with it to thee. And the Lord's Age when this book was written was one thousand, five hundred, three score and three years." f. 69 b, col. 2.

IV. 19. Additional Memoranda.

i. At f. 1:—"A Direction to know by the judgment of y^e moone y^e danger of falling [sick] upon any of those days:" by John Beton (cf. iii, vii b).

On marg. sup., twice, the name "*Domhnall me[g] Bethadh*" i.e. "Donald Beton": in a hybrid letter and darker ink (cf. iv.) of the XVIIth cent.

ii. At f. 1 b:—Classified table of a large number of simples and other *materia medica*: in English, but written in the Irish letter, by John Beton.

Among these occur 'Oyle of fox,' of 'egges,' of 'whelps,'¹ of 'suit almonds,' of 'birks,' of 'spik' [spikenard]; 'whit [wheat] starch,' 'trochisks of reed lead' etc.

iii. At f. 2:—"To declaire the vertues and composition of what unguents we have in the Salvatory": followed by a great number of recipes written in a similar manner by the same scribe e.g. "Sir phillip paris his emplaister. This emplaister is excellent for divers things. if you lay it upon the stomach it pro-voeketh appetite and taketh any greef from the same. layd to the belly it easeth th[e] colyck speedily [etc.] . . . (f. 5, l. 4 inf.) Nixt i shall shew you what oyls and unguents is needfull to have in rædiness for Store. . . . (f. 5 b, l. 23). OYLE OF FOX. ita componitur. R̄ the fattest fox you can get of a midle age well hunted and new kild. garbis him quickly and fley him and cut him in small pieces and break all his bons well. then boil him in white wine and spring water. . . . Separate the oyle from the moisture and keep it for thy use (f. 7 b, l. 15)."

¹ On the 25th March, 1571, Thomas Lancaster, Archbishop of Armagh, writes to Burghley and sends him for his gout 'a recipe of Spanish whelps, etc.' (Cal. St. Papers, Irish Ser., 1509-1573, p. 441).

Ends with f. 7b; followed by a colophon in Irish: "*Tá mé fuí triblóid intine 20 die iuñ .1710*" i.e. "I am oppressed by trouble of mind, June 20th, 1710."

The blank leaves thus utilised by John Beton are of the original vellum.

iv. At f. 15, in the Irish letter:—"Stranguria interpretatur guttatim urine emissio *i. ísedh is stranguria ann ionnarbadh an fhuail ina bhraonaibh. ní beg sen. domhnall m^c: bethadh do scriobh so*" i.e. (after a literal version of the Latin) "That is enough. Donald Beton it is that has written this."

The whole of this leaf was left blank by the original scribe.

v. At f. 15b, therapeutic memoranda in a tabular form which the English construction will not reproduce exactly:—"*Comhfhurtacht: ag dluthughadh na neithi rodiscavoilte mur atáid na hopiata. ag folmughadh na niomarcracha mur atáid na leighis lacthacha. ag calmughadh an dileghtha mur atáid na lictubari teasaidhi [ms. tesighi]. ag athnuathughadh na spirad mur atáid na neithi deghbalaídh. ag athnuathughadh na neithedh [ms. neithiodha] do míledh mur atáid na biadha. ag denamh suphaltaighi mur atá an cróch*" i.e. [Certain remedies afford] relief: by astringent action upon that which is too relaxed, as the opiates; by purging away of superfluities, as laxatives; by fortifying the digestion, as hot electuaries; by restoration of the spirits, as sweet-scented things; by reparation of waste, as meats; by cheering up, as saffron."

"*Forbhfáiltigter [ms. forufáiltigter]: an radhore a ndath uaine. an teisteacht a bhfoghor [ms. ufoghor] éttrom. an blas a ní mílis. an taghall a ní mesurdha. an boltanadh a mbaladh maith*" i.e. "Gratification is afforded: to the sight, by the colour of green; to the hearing, by a 'light' sound; to the taste, by sweets; to the touch, by that which is moderate [as in heat, cold, etc.]; to the olfactory sense, by a good smell."

"*Tuirsighter: an radhore o'n duibhi ocus o'n gile. an teisteacht o'n fhoghur géir tróm. an boltanadh o'n drochbhaladh. an blas o'n blas sherbh [ms. sheru] ocus o'n blas insipitus. an taghall o ní ro tesaidhi no ro fhuar*" i.e. "Annoyance is caused: to the sight, by [things] black and [by things] white; to the hearing, by a noise either [too] shrill or [too] grave; to the sense of smell, by

a stench; to the sense of taste, by a bitter flavour or an insipid; to the touch, by things too hot or too cold [or in any other respect excessive].”

“*Na heslaintidhi [= esláintedha] ro gera: Frenesis tre fuil na sróna. Sinocha tre cuisínd. Colica tre clisteire. Squinantia tre gargrisim. Antrax tre fuil místa no an daergaluir*” i.e. “The very acute disorders: Frenzy, [which is relieved] by bleeding at the nose; Synoche [ὁ σύνεχος πυρετός], by [letting] a vein; Colic, by clysters; Quinsy, by gargles; Anthrax, by hemorrhage either catamenial or hemorrhoidal.”

Written in a fine bold hand by James Beton [1588].

vi. At f. 61, a page of curious memoranda by the same, divisible into four groups:—

a. “*Amor fid per scenssum uissus .i. is o chedfuigh an radhairc thig an gradh. aṛ [Aristotle]. Modicum vini aquad [acuit] ingenium .i. began an fiona geraighe se an tinntlecht. Anima est in forma substancialis que dat modam essendi. ud dixit .aṛ. issedh [ms. segh] is anam and foirm thubstaintach neoch dobheir modh chum na bethadha do chuimhéd. Calido uimus in humido nutritur vt dixit aṛ. Quomodo intelleguntur duo homines esse euistem [sic] etatis et euistem nature et euistem alimenti et euistem morbi et quod non eodem modo debent qurari vt dixit alibertus magnus [cf. Harl. 546, art. 86 (1)]. Albus ssesaurus [thesaurus] humani corporis rubi secundum acsidens vt dixit .aṛ. Anno domini 1588.*”

The Latin is written in the evidently unfamiliar English hand (Irish ‘d’ preserved throughout), with poor ink and scratchy pen. These sentences are in paragraphs, and extend across the page; the remaining entries are in two columns.

b. “*Misi Sem mac Ruaighri mic Néill mic Giollachriosta mic Ferghais mic Giollachriosta mic Ferghuis fhínd mic Giollachriost (sic) mic Sleimhne mic . . . mhaeig Bhethahacchadh¹ a duthéagh do sgriobh an began so ocus dia (?) do chuidachadh lem in gach anshocair [ms. ansthocair] ocus fos guma slan a chidhfios [ms. chighfios] me fer an leabhair so .i. Ferghus mac Eoin mic Ferghuis ocus dile anndala a[n] tigerna an tan ro dhealagheamar leis o Ile fa deiradh .i. míle bliadna ocus cuig ced ocus ceithre fithid ocus a hocht dē ocus*

¹ This spelling is purely fanciful, and the preceding name is represented by a dubious attempt at ogham.

fós is fada leamsa sin uir is mor mo dhighbhail [ms. *dhibhail*] *o shin aleth i. mo bhrathair da marbhadh air an mbliadhainsi. ni beg sin ocus me a sleibte aig fuirach re mac mic Alusdoir do thecht o gleand garadh do chnoidart*” i.e. “It is I, James mac Rory mac Neill mac Gilchrist mac Fergus mac Gilchrist mac Fergus the Fair mac Gilchrist mac Sliny mac . . . Mac Veagh [Beton] out of *Dutheagh*, that have written this scrap. May God in every trouble help me, and may I see ‘the Man of this book’ [its owner] i.e. Fergus mac John mac Fergus safe and sound, the Lord’s exact annals when last we parted from him from Islay being one thousand years, five hundred, fourscore and eight. Also I esteem [the time elapsed] to be all too long: seeing that between that time and this my loss hath been great, inasmuch as in this year my brother hath been slain. That is enough: and I in Sleat, waiting for Mac Alister’s son to come out of Glengarry to Knoydart.”

This and the following coarsely written: poor pen and ink.

c. “*Homo naturaliter est sanus. Omnia Sunt facta prapter hominum. Omnis pellis mala pisis pellis pessima ud dixit .ar. 1588.*”

d. “*Litera custodit memoria uadit. coimhédaidh an litir ocus imthighidh an cuimhne* [ms. *cuimhedaigh, imighe*].

Opoisita causa opósiiti *i. is i an contrardhacht adhbhar na contrardhachta* [ms. *contraracht, abhar, contraracht*].”

e. “*Dia dia do nimh. dia dia d’iondarbadh dheamhan. dia dia dar morugha*[*dh*]. *dia dia dar naomhadh. dia dia dar senadh. ainnm dé tredhe* [ms. *tregha*] *trinoide armuir nathar naighel ar naighel diagha. ni beg sin aniubh dia sathairne. oir is tind ata ben an tighesi fein i. inghen mic dhubhghaill* [ms. *dhubhaill*] *mic raghnaill* [ms. *ranaill*]. *misi semus maighbetadha ocus is mor ma mhuloid*¹ *aniubh amhail adir G[alenus]: Medicus est imitatur (sic) nature. is é an liaigh is medhaightheoir* [ms. *medhaighhoir*] *do’n nadúir*” i.e. “God, God from heaven. God, God banish demons [from us]. God, God give us increase. God, God sanctify us. God, God prosper us. Name of the Triune God and Trinity. . . .² That is enough for this day, Saturday; seeing that the woman of this very house is exceeding sick: daughter of Macdougall

¹ This word is distinctively Scottish, as is *Alusdair* above = *Alastron, Alastrenn*.

² The closing words of this *litréach* [lorica] or prophylactic are obscure.

(son of Ranald). I am James Beton, and great is my sadness to-day; for, as Galen saith: 'the leech is [but] Nature's imitator.'"¹

f. "Anno domine : 1588 :

Obseruatur ordine. obseruetur relicta (sic) .i. da gcoimhédar [ms. *geuinheidar*] ord cuimhedar gach ní" i.e. "If order be observed everything else is observed."

"N a cuir spéis a mac no a mnaoi. na den doilyhis fa ní sa bith: biaigh sin mur as ail le dia. is ní biaigh se ach mur sin.

.e.e.cc."

i.e. "In son or wife take no delight, neither for aught that is in this world make moan: all that will be as God shall please, nor will be in any other wise than that. Columbkil cecinit."

d, e, f, are written well, with good pen and much darker ink.

vii. At f. 69b, col. 2, in blank left after his colophon by David O'Kearney (cf. art. 18):—

a. "Qui uigilat noctem dormiet ipse diem .i. gidhbe duine bios re furachras na hoidhchi coideolaidh se sa la. cato d[ixit].

Homo naturaliter est sanus .i. ata gach duine slan ga nadúrdha. iacobus est nomen meum."

Written by James Beton.

b. "Eoin Maig Bhetha 25 do'n mí [ms. *Mith*] Mhaigh 1708 "

i.e. "John Beton, 25th of the month of May, 1708": writer of ff. 1-7 (art. 19, i-iii).

c. "feragus Beatten": in a XVIIth cent. English letter.

Egerton 159.

Paper; A.D. 1592.

Octavo; ff. 23.

Well written in several hands (the largest contributor being *Tadhg Mac Caisín* [Teigue Mac Cashin]), affording good examples of the semicursive and cursive styles which accompanied the substitution of paper for vellum.

The language is altogether modern; orthography good, but with occasional reproduction of local pronunciation. Contractions comparatively few and simple.

For locality, cf. colophon to art. 1.

¹ Here the Irish version is not quite correct: 'imitator' is '*aithristeoir*'; '*medh-aightheoir*' (the word used) is 'one that balances, weighs,' hence 'perpends' (e.g. evidence); while '*medaightheoir*' again is 'an increaser, augments.'

MEDICAL TRACTS: a compilation from various sources, of which we have here but a fragment.

1. Definitions excerpted from Gordonius' 'Lilium Medicinæ,' Partt. VI, VII.

Begins:—"Hæpar est membrum primum principium [primum et precipuum] in generatione humorum secundum intensionem medicorum *i. is iat na hæ ceud ball do sunnradh a nginemain na leannann* [ms. l^o] *do réir inntinne na leagha*" i.e. "According to the opinion of physicians, the liver is in the generation of the humours the first and most special organ" [Lil. Med., VI 1; Eg. 89, f. 157 b, col. 1]. f. 1.

Matter from this 'Particle' ends with f. 1 b, lin. ult., where the scribe fills a blank with: "*Comlínadh líne ann so síos ocus ní buil* (sic) *a fhios agum cad cuirfinn ann so*" i.e. "What follows is to eke out a line; and I know not what [else] I should put here."

The text proceeds:—"Unumquodque animal perfectum est cum potest sibi simile generare *i. atá gach ainmigh foirse an uair is fédir les a cosmailis fén do ginemain*" i.e. "Every animal is perfect when it can generate its own like" [Lil. Med., VII 1; Eg. 89, f. 178, col. 2]. f. 2.

In blank of lin. ult. of this page: "*A Dhia dén grása ar m'anam ocus tabhuir bisech litrech orm*" i.e. "O God shew mercy to my soul, and vouchsafe me an improved 'letter' [hand-writing]."

The art., which is in a finished hand as though on vellum, ends at f. 2 b, l. 6 inf. with a colophon: "*F. I. N. I. S. i. do'n deffnicion sin Bernaird a mbaile Tumáis mo log an tochtmad lá .xx. do mhí iuil ocus is í avois an tigerna .1592.*" i.e. "Finis viz. of these definitions of Bernard's. In Thomastown my station is, on the 28th day of July, the Lord's Age being 1592."

There is a Thomastown in the county Tipperary, but this art. (evidently taken directly from Eg. 89) was written more probably at Thomastown in the county Kilkenny.

The page ends with a short Galenic mem. in which 'anthrax' is rendered by '*fiolán saith*' i.e. 'a malignant felon,' the other affections mentioned retaining their Latin names.

2. Medical maxims and definitions in Latin, with Irish version appended.

Begins:—"O[p]us etiam ægrotum de omnibus unde ægritudo nasci solet tum [tam] de exterioribus quam interioribus inquiri: et secundum potiore[m] partem judicare .i. is inéigin sgéla d'fhiairfaighidh do'n othur a dtimchill gach uile nethi foirimioillaigh ocus inmedhonaigh óna gnáth esláinti do cruthugud ocus breithemhnus do dénam do réir in rinn [leg. roinn] is mó dhíbh." f. 3.

Written in a fine bold hand by a scribe who does not give his name, though he adds a colophon:—"FINIS. anno dñ .1592. an. 30. lá do mhí ianuarius do sgríbadh in becán sin do doredh in leabuir ocus mo dháid Uilliam do bhí agá thabhairt dam ocus co ndingnaidh dia trócaire air féin ocus ormsa. Sin duit maille ben-nachtain a Thaidhg mic Caisín" i.e. "Finis. A.D. 1592. On the 30th day of the month of January this scrap of the latter part of the book was written; and my dad William it was that dictated it to me. Upon whom and upon myself God have mercy. There's for thee, with a blessing, Teigue Mac Cashin."

3. The 'Capsula eburnea' of Hippocrates (cf. Add. 15,582, art. 9), with heading: "Tionnsgainter dirydu[s] ypocras ann so" i.e. "Here begins Hippocrates his 'Arcanum.'"

Begins:—"Peretisimus omnium rerum ypocras etca .i. eochair gach uile eoluis ypocras ro furáil eolus ocus aithne báis ocus betha na nuile corp do sgríobadh" i.e. (ut ante). f. 7.

That which follows the preface (though treating of prognostics) is not a translation, or even an adaptation, of the tract printed in Articella, the first paragraph excepted:—"Ocus adubairt dá mbia tinnis isin cend ocus at isin adhaigh ocus cosachtach minic ocus a lámh clé ar a ucht go minic ocus a lám do cur com poll a tsróna go minic sighnighidh sin bás isin cethramad lá dég ar fichid" i.e. "And he [i.e. Mysdos reading] said: 'Should there be pain in the head, and puffiness in the face; accompanied by frequent cough and often laying of the left hand upon his breast; together with constant carrying of the hands to the nostrils: that betokens death upon the thirty-fourth day.'"¹

The second, however, runs:—"Tuilledh .i. i[n] nech ar a mbiadh frenesis dá mbia a gruadha derg maille hatcomall san aigidh ocus re drochdilegha[d] sa gaile sighnighidh bás an dechmad lá"

¹ Articella (f. lxxiiij b, col. 1):—"Quando in facie infirmi fuerit apostema cui non inuenitur tactus: et fuerit manus sinistra posita super pectus suum scias quod morietur vsque ad .xxiij. dies: et precipue quando in egritudinis sue principio palpat sepe nares suas."

i.e. "Moreover: one that is affected by frenzy, should his cheeks be red, with swelling in the face and ill digestion in the stomach, it betokens death on the tenth day."¹

Ends at f. 8 b, l. 15, and is followed by (a) a note on the temperament, as derived from birth during the several phases of the Moon (b) three short medical memoranda.

The art. appears to be written, but more carefully, by the scribe of art. 2.

4. Tract on regimen to be observed, and remedies to be applied, in a number of ailments: divided into the following sections:—

i. "Cainnser. ocus atáid dá gné air .i. nuadh ocus arrsaidh" i.e. "Cancer, of which there are two varieties viz. the recent and the old." f. 9.

ii. "Do cur feola ar cnáim lom" i.e. "To put flesh upon a bare bone." *ibid.*

iii. "Do'n paralis" i.e. "Of Paralysis." *ibid.*

iv. "Do'n melancholia" i.e. "Of Melancholy." f. 10.

v. "Do'n terciána" i.e. "Of Tertian fever." f. 11 b.

vi. "Do'n fiabhrus ocus do'n cosachtaigh" i.e. "Of Fever and of Cough." *ibid.*

vii. "Do'n ydropis" i.e. "Of Dropsy." f. 13.

viii. "Do'n artetica" i.e. "Of Arthritis." f. 13 b.

ix. "Fobhuirt derbtha chum na súl" i.e. "An approved collyrium for the eyes." *ibid.*

In blank, lin. ult.:—"Mise Tadhg Mac Caisín do sgríobh sin" i.e. "It is I, Teigue Mac Cashin, that have written this."

x. "Do na hae[i]bh" i.e. "Of the Liver." f. 14.

xi. "Do chréchdaibh na tengan" i.e. "Of Ulcers of the tongue." *ibid.*

xii. "Do flux na lennann loisgthe" i.e. "Of Flux proceeding from inflammatory humours." *ibid.*

xiii. "Do'n allus" i.e. "Of the Sweat." f. 14 b.

This section opens with a local phoneticism: "Do laoidiughadh in allu[i]s" i.e. "For the diminution of Sweat," leg. "Do laighdiughadh."

¹ *lib. cit.*:—"Quando fuerit in utrisque genibus apostema magnum cum vehementia situm scias quod morietur vsque ad octauum diem: et precipue quando in egritudinis sue principio sudauerit sudore multo."

- xiv. "*Do flux na fola místa*" i.e. "De Catameniis." *ibid.*
 xv. "*Do'n sgeatraigh*" i.e. "Of Vomiting." f. 15.
 xvi. "*Do thoghairm na fola místa*" i.e. "De Provocatione catameniorum." f. 15 b.
 xvii. "*Do sechrán na fola místa*" i.e. "De Errore catameniorum." f. 16 b.
 xviii. "*Do thoghairm na fola místa ocus in toirrchis mairbh [ocus do na neithibh ullmhaighios chum na ginemhna]*" i.e. "De prouocatione menstruorum et fetus mortui et de hiis qe faciunt (*sic*) ad conceptionem" (l. 1 of text). f. 17.

Heading mutilated; the second subsection begins at f. 17 b, lin. ult.; the third at f. 18 b, l. 18.

- xix. "*A nadhailgh [leg. a naghaidh] esláinti na súl*" i.e. "Against Eye-complaint." f. 21 b.

At the beginning of this art. Teigue varies his hand considerably, but soon reverts to his excellent cursive letter.

Here almost every recipe has appended to it the author's name, no sources being indicated in the other sections. Not once, but many times, he cites Bartolomeus; Constantinus 'in antidotario'; Dioscorides, Galen; Gerardus 'super viaticum'; Isaac, LAPIDARIUS¹ (*sic*), PETRUS LUCRATOR;² Platearius, ['Practica' and] 'Circa instans'; RICHARDUS,³ SYXTUS.⁴ He frequently adds '*ex^m*' = '*écsamail*' i.e. 'various'; and at f. 22, l. 6, says '*is*

¹ i.e. 'Lapidarium omni voluptate refertum: et medicine plurima notatu dignissima experimenta complectans [etc.] Opus de lapidibus præclarum'; Vienne [1510?]. With: "Item *go bé* (*sic*) *súile re dtadhailter go minic* saphirus et smaragdus *slánaighidh iat*" (MS. f. 22, l. 12, inf.), cf. "Saphirus . . . cuius virtutes sunt iste . . . vidi ego unum in annulo portare et sordes ex oculis purgare (ed. cit. sig. gii) Smaraldus . . . expertum autem est quod visum debilem contortat et oculos conseruat (*ibid.* sig. giii b)."

² This may be Petrus de Abano, de Apono, and 'Paduensis' (physician 1260-1316); frequently styled 'Petrus conciliator,' from his work 'Conciliator differentiarum philosophorum et præcipue medicorum'; Mantua, 1472, in which are discussed e.g. "An caput sit factum propter cerebrum uel oculos (XL) An caput paruum sit melius signum magno (LXXIX)."

³ Not easy to identify: 'Magister Richardus' wrote on Anatomy before 1275 ("gedruckt in der Dissertation von Fabian: Breslau, 1875": Haeser, lib. cit. p. 130); "Ric[hardus] Phisicus and Joh. de Gatesdone occur Prebendaries of Ealdland [Essex]. But of neither of them do I find anything more" (Newcourt's 'Repertorium Ecclesiasticum [etc.]', vol. 1, p. 45); 'Richardus Anglicus' and 'Medicus' (XIIIth cent.) wrote 'Correctorium Alchimie': Strasburg, 1581.

⁴ Sextus Placitus Papyrensis (early IVth cent.) wrote 'De medicamentis ex animalibus libellus': Nuremberg, 1538.

minic conneas” i.e. “It has often been seen,” the receipt being signed “ego,” and another (l. 12) “ego vidi.”

Ends imperfectly.

Cotton Appendix LI.

Vellum ; A. D. 1589.

Small folio ; ff. 7.

Written by *Tomás O hIcidhe* [Hickey, county Clare] ; the hands of *Eoin* and of *Diarmaid O Callannáin* [John and Dermot O'Callanan, county Cork] also appear. Place of writing not stated. Much defaced and mutilated by the fire which on the 23rd of October, 1731, broke out in Ashburnham House, Westminster, to the great detriment of the Cotton library at that time repositied there.

Sentences carelessly constructed, cancellings (which are marked by underlining oftener than by punctum delens), orthography and handwriting, shew that the scribe worked hurriedly ; nevertheless it is evident that he was a fine penman. His language is that of the present day ; and his frequent reproduction (which internal evidence stamps as intentional) of certain formal and phonetic peculiarities supposed by many to be but of yesterday, lends the MS. a serious linguistic interest.

A COMPUTUS : of the kind called ‘computus (or compotus) manualis’ i.e. an ecclesiastical calendar worked by rule of finger and thumb.

Authorities cited are DIONYSIUS,¹ GERLANDUS,² LINCOLNENSIS :³ Bede⁴ is not mentioned ; nor Johannes de Sacrobosco,⁵ in whose

¹ Dionysius Exiguus, a monk of Scythia (probably a Greek from the shores of the Black Sea) : Chronologer, author of our method of dating from Christ's birth, †circ. 548 at Rome : cf. his ‘*Epistolæ duæ de ratione Paschæ*’ ; ‘*Liber de Paschate*,’ and Benjamin Hoffman's ‘*Historia cycli Dionysii*’ (Migne, ‘*Patrologiæ cursus completus*,’ tom. 67, cols. 19, 485, 483).

² Gerland or Garland, canon, and in 1131 first prior regular, of the Abbey of S. Paul at Besançon : theologian, †circ. 1149. The Computus by some attributed to him, by others to Johannes de Garlandia (grammarian etc. temp. William the Conqueror), remains in manuscript : cf. ‘*Computus D. Garlandii*’ (Vesp. A. ix, f. 32 b).

³ Robert Grosseteste, bishop of Lincoln in 1235 : Aristotelian and mathematician, †circ. 1253. His treatise ‘*De Sphæra*’ is printed ; his Computus exists in manuscript : cf. ‘*Computus venerabilis patris domini et sancti Roberti Grossi capituli lincolniensis episcopi factus ad correctionem communis kalendarii nostri*’ (Add. 27,589, f. 77).

⁴ The venerable Bede, priest, b. circ. 672 : historian, theologian, mathematician, †735 : cf. his ‘*De ratione computi*’ and ‘*Bedæ didascalía spuria et dubia*’ (Migne, lib. cit., tom. 90, col. 647, seqq.).

⁵ Otherwise de Sacrobosto and Sacrobusto ; in plain English, John of Holywood, a Yorkshireman : mathematician, †1256 in Paris : cf. his ‘*Computus ecclesiasticus eum kalendarío sequente*’ (Harl. 531, f. 12 b, col. 1 ; 3814, pt. I, f. 43 b) ; printed with a preface by Philip Melanethon in 1538, reprinted in 1547, 1572 (?).

computus occur many but not all of our scribe's mnemonic verses, notably 'CISIO JANUS' (art. 34); and to whom probably he owes his cognisance of Dionysius and Gerlandus.¹ Other verses again show that he had access to the 'Massa compoti' of Alexander de Villa Dei;² and the remnant still unplaced will doubtless be discovered elsewhere by the curious, for whose benefit a few references are given here merely as a clue.

For his methods the compiler was indebted to the many anonymous 'compoti manuales'³ based upon the cardinal non-manual works just named; while his arrangement and style altogether support Petavius when he observes: "ut concurrentium et regularium originem intelligamus, primum computistarum ea de re sententiam expendemus. Nam perplexe sane obscureque loquuntur" (De Doctrina temporum, lib. VI, c. 27). The MS. offers no division into sections, the matter being run together from end to end, and passages written large representing with little exception not headings but mnemonic verses etc.

Conspectus of contents.

1. Cycle of the Sun and the Sunday Letter 2. Leap Year
3. What years in general are Bissextile 4. The Sunday Letter again
5. The same 6. The same 7. Cycle of Concurrents 8. Holy-days
9. The Twelve Months 10. The same 11. Ferial number of Holy-days
12. Kalends Nones and Ides 13. Their use 14. New Moon
15. The Twelve Months 16. The Moon's Age 17. Accension of the Moon
18. 'Saltus' of the Moon 19. Cycle of the Moon and the Golden Number
20. Cycle of Epacts 21. The Common Year and the Embolismal
22. The Embolismal Moon 23. The Lunar Month and the Common
24. The Golden Number again 25. Moveable Feasts 26. The same
27. The Tabular Letters 28. Distance of Moveable Feasts from Christmas
29. Interval from Whitsun to S. John's Day 30. From Whitsun to Advent
31. Advent 32. Cycle of Indiction 33. The

¹ "Circulus uero solaris secundum dionisium non incipit ab eo anno quem nos et gerlandus constituimus" (Harl. 3814, pt. I, f. 57 b, l. 14). Robert of Lincoln he seems to have consulted at first hand.

² Otherwise Alexander Gallus, i.e. Alexandre de Villedieu, who in 1209 wrote 'Doctrinale puerorum,' a metrical Latin grammar: printed. His later Computus in hexameters exists in manuscript: cf. 'Massa compoti Alexandri de Villa Dei,' copiously glossed, followed by a calendar and tables (Eg. 2261, f. 208).

³ cf. Reg. S. D. xiv, f. 3, col. 1; Harl. 3647, f. 4, col. 1; Eg. 2261, f. 25, col. 1, l. 20.

four Seasons, the Ember days 34. The 'Golden Fridays' 35. Mnemonic couplets known as 'CISIO JANUS' 36. A Zodiacal Calendar 37. Planets, Solstices 38. Four detached scraps.

In the text of the following excerpts the use of brackets is (except where 'ms.' or 'leg.' occurs) confined to lacunæ made good by conjecture.

1. Cycle of the Sun and the Dominical or Sunday Letter.

Begins:—"AD ABENDUM CICLUM SOLAREM SECUNDUM GERALANDUM ATQUE LITERAM DOMINICALEM etcē .i. d'faghbail an cicail griandaighi do réir an údair darab ainm Gerlandus nó d'faghbail na leitreach domnaidh óir is inann an dá ní sin .i. an cical griandaighi ocus in litir domnaigh do réir an adhbair trialltar sa leabur so caiter an féarsasa .i. FILIUS ESTO DEI CELUIM BONUS ACCIPE GRATIS. óir foillsigidh an féarsa trí cét leitreachaibh gach aen focail dá fuil and na leitreacha domnaigh do réir mar atáit arna suidigud [ms. suig] annsa cical griandaighi. Ocus is mair so curtar an féarsasa ar láimh .i. an cét focal mar atá filius tréna tuicter f noch [ms. l-c] foghnus do'n cét bliadain do'n cicalsa suigidhter a bpréim [ms. breim] na colgógigi. ocus an dara focal .i. esto tréna tuicter e noch (sic) foghnus do'n dara bliadain do'n cical cétna curtar a préim an méir medhoin [ms. m.i.]. ocus an treas focal .i. dei tréna foillsighter d noch foghnus do'n treas bliadain do'n cical cétna suigidhter a préim an tánaisdí. ocus suigidhter an cethramadh ocus an cúigedh focal .i. celum ocus bonus tréna tuicter e ocus b noch foghnus an cethramadh bliadain do'n cical cétna a préim an láidigáin. ocus an seisédh focul .i. accipe tréna tuicter a noch foghnus an cúigedh bliadain do'n cical cétna suighidhter sa dara halt do'n colgóg leth asdigh. an seachtmadh focal .i. gratis tréna tuicter g noch foghnus an tseisédh bliadain do'n cical curtar andsa dara halt do'n mér [medho]in do'n leth asdigh. ocus filius aris andsa dara halt do'n tánaisdí leth asdigh ocus mair sin ó sin sis co soicheann [ms. soiteand] frém lethimeallach an láidagáin. óir is and sin críchnaidhter an cical griandaighe ocus is and tindsgnus a préim na colgógigi leth asdigh. óir an méd d'altaib atá ó frém na colgógigi leth asdigh co préim an láidigáin leth amwigh as é an méide sin do bliadnaibh atá sa cical griandaighi .i. a hocht [fichead]" i.e. "To find the Solar Cycle according to the author named Gerlandus,¹ or, to find the Dominical Letter (seeing that

¹ "In quoto antem anno ciel' solis sis secundum Gerlandum sic scies" (Harl. 3647, f. 6, col. 1, l. 7).

as regards the subject-matter attempted in this book the two things, Solar Cycle and Sunday Letter, are identical), be this verse employed: FILIUS ESTO DEI CÆLUM BONUS ACCIPE GRATIS, which verse, by means of the initials of the several words composing it, indicates the Dominical Letters in order as they are placed in the solar cycle. And this verse is disposed upon the hand thus: the first word FILIUS (whereby we understand F), serving for the first year of this cycle, let it be placed at the root of the forefinger [on the inner side of the hand]; the second ESTO = E, serving for the second year, let it be placed at the root of the middle finger; the third DEI = D, serving for the third year, let it be placed at the root of the third finger; the fourth word and the fifth viz. CÆLUM and BONUS = C and B, serving [together] for the fourth year, let them be seated at the root of the little finger; the sixth ACCIPE = A, serving for the fifth year, let it be placed on the second joint of the index inside [the hand]; the seventh GRATIS = G, serving for the seventh year, let it be put upon the second joint of the middle finger [also] inside; FILIUS again on the inner second joint of the little finger, and so on from that point until the exterior radix of the little finger be reached. For there the Solar Cycle terminates; and where it has its origin is [as we have seen] at the interior radix of the index finger, and the number of joints [finger-tips included] from the interior radix of the forefinger to the exterior of the little finger represent the number of years in the Solar Cycle viz. twenty-eight.”

f. 1, col. 1.

2. How to find Leap year.

Begins:—“HOC ADDITO QUOD IN QUALIBET IUNCTURA etcā .i. do tuilledh eire foirceadal sin co ndleagar dá focal do cur eir gach nén alt do'n mér bec [d'f]geráil an dá liter domhnaig bis annsa bliadain bisig [.i.] an cét litir dibhsein fognus re dá mí .i. ó octaue na no-dlaigi co féil Matha [acht ma]d f[re]sdal. ocus [in darna] leitir .i. an cét litir do'n darna focal fognaid [re] feadh na ndeich mis fuidlig. . . . Ocus as follus andsa foirce[adal sin dá tuitidh in litir] domnaigh eire láidigán is bliadain bisidh and ocus dá toite ar a colgóg is í an cét bliadain tar [éis n]a bliadna bisidh. ocus dá tuiti ar a mér medhoin is í a[n darna bliadain] tar éis na bliadna bisid. fós gébé alt ar a tánaís[te] eire tuiteand an leitir domnaigh is í an treas b[liadain] tar éis bisidh ocus fós is é résún an neithe

sin .i. dá roindter bliadna an tigearna eir ceithre randaib comtroma as bliadain bisid and an tan bínid do tsír annsa mér bec an tráth sin. ocus d[á fuig]em bliadain fuidligh do bliadnaib an tigearna atám-[ai]d sa colgóg. madh a dhó sa mér medhoin ocus mad a trí sa [t]ánaidsi” i.e. “By way of supplement to the foregoing ‘doctrine’ is [this]: that upon every joint of the little finger must be lodged two words to figure the Sunday Letters that are in the bissextile year viz. the first letter serving for two months: from the octave of Christmas to the feast of S. Matthew (all but a fraction); while the second (viz. the second word’s initial) serves for other the remaining ten months. . . . In which doctrine¹ it is manifest that, should the Sunday Letter fall upon the little finger, the year is bissextile; but should it fall upon the index, then the year is the first immediately after leap year. Should it fall upon the middle finger, the year is the second after leap year; and furthermore, upon whatsoever joint of the third finger the Dominical Letter shall fall, the year is the third after leap year. The reason also of which is that if the years of the Lord be divided into four even parts, then whensoever we find ourselves upon the little finger that will be a leap year; if we have one year of a remainder, we are on the forefinger; if two, on the middle finger; if three, on the third finger.”

f. 1, col. 1, l. 5 inf.

3. What years in general are Bissextile.

Begins:—“UNDE NOTANDUM EST et cetera .i. is infollsigti so do réir an údair compoidi darab ainm Liconensis noch adeir a ndeir-edh na céd caibidleach gébé uair imdaidter nuimír deichtheach [ms. x.each] trí nuimír comtruim mar atá a deich fá ceathair gurab inand sin ocus dá fichid co mbind do tsír an nuimír déighinach bisidh. Gé eadh dá nimdaigter nuimír a deich trí nuimír égcomtruim mar atá a deich fó trí .i. trícad biaidh an tan sin a nuimír déiginach neimmbisid ocus is é so an tadbhar. óir ní fédtar an nuimír sin do deagailt ar ceitre cotcondaib comtroma. gidheadh ceana [dá] ceangailter do’n nuimír sin dá bliadain nó sé bliadna mar [atá] a dhó dég ar fichid nó a sé dég ar fichid bídh an bliadain [déidh]inach bisid. Ocus tuicter as so co fuilid na bliadna t[ugtar] do na nuimreacairbh so bisidh .i. a ceithre [fichid a trí fichid a] dá fichid fiche.

¹ The words *aiste*, *caladha*, *foircheadal*, represent the ‘artificium,’ ‘ars,’ ‘doctrina,’ of computists i.e. ‘device’ or ‘rule.’

an bliadain déiginach imorro do na [bliadn]aibh so .i. a deich ocus ceathra fichid a deich ocus trí [fichid a deich ocus dá fichid] ocus a deich fichead is bliadain neimbisig. ocus [dá ceng]ailter a dó nó sé bliadna do na nuimrecaib [so biaid] uile bisid” i.e. “UNDE [etc.], that is to say: we have to declare [another rule] according to the computist named *Lincolniensis*, who in the latter part of his first chapter¹ says: Whenever the number 10 is multiplied by an even number as $10 \times 4 = 40$, then is the last number always bissextile. But if 10 be multiplied by an uneven number as $10 \times 3 = 30$, the last number is non-bissextile; the cause being that this number may not be divided into four even parts. If however to such number be added two years, or six, [so] as [to make] 32 or 36, the last year shall be bissextile. Whence we may understand that the [last] year assigned to the following numbers is bissextile: 80, 60, 40, 20; whereas the last year is non-bissextile of these [series of] years: 90, 70, 50, 30; but if to these [latter] numbers two years or six be added, then shall they all [i.e. the last year of each] be bissextile.” f. 1, col. 2, l. 17.

4. The Sunday Letters again.

Begins:—“NOTANDUM EST QUOD ISTUM FUIT et cetera .i. is follus gurob é tráth do tinóileadh an saetar so .i. an tan do rindedh an leabharsa an uair do bo slán do Críst míle bliadan ocus cúig cét ocus ceithre fichid ocus náí mbliadna ocus isedh do caithemair d’ár cical griandaidhi an tan sin .i. bliadain ar fichid. ocus isedh do bí againd ar son na nuimrech óir an tráth sin a seacht dég. ocus a dó ar son an cical darab ainm cielus dicionáileach ocus cúig follus da’n dá cical so lethatis dind. Ocus mad áil le neach fis na leitreach domnaigh do beith aigi gan cundtubairt gabadh sé so mar funnamaint quigi .i. co roibh [s]é a mbliadain ar fichid do’n cical mar a mbí .b. mar leitir domnaig agad an uair do bo slán do’n tigearna míle bliadan ocus cúig cét ocus náí mbliadna ar ceithri fichid. ocus is follus gurab .b. do bí an taca sin agad óir dá caiter an féarsasa .i. filius na haltaib dílsi féin do réir mar adubrumair romaind taighecolaid an focal so .i. bonus an taenmadh alt fichead do’n cical. Ocus fós tuilledh ele do geibea (sic) tu leitir domhnaigh an gach uile aimsir gé ma hí an aimsir do cuaidh toraind í nó an aimsir atá gan tiacht qgaind do réir an teagaise so .i. tindsgain ó’n bliadain is neasa do’n bliadain a fuil tu. óir do réir na riaghlach [ms. rialach]

¹ The *Computus Lincolniensis* consists of twelve chapters.

coit[cin]di ná gab qgad ocus ná háirim an bliadain a fuil tu [a cic]al ar bith do réir na féarsasa ANDUM RADICIS [etc.]” i.e. “It is evident that the time at which this work was compiled, that is to say, this book made, was when Christ had completed one thousand years, five hundred, fourscore and nine (1589); that which we had spent of our Solar Cycle being then one and twenty years; with 17 for our Golden Number, 2 for the cycle called ‘of nineteen years,’ and plainly 5 for the two cycles yet to follow below. And should any desire [hereafter] to know without any doubt what is the Dominical Letter [for any given year], let him as his basis adopt this: that when the Lord had completed 1589 years he [the inquirer] was in the twenty-first year of the cycle, where you have B for Sunday Letter as is manifest: for if this verse *FILIUS* be used upon its appropriate [finger-] joints as we have already prescribed, the word *BONUS* will light upon the twenty-first joint of the cycle. In addition, thou shalt have the Sunday Letter for every date (whether it be time that is gone by or time not yet come) according to this doctrine: begin with the year next to that in which thou art [actually]; for according to the general rule, in calculating any cycle whatsoever admit not neither take count of that year in which thou art, according to these verses: *ANNUM RADICIS [etc.]*.”

f. 1 b, col. 1, l. 5.

5. The same.

Begins:—“*ANDUM RADICIS EXCLDIT (sic) CIRCULUS OMNIS .i.* [gidhbé nuimír] do bliadnaib is áilt d’faghbail imthigh [ms. imidh] ar in m[odh cétna ar t’]altaib. ocus más í an aimsir atá ag tiacht [cug]ut [á]ir[im ar] haltaib hí do réir an úird re nabar ordo p[rogressiuus .i.] áirim ar t’altaib romad síis. nó má[s í an aimsir] do caith tu áirim do réir an úird re nabar o[rdo retro]gradus .i. comáirim ar t’ais suas. Ocus mad [ferr lea]t athcomair comáirmi do dénam mása bliadna [as féidir do r]oin[d] ar ccaithair atá agut mar atá a fiche cuir cetr[aimé na n]ui[m]reach[s]an fiche .i. a cúig ar in mór a fuil tu [.i. annsan] alt is neasa do’n alt a fuil tu [ocus foills]igidh sin a nuimír do bliadnaib [atái d’iarraidh. mása bliadna] nach f[éidir] do roind ar ceithre [cotehann]aib comtroma caith fuigheall na nuimreach [sin ar t’]altaib do réir an tsuidhighthi [ms. antuigithi] dleisdinaigh mar adubrunair romainn do’n táibh tuas dinn. ocus dá réir so biaidh [tu] sa ceathramadh halt ó’n alt a fuil tu a cind céd bliadan ocus

beir sa cúigeadh halt [a cind] míle bliadan ocus a cind fichead [ms. [x]x] bliadan do réir na féarsasa CENTUM QUARTA TENET UIGEINTI MENS . . . LLEUE. QUINGCTA IUNCTURAS AUGES PRO [MILLIBUS] ADDES" i.e. "ANNUM RADICIS EXCLUDIT CIRCULUS OMNIS, that is to say: whatsoever number of years thou desirest to find, proceed in like manner upon thy joints; and if it be the time that is a-coming, tot it upon thy joints according to the order called 'progressive': onwards and descending; if it be the time that thou hast spent, count by the order called 'retrograde': backwards and ascending. But if thou hadst rather take a short cut in reckoning: should it be [a number of] years divisible by 4 thou hast to deal with, as 20, then upon the same finger at which thou art (but upon the joint next to thine) set the fourth part of said number 20 viz. 5, and that shows the number of years thou seekest. Should it be [a number of] years that may not be divided into four even parts, then upon thy joints work the remainder of such number according to due arrangement as we have already expressed it above: so shalt thou at the end of a hundred years be at the fourth joint from that where thou art [at starting]; at the end of a thousand years or of twenty years, at the fifth joint, according to these verses: CENTUM QUARTA TENET [etc.]."

f. 1 b, col. 1, l. 15 inf.

6. The same.

Begins:—"Ocus ó fuair tu athcomair comáirme gustrásta eir gach aen núimír móir do bliadnaibh do cur ar a nén méraib a mbí tu gan timclad na mér ele ag seo athgairid d'féarsaibh duit innus nach r[igfir] a leas filius do chur timceall ort. ocus atáit ceithre féarsa and .i. [in két féarsa] foghnus do'n colgóg ocus an dara féarsa do'n mér medhoin ocus an [trímadh] féarsa do'n tánaisti ocus an ceathramadh féarsa do'n láideagán ocus [is iat so na] féarsadha sin adhon FRUCTUS AILLIT CANOS ET GAILLICA B[EILLICA] DANOS colgóg. ET GAILLICA BEILLICA DANOS FRUCTUS A[ILLIT] CANOS mér medoin. DANOS FRUCTUS AIL[LIT CA]NOS ET GAILLICA BEILLICA tánaisti. CAMBITE DENS GRIFA BO ABEL DICENS FIDET . . . láidigán. Ag seo tuicsin na féarsasa .i. ceithre féarsa atá ann ocus seacht focail [an gach] féarsa ocus cuir tús gach féarsa díb ar prim a méir dílis leth asdigh ocus dén amail [sin] co fréim lethimeallach an méir cétna ocus gébé focal d'aidleas an bliadain [atá] tu d'iaraidh foillsigídh an két focal do'n féarsasa duit an t[ceitir domnaig] bis

agut a mbliadain an ailt sin. Gideadh más é férsa an láidigáin [bís] agut foillsigí aen focal do'n féarsa sin dá leitir domnaigh .i. an cét litir do'n cét tsillaid re feadh an dá cét mís do'n bliadain agus an cét leitir do'n [darna sillaidh] foghnus duit re feadh na ndéich mís ele mar adubramair romainn do'n táib tuas dind" i.e. "Now (seeing that up to the present thou hast been furnished with a short method of reckoning for disposing any [given] great number of years upon their [allotted] single fingers, [according to that one] at which thou art [placed], and without working all round the rest of the fingers) here thou hast a compendium of verses such that thou shalt not need to work the verse FILIUS back and forward. In which [compendium] are four verses: and the first one it is that serves for the forefinger, the second for the middle, the third for the third, and the fourth for the little finger. Which verses are these: FRUCTUS ALIT CANOS ET GALLICA BELLICA DANOS forefinger; ET GALLICA BELLICA [etc.] middle; DANOS FRUCTUS ALIT [etc.] third; CMBITE DENS [etc.] little. Here is the explanation of these verses: four in number they are, and seven words in each: to the interior root of its own finger assign the opening word of each verse, and so do as far as the exterior root of the same finger; then whichever word it be that hits the year thou seekest, the first word of its verse shows thee what Sunday Letter thou hast for that joint's year. But should it be the little finger thou hast, a single word of that verse reveals two Sunday Letters: the initial of the first syllable for the two first months of the year; while the initial of the second syllable it is that serves for the other ten months, as we have said above [art. 2]."

f. 1 b, col. 2, l. 6.

7. Cycle of Concurrents.

Begins:—"AD HABENDUM QUOTUS SIT CONCURRE[NS SINT TIBI] uersus .a. sex .b. quinque .c. quatuor .d. tria .e. duo .f. unum .g. septem .i. [*ag seo tuicsin na*] férsadh so. gébé uair bias a mar leitir domnaig againd co mbind [sé lá]ithi an tan sin ar son an cicail darab ainm cigulus concurrens. [ocus an] uair bias b mar leitir domnaig co mbind a ctiig ar son concurrens. [ocus an] uair bis e co mbind a ceathair. ocus an uair bis d co mbind a tri. ocus an uair bis e co mbind a dho (sic). ocus an uair bis f co mbind a haen. ocus an uair bis g [co mbind a seacht]" i.e. "AD HABENDUM [etc.], the explanation of which 'verses' is this: that whenso-

ever we have A for Sunday Letter, then 6 stands for that cycle which is called 'of Concurrents'; when B, 5; C, 4; D, 3; E, 2; F, 1; and when it is G, 7." f. 1 b, col. 2, l. 11 inf.

8. Holy-days.

Begins:—“AD HABENDUM ARTIFICIALITER OMNES FES[TOS SUPER DIGIT]OS et cetera .i. d'fagbail tsáire na bliadna ar do lámh bith a fis agad cad is leitir domnaigh duit óir an uair bis .d. mar leitir domnaigh agut suidigh hí a prémaib na ceithre mér leth asdigh ocus an uair bes .e. cuir isna haltaibh is neasa dóibh. ocus an uair bis .f. cuir isna haltaibh is neasa dóib sein. ocus an uair bis .g. teagaister iat a mullach na trí (sic) mér. ocus an uair bis .a. teagaister isna céat altaib leth amuith. ocus an uair bis .b. suidhigter isna haltaib is neasa dóib sein. ocus an uair bis .c. suidighter a prémaib na ceithre mér leth amuigh. Ocus is é so an féarsa derbus an foirceadal sin .a.b.c. sint extra .g. supra .d.e.f. habent intra” i.e. “AD HABENDUM [etc.]: to find the Holy-days of the year upon thy hand, [first] know what is thy Sunday Letter: and when thou hast D, set it at the interior roots of the four fingers; when E, set it upon the next joints; when F, upon the joints next to these again; when G, let them be 'housed' on the tips of the three [*leg.* 'four'] fingers; when A, let them be housed on the first external joints [nearest the tips]; when B, on the joints next to these; and when C, let it be set at the external roots of the four fingers. And the verse certifying that doctrine is this: 'A B C SINT EXTRA [etc.]'” f. 1 b, col. 2, l. 4 inf.

9. The Twelve Months.

Begins:—“Ocus na diaigh sin is dligead duit an féarsasa do cur ar t'altaib edon ADAM DECEBAD ERGO CIFOS ADDRIFEX .i. an méid do silladhaib atá andsan fhéarsasa [*ms.* carsasa] as é an meidhe (sic) sin do másaib atá andsa bliadain. ocus na leitreacha tosaidh atá sa dá silla dég so is iat is leitreacha tosaidh do'n dá mí dég mar atáit siat arna suigigud a cailinder. ocus is mair so dlegar an féarsa do cur ar altaib .i. .a. trít a tuicter mí ianair do cur ar céat alt an laidigán (sic) leth amuigh. ocus .dam. trít a tuicter mí fheabra [*ms.* abra] do suighigud a préim na colgóigi leth asdigh. ocus .de. trít a tuicter mí máirta san alt cétna. ocus .ge. a mullach na golgóigi (sic). ocus .bad. andsa darna halt do'n mér cétna leth amuith. ocus .er. annsan alt is neasa do fhréim [*ms.* reim] an méir medoin leth asdigh. ocus .go. a mullach an méir

cétna. ocus .ci. a préim an méir cétna leth amuith ocus .fos. andsa treas alt do'n tánaidsi leth asdigh. ocus .a. andsa cét alt do'n mér cétna leth amuith. ocus .dri. a préim an láidaigáin leth as[digh]. ocus .fex. andsa treas alt do'n mér cétna leth astig" i.e. "After which thou must upon thy joints dispose the following verse: ADAM DEGEBAT ERGO CIFOS ADRIFEX. Now as many syllables as it contains, so many months are there in the year; and the initials of said twelve syllables, 't is they that act as initials for the twelve months in order as they are placed in the calendar. Which verse is to be thus disposed on the joints: A, by which we understand the month of January, to be placed on the first exterior joint of the little finger; DAM, for February, at the interior root of the forefinger; DE, for March, on the same; GE [for April] at the tip of the forefinger; BAT [for May] on the second exterior joint of the same; ER [for June] on the joint next to the interior root of the middle finger; GO [for July] at the tip of the same; CI [for August] at the exterior root of the same; FOS [for September] on the third interior joint of the third finger; A [for October] on the same finger's first exterior joint; DRI [for November] at the internal root of the little finger, and FEX on the third interior joint of the same."

f. 2, col. 1, l. 8.

10. The same.

Begins:—"Ocus do réir [suidigh]ti an féarsa sin .i. Adam suighidter an féarsa [e]le so andsna haltaib cétna ocus ar an aisti cétn[a. ocus is é] seo an féarsa sin .i. Ci. bri. mar. ap. pilip. nic. iul. pet. eghi. rem. om. de .i. foillsighidh an féarsa sin tré gach silla dá fuil and na ceithre férsa fichead¹ .i. Cicio ianus. ocus fós foillsighi na laethe saire do réir mar atáit ar suigigud a cailender go doclaechloite. Ocus is mair so suigidter an féarsasa .i. mar ar cuiris a do'n féarsasa Adam cuir san alt cétna Ci do'n féarsasa Ci. bri. etc. ocus mar ar cuiris dam ocus de do'n féarsasa Adam cuir san alt cétna Bri ocus mar do'n féarsasa Ci. bri. ocus mar ar cuiris ge do féarsa Adam cuir san alt cétna ap do'n féarsasa Ci. bri. et cetera. Ocus is mair sin romat da réir mar do suigigeadh Adam ar altaib suidighter an féarsasa Ci. bri. isna haltaib inanda do réir mar adubrumair romainn" i.e. "After the manner of ordering the verse ADAM, so be the following verse also set upon the

¹ ms. tré gach silla dá fuil andsna ceithre fersa .xx.

same joints, and after the same artifice, viz. CI BRI [etc.]. Which verse in the sum of its syllables sets forth the twenty-four verses CISIO JANUS [art. 34], and moreover shows the Holy-days as they stand in the calendar immutably [i.e. the immovable feasts]. Thus it is disposed: where thou didst put A of the [first] verse ADAM, upon the same joint set CI of the [second] verse CI BRI; where DAM and DE of the first, set BRI and MAR of the second; where GE of the first, AP of the second; and 't is so on, according as ADAM was disposed upon the joints, that CI BRI is set upon the same joints, as we have already said." f. 2, col. 1, l. 27.

11. Ferial numbers of Holy-days.

Begins:—" *Ocus gébé féil dob áilt d'fagbail bíth a fis agud cá cúpla do na ceithre féarsa fichead a mbínd ocus suáidh cúpla gacha mís na nalt féin. ocus comáirim na diaigh corvigi an cét shillaidh do'n féile ocus comartaigh [ms. comair taidh] an talt ar a tuiteand ocus gébé teagais do na seacht teagasaibh adubramair ag an féarsasa i. A.B.C. etc. ar a tuiteand silla na féile bíth a fis agad i. más ar teaghais an domnaigh do tuitinn an sillaeb (sic) as ar in ndomnach atá an féil. ocus más eir an teagais as neasa na diaigh is ar an luan. ocus más ar an darna teagais is neasa is ar an mairt. ocus más ar an treas teagais is ar in cétáin etc. Ocus is mair sin ar fagbail do leitreach domnaigh do geibhe fis an lae ar a tuiteann an féil an gach uile aimsir. nó ar faghbail cá lá ar a fuil an féil do geibhe a fis cad is leitir domhnaigh duit" i.e. "Now whatsoever Holy-day thou wouldst have, know first in which couplet it is of the twenty-four verses [CISIO JANUS], and each month's couplet [according as it shall fall out] assign to its own joint; thence count on to the first syllable of the Holy-day, and note the joint on which it falls. Then upon whichever spot the Holy-day falls of the seven spots that we mentioned when treating of the verse A B C etc.: know [for instance] that, if it be on the Sunday's spot the syllable falls, 't is on Sunday the Holy-day falls; if upon the spot next following, 't is on Monday; if on the next spot but one, 't is on Tuesday; if on the third, 't is on Wednesday, and so on. Thus it is that, the Sunday Letter being found, thou knowest at all times the day upon which a [given] Holy-day falls; and again, the day being found upon which the Holy-day falls, thou knowest what is thy Sunday Letter." f. 2, col. 2.*

12. Kalends Nones and Ides.

Begins :—“ POSUNT ETCIAM HABERI KALENDE. et cetera .i. fétar callanna ocus nóneanna ocus ídinda an gach uile mí nó in gach uile lá an gach nén mí ocus in gach naen bliadain d'faghbail dá curtar an cét calland annsa cét lá do'n mí. Ocus bíth a fis agut gurob annsa mí sin do caith tu atá callanda na mís a fuil tu. ocus curob andsa mísi atá callanda na mísa cugad. ocus curob tar éis na callainne curtar na nóineanna. ocus curob tar éis na nóineand curtar na hidinda. Ocus t[wig gach] nón ocus gach íd curob ó'n mí a curtar iat ain[mnigter iat]. Ocus as follus do réir na féarsadsa reomaind [cá méid nó] in ocus cá méd níd ocus dá réir sin cá méid callann atá [an gach] naen mís. ocus is iat so na féarsadha. SEX NONAS MAIUS [october iulius et m]ars. quatuor at reliqi tenet idus quilibet octo” i.e. “POSSUNT ETIAM [etc.], that is to say : the kalends nones and ides for every month, or for every day in every month, and for every year, may be had if the kalend be assigned to the first day of the month. Know too that 't is in the month last past the kalends are of the month in which thou art [actually], and that in this [latter] are the kalends of the month next at hand ; that 't is after the kalend the nones are put, and after the nones the ides. Understand also that 't is from the month in which they are placed that all nones and ides have their name ; and from the following verses appears how many nones and ides, consequently how many kalends, are in each month, which verses are these : PRINCIPIMUM MENSIS CUIUSQUE VOCATO CALENDAS . SEX MAIUS NONAS [etc. ut ante].” f. 2, col. 2, l. 18.

13. Their Use.

Begins :—“ Masa cébé lá dob áilt a fis do beith [agat cá calainn] nó cá nóin nó cá híd a mbia lá na féile [atá tu d'iarraidh caith an] férsa do na ceithre férsa ficheadsa Cicio ianus etc. [a fuil] an lá. ocus féch na diaidh sin cá fad ó'n cét callainn ocus cá méd lá ó'n cét callain atá tu d'iaraidh. nó cá méd lá roim an níd nó roim an nóin. Ocus dá réir sin cuir eisimpláir mad áilt eir féil na naemsa darab ainm Símon ocus Judás noch bis ar deiread mí october. masa is follus gurob a callannaib mhí nouimber atá an féil sin. ocus dá cuirir an férsasa a fuil an féil sin ar t'altaib do réir mar adubrumair a foirceadal na sáire tuitfid féil tSímoín andsa cúigeadh halt do mér october ocus áirim ó'n cét callainn do mí nouimber. masa is follus corob andsa cúigeadh

callainn do mí nouimber atá [ms. masa atá] an féil sin. Ocus tuicter an fóirecadal cétna sin do na féiltib ele. ocus is leor dúin a ndubramair ar laethaib sáire ocus ar nóin ocus ar íd ocus ar callainn” i.e. “Whensoever then thou desirest to know upon what kalend none or ide shall fall the day of that feast thou seekest, employ such verse of the twenty-four, viz. CISIO JANUS, in which said day occurs; then see how far, or how many, from the first kalend, or before ide or none, is the day thou seekest. Accordingly, work out an example (if it so please thee) with the feast of the saints named Simon and Jude; which occurs in the latter end of October, and [to begin with] is notably among the kalends of November: then if upon thy joints, and as we have in the ‘doctrine’ of Holy-day[s] laid down, thou dispose the verse in which the feast occurs, it [the feast of Simon] shall fall upon the fifth joint of October; but reckon from the first kalend of November, and it is apparent that ’tis upon the fifth kalend of November this feast is. Which same doctrine is [to be] understood of all other festivals; wherefore that which concerning Holy-days, None, Ide and Kalend we have now said is quite sufficient.”

f. 2, col. 2, l. 9 inf.

14. New Moon.

Begins:—“ADH INQUIRENDAM NOUAM LUNAM et cetera .i. d’faghbail an ésga nua dleghar féarsadha na nuimreach óir do cur ar altaib mair seo .i. an cét tsilla do ternus do cur annsa darna halt do’n láidigán leth asdigh ocus mar comlínar an mér [ms. aner] sin cuir na diaigh sein a nalt medonach na hórdóigi an silla roiteas di .i. to ocus cur (sic) an silla is neasa do sein a préim na hórdóigi leth asdigh. ocus cuir na diaigh sein a fréim na colgóigi a silla féin .i. quing ocus mar comlínar an mér sin cuir a silla féin a fréim medoin .i. dog ocus mar comlínfair an mér sin cuir a silla féin a fréim an táncáisi .i. io ocus mar caithfir an mér sin teigémaidh [ms. teagmemaidh] an silla déighinach do’n féarsasa .i. cat a fréim an láidigáin. ocus is iat so na féarsadha TERNUS .i. a trí. UDIM a haen dég. NOD a nái dég. OCTO a hocht. SED a sé dég. QUINUS a cúig. TRED a trí dég. AMBO a dó. DECEM a deich. DOC a hocht dég. SEPTEM a seacht. QUIND a cúig dég. QUARTUS a ceathair. DOD a dó dég. IOTA a haen. NOUEM a nae. DEP a seacht dég. SEX [ms. .UI.] a sé. CAT a ceathair dég. ocus tuicter a nuimhir óir [trí na] féarsadaib seo eire suigingud ar a fuil sí a cailinder na nuimreach óir mair sin” i.e. “AD INQUIREN-

DAM [etc.], that is to say: in order to find the New Moon we must upon the joints dispose the verses of the Golden Number in this way: the first syllable of TERNUS to be set on the second interior joint of the little finger; when the finger is filled up, on the middle joint of the thumb set the syllable that falls to its share, TO; the next syllable to that set at the root of the thumb inside; after which, at the root of the forefinger set its own syllable QUIN, and, the finger being filled, at the root of [the middle finger set its own syllable [which will be] DOG; that finger filled, at the root of the third set its own syllable IO; and when thou shalt have expended that finger [also], the last syllable of the verse, CAT, shall light upon the root of the little finger. Which verses are these: TERNUS = 1 UDIM = 11 NOD = 19 OCTO = 8 SED = 16 QUINUS = 5 TRED = 13 AMBO = 2 DECEM = 10 DOC = 12 SEPTEM = 7 QUIND = 15 QUARTUS = 4 DOD = 12 IOTA = 1 NOUEM = 9 DEP = 17 SEX = 6 CAT = 14; and by these verses so [used] the Golden Number is made known according to the place that it holds in the calendar of Golden Numbers."

f. 2 b, col. 1, l. 8.

15. The Twelve Months.

Begins:—"Is mair seo curtar [in dá mí dég] ar altaib .i. mí ianair ocus mí máirta andsa darna halt do'n láidigán leth asdigh ocus mí fabra ocus mí abráin ocus mái a mullach an méir cétna leth amaigh" i.e. "'Tis thus the twelve months are disposed upon the joints: January and March upon the second interior joint of the little finger; the months of February, April, May, at the tip of the same finger, outside."

f. 2 b, col. 1, l. 8 inf.

Ends:—"Ocus bíth a fis agut gébé alt nó inada ana suigidter na mísa mar adubrumair gusdrásda gurob andsna haltaib cétna curtar na ceitre férsa fichead so .i. Cisio [ia]nus ephi etc. Nó suighidter an féarsasa Ci. bri. m[ar]. etc. andsan inad úd anar suigiged an mí lera leis an silla sin" i.e. "Know too that, whatsoever joint or [other] points they be on which according as we have prescribed hitherto the months are set, 'tis upon the same joints that these twenty-four verses CISIO JANUS EPI are put. Or [again] be the verse CI BRI MAR set at the point where the month has been placed to which that syllable belongs."

16. The Moon's Age.

Begins:—"O do tsuigheamair an nuimir óir ocus na mísa ere

naltaib dilsí féin féchum anois cá háis an tésga an gach lá dá fuil sa bliadain .i. gab mar fundamaint cugad cad is nuimir óir dait an bliadain sin ocus cá halt a mbind. ocus bíth a fis agut cá silla foghnus duit an lá sin atái d'iaraid ocus cuir an mí ana fuil an silla ocus férsadha na mís eir a halt dílios féin ocus imid leisna féarsadaib mar imidter le ternus nó co teagmad ort an silla atái d'iaraidh ocus comurtaigidh (sic) an talt ar a tuiteand ocus comáirim cá meidh (sic) nalt ód nuimir óir go ruigi an alt sin ocus is í sin is áis do'n ésga [an] lá sin do réir údair ocus caladan. nó más do réir nádúire dob áilt fis úisi an ésga d'fagbail bíth a fis [agat] gurab é a ceathraime [ms. a .iiii.] do'n ésga ar alt na nuimreach óir mad ésga náiteach and nó madh tríteach gurab í a nuimir óir a ctúigidh [ms. a .u. idh] ocus comáirim leat co sillaidh an lae atái d'iaraid ocus is í sin is áis do'n ésga do réir láime" i.e. "Since we have upon their own and proper joints disposed the Golden Number and the Months, let us see now of what age the Moon is upon any day in the year, [to which end] take this for a basis: what is thy Golden Number for the year, and what the joint it occupies? Know too what syllable it is that serves thee for that day thou wouldst have: then upon its own proper joint place the month in which such syllable occurs, with that month's [appropriate] verses [of CISIO JANUS]. With these verses proceed as with TERNUS UDIM until thou meet the desired syllable, and note the joint on which it falls. Now count how many joints from the Golden Number to said joint, and that, according to author and to art, is the Moon's age that day. Or wouldst thou have the Moon's age naturally: know that, the Moon [lunation] being one of twenty-nine days, then upon the Golden Number's joint it has 4; being of thirty days, its Golden Number is 5; then reckon on up to the syllable of that day thou seekest, and that is the Moon's age according to [rule of] hand."

f. 2b, col. 2, l. 14.

17. Accension of the Moon.

Begins:—"Ocus ag seo teagasg athcomair duit d'fagbail feasa an ésga [ms. fesga] do réir Nicolensis. féch cá halt ar a tuiteand a seacht fichead do réir an ésga ana fuile do réir údair ocus is andsan alt cétna adnus an tésga is neasa duit do réir nádúire" i.e. "Here thou hast a ready method to learn the Moon, according to Lincolmiensis: see upon what joint falls 27 according to the

Moon in which thou art [actually], by author's rule; and 'tis at the same joint that, according to nature, the next succeeding Moon 'kindles.'"¹ f. 2, col. 2, l. 10 inf.

18. 'Saltus' of the Moon.

Begins:—"Gé dubrumair do'n táib thuas dind gurob é an méid d'altaib ód nuimir óir go sillaidh an lae atái d'iarraidh as áis do'n ésga atáid dá melladh dég ag an foirceadal so .i. dá tsaltus dég .i. a sé díbh a mísaib comtroma .i. arna suigigud a ninadaib comtroma uerbi gracia .i. ésga náiteach andsa darna mí ocus andsa ceathramadh et cetera. ocus sé salsuis (sic) ele bís and a ndeireadh mí iúil ocus na mísand ana diaigh. gidhead ní teagmaid na sé saltais déighinacha ach an uair bís a náí dég mar nuimir óir againd. ocus is mair so dlegar na sé saltais sin .i. na sé cét meallta do certugud .i. saltais do beit an gach nén mí noch atá suighithi a ninad comtrom ocus is mair so donítar iat do réir an féarsasa SIC FACIEIS SALTUM BLA . SI . LI . STEPH . O . BER. Bla .i. blasi do'n féarsasa bri. pur. blasus. Si .i. Ambrosi do'n féarsasa .i. April in Ambrosi. Li .i. Marsilli .i. do'n féarsasa nic . cilli. Steph .i. Stephpain do'n féarsasa pet . mac . step. O do'n féarsasa rem . leo. Ber do'n féarsasa decimber. ocus dlegar na sé saltais déiginacha do certugud mar seo .i. a suigigud na féarsadh so .i. ternus uidim. nod do cur a ninadh dim ocus dim do cur a ninadh nod ocus a rádh mar seo ternus . u . nod . dim. ocus ní dlegar na saltuis sin do dénam acht andsa náimadh bliadain dég do'n cical náidhéagalach mar adubrumair do'n táib tuas. Ocus is inand saltus isin teangaidh laidianta ocus léim isin gaedailg óir na háilt ar a tuiteann na sillada so .i. bla . ci . et cetera ní hannsna haltaihb sin [cur]tar iad acht andsna haltaihb is neasa dóibh ocus ó'n léim sin aderar saltus ris" i.e. "Though we have said above that 'tis the number of joints from thy Golden Number to the required day that renders the Moon's age, yet are there in the doctrine 12 'deceptions' or 'leaps': 6 in the months that are even (i.e. that [in the series of 12] occupy even places), as for instance in the second month, in the fourth and so on, there is a Moon of 29; and other 6 leaps occurring in the end of July and of the following months, but not coming to pass save when to our Golden Number we have 19. Which [first-named] 6 deceptions we must arrange thus: one to each month that has an even place, as is done by

¹ Cf. Ducange s.v. 'Accensio lunæ.'

means of this formula SIC FACIES SALTUM BLA. SI. LI. STEPH. O. BER. viz. BLASius = February, AmbrosIus = April, MarceLLinus = June, STEPHanus = August, LeOdegarus = October, DecemBER. These latter 6 leaps must be arranged thus: in the order of the formula TERNUS UDIM transpose NOD and DIM, repeating it TERNUS U NOD DIM; but (as we have observed above) these leaps may be made only in the 19th year of the Cycle of 19 [decemnovenalis]. Now 'saltus' in the Latin tongue is the equivalent of léim (leap) in the Irish, [and the term is used here] because the joints upon which the syllables BLA SI and so forth fall [regularly] are not those on which they are [for our purpose actually] set, but [they are imposed] upon the joints next following: from which skipping [of a joint] the expression 'saltus' comes to be applied." f. 2 b, col. 2, l. 6 inf.

19. Cycle of the Moon and Golden Number.

Begins:—"NOTANDUM EST QUOD SICUT CICULUS SOLARIS .i. mar nach téit an cical griandaighi tar a hocht fichead is mar sin nach [téit] an cical náidhéagach tar a náí dég. Ocus mad áilt a fis do beith agud cad is nuimir óir agud a cind gach aen bliadna dá tiucfa ocus dá táinic cuir an cét bliadain ar mullach na hórdóigi ocus an darna bliadain annsa dara halt do'n nórdóig leth asdigh ocus an treas bliadain andsa treas alt do'n órdóig leth asdigh. ocus an ceathramadh ocus an cúigeadh ocus an tseiseadh [ms. .u.idh .ni.idh] ocus an tseachtmadh bliadain do cur a frémaibh na ceithre mér leth asdigh ocus mar sin ag imeacht ar na haltaib co mullach an láidigáin. ocus ná háirim idter cum na nuimreach sin én alt dá fuil do'n táibh amuigh do na méraibh. óir nae nait dég atá ó mullach na hórdóigi co mullach an láidigáin. ocus gébé alt a mbia tu díbh bíth a fis agut curob annsa nait is neasa dho bias tu a cind fichead bliadan ocus gurab sa darna halt is neasa dho seín bias tu a cind dá fichead bliadan ocus sa treas alt a cind trí fichead bliadan ocus sa ceathramadh halt a cind ceithre fichead bliadan. ocus sa cúigeadh halt a cind cét bliadan ocus annsa deichmeadh halt a cind dá cét bliadan. ocus andsa darna alt dég a cind míle bliadan etrl. Ocus is é is bun ocus is baránta do'n foireccadal ocus do'n comáiream (sic) so an féarsa compoildí so AURIUS CENTENTUS QUINTUS MILI SIC DUODENA. et nota quod [tri]bus deuotis et cetera .i. is follus dá mboine tu trí bliadna do'n cical náidhéagach co fuidir an cical lúnarda. nó má tá fis an cicail lúnarda agut cuir [trí] qigi

ocus do geibe an cical náidhéagach. ocus ní fuil deifir idir an dá cigal so do réir an údair darab a[inm] Liconensis acht corob túsga tindsgnus an [cical] náidhéagach do trí bliadhnaibh ná'n cigal lúnarda. ocus do réir an údair cétna sin tindsgnaid an dá cigal sin a mí ianair” i.e. “NOTANDUM EST [etc.], that is to say: as the Solar Cycle exceeds not 28, so the Cycle of 19 exceeds not 19. If now thou wouldst fain know what is thy Sunday Letter for any year whatsoever, whether past or to come: impose the first year upon the tip of the thumb; the second upon the thumb's second joint, inside; the third upon its third joint, inside; the fourth, fifth, sixth, seventh set at the roots of the four fingers, inside; and so on along the joints to the little finger's tip. But to make up this series thou must by no means reckon any joint that is on the outside of the fingers, seeing that from the thumb's tip to the little finger's there are [in the above order] 19 joints. And at whichsoever of these thou shalt [happen to] be: know that 'tis at the joint next to it thou wilt be in 20 years; at the second next in 40; at the third in 60; at the fourth in 80; at the fifth in 100; at the tenth in 200; at the twelfth in 1000, and so forth. For which doctrine and numeration the basis and warrant is this compotus verse: AUREUS CENTENUS QUINTUS MILLE SIC DUODENA ET NOTA QUOD TRIBUS DEVOTIS etc. i.e. it is evident that if from the Cycle of 19 thou subtract 3 years thou hast the Lunar Cycle; or if thou hast the Lunar, add to it 3 and thou gettest the Cycle of 19: there being (according to the author called *Lincolniensis*) no difference between these two Cycles but that the Lunar Cycle begins by three years earlier than that of 19; according to which same author also both Cycles begin in the month of January.” f. 3, col. 1, l. 27.

20. Cycle of Epacts.

Begins:—“NOTANDUM EST QUOD EPACTE et cetā *i. is follus so co fétar fis an cigail so darab ainm cigal epactal d'faghail trí nuimír óir ocus is mair so do gabar i. a hóen a fréim na hórdóigi ocus a dhó andsan alt boillsgeánach ocus a trí na mullach a ceathair arís andsa fhréim [ms. réim] ocus a cúig annsa dara halt. ocus imthigh [ms. imídh] mar sin reomat ar trí haltaib na hórdóigi nó cu teagma ort nuimír óir na bliadnasa dob áilt d'faghbail. ocus ar suidheachan n[a nuim]reach óir ar alt óigin do na trí haltaib [sin] *i. más annsa fréim tuítios a nuimír óir boin a haen di ocus bit a**

fuighleach agud ar son epacta na bliadna sin. Masa tuicter as so an uair bís a haen mar nuimir óir againd nach fuil [nuimir] againd ar son epacta an bliadain sin” i.e. “NOTANDUM [etc.], that is to say: it is evident that by means of the Golden Number one may find the Cycle called ‘of Epacts,’ which is had thus: 1 to the root of the thumb, 2 to the middle joint, 3 to the tip, 4 to the root again, 5 to the second [i.e. middle] joint; and so proceed upon the thumb’s three joints until the Golden Number meet thee of that year thou wouldst have. Then, the Golden Number being set upon any one of said three joints: [for example] if ‘t is on the root [of the thumb] it falls, subtract 1 and the remainder take for that year’s Epact. Hence it must be understood that when we for Golden Number have 1, that year we have not a number for the Epact.”

f. 3, col. 2.

21. The Common and the Intercalary Year.

Begins:—“INSUPER PER AURIUM NUMERUM etc. *.i. maille ris sin fétar a fis d’faghbhail trít a nuimir óir cé hí an bliadain is coitecand and ocus cé is bliadain ambolis ann do réir na férsad so AMBO DEHINC QUINQUE POST OCTO dehinc et udim Sic tred sed nod embolismum pasiuntur. as amail so mínidter na férsadhasa .i. gébé bliadain a mbia a dhó nó a cúig nó a hocht nó a haen dég nó trí dég nó a sé dég nó a náí dég agud mar nuimir óir is bliadain ambolis ann .i. bliadain a mbíd trí ésga dég. Ocus ar faghbail feasa na bliadna ambolis duit bíth a fis agut cá mí an suidhidhter an tésga ambolis sin .i. an treas ésga dég. ocus dobeir an féarsasa a fis duit MOBILIS IBO CIFOS ACCE LIBER habeto coeuos .i. [seacht focail] atá sa féarsasa noch freagras do na [seacht mbliadnaib] ambolis óir seacht mbliadna ambolis atá ann sa cical .i. náidhéagal [ms. ixal] an cét focal do’n féarsasa do tobairt do’n cét bliadain ambolis an dara focal do’n dara bliadain ocus mar sin romat corigi an seachtmadh focal ocus an tseachtmadh bliadain. ocus féch na diaig sein cá fad atá an cét litir a suigiugud na mís ocus tús na haibidleach da gach fhocal díb so thuas ocus is é a comdomain sin atá ésga ambolis a suigiugud na mís ocus tús do tobairt do mí ianair. ocus foillsigidh an cét litir do’n dara sillaidh cá lá do’n mí sin a tindsgnand sé. uerbi gratia .i. mobilis¹ an cét focal do’n féarsa ocus is é fognus do’n cét ésga ambolis ocus is í an cét [litir san focal sin] an dara litir dég san aibidil. masa is follus gurab annsa dara mí dég do’n*

¹ ms. uerbi. gra. .i. mobilis .i. mobilis.

bliadain .i. a mí [de]cimber atá an cét ésga ambolis ocus b an cét [litir] do dara sillaidh an focail cétna ocus is i an dara litir annsan aibidil masa is follus gurob é an dara lá do mí decimber tindsgnus an cét ésga ambolis. ocus is mair sin tuieter do n[a] sé foclaib ele ocus na sé bliadna ambolis" i.e. "INSUPER [etc.], that is to say: by means of the Golden Number may be learned moreover what year is common and what year intercalary, according to these verses: AMBO DEHINC QUINQUE POST OCTO DEHINC ET UDIM SIO TREDECIM SEDECIM NOD EMBOLISMUM PATIUNTUR. Which verses are interpreted thus: whatsoever year it be in which for the Golden Number thou shalt have 2, 5, 8, 11, 13, 16, or 19, that is an intercalary year i.e. a year in which are thirteen Moons [lunations]. The year of Intercalation being thus known to thee, now learn what that month is in which said intercalary or thirteenth Moon has its place; which this verse teaches thee: MOBILIS IBO CIFOS ACE LIBER HABETO COEVOS. Seven words this verse contains, answering to the seven years of Intercalation (for seven such years it is that are in the cycle of 19): the first assign to the first intercalary year; the second to the second, and so follow on up to the seventh word and the seventh year. Next, by assigning to every [several] word of the above the first letter of the alphabet [as starting point, and thence reckoning its alphabetical place], see how far on in the series of [twelve months the initial letter [of each word] is placed: so far on in the series of months (beginning with January) shall the intercalary Moon be, while the first letter of the [given word's] second syllable shows upon what day of the month [such Moon] begins. Take for example MOBILIS, the first word of the verse: that it is which serves for the first intercalary Moon, and in the alphabet its first letter is the twelfth; it is evident then that 't is in the twelfth month of the year, December, that the Intercalation falls. B, the initial letter of the same word's second syllable, is in the alphabet second; it is evident then that the second day of December is that on which the first Intercalation begins. So too must we understand it in respect of the six remaining words and six other years of Intercalation." f. 3 b, col. 1, l. 10.

22. The Embolismal or Intercalary Moon.

Begins:—" *Ocus bith a fis agut co ndleagar gach wile ésga a ainmneochan ó'n mí ana críchnaidter é do réir an féarsasa ILLIUS*

EST MENSIS CUI DAT LUNACIO FINEM. *Ocus gidheadh ní hainmnighter ésga ambolis ó én mhí acht ésga ambolis do rád ris. ocus tinóilte an tésga sin a mbiseach an aen lae dég atá ag an bliadain griand-aighi tar an mbliadain ésgaidhi óir issedh atá ag an bliadain griand-aighi dá mí dég .i. ó tús in cailindeir co deiridh ó a [c]o ha. ocus is í méid atá sa bliadain ésgaidhi dá ésga dég .i. ó'n cét terminus atá a cailinder coruigi an terminus ndéiginach. Ocus bíth a fis agud gurab ésga trichteach [ms. triteach] gach uile ésga ambolis do réir an féarsasa Embolismalis lunacio semper erit par. Ocus tinóilte an cét ésga ambolis re trí bliadnaib coitcinna. ocus is iat so na bliadna ambolis do réir na féarsasa TERTIUS ET SEXTUS OCTAVUS ET UNDECIMUS post Et quartus decimus decaseptimus et decanonus Ambolismum paciuntur. Acht aderaid na féarsadha so gurob í an tríomadh bliadain do'n cical náidhéagal is bliadain ambolis and. ocus an tseiseadh ocus an tochtmadh ocus an taenmadh dég ocus an ceatramadh dég ocus an tseachtmadh bliadain [dé]g ocus an naemadh bliadain dég is bliadna ambolis uile iat. ocus is amlaid dleagar na féarsadhasa do thuicsin do r[éir] cical epactal" i.e. "Know also that every Moon must be named from the month in which it has its end, according to this verse: ILLIUS EST MENSIS CUI DAT LUNACIO FINEM. The intercalary Moon however is not named from any month, but is called 'Intercalary' [simply]. Which Moon is made up out of the eleven days' excess which the Solar has over the Lunar Year: the Solar consisting of twelve [common] Months i.e. from the calendar's inception to its end, [that is to say] from A to A; while the Lunar Year's extent is twelve Moons [lunations] i.e. from the first terminus in the calendar to the last. Know too [i.e. learn] that every Intercalary Moon is of 30 [days], according to this verse: EMBOLISMALIS LUNACIO SEMPER ERIT PAR. The first intercalary Moon is made up out of three common years, and according to the following verse the Intercalaries [in general] are these: Tertius et sextus octavus et undecimus post Et quartus decimus decaseptimus et decanonus Ambolismum patiuntur. But these verses affirm that 't is the 3rd year of the decemnovennial cycle that is [first] Intercalary; and that [next in order] the 6th, 8th, 11th, 14th, 17th and 19th are all intercalary; and such is the manner in which said verses must be understood according to the Cycle of Epacts."*

f. 3 b, col. 2, l. 1.

23. The Lunar and the Common Month.

Begins :—“ *Ocus is follus co fuil deifir idir a mís ésga ocus mí. óir is í as mí* [ms. *is mí as mí*] *and sbás aim* [sire] *ó tús na mís co deiread ocus is edh is aimsir d'ésga ann* [ó'n] *cét ternus do mí ianair goruigi an ternus déiginach do'n mí cétna .i. ó iota co iota* [nó ó] *ambo co hambo ocus is leor dúin a ndubr* [amair] *ar in ésga ocus ar áis an ésga”* i.e. “It is manifest that between the Lunar Month and the Common there is a difference: for the [Common] is the space of time from the Month's inception to its end; while the Moon's duration is from the first terminus of [say] January to the last i.e. from IOTA to IOTA, or from AMBO to AMBO. Now then that suffices us which upon the Moon and the Moon's Age we have said.”

f. 3 b, col. 2, l. 18 inf.

24. The Golden Number.

Begins :—“ *Ocus ós trít a nuimír óir d[o g]abar fis an dá fóirceadal déiginacha* (sic) *adubrumair .i. an cigal epactal ocus na hésgadha ambolis is cór* [a] *idí dúinn fricnum do dénámh um ceann na nuimreach óir .i. dá teagmadh dermad nó mícuimne ar compoidigi a fóirceadal na nuimreach óir ag so teagasg as a* [fuiigidh] *sé hí do réir na féarsad so síis .i. Ignorans numerum qi lune predicat ortum .per denos nonos domini dispersiad annos .adhiungens unu* [m] *quidquid super est notat illum .sed si nil restat decimum nonum fore constat. Ag so ciall ocus cás na férsad so. gébé do biad a nainbfios* [ms. *anainmeas*] *na nuimreach óir gacha bliadna nó ar cind fichead nó dá fichead nó trí fichead bliadan nó két no dá két nó míle nó dá míle nó trí míle nó gébé nuimír bec nó mór do bliadnaibh dá tiuefa nó dá táinic más áil leis fis na nuimreach óir d'faghbhail bíth a fis aigi andala an tigearna ocus roindeadh* [ms. *roindidh*] *sé bliadna an tigearna ar náí randaibh dég ocus féchadh sé cad is nuimír fuidleach dóib ocus cuireadh* [ms. *cuiridh*] *sé én bliadain chum* [ms. *cuind*] *an fuigligh sin ocus is í an oiread* [ms. *uirid*] *sin is nuimír óir an bliadain sin agud ocus muna roib fuighill agud is and sin bis a náí dég mar nuimír óir agut. uerbi gratia .i. issed as slán do'n tigearna an bliadain do sgríbadh na féarsadhasa míle bliadan ocus ceithre két ocus sé bliadna ocus madh áilt a fis do beith agud cad is nuimír óir an bliadain sin agud roind míle bliadan ar náí randaibh dég ocus is é is fuidleach do sin dá bliadain dég ocus is é is fuidleach do na ceithri két dá roindter ar náí cotceandaib dég iat a fiche .i. a cúig do gach*

cét ocus is é is fuighleach do'n fichid a haen. ocus a haen sin do cur cuind a dhó dég út tuas gurab inann sin ocus a trí dég ocus an sé úd thuas cum a trí dég gurab inand sin ocus a nái dég ocus cuir a nái dég uait ocus tobair én bliadain cugad mar adubramair isna férsadaibh ocus is é sin derbus dúind gurob é a haen is nuimir óir againd an bliadain déighinach do'n annaladh út fuas (sic)" i.e. "Seeing that 't is by means of the Golden Numbers we have cognisance of the two last doctrines that we propounded: the Cycle of Epacts to wit, and the Intercalary Moons; it is all the more incumbent on us to be diligent in the matter of such Golden Numbers. In case therefore that in any point of the Golden Number's doctrine forgetfulness or 'disremembrance' should have befallen the computist, here is a rule whereby he, using the following verses, shall find it: IGNORANS NUMERUM QUI LUNÆ PREDICAT ORTUM. PER DENOS NONOS DOMINI DISPERTIAT ANNOS. ADJUNGENS UNUM QUIDQUID SUPER EST NOTAT ILLUM. SED SI NIL RESTAT DECIMUM NONUM FORE CONSTAT. The sense of which verses, and the case [for employing them], is this: whosoever may find himself in ignorance of the Golden Number, whether for any [present] year; or to fit a given year, past or to come, distant [say] 20, 40, 60, 100, 200, or 1000, 2000, 3000, years; and shall desire to find the Golden Number of one such: let him [first of all] ascertain the years of the Lord [at date], divide into nineteen portions, and see what figure of a remainder they yield; to this let him add 1, and that sum is the Golden Number of the year in question. But shouldst thou not have a remainder, then is 19 thy Golden Number. For example, [in] the year in which these verses were written the Lord's date completed was 1406 years¹: shouldst thou desire now to know what thy Golden Number is for this year: divide 1000 years by 19 and the remainder is 12; if 400 be divided by 19, the remainder is 20 (i.e. 5 per centum), while 20 [so divided] leaves 1. This unit add to the above 12, and the sum is 13; to which add the above 6, and the sum is 19. Reject the 19, add 1 (as in the verses we prescribed), and this it is which certifies us that for the last year of the above date we have 1 to our Golden Number."

f. 3 b, col. 2, l. 12 inf.

¹ According to a common practice, this is the date of the MS. from which the scribe excerpted or adapted here.

25. The Moveable Feasts.

Begins:—"AD ABENDUM FESTUM MOBILIA ET cetera .i. d'faghbhail na féilteagh so[cl]aeclóithi dlegar na leitreacha domnaigh do cur ar a naltaibh [dilsí féin d]o réir an tsuighiti adubramair do'n táibh thuas ar laetaibh sáire .i. an féarsasa .a.b.c. sint extra do cur na naltaibh dilsí féin agus arna cur gab cugad na féarsadhasa .i. SEP. QUADRA . PASCA RO . PEN . PRIS . [bru.] ne . ci . ephi . Primus concurrrens post cielum [prædic]at quinque. is'mair seo dlegar na féarsadha so do tuicsin [.i. cúig] féilti soclaeclóithi atá ann .i. domnach septagim[im]a agus an cét domhnach do cergus agus domhnach cásg agus domnach na rogáidi noch bís roim freasgabáil agus domnach qinqísi re nabar domhnach an spiraid naem (sic). Madh áilt na cúig féilti sin d'faghbhail cuir na cúig focail sin pris . bru . ne . ci . ephi . a fréim na colgóigi .i. pris do'n féarsasa prisca fab d'iarraid septagisima agus bru do'n féarsasa februo sgoilastica d'fagbail quadragesima agus ne do'n féarsasa bene iuncta Maria d'faghbail na cásga agus ci cum na rogáidi do'n féarsasa Marcique uitalis agus epi cum na qinqísi do'n féarsasa epi . ne . mar . et mar . Ocus cuir na cúig focail sin a fréim na colgóigi agus bídh a fis agud cá halt ar a suidhidinn tu nuimír óir na bliadna dob áilt d'faghbail agus gébé féil díbh sin dob áilt d'faghbail cuir silla na féile féin a fréim na colgóigi mar atá pris d'faghbail septagisima agus cuir silla ar gach naen alt nó co soichir [ms. soithair] an domnach tar éis do nuimreach óir gébé silla tuitfeas eir an cét ndomnach tar éis do nuimreach óir is eir an alt sin agus eir an silla atá an féil atá d'iarraid. Ocus bídh a fis agad dá caithair (sic) an láideagán ag iarraidh an domnaidh tar éis do nuimreach óir agus gan an domnach d'faghbhail eir gurab dlighedh dúit dul dinnsaighi na colgóigi agus imeacht ar méraib nó co faghair an domnach tar éis do nuimreach óir Ocus is follus so dá teagmadh an litir domnaig agus an nuimír óir do beit ar aen alt curob eir an domnach a ndiaigh an ailt sin dligidh an féil sin do dénam do réir an féarsasa TERMINUS ET FESTUM NUNCQUAM celebratur ibidem agus is é is résún do sin óir na hiudhail as é lá doníd an féil eir an litir termin agus dénoíd na crístaidhthi [ms. crístaidhi] an féil eir an domnach a ndiaigh an termin ar teiteadh an nintsamlaighthi [ms. annidamlaiti] re hiughlaibh. Ocus is infoillsigthi so co ndlegar sa bliadain bisid comáiream do dénam cum na leitreach domnaigh bís andsa bliadain bisid re feadh na ndeich mís agus dá teagmadh co tiucfadh féil tsoclaechlóithi sa bliadain bisid roim féil Mathias

*dligidh tu coimdiram (sic) do dénam cum na cét léitreach domh-
naidh*" i.e. "Ad habendum festa mobilia etc., that is to say: in
order to have the Moveable Feasts we must upon their own
appropriate joints, and in the order which in treating of Holy-
days we prescribed above, dispose the Sunday letters. In such
wise therefore set out the verse: A . B . C . SINT EXTRA . . . ; which
done, have recourse to this one: SEP . QUADRA . PASCA RO . PEN . PRIS .
BRU . NE . CI . EPI . PRIMUS CONCURRENS POST CYCLUM PRÆDICAT QUIN-
QUE [cf. CISIO JANUS, art. 35]. And the verses must be under-
stood thus: five Moveable Feasts there are, as Septuagesima Sun-
day; [Quadragesima or] the first Sunday in Lent; Easter Sunday;
Rogation Sunday preceding Ascension-day; and [Pentecost or]
Quinquagesima Sunday, called also 'Sunday of the Holy Ghost.'
If then thou wouldst have [any one of] these five Feasts, at the
root of the forefinger set the proper syllable of those given
above viz. for SEPTUAGESIMA: PRISCA FAB.; for QUADRAGESIMA:
FEBRUO SCHOLASTICA; for the PASCHAL Feast: BENE JUNCTA
MARIA; for ROGation: MARCIQUE VITALIS; for PENTecost: EPI.
NE . MAR . ET MAR. But know first upon which joint thou placest
the Golden Number of that year thou wouldst deal with, and
then, the syllable of the desired Feast being so set at the fore-
finger's root, upon the succeeding joints place a syllable apiece
until thou reach the Sunday next after thy Golden Number.
Whatsoever syllable [and joint] now they be upon which such
Sunday falls, upon them is the Feast thou seekest. Know more-
over that, shouldst thou in quest of that Sunday expend the
little finger, yet not find it: thou must e'en take to the fore-
finger and [again] proceed along the fingers till upon some one
joint [or another] thou have the Sunday following thy Golden
Number; and this is evident: that if Sunday Letter and
Golden Number happen on the one joint, then upon the Sunday
next after this again the Feast must be kept, according to
the saw: TERMINUS ET FESTUM NUNQUAM CELEBRATUR IBIDEM.
The reason of which is this: the day upon which the Jews keep
the Feast is upon the terminal letter; but the Christians,
for the sake of shunning comparison between themselves and
Jews, keep the Feast upon the Sunday following the terminus.
It must be noted too that in Leap year we must count up to
that [one of the two] Sunday Letter[s] which in such year

serves for the ten months; but should a Moveable Feast in Leap year chance to fall before S. Mathias' Day, thou must count to the first Sunday letter, [serving for January and February].”

f. 4, col. 1, l. 24.

26. The same.

Begins:—“*Ocus fétar fis áisi an ésga d'faghbail gach lá cás*] *ea do réir an teagaisgsi .i. cuir a ceathair dég ar alt* [do n] *uimreach óir agus comáirim an méid d'altaibh atá ó teaghais* [do] *nuimreach óir co teaghais na féiltigh ocus cuir na ceand a ceathair dégh* (sic) *ocus is é an comlín sin do laethaib atá na tinól a naen inad is áis do'n ésga gach lá cásga ocus dá cuirir a deich ar do nuimir óir do geibidí* (sic) *mar sin áis an ésga a ndomhnach tseptagisima ocus dá cuirir a dó* [do geibi] *a áis a quadragesima ocus cuir a ceathair d[ég mar adubramair]* *do'n táib thuas ocus do geibhi a* [áis gach lá cásga ocus cuir a . . .] *ocus do geibi mar sin a áis domnach* [na rogáidí ocus cuir a . . .] *eir a nuimir óir cétna ocus do g[eibhi a áis a ndomnach] qinqísi. Ocus do réir údair tuicter an co[máiream sin ocus is é is bar]ánta do'n fóirceadal sin an f[éarsasa . . .] de duas bis septem b . . .*” i.e. “Also the Moon's age at any [given] Easter we may find according to this doctrine: upon thy Golden Number's joint set 14; count the number of joints that are from the Golden Number's spot to that of the Feasts, and to it add 14; then a number of days = the sum of these, and thus aggregated at any one place [i.e. joint or 'spot'], is the Moon's age at any [the required] Easter. If to thy Golden Number thou add 10, thou hast her age at Septuagesima; if 2, at Quadragesima; add (as we have said above) 14, and thou hast her age at Easter; add . . . , thou hast it for Rogation Sunday; upon the same Golden Number set . . . , and thou hast it for Whitsun-day. Which calculation is understood as according to author, the warrant for the doctrine being this verse: . . . DE DUAS BIS SEPTEM B . . .”

f. 4, col. 2, l. 25.

27. The Tabular Letters.

Begins:—“*HABE BIS SEPTEMi. do geibi leitir cláir r[e gach bliadain trít in dá aibidil so .i. in] cét aibidil tind[s]cnaidh sí ag b ocus críchnaighidh sí ag u*] *ocus ponc roim gach* [focal eitreach di ocus in darna aibidil] *tinnscnaidh sí ag a ocus críchnaidhi sí ag q ocus ponc tar éis gach aen focail eitreach di ocus ag so an féarsa derbus deifir ocus dealócan an dá aibidil sin pre punt .b. finit in*

.u. sed [. . . po]st punt .a. desinit in .q. *Ocus madh áilt a fis d'faghbail cad [a]s leitir cláir duit gach aen bliadain cuir an cét leitir do'n cét aibidil .i. b a fréim na colgóigi ocus imidh lé a cur litreach ar gach nén alt nó co soitir alt na félteagh soclaechloithi ocus dá teagmadh co críchnóchadh [ms. dateag coerichnochaiadh] an cét aibidil nís túsga ná do roitfeá an talt sin cuir an cét litir do'n dara aibidil .i. a annsan alt as neasa do'n nalt anar críchnaigeadh an cét aibidil ocus gébé litir tuitios ar alt na félteagh soclaecloiti as í sin is litir cláir an bliadain sin agut ocus is mór tarba a fagála so ocus foillseochaid a cláir féin iat uile" i.e. "HABE BIS [etc.], that is to say: the Tabular Letter for any one year thou canst have by means of these two Alphabets, the first of which begins with B and ends at U, with a point before every alternate word; the second beginning with A and ending at Q, with a point following every second word. The verse certifying the difference and distinction of which two alphabets is this: FRE PUNT .B. FINIT IN .U. SED . . . POST PUNT .A. DESINIT IN Q. Shouldst thou desire to learn what is thy Tabular Letter for any year: at root of forefinger set the first alphabet's initial, B; along the same proceed with putting of a letter on every joint till thou reach that of the Moveable Feasts, and, should it so happen that the first alphabet end before thou attain it, upon the next joint set the second alphabet's initial, A; whatsoever letter then [of this latter] falls on the joint of the Moveable Feasts, that is thy Tabular Letter for such year. The utility of having these [letters] is very great, and their own [appropriate] tables show them all [by inspection]."*

f. 4. col. 2, l. 4 inf.

28. Distance of Moveable Feasts from Christmas.

Begins:—"Ocus madh áilt a fis d'faghbail cá méid seachtmhain [ms. .iii.umain] ó nodaily co roith gach féil do na cúig féiltibh soclaechloithi bíth fis na férsasa agut QUATUOR HINC SEPTEM TRED. decimocto uigenti. As mar so dlegar an féarsasa do tuicsin .i. na cúig nuimreacha atá san férsainsa (sic) dlegar a mbeit comfreacurthach do na cúig féiltib .i. ceithre seachtmaine imlána cum septagisima ocus a seacht cum quadragisima ocus a trí dég cum na cásga ocus a hocht dég cum domnaigh na rogáidi ocus fiche seachtmain cum na qingísi. Ocus cuir gach nuimír díb ar a [ms. alt] na colgóigi ocus féch cá fad ó a na colgóigi go roith alt [ms. a] na félteagh soclaechloitheach ocus an méid da andaib ar a nimeochair

cuir seachtmhain a naigídh gach a cuind gach én nuimreach dá fuil san fhéarsa [ms. *sanearsa*] *út adubramair ocus dá dtaidhlir* [ms. *daighlir*] *b fó a cuir lá cuind na nuimreach seachtmaine sin dá taidhlir c cuir a dó dá taighlir d cuir a trí dá taighlir e [cuir a ceathair dá dtaidhlir] f cuir a cúig dá taighlir g cuir a sé [ocus dá teagmadh nach] taigheoltá a na colgóigi [is dligeadh duit lá do bo]in da gach nuimí dhá fuil sa féar[sa sin a naghaidh gach a]ilt dá fuil ó a na colgóigi co [halt na féilteagh soch]laechloithi" i.e. "If thou wouldst find how many be the weeks from Christmas to each one of the five Moveable Feasts, learn this verse: QUATUOR HINC SEPTEM TREDECIM DECIMOCTO UIGENTI, which verse must be understood thus viz. the five numbers composing it are to be [taken as] corresponding to the five [Moveable Feasts]: 4 full weeks to Septuagesima; 7 to Quadragesima; 13 to Easter; 18 to Rogation Sunday, and 20 weeks to Whitsun-day. Each several number of these [according to the Feast required] impose on A of the forefinger: see how far it is thence to the joint of the Moveable Feasts, and, whatever be the number of A's thou traverse, for every such A add to any given number in the above verse 1 week: but if thou hit B under A, to that number of weeks add 1 day; if C [under] A, add 2; if D, 3; if E, 4; if F, 5; if G, 6. Should it so fall out however that thou touch not A of the forefinger, thou must from the given verse-number deduct 1 day for every joint that is from A of the forefinger to the joint of the Moveable Feasts." f. 4 b, col. 1, l. 14.*

29. Interval from Whitsun to S. John's Day.

Begins:—"*Ocus fétar a fis d'fagh*[*bail fós cá*] *fad bis idir qinqís ocus féil tsi*[*n seaghain trít an féarsasa . . .*] *tollit .i. más áilt a fis d'f*[*agbail cá fad bis ó qinq*] *is co féil tsin seagain* [*féch ar tús cá*] *fad ó g na colgóigi co halt na féilteag soclaechloithi ocus an meidh* (sic) *do géandaibh atá aturra sin boin seachtmhain a naigídh gach g do na sé seachtmhainnaibh* (sic) *sin ocus dá taighlir a fó g boin lá do na sé seachtmhaine* (sic) *ocus dá taighlir b fo g boin a dhó ocus dá taighlir e boin a trí ocus dá taighlir d boin a ceathair dá taighlir e boin a cúig dá daighlir f boin a sé ocus dá teagmadh nach taigheoltá g na colgóigi an méidh d'altaibh atá ó g na colgóigi co halt na féilteagh soclaechloithi is dligeadh duit lá do chur a naigídh gach áilt díb sin cuind na sé seachtmaine* (sic)" i.e. "Also one may by means of the following verse learn how

long it is between Whitsun and S. John's Day: . . . TOLLIT, viz. if thou wouldst find distance from Whitsun to S. John's Day, see first how far it is from G of the forefinger to the joint of the Moveable Feasts, and, whatever be the number of G's between those [two points], from the above six weeks deduct 1 week for every such G: but if thou hit A under G, from said 6 weeks deduct 1 day; if B, 4; if E, 5; if F, 6. Should it so fall out however that thou touch not G of the forefinger, then, whatever be the number of joints from G of the forefinger to the joint of the Moveable Feasts, for every joint of them thou hast to the aforesaid six weeks to add a day." f. 4b, col. 1, l. 7 inf.

30. Interval from Whitsun to Advent.

Begins:—"Ocus fós do gabar fis nuimreach na seachtmaineadh .i. cá méid seachtmain ó qingís c[o h]aidhiuent do réir an féarsa so .i. UNDETRIGIN .A. DAT .B. QUOQUE TOLLIT QUELIBET UNAM .i. madh áilt a fis d'fagbail cá lín seachtmain atá ó qingís co haidhumeint gacha bliadna cuir náí seachtmaine fichead a fréim na colgóigi let asdigh ocus gébé alt do na cúig altaib atá ó fréim na colgóigi go ha na colgóigi ar a tuiteand na féilti soclaechloithi as náí seachtmaine imlána bis an bliadain sin ó qingís co haidhiuent gidhed madh táibh tís d'a na colgóigi bias teagais na féilteagh cétna boin seachtmain a naighid gach b dá fuil fó gach a na colgóigi co halt na féilteagh soclaechloithi d[o n]a náí seachtmaine fichead út fuas (sic). uerbi gratia .i. as é a eisimpláir sin más eir an colgóg atá alt na féilteagh soclaechloithi tar éis a ha atá ocht seachtmaine fichead madh eir an mér medhain tar éis a atá a seacht fichead mad ar an tánaisti tar éis a atá a sé fichead [m]ad [ar an] láideagán tar éis a atá a cúig fichead ocus bíth [a fis ag]ut co díchra co comáirmid dáine na náí seacht[maine] fichead so ó fréim na colgóigi co g na colgóigi ocus ní dénaid co ha ocus ní fír dóib ocus derbtar nach é trít an clár darab ainm contrardha [ms. 2^a] ocus fós derbtar nach fír é a comáiream na seacht seachtmaine (sic) imlán ó qingís co haidhiuent an uair bis a mar leitir domnaigh" i.e. "The number of weeks from Christmas to Advent moreover is got by means of this verse: UNDETRIGINTA A DAT B QUOQUE TOLLIT QUELIBET UNAM, that is to say: if thou desire to find how many in any given year be the weeks from Quinquagesima to Advent, at the forefinger's interior root set 29 weeks and, no matter upon which [if on any] of the 5 joints between root and A of the

forefinger the Moveable Feasts fall, there are from Quinquagesima to Advent 9 full weeks. But should those same feasts fall below A of the forefinger : then for every B occurring under A from forefinger's A to said Feasts' joint, from the above 29 weeks deduct 1. Verbi gratia (i.e. an example of which is) : if it be upon the forefinger and inferior to A of the same that the Moveable Feast's joint happens, there are [from Quinquagesima to Advent] 28 weeks ; if inferior to A upon the middle finger, 27 ; on the third, 26 ; on the little finger, 25. This also know diligently : that some reckon these 29 weeks from the forefinger's root to G of the same and not to A ; but it 'is not true for them,' and that it is not true is proved by means of the table called 'contraria' [i.e. 'Contratabula Gerlandi'] as well as by the counting of seven full weeks from Quinquagesima to Advent when A stands for Sunday Letter." f. 4 b, col. 2, l. 11.

31. Advent.

Begins :—“*Ocus madh áilt a fis d'faghbail cá domnach ar a mbia an adhiuent féch cá lá ar a mbia an féil Aindriais* [ms. *andris*] *ocus ar an domnach is neasa do'n féil sin bis domhnach* [ms. *domhnach*] *adhiuenti .i. más ar an luan nó ar an mairt nó ar an cétaín bis féil Andrias as ar an domnach roimpi bis an adhiuent ocus más ar an dardáin nó ar an áine bis an féil cétna nó ar an satharnd is ar an ndomnach na diaigh bis an adhiuent nó madh ar an ndomnach féin do tuitfeadh féil Aindrias is ar an domnach cétna bis an adhiuent ocus is é is baránta do'n fóirceadalsa .i. na féarsadhasa ANDREE FESTO UICINIOR ORDINEM (sic) QUOVIS. ADU[ENT]UM DOMINI PRIMA CELIT FERIA . SI CADAD IN LUC[EM] DOMINI CELEBRATUR IBIDEM . *Ocus madh áilt tuilledh fóir[cea]dail d'faghbail uire* (sic) *bíth a fis agut nach bind* [an] *adiuent tar éis an trínad* [ms. *.iii.*] *nóin do mí decimber na ro[im] an cúigeadh callainn do'n mí cétna ocus dá derbadh eúrob fír an fóir[cea]dal sin canaidh an túdar na férsadha so* [ms. *fersa*] *ADUENTUM DOMINI NON EST CELEBRARE decimbris . post ternas nonas uel quinas ante kalendas*” i.e. “If now thou desire to find on what Sunday Advent will fall, see what day that is upon which S. Andrew's Feast will occur, and upon the Sunday nearest to that Festival is Advent Day viz. should S. Andrew's Day be on the Monday, Tuesday, or Wednesday, then upon the preceding Sunday falls Advent ; if on Thursday, Friday, or Saturday, then it is on the following Sunday that*

Advent falls. Or should S. Andrew's Day fall on Sunday itself, it is on the selfsame Sunday that Advent is; for which doctrine these verses are the warrant: *ANDREÆ FESTO VICINIOR ORDINE QUOVIS ADVENTUM DOMINI PRIMA NOTAT FERIA SI CADAT IN LUCEM DOMINI CELEBRATUR IBIDEM.* Wouldst thou concerning Advent have further doctrine, learn that it occurs not after the third none of December nor before the fifth kalend of the same month; and to certify that such doctrine is true the author utters these verses: *ADVENTUM DOMINI NON EST CELEBRARE DECEMBRIS POST TERNAS NONAS VEL QUINAS ANTE KALENDAS.*" f. 4 b, col. 2, l. 4 inf.

32. Cycle of Indiction.

Begins:—"Ocus is mar sin do gabar co huilide na trí cláir noch atá a compoid .i. tabula contraria ocus tabula terminorum ocus tabula Gerlandi noch is inand ocus tabula Dionisi acht a nén cigal amháin .i. cicalus indisionalis. ocus is mair so do gabar an cical sin .i. cúig bliadna [ms. bliadnasa] dég atá and ocus an cét bliadain díb sin [d]o cur a mullach na hórdóighi (sic) ocus an dara bliadain andsa dara [alt] ocus an treas bliadain a fréim na hórdóigi ocus an ceathramadh ocus an cúigeadh [ocus] an tseiseadh a fréimaibh na trí mér leth asdig .i. na colgoigoigi (sic) [ocus] an méir meadoin ocus an tánaisti. ocus an tseachtmadh bliadain eir [an .i.]i. [leg. dara] halt do'n colgóig leth asdig ocus mar sin romat do réir [ú]rd leth astigh co mullach an tánaisti. ocus tuic leat nach lé[igf]id tu an láideagán sa comáirim so. ocus mad [áilt] d'faghbail cá bliadain do'n cical sin ana fuile [r]oind bliadna an tigearna ar cúig cotcandaib dég ocus cuir trí bliadna do congnamh cucu [ms. cumnamh .qq.] ocus má táí gan én bliadain d'fuigleach agut as andsa cúigmeadh bliadain dég .i. andsa bliadain déginaidh do'n cigal atái. ocus má tá fuigleach nó barr agud nach fétar do roind ar a cúig dég .i. nuimír éigin dá fuil leth asdigh da cúig dég as é an méidhe sin do bliadnaibh táinig do'n cical ocus is do derbadh an fóirceadail sin adubairt an túdar na féarsadhasa *SI PER QUINDENOS DOMINI DIUISERIS ANNOS. HIIS TRIBUS ADEMPITIS ANDICIO CERTA PATEBIT. SI [nihil] EXCEDIT QUINDENA ANDICIO FIAT ETC. .i. mad áilt a fis d'faghbail cá bliadain do'n cicalsa a mb[iaidh] tu an gach bliadain dá bfuil reomat comáirimh a cúig déag gacha bliadna d[o] b'áilt d'faghbail ó'n alt ana fu[il] tu [ocus do] geibi [i ocus] dá réir sin biaidh tu andsan alt a fuil tu [a cind cúig bliadan] dég dá fuil reomhat ocus is and da badhais a c[ind*

cúig bliadan] dég dar caithais (sic) ocus is annsan alt cétna beir a c[ind deich mbliadan] fichead dá fuil romhad ocus dar catais (sic) ocus issedh c . . . a cind trí fichead [ms. .iii.xx.] bliadan dá fuil reomat ocus dar caitis [ms. dacatais]. ocus beir a cinn céda bliadan ocus a cind míle bliadan annsa deichmeadh halt ó'n alt a fuile ocus is dá derbad sin adubhairt an compoidighi na f[érsadhasa] QUINDENUM TRIGENUM SEX ADE uni tuus annus habebit indictum mille centum bis quinque tetebit (sic)" i.e. "Thus it is that we get completely the three tables that go to make up a compotus: the Contratabula, the Table of Terms, and Gerlandus his Table: this latter being identical with that of Dionysius except in one cycle only, the Cycle of Indiction. Which cycle is had thus: 15 years they are that compose it, and the first of these place at the top of the thumb; the second on the second joint, the third at the thumb's root [all inside]; the fifth and sixth years at the interior roots of three fingers: index, middle, and third; the seventh year set on the interior second joint of the forefinger; and so on in order inside up to the third finger's tip (and note that in this count thou shalt not admit the little finger). Then, wouldst thou find what is the year in which thou art [actually] of said cycle: to the years of the Lord add 3 by way of supplement; divide [the sum] into 15 parts [i.e. divide by 15], and, if thou find thyself without any year of a remainder, 'tis in the last or fifteenth year thou art of the Cycle [of Indiction]. Shouldst thou, on the other hand, have remainder or overplus that may not be divided by 15 (i.e. any number being less than 15), such [remaining] tale of years it is that of the cycle is already come [i.e. is past]. To confirm which doctrine the author hath pronounced these verses: SI PER QUINDENOS DOMINI DIVISERIS ANNOS HIS TRIBUS ADEPTIS INDICTIO CERTA PATEBIT SI [NIHIL] EXCEDIT QUINDENA INDICTIO FIAT etc., that is to say: if thou wouldst know in what year of this cycle thou shalt be in any given year that is before thee [i.e. future], for any or every such year count 15 from the joint at which thou art, and thou hast it. According to which, at the end of 15 years to come thou shalt [again] be at thy present joint; where also thou wast at the expiration of 15 years of thy past [i.e. 15 years ago exactly]. At the same joint also thou shalt be at the end of 30 years whether past or to come [i.e. count-

ing either back or forth]; and it is . . . at 60 years' end, past or future. At the end of 100 years, and of 1000, thou shalt be at the tenth from thy present joint; to prove all which it is that the computist has pronounced these verses: QUINDENUM TRIGENUM . . .” f. 5, col. 1, l. 20.

33. The Four Seasons, the Ember Days.

Begins:—“*Ocus is infoillsigthe and so co ndeagailter an bliadain a ceithri rannaib .i. a ceithri ráithi .i. carrach samhrad foghmhar [ms. fomhur] geimread ocus is iat so na ceithre féil [ti ó] tinnsgnaid na ceithri ráithi sin .i. féil Peadair [ó tinnscnann] an tearrach ocus féil Urban ó tindsgnand an samrad ocus Sempthorianus ó tindsgnand an fómur ocus féil Clemens ó tindsgnand an geimreadh. Ocus atáit ceithre féilti sollamanta andsna ceithre ráithi so ana dligheadh do parráideach tiacht chum eagailsi .i. cáisg annsan carrach ocus qingís a samrad ocus samain a fómur ocus nodlaig a ngeimreadh. Ocus atá féil an gach ráiti [dib] ocus is dá néisi doní an eaglas a trédheanus [ms. treganus] eir catair (sic) .i. féil na croichí [ms. croithi] san fómhar ocus féil Lucia san ngeimreadh cétáin an luaitrid san carrach ocus domnach an spirad naemh (sic) sa tsamhradh ocus bíth a fis agat co [ndligheann] gach crístai ghi trégeanas do dénum dé cétáin dé háine dé satairnd a ndiaigh gach féile dibh sin ocus andsna satarndaibh sin [. . . ocus is d]á derbadh sin atáit na féarsadh [asa] UULT CRUX LUCIA [CINERES CHARISMATA DIA] ut sit in angagairi [a quarta sequens feria. ocus ele] ahtaidh fós an eaglas trédhenus do dénam a catairib] na naem so fós .i. mar [is follus annsna] férsadhaibh so Petrus and [reas paulus cum simone] iudas. ut ieunemus nos a [dmonet atque mat] theus. Ocus gnáthaighidh sí [trédhenus do] dénam a catairib na naem atá [annsna férsadhaib so]. NAT. DOMINI .i. nodlaig RO. rogáid IOHAN. féil coín LAU. laurás [SU] MOIO SANCTA [.i. féil muire an fomair. ISTIS UGILIS [IEIUNES] luceque lícés Marci .i. Maire. Ocus is eir [féile m] a [i] re féin atá a catair ocus is ris aderar an lá síire . . . aideachta ocus an áine a naencheacht [ms. anaenacht]” i.e. “Here we must note that the year is divided into four parts or year-quarters: Spring, Summer, Autumn, Winter; the four Feasts that usher in said four quarters being these: S. Peter’s, with which Spring begins; S. Urban’s, Summer; S. Symphorianus his Feast, Autumn; and S. Clement’s, with which Winter comes in. In which four quarters are four solemn Feasts when it is incum-*

bent on a parishioner to come to Church : in the spring, Easter; in summer, Quinquagesima; in autumn, All Hallows and, in winter, Christmas. Also in each quarter of them is a Feast and it is after them [not before] that the Church observes their vigil-fast: in autumn, the Feast of the Cross; in winter, S. Lucia's Day; in spring, Ash Wednesday; and in summer, Sunday of the Holy Ghost [Whitsun-day]. Know too that upon the Wednesday, Friday and Saturday following each of these Feasts every Christian is held to keep a three days' fast; and 'tis on those Saturdays. . . . In confirmation of which are these verses: VULT CRUX LUCIA CINERES CHARISMATA DIA UT SIT IN ANGARIA QUARTA SEQUENS FERIA. The Church moreover uses to observe a three days' fast in the vigil of these further saints, as in this verse appears: PETRUS ANDREAS PAULUS CUM SIMONE JUDAS UT JEJUNEMUS NOS ADMONET ATQUE MATTHÆUS. Again her wont is to observe the same in the vigils of the saints [and Holy-days] contained in the following verses: NATIVITAS DOMINI RO. JOHAN. LAU. SUMPTIO SANCTA (i.e. Christmas, Rogation, S. John, S. Laurence, Lady-day in Harvest) ISTIS VIGILIIS JEJUNES LUCEQUE MARCI (S. Luke (*sic*)¹ S. Mark). But 'tis upon his very Festival that S. Mark's Vigil also is, which [therefore] is called the Holy-day and . . . in one." f. 5, col. 2, l. 14.

34. The 'Golden Fridays.'

Begins:—"Ocus atáit dá áine dég órda sa bliadain ocus gébé neach gnáitheochus a ndénam amaille haitrigi ocus re fáisidín eir arán ocus eir uisgi do réir Clemens pápa ní téid an tí sin a nítfearnn .i. [an cét áine] do máirta. an dara háine an áine roim féil [m]ó[r] Muire na sanaisi. an treas áine an césda. an ceathramadh an áine ré freasgabáil. an cúigeadh ocus an tseiseadh an áine ré qinqis ocus na diaig. an tseachtmadh an áine roim féiltin Seaain. an tochtmadh ocus a náimeadh an áine roim Póil ocus na diaigh. an deichmeadh an cét áine do mí meadhoin an fómair. an taenmadh dég an dar[a áin]e do mí meadhoin an geimrid. an dara háiní dég [roim] nodlaig ocus is é baránta leighinn na náintedh so adubramair PRIMA MARTIS ANUT. PAR. AS. ANTE. post pente. pre is. preque pauli post prima septembris secunda decembris" i.e. "In the year are also twelve 'Golden Fridays': the which whosoever uses to observe on bread and water, with confession and penance, that

¹ The scribe having mistaken 'luceque' for 'Lucaque.'

man (according to Pope Clement) enters not into Hell. They are these: 1. the first Friday in March 2. Friday preceding Great Lady-day of the Annunciation 3. Friday of the Passion [Good Friday] 4. Friday before Ascension-day 5 and 6. Fridays before and after Quinquagesima 7. Friday before S. John's Day. 8 and 9. Fridays before and after S. Paul's Day 10. first Friday in mid-autumn month [October] 11. second Friday in mid-winter month [January] 12. Friday before Christmas. The warrant for which doctrine of the Fridays that we have [just] named being: PRIMA MARTIS [etc.]" f. 5*b*, col. 1, l. 7.

35. CISIO JANUS: mnemonic verses,¹ with key interlined.

Begins:—

¹ CICIO. ² IANUS. ³ EPI. ⁴ SIBI ⁵ UENDICAT ⁶ OCT. ⁷ FELLI. ⁸ MARCEL.

⁹ PRISCA ¹⁰ FAB. ¹¹ AG. ¹² UINCENTI ¹³ PAULUS ¹⁴ NOBILE ¹⁵ LUMEN

1. circumcisio dñi 2. festum epipanie 3. octaue epipanie 4. felicis [mris] et confesoris 5. marcelli pape et mris 6. prisce uirginis 7. fabiani *gresban*. 8. agnetis uirginis 9 uenenti mris 10 conuersio sc̄i pauli ad fidem.

¹ [BRI.] ² BLASIVS ³ AGATH. [FEBRU. AP.] ⁴ SCOLASTICA ⁵ UAL[ENT.]

⁶ [IULI CONIUNGE TUNC PETRUM MATTH] ⁷ IAN INDD

1 [brigidæ uirginis] 2. blasi ep̄i 3. agathe uirginis *gresban* 4. scolastice uirginis [et ma]rteris 5. ualentem 6. cathedur sc̄i [petri 7. mathe]i [ap]li.

¹ MARCIUS ² OFICIO ³ DECORATUR ⁴ GREGORIANO

⁵ PATRI. ⁶ LACTA. ⁷ BENE. ⁸ IUNGTA ⁹ MARIA ¹⁰ GENETRICE

1. gregori pape *gresban* 2. patricii ep̄i et confisoris 3. lactini ep̄i et confisoris 4. benedicti abatis 6. anuncio bene maria (*sic*) *i. lá le muire*

¹ APRIL. ² IN ³ AMBROSI ⁴ FESTIS ⁵ OUAT ⁶ ATQUE ⁷ TIBURSI

⁸ ET ⁹ UALER. ¹⁰ SANCTIQUE ¹¹ GEORG. ¹² MARCIQUE ¹³ UITALIS

1. sc̄i ambrosii ep̄i et confesoris 2. sc̄orum [ti]bursi et [ualeri]ani 3. georgi mris *gresban* 4. marci euangleisti 5. uitalis mris

¹ PILIP. ² CRUX ³ FLO. ⁴ GOT. ⁵ IOHAN. ⁶ LATIN. ⁷ EPI. ⁸ NE. ⁹ MAR. ¹⁰ ET [SOPH.]

¹¹ BRANDAN. ¹² IN ¹³ HAC ¹⁴ SERIE ¹⁵ TENET ¹⁶ URBAN. ¹⁷ IMPEDE ¹⁸ TRES ¹⁹ AIG.

1. aposdolorum pilipi et iacobi 2. inuencio sc̄e crucis 3. iohannis [ante

¹ "In his versibus tot syllabas quot dies sunt in civili anno, nempe trecentos sexaginta quinque, iuxta quas syllabas inuenies quoto die cadunt ferie magis celebres: quilibet mensis anni binos habet versus.

Cisio janus epiphaniis die dona magorum [etc.]"

(Bedæ spuria, lib. cit. col. 785).

por]tam latinam 4. epimasii et gordiani m̄r 5. nereii m̄r 6. brandani abbatis
7. urbani papa (*sic*)

¹ NIC ² CELLINE. ³ BONIF. ⁴ DAT IUN. ⁵ COLUM. ⁶ BAR. ⁷ CIRINI

⁸ VITEQUE ⁹ MAR. ¹⁰ PROTASI. ¹¹ ALB. ¹² SI IOHA [N. BAB.] ¹³ LE. ¹⁴ PE. ¹⁵ PAU.

1. nicomedis m̄r 2. marcellini m̄r 3. bonifacii ep̄i 4. columbe abbatis 5.
Barnabe aposduli 6. uiti et modesti m̄rum 7. albani m̄ris 8. natiuitas iohannis
babbiste 9. leonis ip̄e 10. ap̄lorum petri et pauli. 11. comemoracio sc̄e (*sic*)
pauli

¹ IUL. ² PRO. ³ TO MARCQUE ⁴ NIC. ⁵ KILLI. ⁶ FRA. ⁷ BENE. ⁸ MARGAR. ⁹ APOSTOL.

¹⁰ ARNULF. ¹¹ MARG. ¹² PRAX. ¹³ MAG [AP.] ¹⁴ CRIST. ¹⁵ IACOBI. ¹⁶ PA. ¹⁷ FEL. ¹⁸ ABDON.

1. prociisi m̄ris 2. translacio sc̄e tome ap̄li 3. .i.iii. fratrum dormientium. 4.
translacio sc̄i benedicti 5. diuisio ap̄loꝝ .i. *lá sgáilti na napsdal* 6. arnulfi martiris
7. margarete uerginis *gresban* 8. praxdis (*sic*) uerginis 9. magdalene marice 10.
apollinaris m̄r 11. erisdine uirgenis et m̄r 12. iacobi ap̄li 13. pantaleonis m̄ris

¹ [PET.] ² MAC. ³ STEPH. ⁴ PROTO. ⁵ A. ⁶ FIR. ⁷ CIR. ⁸ IO (*sic*). ⁹ LAU. ¹⁰ ATHRACT. ¹¹ IP. ¹² EUS.

¹³ SUNCIO. ¹⁴ GAB. ¹⁵ MAC. ¹⁶ BER. ¹⁷ MAR. ¹⁸ TIMO. ¹⁹ PARTHLO. ²⁰ RUF. ²¹ AU. ²² COL. ²³ ADAN.

1. ad uincula sc̄i [petri] 2. macabeorum m̄rm 3. stephani pape et m̄r (*sic*) 4.
inuencio sc̄i protom̄ris 5. ciriaci (confessoris) et m̄ris 6. ronani ep̄i et m̄ris 7. lau-
renti m̄ris 8. athracte uerginis 9. ipoliti m̄rum (*sic*) 10. ensebi confesoris 11.
asumcio beate marie uerginis 12. agapii (*sic*) martiris 13. magni m̄ris 14. timo-
[thei ep̄i et] sim[foriani] martiris 15. partholomei ap̄li 16. rufi m̄ris 17. augus-
tini episcopi et conf. 18. decolacio iohannis babbiste 19. aedani . . .

¹ EGIDIUM ² SEP. ³ RIQUE. ⁴ MAR. ⁵ GOR. ⁶ GON. ⁷ PROTH. ⁸ IACIN.

⁹ CRUX ¹⁰ NIC. ¹¹ EN (*sic*) ¹² LAMBERTIQUE ¹³ MATH. ¹⁴ MAURICIUS ¹⁵ ET ¹⁶ DAMI ¹⁷ MIC ¹⁸ IER.

1. egidi abbatis *gresban* 2. natiuitas beate marie 3. prothi et iacenti (con-
fessorum) et m̄rm 4. exultacio sc̄i crucis (*sic*) 5. eufemie uirgenis 6. mathei ap̄li
et euangeliste 7. maurici martiris 8. damiani m̄ris 9. micahelis arcangeli 10.
ieronimi prespiti

¹ REM. ² LEO. ³ FRANCISCUS. ⁴ MARCUS ⁵ DI. ⁶ GER . . . ⁷ CALIX.

⁸ GALLUS ⁹ LUCAS ¹⁰ FEL. ¹¹ UNT. ¹² ET. ¹³ SIUE ¹⁴ CRISPINI ¹⁵ SIMONIS ¹⁶ QUINT.

1. remigi et uedastis 2. leodegari m̄ris 3. francisci confesoris 4. diouisii martiris
5. klixti pape et m̄ris 6. luca eungelisti 7. ix. millium uerginum 8. crispini
m̄ris 9. apostoloꝝ simonis et iudi 10. sc̄i quintini

¹ OMNE ² NOUIMBER ³ LEO. ⁴ QUA. ⁵ TEO. ⁶ MARTI. ⁷ BRICIQUE

⁸ SUCCEDUNT ⁹ EDUMUNT. ¹⁰ CE. ¹¹ CLE. ¹² CRIS. ¹³ KATIRINA ¹⁴ SAT. ¹⁵ AN.

1. [festum] omnium [sc̄]torum 2. leonardi *gresban* 3. quatuor coronatorum .m.
4. teothodoirii m̄ris 5. martini ep̄i et conficoris 6. bricii ep̄i et conficoris 7. edumundi
[re]gis et martiris *gresban* 8. cecilie uerginis *gresban* 9. clementis pape et m̄ris
10. crisogone m̄ris 11. katirini uerginis et m̄ris 12. saturni m̄ris 13. andree ap̄li

DECEMBER BARBA NICO. SEPCIO. DA. FIN. LUCIA

SANCTUS ABINDE TOMAS MO. NO. NAT. STEPH. IO. PU. TOMAS. CEL.

1. nicolai epi et confesoris 2. consepsio bene epi marie (*sic*) 3. dafnacii (*sic*)
 pape 4. finiani abatis 5. lucie uerginis 6. natiuitas dni 7. stephani protomris
 8. [ioa]u[nis eua]ngeliste et mrs 9. inoecinci mrs 10. tome mrs 11. siluestri
 ipe f. 5 b, col. 1, l. 23.

The CISIO JANUS reputed Bede's is altogether different from the above, being a poem with the names in full, consequently much fewer in number. That which is appended to the editions of de Sacrobosco (with the heading 'Cisio ianus in carmine redactus quo facilius a pueris edisci possit') in structure agrees with the scribe's, but varies very much in detail. It occurs after a 'computus manualis' in Reg. 8. D. xiv, f. 5 b, col. 2, and, like the printed versions, without key.

Names and syllables not explained have a blank space marked over them for a future filling up, and the piece is followed by a colophon: *Tomás O hIccada do sgríb in leabar so do Malachluind O nIccadha* [ms. *onceadha*] i.e. "Thomas Hickey it is that has written this book for Melaghlin ['Malachi'] Hickey."

Underneath are two circular tables without explanation.

36. Zodiacal Calendar.

f. 7.

Not explained: but a similar table occurs in Harl. 3735, f. 156, col. 1, with a key headed: "Ars istius tabule lune. Hee tabula docet in quo signo sit luna secundum naturalem lunacionem .i. de prima uera ad primam ueram;" and in Harl. 3814, pt. I, f. 80: "Doctrina precedentis tabule [etc.]." In these tables the Year begins with January, and the Months are ranged vertically; the Irish computist starts with March, ranging horizontally. In a different hand, presumably Dermot O'Callanan's.

Some mnemonic hexameters follow, written consecutively in three lines, with a series of figures interlined, beginning: "Ultima ge [G] iani cum prima ge gece [Gque] secundum." There is no explanation, but cf. Eg. 2261, f. 210, l. 24.

This scrap, in a third hand, is much defaced. Immediately above it the writer notes: "As í so compoid as mesa a nEirinn" i.e. "This is the worst computus in Ireland;" but whether he refers to this page or to the whole MS. does not appear. In the

lower margin he adds in a small cursive letter: "*Cuirim comnes litri fritt a Diarmuid y challannáin ocus is maith do chuid fina ocus lenda ocus éisce ocus ime amudh a dtoigh taidg in Do . . . ocus misi Eoin do sgríb so tuas*" i.e. "I give a specimen of writing to vie with thee, Dermot O'Callanan; and there's a fine share of thy wine and ale and fish and butter going to loss in Teigue mac Do[nall's, Donough's (?)] house! And 't is I, John [O'Callanan], that have written this above [i.e. the scrap]."

37. Of Planets and the Solstices.

Begins:—"*Labrum anois do tshuigigud na na[i]rdr[e]annach ocus cá fad bíd siat ana comurtaib nó ag tobairt a cúrsa ocus ás (sic) é ésga as neasa dúind labrum de ar tús. [ocus is é] fad bís in gach comarta .i. dá lá ocus sé huaire ocus dá trian uaire ocus is é feadh bís ag tobairt a cúrsa .i. seacht lá fichead ocus ocht nuaire. gideadh ní beireand tar éis a tshuibhail féin ar gréin co ceann dá lá ocus seacht nuaire acht ceithre móminti ocus uns ocus adam do teasdúil díb. gurab é sin siubal ésga .i. ó gréin nó co mbeireand uirre .i. náí lá fichead co leith acht an begán so adubrumair do'n túib tuas dind ocus is ar a son sin bís easba lae ar an ésga a mí iuil isin deichmeadh bliadain. is uime sin aderar ésga do teacht an tan beirios sé ar gréin [ms. se angréin] ocus ó nár b'áil leisan údar aimsir bearnach d'áiream tuc sé náí lá fichead do uair and ocus deich lá fichead uair ele. gurob uada sin aderar ésga náiteach ocus ésga tríteach. Ocus is é fad bís Mircuir an gach comartha .i. ocht lá fichead ocus sé huaire ocus is é fad bís ag tobairt a cúrsa .i. sé lá testa [ms. t2ta] do tseacht fichid dég lá. Ocus is é fad bís Uenir an gach comartha .i. deich lá fichead ocus deich nuaire ocus is é fad bís ag tobairt a cúrsa .i. sé lá testa [ut ante] do tseacht fichid déag lá. Ocus is é fad bís grián an gach comartha .i. deich lá fichead ocus deich nuaire ocus is é fad bís ag tobairt a cúrsa .i. deich móminnti ocus ocht fichid dég lá ocus cúig lá ocus seacht nuaire ocus deich [ms. .x.] móminti nisa mó. gurob de sin athraigher solstisium re nabar sdaid gréine an uair anus sí óna rith ó fad nó ó girra an lae. ó fad an lae amaíl is follus a ngeimread óna girre amaíl is follus isin tsamrad. ó fad an lae .i. ó'n dara lá dég roim nodlaig ó girri [an lae] amaíl is follus ó'n dara fichead (sic) roim féil tsin Seagáin. Ocus dá tuicter so co cael ní fuil compoidi na aigidh óir athraigi solsdidsium lá gacha sé fichid (sic) bliadan ar son na móminti adubramair*

do'n táibh tuas dind. ocus dá derbad sin is é uair do tinnsgain an faidiugud a ngeneamain Críst lá nodlig. ocus is é lá do tinnsgain re linn tseancompoidi an deichmeadh lá roim nodlaig ocus is é a adhbar sin míle bliadan ocus dá cét bliadan atá ó geineamain Críst co seancompoid. Ocus is í uair aniugh tinnsgnus faidiugud an dara lá dég roim nodlaig ocus is é a adhbar sin sé bliadna dég . . . do ó tseancompoid conuigi seo gurób í sin áis Críst arna comáiream conuigi aniugh. ocus do réir an adhair adubrumair romainn anfaid sdavid gréine ar an aimsir sin co ceand fichead bliadan romaind. Ocus is é fad bis Mars an gach comartha .i. uair ar fichid ocus trí fichid lá ocus is é fad bis ag tobairt a cúrsa dá bliadain co himlán. Ocus is ée fad bis Iobiter an gach comartha .i. bliadain imlán ocus is é fad bis ag tobairt a cúrsa .i. dá bliadain dég. Is é fad bis Sadurn an gach comartha .i. cúig uaire dég ocus dá bliadain ocus náí fichid lá gorob [inann] sin ocus letbliadain ocus dá bliadain re cois ocus is é fad bis ag tobairt a cúrsa .i. náí mbliadna fichead co [himlán. gurab] amlaid fhagmaid na briatra so do réir disdingi. Finit do sin" i.e. "Let us now speak of the situation of the Planets, and of how long they be in their [zodiacal] signs and in running their courses; and since 'tis the Moon that is nearest to us, let us speak of her first. The length of time then that she is in each sign is 2 days, 6 hours, and $\frac{2}{3}$ of an hour: the duration of her course being 27 days, 8 hours. Howbeit, her own [proper] course being ended, she overtakes not the Sun until a [further] lapse of 2 days and 7 hours, all but 4 minutes 1 ounce and 1 atom that are short. This then is the Moon's course [as commonly understood]: from [the time when she leaves] the Sun until she catches him up again i.e. 29 $\frac{1}{2}$ days all but the little that we have stated above; on account of which it is that in the tenth year, and in the month of July, the Moon wants a day (now [the time at which, and] the reason why, she is said to 'come' is when, [and because,] she catches up the Sun). But, the author not caring to reckon fractional time, he has assigned to it [the Moon] now twenty-nine days and now thirty: whence also the lunation is said to be 'of twenty-nine' or 'of thirty.' The length of time that MERCURY passes in each sign is 28 days 6 hours; and the time that he takes to run his course [orbit] is 6 days short of seventeen score days. The length of time that VENUS spends in each sign is 29 days

10 hours; and the time that she takes to run her course is 6 days short of seventeen score. The length of time that the SUN spends in each sign is 30 days 10 hours; and the time that he takes to run his course is 18 score days and 10 minutes, with 5 days 7 hours 10 minutes added. Whence [i.e. from the phenomena of the Sun's motion] is produced the SOLSTICE: [by us] called the 'Station of the Sun,' and taking place when he ceases from his progression away whether from the length or from the shortness of the day: from its length, as is apparent in winter; from its shortness, as is apparent in summer. From its length i.e. from the 12th day before Christmas; from its shortness, as is apparent from the 22nd day before S. John's. The which [doctrine] if one understand accurately, [it will be found that] the computi are no ways opposed thereto: since in every 6 score years the Solstice, on account of the minutes that we mentioned above, gains a day. In proof of which [we adduce that] at Christ's birth the lengthening began with Christmas day, whereas at the time of the old computation it began on the 10th day before Christmas: the cause being that from Christ's birth to the old computation are 1200 years. But the time at which the lengthening begins now is the 12th day before Christmas: the cause being that from the old computation until now are 16 years . . . which make up Christ's age as reckoned to this day. According to the argument also which we have already propounded, the Station of the Sun will maintain that period till the expiration of the coming 20 years. The time that MARS passes in each sign is 3 score days 21 hours; and the time that he takes to run his course, 2 full years. The time that JUPITER passes in each sign is a full year; and the time that he takes to run his course, 12 years. The time that SATURN passes in each sign is 2 years 9 score days 15 hours, being together equal to $2\frac{1}{2}$ years; and the length of time that he takes to run his course, 29 round years. Now the manner in which we have [i.e. arrive at] these words is this viz. according to 'Distingui.'"¹ f. 7 b, col. 1.

Written in a different hand, and very much less carefully.

¹ Irish scribes habitually designate authorities merely by the first word or two of the treatise or section quoted, as for instance theologians cite papal bulls: 'Unigenitus,' 'Quanta cura,' etc. 'Distingui' should probably be 'distingue.'

38. Detached scraps.

i. The Kalends:—

“Janus septimber february hii tibi menses
Denas et nonas dent comptiste kalendas [etc.]”

f. 7 b, col. 2.

ii. On ‘the Egyptian Days’¹:—

“Augurio dises audito lumine clangor
Lingquit olent habies colunt colus esgula [galle].”

ibid.

From the ‘Massa compoti’ (Eg. 2261, f. 210, l. 15), in which however two further hexameters of our MS. do not occur.

iii. The Moon’s Rising:—

“Luna ianuarii oritur in media nocte .i. medon oidci. Luna february oritur in galicantu *im gairm coilig*. Luna marei oritur in fine noctis *i ndeiredh oidci*. Luna aprilis oritur mane .i. mochthráth do ló. Luna mai oritur in tertia hora diei .i. an treas uair do ló. Luna iuni oritur in meridiana dei (*sic*) hora .i. medon lae. Luna iuli oritur in nona hora diei .i. in náimeadh uair do ló. Luna augusti oritur inter nonas et uesperas .i. idir nóin ocus esbartain. Luna septimbris oritur in uesberis .i. annsan esbartain. Luna octobris oritur in prima parte noctis *annsa cét uair [oidci]*. Luna nouimbris oritur in quinta hora noctis *in clúigeadh uair [oidci]*. Luna decimbris oritur in tertia parte noctis *in treas uair oid[ci]*.”

ibid.

iv. The Moon’s Age:—

“Quinque dies ponas et sex pro luce futura

Et pro preterita capias bis quinque nouem[que].”

“[Ocus is é] *ciall na féarsadh [ms. féarsa] so d’fadbail fesa in ésga ro[mat nó] annsa bliadain do cuaidh tort .i. féch áis an ésga ina fuil tu ocus cuir sin ocus a náí a ceann a chéili ocus is é sin [áis in] ésga co ceann a deich fichead ocus dá ndeacha tar a deich fichead cuir a deich ocus in fhuighleach (*sic*) fhúicfeas sin agad is é sin áis an ésga annsa bliadain romat. D’fagbail fesa in ésg (*sic*) an bliadain do cuaidh tort gab . . . eugat ocus cuir sin ocus áis in ésga a naen inad ocus dá ndeacha tar a [deich fichead] is é an fhuighleach sin áis in ésga Dar Muire mór as ole in . . .”* i.e. “The meaning [use]

¹ Otherwise ‘dies mali,’ on which it was bad to let blood, etc. On this point and others consult glossary to R. T. Hampson’s ‘Medii Ævi Kalendarium’: London 1841, 2 vol.

of which verses is to ascertain the Moon's age [at the same period] in the year next ahead or last past viz. consider the age of the Moon in which thou art [actually]: that and 9 add together, and the sum is the Moon's age up to 30; [or] should the sum exceed 30: such remainder and 10 add together, and that [i.e. one or other of those sums] is the age of the future Moon [i.e. at this time next year]. To know the Moon's age [at the same period of] the year last past: take . . .; put that and the Moon's [actual] age in one place [i.e. add them], and if the sum exceed 30 such remainder is the Moon's age.¹ By the great Mary, 'tis a bad . . .!" *ibid.*

These scraps are in a different hand; or at any rate written much better than art. 37. The scribe's concluding remark (which appears to be left unfinished, or is partially obliterated) must have been directed either at his own writing, his materials, or his text which, like several other passages throughout the MS., is very rudely constructed.

¹ Text (given and translated as it stands) is not only defective originally, but the scribe has very accurately inverted the doctrine of the Latin saw.

POETRY, ETC.

Additional 19,995.

Vellum ; XVth cent.

Oblate quarto ; ff. 9.

A fragment : written upon mere refuse disconnected strips and remnants of vellum of different sizes ; dissimilar and very eccentric in shape ; coarse in quality, much defaced by stain and friction. Disposition of the writing shows that it is posterior to certain creases (as at f. 2) and other blemishes (as at f. 6) of the vellum ; but f. 3 has to the detriment of the text suffered later mutilation by the knife, and f. 8 by ravage of mice.

Where the vellum permits, the writing is excellent ; and notwithstanding great variation in style is all by the same hand. The scribe's patronymic, date and place of writing, are probably lost with some of the missing strips ; but marginalia show that his name was 'Fergus,' while several minutiae of various orders tend to mark him as a Scot : probably studying in the bardic and the brehon-law schools. The MS., which clearly was written in Ireland, most likely never left that country.

HISTORICAL AND DIDACTIC POEMS : A.D. 1200-1400 ; an interesting little collection.¹

1. On the moderate amount of sleep to which they of the religious life ought by rights to restrict themselves : 6 quatrains.

Begins :—" *Codludh so ní dleghamni* " i.e. " This is sleep to which we are not entitled." f. 1.

Sleep in the forepart of night must, as conducive to torpor of soul, be avoided ; sleep may not endure to night's very end, but dawn and the hour of prayer should find us ready ; a single sleep suffices : let him that wakes sleep not again ; the

¹ Cf. Eg. 111, preliminary remarks.

NOTE. A mass of metrical matter will be found in the following MSS. relegated to other sections :—Vesp. E ii ; Harl. 5280 ; Sl. 3154 ; Add. 18,205, 18,745, 18,945, 18,946, 18,948, 30,512, 31,876, 31,877, 33,567 ; Eg. 88, 90, 92, 97, 105, 106, 107, 112, 116, 128, 133, 140, 149, 150, 152, 164, 170, 178, 193, 197, 198, 210, 1782.

Christian's life ought to be that of one engaged in warfare: ever watchful, to the end that Christ coming find him not asleep.

2. Penitential ejaculation by a sinner: 6 quatrains.

Begins:—"Uch a dhé uchán aniugh" i.e. "Alas O God, and alas this day!" *ibid.*

3. Purports to be a dialogue between S. Columbkil of the one part and, of the other, his disciple *Dallán Forgaill* and his uncle *Muireadhach's* grandson S. *Báithín*: 18 quatrains.

Begins:—" [Mochen a] Choluim cen chrádh" i.e. "Welcome,¹ O Columba, unmolested." f. 1 b, col. 1.

Dallán Forgaill speaks first, greeting Columbkil on his arrival in Ulster from Iona to take part in *Mórdháil droma Ceta* ['the great Convention of Drumkett']. The saint declares here that his object is to avert the threatened banishment of the bards by *Aedh mac Ainmireach* the king, and to effect the liberation of *Scannlán* (cf. Eg. 1782, art. 1).

4. Two questions relating to almsgiving, addressed to Columbkil, with his answer: 2 quatrains.

Begins:—"In almsa a ndiaidh na háine" i.e. "The alms after fasting." f. 1 b, col. 2, l. 9.

The scribe appends: ".c.cill .cc. in dá rannsa abus fá dered" i.e. "Columbkil recited these two hither quatrains at the end," and exclaims: "a rí an beta as dia" i.e. "O King of the World, that art God!"

5. Rebuke to one that encroached upon ecclesiastical lands, anonymous: 11 quatrains.

Begins:—"Oglaeach bís a nulcha náim" i.e. "A layman that is ever 'in a saint's beard [i.e. that defies, obstructs, annoys him].'" f. 2, col. 1.

On the top margin is a variant to the first half-quatrain. Ends with l. 11, and is followed by 5 quatrains belonging to art. 6. A remarkable little piece.

6. On benefits that from due discharge of their functions by bishops, chiefs, brehons and poets, accrue to the community in general; and on the ills resulting from their abuse of office, anonymous: 10 quatrains.²

¹ The first word is inferred from the catch-letters *M. m.* appended to the last word of the piece, which is *mochen* (col. 2, l. 8).

² The old Irish belief was that material blessings (peace, seasonable weather;

Begins:—" *Fíle gonach gadach gann*" i.e. "A biting pilfering [plagiarising] meagre poet." f. 2, col. 2.

A mark of reference at l. 8 points to a similar sign at col. 1, l. 12, where the concluding 5 quatrains of this piece occur.

7. Penitential canticle of Eve: 5 quatrains.

Begins:—" *Is mé Edba¹ Adhaim uill*" i.e. "Mighty Adam's Eve am I." f. 2, col. 2, l. 9.

Such portion as was fit to be written on of this leaf's verso is covered with contemporary 'probationes pennæ' in 10 lines of the large letter used in the *corp* [corpus or text as distinguished from gloss] of law tracts, all much defaced at the end:—

l. 1, a legal excerpt; l. 2, "*Comórtus and so risin litir so tsuas is maith an tinat cuirp so F[er]gusa*" i.e. "Here is a competition against the above handwriting [viz.] this 'locus corporis [i.e. law passage]' of Fergus is good."

l. 3, another excerpt; l. 4, "*Comórtus and so re Tomaltach hOnDímasaigh boo as é . . .*" i.e. "Here is a competition against Tomaltach O'Dempsey,² since he it is that . . ."

ll. 5, 6, 7, another excerpt; l. 8, "*Comórtus and so re hAodh On[Dálaigh]*" i.e. "Here is a competition against Hugh O'Daly (?)."

l. 9, an excerpt; l. 10, "*Comórtus and so re fear nAl[ban]*" i.e. "Here is a competition against a man of Alba [Scotland]."³

8. Advice to a young man about to practise as a brehon-lawyer, headed by the Christian name "*Gilla na naemh*" i.e. "Servus sanctorum": 25 quatrains.

Begins:—" *Gab mo chomairle a meic mhín*" i.e. "My counsel take, O gentle son." f. 3.

immunity from sickness, flood, tempest; productiveness of earth, sea, forest) were granted or withheld according as rulers' conduct was marked by capacity, integrity and equity, or the reverse: developed in e.g. last 5 quatt. of Eg. 111, art. 7.

¹ In *edba* the *d* (= *dh*) is used merely as a litera prolongationis, instead of the accent as in the correct form *éba* (= *ébha*) i.e. 'éva.'

² One such individual is mentioned by the IV Masters, in 1445: "*Diarmait ua Tuathail tighearna cloinne Tuathail do mharbhadh for lorg creiche la cloind mhic Tomaltaigh ui Dhómasaigh iar mbeith fichid bliadhain dh'aois*" i.e. "Diarmaid O Tuathail, lord of *clann Tuathail*, having just completed eighty years of age, was by the sons of Tomaltach O'Dempsey's son slain on the trail of a prey." That is to say, he was pursuing in order to recover a prey lifted by the O'Dempseys.

³ In all this there is a wonderful similarity of letter (which however the style readily admits); but we must suppose the excerpts to be written by the four scribes named, and the *comórtus* by an anonymous that competed with each in turn.

Owing to mutilation of the leaf 6 quatrains are more or less defective, and 2 wanting altogether; but the whole can be made good from a copy (24 quatrains somewhat differently arranged) in H. 4. 22, Trinity College, Dublin: reproduced in Brehon Law transcripts, vol. 'C. 1945-2136,' p. 2122. The present copy is on the whole the better of the two.¹

9. Address to Donough Cairbreach mac Donall More² and to Murrough mac Brian Dall O'Brien,³ headed: "*Muiredhach albanach .cc.*" i.e. "Scottish Murray cecinit:" 25½ quatrains.

Begins:—"Tomais cia misi a Murchaidh" i.e. "Guess, O Murrough, who I be." f. 4.

In quatrain 2 the poet asks him to guess further what is his art, and for an answer refers him to O'Daly [of Meath]; in 3, what is his residence; in 4, his name; in 5 he discloses

¹ The name *Gillananaemh* was borne by many brehons and poets, but here is adopted manifestly from that quatrain which in both MSS. is the last:—

*"Mac Dhuinnshléibí Uaigh na sgoi . ní bio féin is biaidh a bladh:
Gilla nempann na naom nár . ferann saer gan gádh ro gabh"*

i.e. "Mac Donlevy, physician of the schools: he himself shall not exist, but his fame shall be; the most erudite 'Servant of the noble Saints' hath without stint acquired freehold land." But self-praise such as the scribe's assumption implies is quite at variance with native Irish writers' use and wont. The piece (a curious one) was written during the lifetime of the two quoted as encouraging examples of professional success: who may possibly have been Maurice mac Paul Ultach Mac Donlevy, chief physician of Ulster †1395; and either *Gillananaemh* mac Conor Mac Egan, "*ardollamh i bhféinnechus*" i.e. "chief professor of common law" †1399, or *Gillananaemh* O'Heerin, antiquarian and poet †1420 (Annals IV Masters). The name however belonged to various earlier representatives of the learned professions. In O'Curry's transcript author's name is not given.

² *Brian na bóirnhe* ['Brian of the Tribute' sl. 1014] had six sons: Murrough, Conor, Flann, Teigue, Donough, Donall; the three last of whom alone had issue.

Fifth in descent from the senior of these, Teigue, was Donough: from fosterage in *ni Chairbre Aobda in Caonraighe* ['barony of Kenry,' county Limerick] surnamed *cairbreach*, whose mother was *Urlathcham* [i.e. 'Wavy-hair'], daughter of *Diarmaid na ngall* Mac Murrough, king of Leinster, that in 1170 invited Strongbow into Ireland. Donough dropping the title of 'king' was the first to use the style of 'O'Brien of Thomond,' and in 1242 closed a martial career; his wife *Sadhb* i.e. 'Saby,' daughter of O'Kennedy of *Gleann Omra* (*Donnachadh na fidhechillí* i.e. 'Donough of the Chessboard') †1240, and from them directly in the senior line came the Earls of Thomond (libb. eitt. p. 333 n. 2).

³ Fifth likewise from the second son, Donough, was Murrough son of *Brian dall* [i.e. 'the blind'], better known as *Murchadh na neach* [i.e. 'Murrough of the horses']. From his elder brother Kennedy sprang *clann Bhriain Eatharlach*, whose head, styled *Mac Briain Eatharlach*, dwelt in 'the Glen of Aherlagh,' county Tipperary; and from his son Brian came *clann Bhriain ó gCuanach*, headed by *Mac Briain ó gCuanach* [in 'the barony of Coonagh,' county Limerick] (*ibid.*).

that he is just home from *muir torrian* [the Mediterranean]; a blank follows, equivalent to two quatrains (wanting perhaps, or illegible, in the scribe's codex), in which is written: "Amen *tabair le[ig]is dam*" i.e. "Amen, grant me healing!" (cf. art. 18 b).

Quatrain 5 begins: "*Muiredhach albanach mh'ainm*" i.e. "Scottish Murray is my name;" and the remnant is panegyric of Murrough's power and prowess: down to the last six lines, in which Murray asks Donough Cairbreach to dismiss him for a while to Scotland, and hints at a speedy return.

On the lower margin can be made out ". . . *Feargussa ó Donnall g (?) . . .*" i.e. ". . . of Fergus¹ from Donall . . .;" and on the outer: "*Comes re Caloch*" i.e. "A competition against 'the Callogh';"² all in the scribe's hand. Further in on the page is a line by another, much defaced.

A copy comprising 24 quatrains is in the Royal Irish Academy: Betham collection 23. C. 18, a paper MS. 1760-1832, chiefly in the hand of the O'Longans: Michael, father and son (J. J. Mac Sweeney, Assistant librarian, R.I.A.).

10. On the country of *Iorrus* ['barony of Erris,' county Mayo], Inishglory, Inishbofin, Inishtela, with many other islands and localities of that coast, anonymous: 10 quatrains.

Begins:—" *Irrus iarthar* [ms. *iathar*] *innsi Fáil*" i.e. "Erris is Innisfail's westernmost point." f. 4 b.

The last quatrain fixes the date approximately:—

" *A lámh féin fu[air na] rossa . do Donnall mac Magnosa:*³
cá slat is slinghile bas . mac na hingine a hIrrus"

i.e. "His own arm it is that for Donall mac Manus⁴ hath

¹ Supply 'this is the hand,' or 'the letter,' or some such; and understand perhaps that Fergus wrote from Donall's dictation.

² He writes, according to common parlance, *caloch* for *calbhach*, a proper name much used by the O'Donnells of Tirconnell, the O'Conors of Sil-Murray, and the O'Mulloys. The Elizabethan anglicised form as above (cf. Vesp. F. xii.) is more correct than the scribe's in so far as it retains the definite article, which the name, a denominative, takes in Irish i.e. *an calbhach* ['the big-headed'].

³ ms. *magnuis*.

⁴ Donall mac Manus mac Murtough O'Conor, known as *Donnall Iorruis* i.e. 'Donall of Erris,' was after a life of warfare expelled out of that region in 1273, and in 1274 "quievit in pace" says Duaid Mac Firbis. Manus his father was accidentally killed in 1244 when, in order to bridge the river *Geiretheach* (county Leitrim) for his men, he had the chapel of S. John the Baptist at *Ath cuirre* demolished. There being some difficulty with a beam he, pointing upwards with his sword, called

obtained the Rosses:¹ what seion is more smooth and white of hand [than he], son of the woman out of Erris?"

On the top margin is: "[in nomine] patris et filii et spiritus [sancti]."

11. On the violent deaths² in 1311 of O'Brien (Donough mac Turlough More), O'Dea (Lochlainn Riach), Hugh Rua O'Dea and Many O'Kelly,³ anonymous: 48 quatrains.

to the man on the roof: "*Ag sin an tairnge chongmhus an maide gan tuitim*" i.e. "There's the nail that keeps the stick from falling!" which being freed impinged upon his head so that he died presently. Donall's grandfather Murtough (from fosterage surnamed *muimhneach* i.e. 'of Munster' +1210) was brother to Cathal of the red hand; and from him, through his four turbulent sons: Manus above, Conor Rua, Donough Riach, Conor Gearr, sprang that restless and warlike section of the O'Conors called *clann Mhuirchertaigh* i.e. 'Clan-Murtough.' The name of Donall's mother does not occur. Cf. ann. cith. sqq. in Annals of Boyle: Titus A. xxv; and in IV Masters, with O'Donovan's notes; also his edition, from the Book of Lecan, of Gilla-Isa More Mac Firbis's 'Tribes and customs of Hy-Fiachrach [Tireeragh of the Moy etc.], p. 333.

¹ Very faint in MS., but satisfies sense and metre: probably the right reading, scribe's "*Magnuis*" being impossible here. In littoral topography *ros* means 'a headland'; elsewhere, 'a wood'; and it is not quite apparent whether we have to understand generally the various 'rosses' along the coasts of Erris, Tirawley, and Tireeragh; or in particular the peninsula or large promontory of *Ros céide* [anglice 'the Rosses'] in *Cairbre* ['the barony of Carbury'] county Sligo. The exploits alluded to are not recited in the books.

² These were among the many bloody episodes of the internecine struggle between 'Clan Turlough More' and 'Clan Brian Rua' for the title of 'O'Brien' and all that it implied, 1276-1311: during which time throughout Thomond the man that could hold a sword scarce let it from his hand while he slept.

Donough above was by direct descent in the senior line fourth from Donough Cairbreach (art. 9), and now de facto 'O'Brien'; his opponent Dermot mac Donough mac Brian Rua also being fourth from the same, in the junior line. As Donough marched from Slievecarn in Burren to give battle to Dermot and de Clare lying at the Hill of Dloghan, he was with a gallowglass axe brained by *Murchadh mainchín* ['Murrough cripple-hand'], third in descent from Donough Cairbreach's younger brother Donall Connachtach [from fosterage in Connacht]: the deed was done in *Gleann caoin* ['Glenkeen'] say the O'Mulconrys, and Donough had been Chief for four years (from *leathar iris chloinne úi Mhaoilchonaire* i.e. 'the Historical Book of the O'Mulconrys' as excerpted by David O'Bruidair in 1693, and John mac Rory Magrath's graphic narrative: H. 1. 18 ff. 4 b-14 b and 15-109 b, in Trinity College, Dublin).

³ O'Dea's sept for a time adhered to Clan Brian Rua who, having the Chief in hand, upon his refusal to abandon Clan Turlough More court-martialed and executed him. Neither Hugh Rua nor Many occur in the books: but in this year Lochlainn Rua and Rory, sons of Donough O'Dea, fell by Flahertach Donn O'Dea's sons in a dispute anent the Captaincy of above Dermot mac Donough O'Brien's special kerne; and the O'Kellys of Hy-Many, hot partisans of Clan Turlough More (cf. Eg. 90, art. 28), were from first to last deep in the war (*ibid.*).

Begins:—"Dé céadain millter magh Fáiil" i.e. "On a Wednesday Moyfail¹ is ruined."

This piece, like several in the MS., is written as prose: quatrains distinguished by initial capitals, which on this page are rubricated; and the scribe, having omitted quatrain 2, supplies it on the top margin. Except the days of the week on which the men died, there are no details; nor is there narrative of any kind: their slayers are not hinted at. Donough is called "*mac Sadhba*" i.e. "son of Saby," who was daughter of O'Kennedy (Philip mac Gillakevin) and wife of Turlough More; also "*mac mhie Fhionnghualann*" i.e. "son's son of Fhionnghuala ['Finola' i.e. 'White-shoulder']," who was daughter of Kennedy mac Kennedy mac Murchadh na neach O'Brien (cf. p. 331 n. 3) and wife of Teigue mac Conor Rua mac Donough Cairbreach (lib. cit. f. 5 b).

The verses are good rhetoric of the kind, and the penultimate quatrain shows us the bard landed by his grief in this remarkable syllogism:—

"*D onnachadh O Briain nár chreach cill . cá chan sin is é ar tuitim :
creach ceall cá tarbha a teibe . ceann Banbha nár buaineide*"

i.e. "Donough O'Brien that never raided a church: how comes it then that he is even now fallen? Raiding of churches [I say] what profit to abstain from? Ireland's head [that so abstained] has not for that lasted one whit the longer."

12. Address to Rolfe,² son of Mac Mahon of Oriel (quat. 34), headed: "*Gilla brighde* [ms. *bride*] *Mac Conmidhe*³ .cc." i.e. "Gilbride Mac Namee cecinit": 46 quatrains.

Begins:—"Ingnadh mh'aisling a nEamhuin" i.e. "Wondrous my vision was in Emania." f. 5 b.

¹ i.e. 'the Plain of Fáiil,' one of the bardic names of Ireland: as 'Innisfail' i.e. 'the Isle of Fáiil'; *Gort Fáiil* i.e. 'the Field of Fáiil'; Banba, Fódla, etc.

² Mentioned twice by IV Masters and in identical terms by the annalist of *Loch Cé*:—"1310. *Macraith Mág Uidhir tánaisi Fher manach ocus Donn mac Gillamichál taoiseach cloinne Conghaile do losgadh la Roolbh Mac Mathgamhna* 1314. *Roolbh Mac Mathgamna do mharbhadh dá bráithribh féin*" i.e. "1310. Magrath Maguire, presumptive chief of Fermanagh; and Donn mac Gillamichael, chief captain of *clann Chonghaile* [the O'Connells]: burnt by Rolfe Mac Mahon 1314. Rolfe Mac Mahon slain by his own kinsmen." Thus he never was 'Mac Mahon.'

Such burning of individuals (by no means rare) was not carried out deliberately at the stake, but was simply incidental to legitimate arson perpetrated in feud or in warfare.

³ cf. Eg. 111: 'Conspectus of Authors.'

The defects in this copy can be made good from 'the O'Gara Manuscript': cf. Eg. 111, art. 80, where the poem is described.

13. Address to Art O'Melaghlin of Meath, headed "*Mac Cerbaill buide .cc.*" i.e. "Carroll Buie [O'Daly's] son cecinit," imperfect: first 17 quatrains.

Begins:—" *Aithnidh an críoch a clann Néill*" i.e. "This land, O Children of Niall, should be known to you." f. 6 b.

Between ff. 6 and 7 there is a lacuna, of what extent it is impossible to say. A perfect copy of this poem is in 'the O'Gara Manuscript,' cf. Eg. 111, art. 34.

14. Address to Hugh O'Donnell,¹ imperfect: last 8 quatrains.

The fragment begins:—" *Bu let muighnibh a mesg Connacht*" i.e. "Thine shall places be in the midst of Connacht." f. 7.

To the last quatrain is appended by way of catchword: "*Tír [ms. t.] tairngire na Muman*" i.e. "Munster's land of promise," the opening line of the poem, which no doubt incites to an invasion of that province.

15. Apostrophe to a helmsman, with invocation of SS. Mary Magdalen and Bridget, headed: "*Gilla brighde [ms. bride] albanach .cc.*" i.e. "Gilbride² of Scotland cecinit": 11 quatrains.

Begins:—" *A ghíllí gabhus an stiúir [ms. stiur]*" i.e. "Ho lad that takest the helm!" *ibid.*

Like the analogous art. 16, this curious and pretty little poem is unfortunately defective. The poet is in the Levant, outward bound (on a pilgrimage no doubt), and complains that he has for now three months been buffeted at sea: not owing

¹ Hugh mac Donall Oge mac Donall More who, his father being in 1281 slain in the battle of *Dísert dá chríoch*, county Tyrone, became 'O'Donnell.' In 1290 his brother Turlough, aided by his mother's kin, deposed him and reigned in his stead; but in 1295 was in his turn banished out of Tirconnel. The year 1303 saw the war culminate in a final pitched battle of great slaughter on either side, including Turlough himself and many gentlemen of the English in the North. In 1315 Hugh took the town of Sligo and harried the country round; lastly in 1333, and after other stirring actions, the Chief, in a grey monk's habit, made a most edifying end on the small island called *Inis Sáimer* in the Erne; and was with great solemnities laid in the monastery of *Eas Aodha ruaidh* ['Assaroo']. He was "*aon as mó léir thuit do ghallaibh ocus do gaoidealáib bádar ina aghaidh*" i.e. "the one [of his time] by whom fell the greatest number of such English and Gael as opposed him"; a great administrator of justice and disciplinarian (IV Masters, ann. citt.).

² Who this Gilbride may have been does not appear: whether a born Scot, or an Irishman that from more or less frequenting Scotland obtained the epithet *albanach* (cf. art. 16). The name is not so common as many others compounded with *gilla*.

to head winds alone, but also to incompetence of his navigator, who is groping about and has made a succession of bad land-falls. Quatrains 4, 5, 6 a, run thus (scribe's orthography):—

“ *D éntar dúinn comairli cruaidh . atáit na neoillsi anoirtuaidh !
 fácbam bona gairbenn nGreg. tairgem dola co Daiméd
 A s dorcha na neoillsi anoir. tic ó Acras nár naighoigh !
 tarr a Muire mhaghdaén . ocus glan uile in taighér
 F iar is tarsna théid ma long [etc.]”*

i.e. “Let us take a hardy course: these clouds are from the north-east; let us then leave the foot-hills of the stormy peaks of Greece, and strive to make Damietta. Dark are these clouds out of the east, that from ‘Acras’ come in our teeth. Come, O Mary Magdalen, and altogether clear the sky! Tack and tack my vessel beats [etc.]”

After the heading some contemporary joker writes anagrammatically: “*Briolla gide* [i.e. *leg. gaoide*] *albanach .cc. ag so an báille asibh digde,*” but his wit is (considering our ignorance of circumstances) too subtle for translation without commentary.

The piece is not mentioned by O'Reilly, nor does there seem to be a copy in the Royal Irish Academy.

16. Apostrophe to Cathal O'Conor,¹ by one in the Adriatic homeward bound (from the Holy Land?), with faint and damaged heading which may, among other possibilities, be

¹ Surnamed ‘*croibhdhearg*’ i.e. ‘the red-handed’ because from birth his right hand was as red as blood, son of the famous Turlough More: “1156. Tirlagh o Conner Arch-king of Connaught; the thresure of Liberality and fortitude of all Ireland; giving to all, Laity and clergy, died” (Annals of Ulster tr. by Duaid Mac Fírbis (?), cod. Clar. XLIX [Add. 4795] f. 74, col. 1, l. 1). His age was sixty-eight years, and he was laid by S. Ciaran's altar in Clonmacnoise. His wife was *Derbhforghaill* [‘Dervorgilla’ i.e. ‘the true oath’] †1151, daughter of Donall son of Mac Lachlainn who at this period was more powerful in Ulster than either O'Donnell or O'Neill.

Cathal in his turn was a great chief and in 1224, wearing the habit of a grey friar, made a good end in the monastery of *Cnoc Muaidhe* [‘Knockmoy’] built by himself: “The best Irish man that was from the time of Brien Boroma for gentility and honor. . . . Threshold mecke and honest of belief and Christianity; Corrector of transgressors and theives; the banisher of wicked and Robbers; the defender of the right Law; common and curragious, to whom God gave great honour in this Life and the everlasting in heaven, dying in a Munek's habit, overcoming the world and the Divell” (*ibid.*, f. 81 b, col. 2, l. 9 inf.). His wife *Mór*, daughter of Donough Cairbreach's father Donall More O'Brien (p. 331 n. 2), †1217; and his daughter *Lassarfhóna* [‘Lassarina’ i.e. ‘Flame or Blush of wine’] was in 1239 wife of O'Donnell (Donall More, pp. 335 n. 1, 337 n. 1). Cf. IV Masters ann. citt., and O'Donovan's notes.

restored thus: "[I]s [am]laid] fuaras [so .i.] ó Du[bth]ach m Fergail ar du[an]aire Muir[edaig albanaig]" i.e. "The manner of my getting this was from Dubthach mac Ferghal 'upon' Scottish Murray's book of poems." If this be so, then Dubthach had either written the piece into the collection, or thence dictated it to the scribe: 17 (16½?) quatrains.

Begins: "*Fada in chabair a Cruachain*" i.e. "Too far away is help from Cruachan." f. 8.

The verses (unknown to O'Curry and O'Donovan seemingly) are very pretty: *Muiredhach albannach's*¹ certainly, as he runs

¹ This little known poet's history, as given by the IV Masters, is so characteristic of the times that it deserves to be made more generally accessible:—

"1213. *Fionn ua Brohcháin maor í Dhomhnaill (i. Donnall mór) do dhol í gConnachtaibh do chuingiúh cíosa í Dhomhnaill. Isseadh do chóidh céttás co Cairpre droma cliabh. ro tadhaillsidhe cona chaoimthechtaibh do thigh an fhileidh Muiredhaigh lesa an doill úi Dálaigh ocus no ghabh for mteostaidh mór frissan bhfilidh ar ba haitheachsomh a kucht treoin gion gur ba hé a thigerna ro chomhairleig do. ro lon-naigheadh an fear dána fris ocus rongabh biail mbithghéir ina lámh co dlarad béim ndó go bhfargaibh marbh gan anmain. téit feisin iar sin ar inghabháil úi Dhomhnaill hí gdeoinn Riocaird [etc.]" i.e. "Finn O'Brolaghan steward of O'Donnell (i.e. Donall More) went into Connacht to demand O'Donnell's cess, and whither he went in the first instance was into Carbury of Drumcliff [county Sligo. There] he with his familiars paid a visit to the house of the poet Murray (of Lisadill) O'Daly; and (being but a loon put to represent a lord) fell to vulgar wrangling with the poet, albeit 'twere not his Chief that had commissioned him to any such thing. The man of verse lost his temper with him and, having taken into his hand an extraordinary sharp axe, dealt him a stroke whereby he left him dead, lifeless. He himself then, in order to get out of O'Donnell's way, went into Clanrickard [etc.]"*

Thither the northern Chief, to avenge not the homicide so much as the affront to himself, marched in chase and encamped at the spot still called *Doire úi Dhomhnaill* ['Derrydonnell' i.e. 'O'Donnell's grove'] near Tuam. Of 'Mac William' [Richard fitz William fitz Adelm de Burgo] he received submission; but Murray was passed on into Thomond. O'Donnell entered and ravaged Clare; Donough Cairbreach however had the poet conveyed away into the city of Limerick, to which the pursuer (lying at *Moin úi Dhomhnaill*: 'Monydonnell' i.e. 'O'Donnell's moss' or 'moor') laid siege till the burgesses were fain to eject the refugee, who from hand to hand at last reached Dublin. O'Donnell returned to Ulster; but in the same year made an expedition to the capital and compelled Murray's banishment to Scotland, where he stayed until three poems in praise of his patron procured his readmission to favour, with a copious grant of lands. At his first flight he had to Mac William announced himself in the long and curious poem beginning: "*Créd agaihb aoiúe í geéin*" i.e. "How comes it that ye have a guest from afar?" and containing a quatrain in which the peculiar and concise idiom used (not to be rendered in correct English) conjures up a perfect picture of the irritable genius in instantaneous action: he speaks thus of O'Donnell's displeasure at a mere contemptible mishap:—

"*B eg ár fala frisín fer, bachlach do beith com cáined:
mé do marbad in mogad, a dé an adbar anfolad*"

i.e. "Trifling is our offence with the man [O'Donnell]: that a bumpkin was

up past the classic Garganus (now Monte Gargano or S. Angelo) which in quat. 2 is named twice. He says (quat. 3) that it would be as the joys of Heaven (*fochraic nimhe*) to find himself that night off the Scottish coast, or to breathe the breath of Ireland. Quat. 4 runs:—

*“S ámh do coideolaind mo cuairt . ac sil Muirethaigh mínsuairc !
a Cruachain cun cuaine seang . ar luachair uaine Ereand”*

i.e. “Sweetly would I sleep on my visit to Murray’s gentle joyous race: in Cruachan, along with the graceful company, and upon Ireland’s rushes green.” Cathal is addressed with much affection, and lamentation made (quatt. 10, 11) for loss of two out of a little party of four. This and the poem to Murrough O’Brien must have been written on the occasion of one and the same surreptitious visit to Ireland (art. 7, quat. 5), in disguise perhaps (*ibid.*, quatt. 1-4), to visit his family and his protectors:—

*“N í anfam a measc ár mban . co faiceam Cathal Cruachan !
tabhram d’ó Tuathail techtmar . a Cruachain an cétsechtmain”*

i.e. “Until we see Cathal of Cruachan we will not tarry amidst our women: to Tuathal Techtmar’s descendant let us in Cruachan devote the first week” (quat. 15).

17. On the death of Sir Richard fitz Walter de Burgo, second Earl of Ulster, commonly called “*an tIarla ruadh*” i.e. “The Red Earl” †1326, anonymous: 15 quatrains. f. 8 b.

Begins:—“*Do gab Ere a huain cumaidh*” i.e. “Ireland has gotten her turn of trouble.” f. 8 b, col. 1.

The first line (eaten by mice) is by way of catchword repeated after the last quatrain (f. 9, l. 9), and the first quatrain occurs entire at f. 7, marg. inf.

18. Laudatory verses on Sir William M’Keorish [de Birmingham] and his son, headed “*Murchadh* [ms. *murchu*] *gan cris Mág Craith* [ms. *macraith*] .cc.” i.e. “Murrough ‘no-belt’ Magrath cecinit.”

Begins:—“*Tucus grad d’airrdenuib Uilliam*” i.e. “I have bestowed my love upon William’s ‘tokens.’¹” f. 9.
abusing me and that I killed the serf—O God, doth this constitute a misdemeanour?”

As to the length of his exile, his doings during that time and the date of his death, the annals are silent.

¹ i.e. outward and visible signs of inward qualities of head and heart.

This piece, imperfect and defaced, is not in quatrains but in the 8, 4, metre peculiar to the compositions part prose, part verse, called 'crosántacht': to which class the poem does not belong however.

Who the Sir William in question was does not appear in the annals.

The following 'probationes' occur, all in the same hand:—

(a.) "*Coimes ann so re Donnchad (?) O Dálaigh ocus re lucht deghlitréck na hEirenn*" i.e. "Here is a competition against Donough and 'the good-letter folk' [i.e. calligraphists] of all Ireland."

(b.) "*Acán (sic) a dhé mó dá cois dia ocus muire liom féin ocus micheál arcaingiol*" i.e. "Alas O God, my two feet! God and Mary and Michael Archangel be with myself!"

(c.) "*Gé atá fada is fiunn (?)*" i.e. "Though he's long he's fair."

There is also some faint scribbling in another hand.

Egerton 111.

Paper; XIXth cent.

Large folio; ff. 153.

Written for James Hardiman: in double columns; date and scribe's name wanting, but is in the industrious *Finghin O Scannail's* laboured and ponderous letter, on paper bearing watermark of 1818.

The pieces comprised in this MS. being, all but a few, of a kind that in former ages high technical training produced for the delectation of minds by culture and practice fitted to appreciate them, their style alone sets them beyond the scope of such as lack all preparation of special study nor, failing this, are scribes broken to accurate reproduction. In the present case add an exceedingly faulty original, and the many errors of this evidently most conscientious transcript were inevitable.

POEMS CHIEFLY HISTORICAL: A.D. 1060-1630; with some commonly assigned to earlier dates, and a few modern compositions.

I. The strictly historical portion is taken from that which is known as 'the O'Gara Manuscript,'¹ now 23. F. 16 in the Royal Irish Academy: written in a good small cursive hand, on foolscap paper; compiled in 1656 at Antwerp and at Lisle by

¹ This codex contains 170 articles (J. J. Mac Sweeney, R.I.A.).

*Fergal dubh O Gadhra*¹ ('Nicholas' in religion) priest O.S.A., whom Cromwell's dissolution of the religious houses had forced with many more to seek refuge in the Low Countries.²

It is now fifty years since John O'Donovan³ wrote to the effect that in their day and measure the remarkable literary guild of hereditary poets in Ireland, as both reflecting and moulding public opinion, discharged the functions and wielded the influence of the modern newspaper and periodical presses: it is an utter mistake therefore to rate poems of the present class as mere academic flights of metrical gymnasts revelling in wealth of diction and perfect command of a complicated prosody. By men of talent and shrewd wit: traversing the land in all directions, keen observers, collectors of intelligence, such pieces were indited for practical purposes and very appreciable effects followed their promulgation. Panegyrics brought to their authors reward of arms and of raiment, of cattle and of land; their censure, their satire above all, was dreaded to the verge of superstition. Warnings verified by the event, earnest efforts to hush discord and bring about union against the foe of all, testify to the poets' frequent political insight; and their skill to play on the passions of those whom they addressed⁴ roused the persistent animosity with which English

¹ i.e. 'Black Fergal O'Gara,' to whose namesake O'Gara (Fergal) lord of *Magh áí Ghadhra* and *Cúil ó bh.Féinn* ['Moyogara' and 'Coolavin,' county Sligo] head of his name (cf. art. 30) 'the IV Masters' had in 1632 dedicated their great work 'the Annals of Donegal,' now better known by the later title given to the compilers; edited (with translation and notes) by John O'Donovan, Dublin: Hodges and Smith, 1848, 7 vol. 4°.

² Particulars derived from a modest but highly didactic and indeed pedantic little preface (f. 2) in the course of which, and in the following order, brother Fergal contrives to cite: the Books of Exodus, Deuteronomy, Joshua, Chronicles; Virgil; Lucius An. Florus; *Perfesa O an Cháinte* (cf. conspectus of authors); Horace 'de Arte poetica'; George Buchanan 'de Sphæra'; Hesiod, Homer; Ecclesiastes and the prophet Daniel. He concludes by soliciting the friendly reader to credit him with good intentions; begs that in respect of faulty prosody and clerical slips future critics will do their office gently (cf. also colophon to art. 31), and bespeaks the prayers of all. One is glad (cf. colophon to art. 25) to find him adding this postscript: "*Anois beo slán é san mbeinn fhada 5^o Junij 1686*" i.e. "He [the scribe] is now alive and whole at Bannada [county Sligo] June 5th, 1686."

³ In his manuscript catalogue of the Irish MSS. in Trinity College, Dublin.

⁴ On this head the divine Spenser has a good deal to say in his 'View of the State of Ireland as it was in the Reign of Queen Elizabeth, written by way of dialogue between Endoxus and Ireneus' (*sic*): a performance valuable for its facts; on some points neither unkindly nor unfair; but often ludicrously illogical. Ireneus

state-power ever regarded 'bards,' 'rhymers,' 'chroniclers,'¹ whom when their services could be secured it was in turn quite ready to utilise: as witness *Aonghus na naor* ['Angus of the Satires'] O'Daly, otherwise *an bard ruadh* ['the Red Bard'].

This category² of the native Irish literature has a lexicographic value too which cannot be overrated; while as a result of the compression enforced by *dán díreach* measures it offers a rich store of the most recondite idioms and syntactical pecu-

speaks: "There is among the *Irish* a certain kind of People called *Bardes* whose Profession is to set forth the Praises or Dispraises of Men in their Poems or Rithmes." The general tenor of the 'Rithmes' is then set forth, and to Eudoxus asking: "But tell me (I pray you) have they any Art in their Composition?" the other answers: "Yea truly, I have caused divers of them to be translated unto me, that I might understand them; and surely they savoured of sweet Wit, and good Invention, but skilled not of the goodly Ornaments of Poetry; yet were they sprinkled with some pretty Flowers of their natural Device, which gave good Grace and Comeliness unto them; the which it is great Pity to see so abused to the gracing of Wickedness and Vice, which with good Usage would serve to adorn and beautify Virtue" (Laurence Flin's ed.: Dublin 1763, pp. 112, 116). Reasonable enough from the Spenserian standpoint: Edmund's own Virtue was in or about 1580 beautified and adorned with a grant of 3000 acres in the county Cork.

¹ For example: "1415. Lord Furnamail *do thecht ina iustis in Erin* . . . *ro airg beos drong mhór d'aos dána Eireann .i. ua Dálaigh Midhe (Diarmait) Aodh óg Mág Craith Dubhach mac Eochadha eolaigh ocus Muirgheas ua Dálaigh . isan samradh ar gcind ro airg ua Dálaigh Chorcomodruidh .i. Fergal mac Taidhg mic Aonghusa ruaidh*" i.e. "1415. Lord Furnival [Sir John Talbot] came to Ireland as [Lord] Justice . . . he moreover harried a large contingent of Ireland's poets as: O'Daly of Meath (Dermot), Hugh Oge Magrath, Duffach son of the learned *Eochaidh*, and Maurice O'Daly. In the ensuing summer too he raided O'Daly of Corcomrua [in Clare] i.e. Fergal mac Teigue mac Angus Rua" (IV Masters). Which last may possibly have been he whose son is mentioned in heading to Add. 19,995, art. 16. Again: "1572. Owen Rua mac Fergal mac Donall Rua Mac Ward and Maurice *Bullach* ['the freckled'] mac Peregrine mac Dermot O'Clery hanged by Conor [3rd] Earl of Thomond . . . Maurice and Owen aforesaid being skilled men in history and in poetry: which deed of treachery brought upon the Earl both satire and malediction" (*ibid.*). How and where these were caught by the Earl, and why hanged, we are not told; but in this year he served Elizabeth as zealously as in 1570 he had opposed her, when: "he resolved that he would never submit himself to the law, or to mercy of the [Queen's] council of Ireland: choosing to be a wanderer and outlaw, and even to quit his estate and goodly patrimony, rather than to go among them. He afterwards lay for a time concealed in Clanmaurice, whence he about S. John's Feast passed into France and there spent a season" (*ibid.*). A timely migration, but for which he had himself perhaps not lived to immolate the unfortunate literati on the altar of his own dubious loyalty.

² By freedom from 'cheville' padding, and in other respects, to be distinguished from mnemonic and from technical compositions: the structure of which is comparatively inorganic, and their linguistic utility (metrical glossaries always excepted) proportionately less.

liarities of the language as wielded by men who made the manipulation of such niceties their lifelong study.

Scribe prefixes a table of contents in order as they occur in the MS. i.e. authors' names arranged chronologically and followed respectively by initial lines of appropriate pieces. The following list of poets is alphabetical: with numerical reference to their contributions, and brief notice of patronymics; individuals being treated of further on, where also English equivalents of names are given; obits marked only when found in the Annals of the IV Masters or of *Loch Cé*.

Conspectus of Authors.

MAC AN BHAIRD¹ i. *Eoghan ruadh* (art. 48) ii. *Fergal óg* (artt. 60-64).

MAC BRUAIDEDHA² i. *Domhnall (mac Daire* art. 52) ii. *Maoilín óg (mac Mhaoilín* artt. 73, 74) iii. *Tadhg (mac Daire* artt. 1, 67-70, 118).

MAC CEIBHFINN, *Seaan* (art. 22); an obscure name, particulars wanting.

MAC COLGAIN,³ *Seaan* (art. 66).

MAC CONMIDHE,⁴ i. *Brian ruadh* (art. 36) ii. *Conchobhar ruadh* (art. 46) iii. *Gilla Brighde* (art. 14-17, 80) iv. *Seaan* (art. 45).

MAC CRAITH, MAG CRAITH⁵ i. *Eoghan (mac Dhonnchaidh mhaoil*

¹ A sept of Ulster origin, being of *Sodhan sálthuidhe's* race (cf. Eg. 90, art. 32), planted in that part of 'O'Kelly's country' which forms present barony of Tiaquin [*tigh Dhachoinne*] county Galway: poets to O'Donnell of Tircconnell; others there were in Mac Mahon's country of Oriel: in all, 22 entries in IV Masters, 1173-1609.

² Seated at *Baile Bruaidedha* ['Ballybroden'] barony of Inchiquin, county Clare, and poets to O'Dea, O'Quinn, Mac Gorman; later on, to the Earls of Thomond: 6 entries in IV Masters, 1563-1602.

³ Originally *O Colgáin*, in *Tír chaorthaimn* ['barony of Tirkeeran'] county Derry; migrated thence into Inishowen, county Donegal, and became Erenachs of *Domhnach mór* ['Donaghmore']; of them was the celebrated John Colgan, O.S.F., of the 'Acta Sanctorum' and the 'Trias Thaumaturga,' born at the foot of *Sliabh sneachta*: 1 entry in IV Masters, 1212.

⁴ O'Dugan in his topographical poem places them somewhere in *Tebtha* ['Teffia,' 'Teffa-land'] a district comprising present counties Longford and Westmeath, but the spot named by him is not identified. They dispersed at an early date, a branch becoming poets to O'Neill of Tyrone: 10 entries in IV Masters, 1095-1582.

⁵ Seated in *Termonn Mág Craith* in *tír Aodha* ['barony of Tirlugh'] county Donegal, where they were churchmen; but the poets above were of a branch settled in Thomond, historiographers and poets to the Dalcassian race in general but in especial to O'Brien and to Mac Namara: 28 entries in IV Masters, 1243-1596.

art. 98) ii. *Eoghan an tórtóir* (artt. 29, 30) iii. *Flann* (*mac Eoghain* art. 56).

MAC LIAG,¹ *Muirchertach beg* (*mac Chonchertaigh* artt. 11, 12).

MAC MARCUIS,² *Aindrias* (art. 75).

O AN CHAINTE, *Ferfeasa* (art. 96), an obscure name.

O CLEIRIGH,³ *Maccon* (art. 65).

O CLUMHAIN,⁴ *Seaan* (art. 44).

O CUILL,⁵ *Cennfaeladh* (art. 13).

O DALAIGH⁶ i. *Aonghus* (*mac Cherbhaill bhuidhe* artt. 18, 33, 34) ii. *Aonghus .i. ODálaigh fionn* (art. 53, 54) iii. *Cormac* (art. 59) iv. *Domhnall* (*mac Eoghain* art. 35) v. *Donnchadh mór* (artt. 2, 3, 125, 126) vi. *Eoghan* (*mac Dhonnchaidh* art. 77) vii. *Eoghan* (*mac Ghofraidh fhinn* art. 28) viii. *Gofraidh fionn* (artt. 26, 27, 124) ix. *Lochlainn óg* (artt. 50, 51) x. *Seaan buidhe* (art.

¹ This is not a patronymic, but the name of a saint descended from *Colla uais* who fl. 332: whence the Christian name *Gilla mhic Liag*. The poet is supposed to have been an *O Conchertaigh* of the *Corann* country [in Mayo and Sligo]; his grandson *Cúmará O mic Liag* †1048. Discussed at length in 'The Wars of the Gael with the Gall' (p. xx n. 4), edited for the Rolls Series by James Henthorn Todd, D.D.: 2 entries in IV Masters, 1015, 1048.

² Not a patronymic: to be reckoned to *clann Chraith* above, who used both names e.g. *Aindrias Mág Craith* †1504; *Diarmaid* (*mac Marcuis*) *Mág Craith* fl. 1469-1492; *Mattha* (*mac Marcuis*) *Mág Craith* fl. 1440; *Uilliam* (*mac Aindriais*) *Mág Craith* †1527.

³ Originally seated in Tirawley, county Mayo, and sent offshoots into many parts of Ireland (cf. their own account of themselves in 'Tribes and Customs of Hy-Fiachrach' pp. 72 sqq.). Like his kinsmen and contemporaries Michael, Peregrine, *Ingghaidh*, *Maccon* was of those that migrated into Tirconnell and became devoted to the O'Donnells: 27 entries in IV Masters, 948-1600.

⁴ Seated in Mayo and in Sligo (where they are still numerous and anglicise the name 'Coleman'); poets to O'Hara: 5 entries in IV Masters, 1143-1493.

⁵ No territorial particulars: one such, chief poet of Munster, †1048; another †1507; and *Fínshnechta O Cuill*, also chief poet of Munster, †958. *Cennfaeladh*, name of the remote ancestor, furnishes the well-known patronymic *O Cinnfaeladh* ['O'Kinealy']: 3 entries in IV Masters, as above.

⁶ The cradle and country of this perhaps the most famous bardic kindred in Ireland was *Corea Adain* or *Adaim* (so called from the remote ancestor *Adan* or *Adam*, of *Niall naoighiallach's* race) in the now Westmeath portion of Teffia. Ninth in descent from *Adan* was *Cúchonnacht na scoile* ['of the school'], chief professor of poetry †1139 at Clouard, whose grandson *Angus* (common ancestor of all extant O'Dalys) had seven sons: i. *Cerball fionn*, progenitor of *O'Dálaigh fionn* ['the Fair O'Daly'] poet to O'Keefe of Duballow, county Cork ii. *Donnchadh mór* above iii. *Cormac na casbhairne* [i.e. 'of the casbhairne,' one of the *dán díreach* metres] iv. *Muiredhach Albanach* (cf. Add. 19,995, artt. 9, 16) v. *Gilla Isa* [= servus Jesu, 'Gelasius'] vi. *Gilla na naomh* vii. *Tadhg*, father of *Cerball fionn* and of *Cerball buidhe*; churchmen and poets: 36 entries in IV Masters, 1139-1589.

55) xi. *Seaan óg* (art. 76) xii. *Tadhg* (*mac Dhiarmada* art. 97)
xiii. *Tadhg camchosach* (art. 19-21).

O DOMHNALLAIN¹ i. *Brian* (*mac Eoghain mhaoil* artt. 78, 79)
ii. *Iollann* (art. 58).

O DUBHAGAIN,² *Seaan mór* (artt. 23, 24).

O HEODHASA³ i. *Cithruadh* (*mac Athairne* art. 49) ii. *Eochaidh*
(artt. 100-116) iii. *Gilla Brighde* (art. 81).

O FIALAIN,⁴ *Seaan* (art. 25).

O GERAIN,⁵ *Maolmuire bacach* (art. 82).

O HÍFEARNAIN,⁶ *Mathgamhain* (art. 71).

O MAOILCHÍARAIN⁷ (art. 32).

O HUIGINN⁸ i. *Cormac* (*mac Ghillacholuim* art. 99) ii. *Domhnall* (*mac Bhriain* art. 47) iii. *Domhnall* (*mac Thomáis* art. 72)
iv. *Maolmuire* (*mac Chairbre* art. 95) v. *Mathgamhain* (art. 57)
vi. *Tadhg dall* (*mac Chairbre* artt. 83-94) vii. *Tadhg mór* (wanting in MS. table of contents, art. 127) viii. *Tadhg óg* (*mac Thaidhg mhóir mhic Ghillacholuim* artt. 37-43).

1. Poem with which Teigue mac Dary (cf. art. 67) inaugurates *Imarbhágh na bhfileth* i.e. 'the Contention of the Bards' (cf. remarks at p. 18): 54 quatrains.

Begins:—"Dáil catha idir Chorc is Niall" i.e. "An appointment (or meeting) of battle between Corc and Niall." f. 6, col. 1.

¹ a. seated in the country of *clann Bhreasail*, between Ballinasloe and Loughrea, county Galway: poets to *Siol Muiredhaigh* ['seed of Murray'] i.e. all the O'Conors of Connacht (they anglicise 'Donolan') b. in 1015 held all *úí Tuirtre*, county Tyrone, west of Lough Neagh (anglice 'Donnellan,' and now but little known) c. in *Tellach nainbith* (not identified) in Ulster, obscured at an early date; churchmen, brehons, poets: 15 entries in IV Masters, 959-1486.

² Chief poets to O'Kelly of Hy-Many, in which country they were seated: 6 entries in IV Masters, 959-1486.

³ Originally in *Cinél Tíghernaigh* (not identified) in Ulster; but migrated into Fermanagh (where the name is now anglicised 'Oswell') and became poets to Maguire: 4 entries in IV Masters, 1350-1518.

⁴ Not placed: 8 entries in IV Masters, 1378-1489.

⁵ Seated in Erris, county Mayo (where they are now but few): 2 entries in IV Masters, 1159, 1162.

⁶ In *Uathne cliach* ['barony of Ownybeg'] county Limerick where, and in the county Tipperary, they are plentiful (the name is colloquially pronounced *O hEart-náin*): 2 entries in IV Masters, 1047, 1150, but not of Munster.

⁷ Not placed: 4 entries in IV Masters, 1060-1257.

⁸ Seated in *Magh n'Ene* or *Magh n'Enda* ['the Moy'] a plain district of Tirconnell extending from Belleck to *Bun drobhaoise* ['Bundrowes'], and from the Erne's mouth to Loch Melvin; churchmen and professors of poetry: 33 entries in IV Masters, 1315-1536.

The piece generally occurs, as here, under the name of *Tórna éigeas* (poet to Niall 'of the nine hostages' sl. 405) prefixed perhaps by Teigue himself, not fraudulently but as a suitable rhetorical ornament. It has been attributed to Torna O'Mulconry, chief poet to the O'Conors, †1468 (cf. O'Reilly, *Irish Writers* p. xxv).

2. Devotional poem, headed "*Donnchadh mór O Dálaigh .cc.*" i.e. "Donough More¹ O'Daly cecinit:" 75 quatrains.

Begins: "*Gabam dechmad ár ndána*" i.e. "[To God now] let us sing tithe of our poetry." f. 7 b, col. 1.

Reflections on the fact that, while to have worldly pelf he sings for this one and for that, he neglects the Lord; pettiness of this life with its interests (quatt. 1-20); Hell's terrors described (21-26); Heaven's joys (27-34); since for now thirty years his flesh has had its way, he will for the future turn to God: in aid of which resolve he invokes many angels, apostles, prophets, saints, virgins (35-75).

3. The same, lauding the B. V. Mary: 14 quatrains.

Begins:—"Or na mban banchenn nime" i.e. "Gold of all women is Heaven's Woman-Head." f. 9, col. 2.

4. Panegyric on three Ultonian brothers: *Muirchertach, Aedh, Gofraidh*, sons of *Muiredhach Mac Gillamuire*² and *Edaoin* his wife: 28 quatrains.

¹ "1244. *Donnchadh mór ua Dálaigh saoi nár sáraigheadh ocus nach sáireochar le dán do ég ocus [a] adhnacal hi mainistir na Búille*" i.e. "1244. Donough More O'Daly, an expert that in exercise of the poetic art never has been nor ever will be surpassed [in Ireland] died, and was buried in the monastery of Boyle [county Roscommon]" (IV Masters). Hence perhaps, and from the fact that his extant poems are religious, the tradition that Donough was Abbot of that House (cf. Eg. 97, art. 3), whereas there is no direct evidence that he ever was an ecclesiastic at all and the presumption is the other way. From him came the O'Dalys of Finnyvara in Burren, county Clare (where the sites of his house and honorary monument are still pointed out); one of whom accompanied O'Brien's daughter *Raghnaill* (wife of Teigue Rua O'Kelly of the Callow †1519) into Connacht, and founded the O'Dalys of Dunsandle e quibus Lord Dunsandle and Clan Conal.

² The sept of O'Morna or Mac Gilmurry (of remote Connacht origin, being of *Duach galach's* stock, cf. art. 119) held the country of *leth Chathail* ['barony of Lecale,' county Down]. The most notorious of the name seems to have been mac Adam Mac Gilmurry surnamed '*coirpthe*' i.e. 'the wicked,' who was reputed unbaptized and to have destroyed 40 churches: him Hugh mac Art Magennis slew in 1407. The last quatrain of the poem, quite unconnected with the rest, lauds Hugh mac Hugh O'Neill; whereby the date is fixed approximately, supposing him to have been Hugh Oge mac Hugh Buie mac Brian Ballach, lord of *trian Conghail*, who was in 1485 slain by a party of English while he took a prey in Lecale above (IV Masters and *Loch Cé*). It may be observed that the MS. headings give no

Begins:—" *Cuaine ríghna ruc Edáin* " i.e. " A queen's brood 't is that Edwina hath borne." f. 9 b, col. 2.

The poem (attributed here, but in error surely, to Donough More above) affords no data by which to place these brothers, whose wives are named: *Mór, Barrfhionn, Ailbhe*, from Emania.

5. Warsong in honour of the Ossianic chief Goll mac Morna, leader of that branch of the *fianna Éireann* known as ' *clanna Mórna* ' i.e. ' the Children of Morna, ' anonymous : 84 lines.

Begins:—" *Goll mer míleata . ceap na cródhachta . lámh fhial arrachta . mian na mórdhachta* " i.e. " Goll the impetuous and martial; valour's stock; a generous hand and a mighty; the ambitious of greatness." f. 10 b, col. i.

A specimen of the rhapsodies called ' *rosg* ' and supposed to be run off extempore. These are not divided into quatrains and, being intended for rapid and vehement utterance, are in short measures of 3, 4, 5 or (more rarely) 6 syllables; each class admitting of various schemes, some of which adapt themselves to march music. Their style is jerky and disjointed, structure not always homogeneous; but in their day they were used very effectively on occasions of triumph or of mourning; at inaugurations; and just before battle, when they were delivered either by a leader or by the tribal poet (himself often a good man of action) *ag iarraidh na hionnsaighthi* i.e. ' calling for the charge ' : a technical term.

A version is printed by Charlotte Brooke in ' *Reliques of Ancient Irish Poetry* ' p. 298 : Dublin, 1789; and an analogous piece occurs on a slip of vellum following the tract on Aristotle's predicaments which begins at f. 5, col. 1, of H. 2. 13, Trinity College, Dublin (cf. Ar. 333, art. 29).

6. Meditation on poor Humanity, anonymous : 7 quatrains, which may serve to exemplify the spirit of a large class of poems on the same theme:—

" *T ere agam adbar gáire . m' uabar gá mó míndaire !
ciall mo ghéiri ní léir linn . mo sgáili féin dá bfaicinn
S enphecad ár sinser féin . dár gloinn más oigrecht eséin !
ár ngáirene is cás dár gloinn . ' s in bás dáirithe agoinn
T ánac ar tús nár tonn ghlan . am chaob chró a corp mo máthar !
am chaob chriadh fá deired dam . ag triall fá teimel talman*

clue whatever to subjects of poems, and that these are occasionally by no means easy to determine with precision.

*T iefa in bás is bert deimhin . cás nach éidir d'fóireighin !
 sé ní fheadar cá tráth tic . egal do chách nach creidit
 U lmaigthe in uamh fám comair . lá in bás is bert do comail !
 ní cáis uabair a dé dam . mé sin uamhaid am aonar
 C áis mímheuma as mó iná sin . d'éis mo bás is bert doilid !
 gá hinad an adba glan . spirad m'anma ní fheadar
 D' énni dá tucas mo thoil . dá lenaíann lorg mo leboir !
 níir dligh mé méid mo muirni . féch a dé ár ndecuirni"*

i.e. "Scant with me is [any legitimate] ground of laughter [i.e. exultation] : than my pride what shamelessness can be greater ? my laughter's meaning would not be apparent to me did I but [as in a mirror] see mine own reflection. Our own forefathers' ancient sin, if to our children again that be an heritage : then to our offspring is our [mock] laughter but cause for sorrow, seeing that to us [and so to them] death is a certainty. In no clean skin it was, but as a clot besmirched, that from my mother's body I came forth at first : and at the last 'tis as an earthen clod that I must pass away under earth's darkness. Death will come : the thing is sure, and a case that none may remedy ; but when it is that he comes, that I know not : there's fear for all such as believe it not. The grave all ready there awaits me : Death's day is a task that must be accomplished ; that in the tomb I have to lie all lonely need surely not be cause of pride in me, O God ! After my death (this indeed is a hard matter) in what place, whether in a mansion of purity, the spirit of my soul shall dwell I know not. Any one thing to which I have yielded my desire, to that (had I but followed my book's guidance) I had not devoted so great love—look down, O God, on our extremity !"

f. 10 b, col. 2.

7. Address to Turlough Donn¹ mac Teigue (father of Murrough 1st Earl of Thomond) on his inauguration as 'O'Brien' in 1499, anonymous : 57 quatrains.

Begins:—"Uaigneach sin a Chinn choradh" i.e. "Lonely thou art there, O Kincora."

f. 11, col. 1.

Under the veil of an apparently sentimental review of the now deserted Kincora's associations, and a parable of *Finn mac*

¹ He succeeded Turlough mac Turlough called *an gilla dubh* i.e. 'the Black Lad,' and in 1504, with Ulick III. Mac William, led at the bloody and disastrous battle of *Cnoc tuagh* ['Knockdoe' i.e. 'the Hill of Axes'] county Galway, where Thomond, the Clanrickard Burkes, the Mac-O'Briens of Ara, the O'Carrolls of Ely and the O'Kennedys of Ormond, encountered all Ulster (except O'Neill) with a great part of Leinster and Connacht, whom, in pursuit of his private quarrel with Mac William, the Lord Justice Garrett Earl of Kildare had procured to invade Clanrickard. In 1510 the Earl (assisted again by O'Donnell of Tircconnell) with an army of the English of Meath and Leinster ravaged Desmond, compelled adhesion of the Munster Geraldines and Mac Carthy Riach, and so marched towards Thomond but, close to Limerick, was by O'Brien and Mac William defeated in his turn with loss of the Baron Kent, Barnewall of Crickstown [county Meath] and many other gentlemen. Turlough mac Teigue †1528, in his bed, leaving a great reputation civil and military (IV Masters and *Loch Cé*).

Cumhaill's dream there, with his prophetic interpretation of the same to the *Fianna Eirenn*, Turlough is incited to make it his residence and to revive its ancient fame; the military advantages of the place are estimated: it lies well for harrying Leinster, for irruptions into Connacht or Desmond, and has good communication with the estuary of the Shannon. It is also hinted that the strength and temper of Thomond favour present action.

8. Address to Hugh mac Owen mac Rory on his inauguration as 'O'Conor-Connacht'¹ in 1293, anonymous: 45 quatrains.

Begins:—"Cóir Chonnacht ar chath Laighen" i.e. "Connacht's charges upon [i.e. owing to her by] Leinster's forces."

f. 12 b, col. 1.

The poet advocates O'Conor's claim to head the Irish chiefs: Leinster's consent he takes for granted, seeing that she owes Connacht a heavy debt for the abduction of *Tighernán ORuairc's* wife *Dervorgilla*; the elopement is described, with reflections on the results of *Mac Murrough's* visit to England to fetch *Strongbow*. To remedy existing evils, unity under one supreme Chief is imperative: cause shown why neither Ulster nor Munster need scruple to acknowledge Hugh. Quatt. 38-45 furnish a description of his dress.

9. On *Brian O'Neill's* death and burial in Dublin,² anonymous: 10 quatrains.

Begins:—"Inmhain fert ina bhfuil Brian" i.e. "Beloved is the grave in which Brian lies."

f. 13 b, col. 1.

10. Two stanzas of a political nature: in a modern accented metre, anonymous.

¹ The competitors for this succession were a. the line of *Cathal Redhand* (p. 336 n.) b. that of his brother *Murtough Muimhnech* i.e. 'Clan-Murtough' (p. 332 n. 4):—*Hugh mac Owen mac Rory mac Hugh mac Cathal Redhand* succeeded *Manus mac Conor Rua mac Murtough M.* †1293; and after a boisterous reign was in 1309 slain by *Hugh of Brefny mac Cathal mac Conor Rua*, whom in 1310 the captain of his own bodyguard of mercenary gallowglasses, *Seonac Mac Uidhílin* ['Johncock M'Quillin'] suborned by *William Burke*, murdered with a *gerrshámhthach* ['short-helved axe']. The identical weapon served to kill *Johncock* in 1311: "bennacht ar an tí rusmarbh" i.e. "a blessing on him that slew him," says the annalist of *Loch Cé*.

² The poem contains no positive details, but points to the death of *Sir Brian mac Felim Bacach O'Neill* who, with his wife and brother, was in 1574 very treacherously seized by the *Earl of Essex*, sent to *Dublin*, executed and quartered.

Begins:—"Tír bhláith na síothchána duine mar naomh" i.e. "In blooming land of peace he's a man like a saint."

f. 13 b, col. 2.

Names wanting; but the lines refer apparently to some good understanding between Louis XIV. and England, whereby Irish hopes were for the time disappointed.

11. Poem on the battle of Clontarf, 1014, headed "Mac Liag¹ cecinit": 11 quatrains.

Begins:—"A chinn choradh caidhe Brian" i.e. "O Kincora,² where is Brian?"

f. 14, col. 1.

Quatrains 1-8, beginning with the same word *caidhe* i.e. 'where?' form a list of the principal slain on the Irish side³; and since the books are silent concerning any the king of Scotland's son, the following (which agrees with art. 12, quat. 15) must be taken as a second reference to *Domhnall mac Eimhín* mentioned already in quat. 4:—

"Caidhe gilla do b'ferr méid. mac rígh Alban nár théríc sinn:
gér maith a ghal is a guíomh. dobeireadh dham cíos a chinn"

i.e. "Where's the stripling that excelled in stature: Alba's king's [i.e. the Scottish Chief's] son that ne'er abandoned us [i.e. me]? good as were his valour and his execution, he used to pay me tribute [i.e. poet's fees], O Kincora!" (quat. 7).

That is to say: he habitually and liberally patronised Mac Liag; the same idea is treated similarly in other places.

Printed by Hardiman, Irish Minstrelsy II p. 196.

12. The same, on the same theme: 25 quatrains.

¹ "1015 [recte 1016]. *Mac Liag* i. *Muircheartach beg mac Concertaich ardollan*h *Ereem an tan sin d'Ég*" i.e. "Mac Liag (Murtough Beg son of Conehertach), Ireland's archprofessor of poetry at the time, died" (IV Masters); on *inis in dubghoill* in the Shannon (qu. 'the King's Island' by Limerick) says 'Chronicon Scotorum': edited by W. M. Hennessy for the Master of the Rolls.

² The n.f. *cōra* 'a fish-weir' (with def. art. *an chora*, gen. *na coradh*, dat. *do'n choraidh*) is anglicised variously as: *baile na coradh* 'Ballinacurra' (recte), county Cork; *coradh finne* 'Corofin' (pr. 'Currofinu') county Clare; *ceann coradh* [i.e. 'the Weir's head'] 'Kincora' at Killaloe, *ibid.*: which last is often pronounced viciously 'Kincōra' for 'Kincurra.'

³ Among whom i. Brian ii, iii. his sons Murrough and Donough iv. his brother *Donneluan*'s son *Conatig* v. Donald More son of *Eimhín* son of *Cainnech*, *mórmhaor* [i.e. 'Great Steward'] of Lennox and Mar in Scotland vi. *Scannlán*, head of the *Eoghanaicht* of *Loch Léin* vii. Donall, chief of *Corca Bhaiscinn* ['Corcovaskin,' Clare] viii. *Cian* son of *Maolmuaidh*, husband of Brian's daughter Saby. Others are not named expressly.

Begins :—“ *Aniar táinic tuitim Bhriain* ” i.e. “ Westwards Brian’s fall is come.” f. 14, col. 2.

As in art. 11, here is a roll of the dead (including a few not recited above¹), but this time the names are elicited by a series of questions put as it were to the poet *Erard, Irard, or Urard Mac Coisi*² (with an apostrophe to S. Kieran of Clonmacnoise) who describes how and where the dead are stretched upon the field :—

“ *I nnis a Mic Choisi ó chluain . ó theasda Brian barr in tsruaig :
an bface tu thiar nó thair . a chommaith d’fíne Adaim
B eir do bennacht anóisi . a Uraird mhóir Mhic Choisi :
cáit nar marbadh Brian san mag . nó an derna maith gá marbadh ”*

i.e. “ Tell us O *Mac Coisi* from Clonmacnoise, now that Brian (the army’s head) is not : east or west hast thou of Adam’s tribe ever seen one so good as he? Now then accept a benison [and tell], O great *Urard Mac Coisi* : where on the field was Brian slain, and showed he prowess at his killing? ” (quat. 3, 6).

The answers are of this kind :—

“ *A tá dá lám deis budéin . Donnall mór mac Eimhín fhéil :
atá im ghléin in ghilli ghlain . Cian mac Maolmuaidh cen marthain ”*

i.e. “ At his [*Conaing’s*] very right hand is *Eimhín’s* generous son Donald More ; and at that noble young man’s knee *Maolmuaidh’s* son *Cian* lies lifeless ” (quat. 15).

13. On the death of one named *Eoghan*, headed “ *Cennfaeladh O Cuill cecinit* ” : 40 quatrains.

Begins :—“ *Tech suain na horchra in áird tiar* ” i.e. “ Sleeping-house [i.e. abode, head-quarters] of gloom is now the western airt.” f. 15, col. 1.

Wants data by which to identify the individual, or to infer time, place, and manner of his death.³

14. On Donall Oge’s inauguration as ‘ O’Donnell of Tirconnell ’ in 1258, headed “ *Gilla Brighde Mac Conmidhe .cc.* ” i.e. “ *Gilbride*⁴ *Mac Namee cecinit* ” : 24 quatrains.

¹ e.g. he asks whether Hugh [mac Donall] O’Neill, king of *Aileach*, is killed ; who however in 1015, and in conjunction with Melaghlin, burned the fortress of Dublin and seriously maltreated the Danes of Leinster (IV Masters, etc.).

² Concerning this poet’s precise date there is discrepancy among the annalists (cf. Harl. 5280, artt. 37, 38).

³ O’Reilly (lib. cit. p. lxxiv) asserts that this piece refers to a great-nephew of king Brian, slain in a battle in Ossory 1027, but does not give his author.

⁴ The floruit 1350 which O’Reilly (lib. cit. p. xciv) assigns to this poet is a

Begins:—" *Do fídir dia cinél Conaill*" i.e. "God discriminates the race of Conall."

Donall Oge,¹ at this date only surviving son of Donall More, was posthumous: *do fágbadh i mbroinn* i.e. 'relictus est in matrice' (the technical term), which the poet hails as a good omen and cites some encouraging cases in point: *Tuathal techtmar*, *Fionn mac Cumail*, *Cormac mac Airt* and, as a later instance, Hugh O'Neill of Tyrone. The old saw is often verified: "*ferr begán cloinne iná clann*" i.e. "a small progeny may often turn out better than a numerous," also: "*bídh mac nach mesa ináid meic*" i.e. "there is such a thing as a son's being better than sons" (quatt. 7, 8). Connacht must approve his election because his mother was Cathal Redhand's daughter; and Munster because his maternal grandmother was daughter to O'Brien (cf. Add. 19,995, notes to artt. 14, 16).

15. The same, to *Niall O Goirmledhaigh*² ['O'Gormley']: 24 quatrains.

Begins:—" *Atá sunn senchas Muain*" i.e. "Here set down is Móen's record." f. 16 b, col. 1.

clerical error probably; he wrote a poem of 70 quatrains on the battle of Downpatrick, fought in 1260: printed, with a translation, by John O'Donovan in Misc. Celt. Soc. p. 146: Dublin, 1849.

¹ Donall More †1241 was succeeded by his son Melaghlin, who in 1247 was (along with several other Irish chiefs and mac Sorley Mac Donald lord of Argyle) slain in battle with Maurice Fitzgerald. Him his brother Godfrey follows who, the same Fitzgerald backing his claim, is inaugurated in 1248; but in 1257 beats Maurice (this year 'Justiciary,' 'Lord Justice' or 'Deputy') in a pitched battle at *Credrán cille* in the Bosses of Sligo, where the two leaders fight hand to hand and wound each other sore. Lord Justice dies of his hurts soon afterwards; O'Donnell lives to expel the Geraldines and English out of lower [northern] Connacht, and to level Fitzgerald's castle of Sligo on his way home; sickens of his wounds, and for a year lies on an island in *Loch Beathach* [i.e. 'Birchen Loch'] county Donegal. In 1258 O'Neill of Tyrone takes the opportunity to invade Tircounell; O'Donnell has himself laid on a funeral bier and carried to the field to encourage his men, routs O'Neill on the banks of the *Suileach*, and on the return, the litter being for the purpose set down in the street of Congwal, dies. O'Neill now sends to demand tribute; and the leaderless tribe are convened to debate of the succession when their perplexity is ended by the appearance of Donall Oge, just 18 years old and newly arrived from Scotland where he was bred. He addresses them in Scottish Gaelic, and is elected by acclaim; later on he married one of the 'Clan-Donall Galloglach' (Scottish branch), and in 1281 was honourably slain (IV Masters).

² "1261. *Niall O Goirmleghaigh taoiseach chenél Moain d'éy*" i.e. "1261. Niall O'Gormley, chief of Kinelmoen, died" (lib. cit.). The sept, originally seated in present barony of Raphoe, were early driven thence by the O'Donnells and settled east of the Foyle, where down to 1609 they held a considerable country.

Traces descent of Kinelmoen [‘the race of *Móen*’ i.e. the O’Gormleys] and recites the legend: *Niall naoighiallach*’s son *Eoghan* had a Saxon king’s daughter *Mórbhinn* [‘Morven’] to wife; at Tara their son *Muiredach guinech* [‘the slayer’] sees and loves *Erc* daughter of Scotland’s king *Loarn*; follows her home, and after seventeen years returns with her to Ulster but upon landing dies of a spear-thrust from his father’s swineherd. *Erc* is herself slain soon after, and both are resuscitated by an herb: their issue are *Móen* and *Muirchertach mac Erca*.

16. The same, to O’Conor (Hugh¹ mac Felim mac Cathal Redhand), praising the hospitality of his house at *Ráth Chruachan* [‘Ratheroghan,’ county Roscommon]: 25 quatrains.

Begins:—“*Dermad do fágbas ag Aodh*” i.e. “‘T is something that inadvertently I have left behind with Hugh.” f. 17, col. 2.

So many are his visits to the Chief of Connacht that he must at each reappearance be furnished with some colourable excuse: he therefore practises to ‘forget’ things in Cruachan, and to retrieve them returns again before long:—

“*A mheince teighim dá tig . nár lín gan adbar éigin !
i dtig úi seng-Blóid binn buig . do dermoid sinn ár snáthuid
A n bfeidabar cia do cuir . in luachair as na leptuib !
mo delg ann adrochair dim . tall i bfochair in airdrigh
T uidecht dá tig in tres cuairt . gan adbar do budh ansuairt !
do fágbas lámáinn lór sain . sódh ní háláinn gan focháin
I s aister ba ésgaidh linn . Ón tí oirtheraig d’Éirinn !
sódh go bíle seng Sodháin . ar cenn idhe urchomáil ”*

i.e. “Such the frequency with which I repair to his house that I feel shame but to have some pretext: [wherefore] in mansion of noble Blod’s eloquent and kind-hearted descendant we [once] forgot our needle. Know ye who turned the rushes out of the beds? [it was I, returned for] my brooch that

¹ This celebrated Chief had (if we except the unfortunate battle of Downpatrick in which he was Brian O’Neill’s ally) a successful career, covering 1253–1274. In 1258 he joined Teigue O’Brien in the conference with the same O’Neill at *caol na hÉirne* [‘Narrow-water’] near Enniskillen: held to bring about union of North and South but, like so many undertakings down to the battle of Culloden, wrecked on the rock of tribal jealousies. The year 1259 saw him married in Derry to a daughter of Dougall mac Sorley Mac Donald of the Isles (cf. p. 351 n. 1). Felim his father dying in 1265, he became ‘O’Conor-Connacht’ and executed his *crech ríghí* i.e. ‘inaugural prey’ in Offaley (a country comprising part of Kildare and of the King’s and Queen’s counties). His war with Walter Burke Earl of Ulster in 1270 eventuated in complete defeat of the latter at the ford of *Ath an chip* near Carrick-on-Shannon, when nine knights were slain and a hundred mail-caparisoned horses captured. He burned and demolished a great number of hostile castles, did many other deeds, and in 1274 died in his bed.

fell from me there [I being] with the Arch-chief yonder. To have a third time sought his house and without cause [to show] had been a sad thing indeed: but I had left behind a glove and that was ample, for a return purposeless is uncomely. It was a journey that we took readily [i.e. without compunction] from easternmost spot of Ireland: [I mean] the return to *Sodhan's* patrician scion, [for it was] to fetch a [forgotten] set of fetters" (quatt. 5-8).

Had all other chiefs wine of France to give him, better were fair Innisfail's cold water drunk at O'Connor's side: in whose hall he saw as trophies (and standing a fist higher than the rest) O'Neill's goblet, O'Kane's, Turlough's, the Chief of Carra's. Cathal Redhand's standard hangs there, etc. Yearly he takes a poem to O'Connor who, as the poet turns to drive the kine that are his fee, bespeaks yet another ode.

17. The same, praising O'Donnell (Donall Oge above, art. 14): 14 quatrains.

Begins:—" *Rogha na cloinne Conall*" i.e. "Choice one of the sons was Conall [as compared with Eoghan, progenitor of the O'Neills]." f. 17 b, col. 2.

The remote ancestor *Conall Gulbain* and later renowned ancestors are recited with their deeds, quatt. 1-15; the remnant is devoted to Donall Oge himself.

18. On the building of the fort of *cluain Fraoich*¹ (cf. art. 33), addressed to O'Connor (Hugh mac Owen) and headed here "*Aonghus mac Cherbhail ruaidh [úí Dhálaigh].cc.*" i.e. "Angus mac Carroll Rua² O'Daly cecinit": 48 quatrains.

Begins:—" *An tu arís a ráth Themrach*" i.e. "Is it thou again, O Tara's fort?" f. 19, col. 1.

A curious piece:—In the new edifice (constructed materially indeed by the workman but planned by the Chief) Tara, Cruachan, and other ancient seats live again, but on a grander scale. In time of old no O'Connor had ever used so much as a lock to his rath; now Hugh's single rampart is as good as Tara's sevenfold girdle; he has taken hints from the English enemy and, among other features of his fortress:—

¹ i.e. 'Fraoich's lawn' (cf. Eg. 1782, art. 53) anglice 'Cloonfree,' near Strokes-town, county Roscommon.

² There is no record of any such, but we have Carroll Buie †1245, who left a son Teigne †1274 poet-in-chief to O'Connor (Hugh mac Felim above, art. 16). The name 'Angus,' common in this sept, does not occur at any suitable date or as that of a 'Carroll's' son.

" *B láithe ná blaosg na huighi . bruidhen baidbhe Chaenrúighi !
téid gan flechad gach deor di . mar do deachad d' eon uisgi "*

i.e. "Whiter than the egg's shell is the mansion of *Caenraighe's*¹ Raven: every drop runs off of it without wetting, even as it would run off a waterfowl" (quat. 33).

As for the life that men lead there:—

" *R áth Aodha ina haimsir féin . créid acht Tráí eile iséin :
ingnadh gill gnáí a fledbíl . 's in Tráí re linn Laimedóin "*

i.e. "Hugh's rath in [this] its own time: what is it but another Troy?? a marvellous identity is that of its carousals' pleasures with Troy's in Laomedon his day" (quat. 14).

Its defensibility is extolled, with some details; lastly, by making common cause with him [vain aspiration] the Gael of Ireland would fortify not O'Conor only but themselves (quatt. 46-48).

19. On Niall More³ mac Hugh More mac Donall's inauguration as 'O'Neill of Tyrone,' headed "*Tadhg camchosach O Dálaigh .cc.*" i.e. "Teigue Bandy-legs O'Daly cecinit": 40 quatrains.

Begins:—" *Ben ar naithéirgidh Eire* " i.e. "Ireland is a woman newly come to life again." f. 21, col. 2.

Gives the legend of *Niall frasach*, with application to *Niall mór* above (quatt. 13-35); unity inculcated:—

" *D ob í a chomairle dá chlainn . ria ndol d'Aodh mór mac Donnail !
báidh in congnam re céile . dáib géir orlam ainréide
N í do ísleochadh íb féin . mian bar nescarad eséin :
ná dénaid ar Aodh Emna . féchaid bar ngaol ngeinemna "*

i.e. "Before that Donall's son Hugh More departed [†1364], to his own sons this was his counsel:—[To maintain] affection in the matter of mutual succour, whatsoever the occasions of dissension that should crop up among them.

¹ *Caenraighe Aithne*, ancient name of a sept in present barony of Kiltartan, county Galway.

² An ominous simile: in 1306 this Hugh mac Owen (art. 8) was at war with Rory mac Cathal O'Conor, whose ally Dermot mac Conon Mac Dermot raided Cloon-free and burned the Chief's *palais* ['palace'] as the annalists and this poet call it. Hugh, apprised of his loss, pursued and recovered the prey, taking also Mac Dermot's head.

³ In 1380 Niall, with O'Reilly, O'Hanlon, O'Ferrall and other chiefs, visited the new Lord Justice Edmund Mortimer who, however, by an act of treachery committed subsequently upon Magennis of Iveagh who was his guest, forfeited the confidence of the Irish and they thenceforth avoided him. In 1387 he erected a house at *Enchán Macha*: the first since the ancient palace of Emania, and in 1397 died in his bed. O'Neill's mother was O'Donnell's daughter *Gormlaith* †1353; and his own daughter *Gormlaith* †1416 was wife to John O'Donnell. Such alliances, frequent enough, seem to have had no effect whatsoever in the way of softening down intertribal politics.

'Anything that would tend to bring you down (the very thing that your foemen lust for¹): do ye no such,' said Hugh of Emania, 'but consider your consanguinity of birth'" (quatt. 36, 37).

20. Another version of the same piece: 34 quatrains.

Begins with the same words.

f. 21, col. 2.

In order and otherwise (a few formal variants excepted) quatt. 1-33 correspond to art. 19, in which however quat. 34 is wanting.

Brother Fergal notes: "*gan críochnughadh mar sin*" i.e. "thus unfinished [viz. in the copy before me]."

21. The same Teigue when he, being newly entered into the order of S. Francis, was about to cross the seas: 29 quatrains.

Begins:—"Dá grádh féin d'fácbas Eirinn" i.e. "For love of herself it is that I have left Ireland."

f. 22, col. 1.

22. Elegiac stanza, followed (as often happens) by that which might have been a heading: "*Seaan Mac Céibhfinn adubhairt an tabhrán [so] do Dhonnchad mac Chathail óig .i. O Conchobhair Shligigh*" i.e. "John Mac Kephin that pronounced this closing stave for [i.e. on] Donough² mac Cathal Oge, O'Conor-Sligo":—

¹ On the 29th June, 1565, Arnold writing to Cecil from Waterford assures him that he acts with the wild Irish as with bears and bandogs: so that he sees them fight earnestly and tug each other well, he cares not who has the worst (Cal. Sta. Pa., Irish Series 1510-1573).

² In 1567 O'Conor-Sligo (Donall mac Teigue mac Cathal Oge) went to England; in 1568 returned with a patent of his country and †1588, in which year Donough above (his successor), being by Governor Sir Richard Bingham deprived of his castle of Sligo, in his turn went to England to plead his cause and thenceforward embraced the Queen's party; wherein his object was purely personal: to emancipate himself from O'Donnell (Hugh Rua), whose tributary he was. He goes to England a second time; comes back in 1596 with a number of Englishmen, and Bingham is superseded by Sir Conyers Clifford who, joined by O'Conor-Sligo, Clan-Donough of Tirerrill and the O'Harts, seeks to reduce Connacht for the Queen and checks O'Donnell. In 1599 the latter blockades Donough in his only remaining castle of *Cúl maóile* in Mac Donough's country and, leaving him hermetically sealed up there, marches to the hilly land of *Cóirshliabh na Seaghsa* and at *Bealach buidhe* [the Yellow Pass] awaits Sir Conyers who at Essex's command comes to harry him. In a pitched battle the Governor is defeated and slain, but O'Conor-Sligo refuses to believe the news until Clifford's head is shown him before *Cúl maóile*; whereat he submits to O'Donnell, is enlarged and reinstated in his country. Joins O'Donnell actively in 1600 but, becoming suspected of English leanings, is in 1601 relegated to an island in *loch iasgach* [Loch Esk] in Tirconnell and disappears from the annals (*Loch Cé* and IV Masters). On the 14th August 1609 Sir Arthur Chichester writes to Salisbury that Sir Donough O'Conor is lately dead. He married the mother of James the young Earl of Desmond †1601.

“ *A bhrtach ar a bfaicimse in ghrúaim ag fás.
 dob annamh leat in eaglais do bhuanchoimeád:
 dá mairfeadh[san] fear seasta na geruadhthrodán.
 feadh t’amhaire do bhiadh agat do’n tuaith na háit*”

i.e. “O Standard upon which I perceive dejection to grow [i.e. as mould or moss upon a ruin], seldom hath it been thy lot to [thus] continually guard the church: in lieu of the which (were but he living that ever stood it out in tough set-to) thou hadst thy sight’s full range of all the country round about.”

f. 22 b, col. 2.

23. Metrical Calendar, headed “*Seaan mór O Dubhagáin .cc.*”

i.e. “Shane More O’Dugan cecinit”: 84 quatrains.

Begins:—“*Bliadain so solus a dath*” i.e. “A year this is the hue of which is bright.”

f. 23, col. 1.

Cf. Eg. 112, art. 120.

24. Metrical roll of the kings of Heber’s race, by the same: 63 quatrains, a short copy.

Begins:—“*Caisel cathair chlann Mogha*” i.e. “Cashel city of Mogha’s clans.”

f. 25, col. 1.

Occurs BB. 60β; and a copy having 81 quatrains, derived from MSS. by Michael O’Kearney of Ballylosky (county Tipperary) 1635, and Father Owen O’Keeffe (county Cork) 1684, was printed by John O’Daly: Dublin, 1847.¹

25. On Henry mac Owen’s inauguration² as ‘O’Neill of Tyrone’ in 1455, headed “*Seaan O’Fialáin .cc.*” i.e. “Shane O’Phelan³ cecinit”: 47 quatrains.

¹ O’Kearney (who translated Keating’s History also) gives in somewhat unpolished English rhymes a quaint version of “the subsequent Duaine, or Traine of Irish verses, made by O’Dowgaine (y^e most renowned Chronicler of Ireland in his own time) . . . touching the magnificiency and greatnesse of the kings of Cashell . . . now adorned with the Sea of the most illustrious Arch^bpp. and Metropolitaine of Mounster” (ed. cit. p. 7).

² “1455. *Eoghan ua Néill do chumsugadh as a fhlaithes la a mac féin Enrí mac Eoghain, Comarba Pátraig Mág Uidhir Mág Mathgamhna O Catháin ocus clanna Néill uile do dol la hEnrí mac Eoghain mic Néill óig dia hóirdneadh . ocus ro ghoirset O Néill de amháil ro badh dtór*” i.e. “Owen O’Neill ejected violently out of his principality by his own son Henry mac Owen. Patrick’s successor [i.e. Archbishop of Armagh], Maguire, Mac Mahon, O’Kane, and all branches of the O’Neills, went with Henry mac Owen mac Niall Oge [mac Niall More art. 19] to Tulachoge to inaugurate him, and in due form invested him with the title of ‘O’Neill’” (IV Masters). Here the word used graphically to signify expulsion is one of extraordinary energy: it supplies the ‘quake’-element in compound ‘*talamhchumsugadh*’ i.e. ‘earthquake.’ Owen, infirm probably, †1456; Henry †1489; his wife *Gormlaith* daughter of Mac Murrough-Kavanagh †1465.

³ “Owen O’Phelan, a learned poet †1431” (IV Masters). “O’Phelan (Shane mac Owen) †1489” (*Loch Clé*).

Begins:—“*Fuarais t'iarraidh a Eire*” i.e. “Ireland, thou hast thy request.” f. 27, col. 1.

After the usual racial panegyric (by no means an ‘otiose dictum’ in these pieces), the poet with his mind’s eye sees the results of *clann Chonaill* [the O’Donnells], *clann Cholla* [Mac Mahons of Oriel etc.], Thomond and Desmond [North and South Munster], *clann Chathaoir* [‘Children of *Cathaoir*’ i.e. the chief tribes of Leinster], acknowledging O’Neill’s supremacy and acting in unison with him.

A colophon follows: “*12 feabhra a Lile san tír íochtair 1656. sguirim ocus mé dubhach brónach go maidín agus ar feadh mo bheathadh acht amháin go mbéarainn aon amharc ar Eirinn. Fearghal ua Gadhra do’n órd Augustin*” i.e. “12th of February, at Lisle in the Low Country, 1656. here I break off until morning, and I in gloom and grief; [yes] and [so to be] during my life’s length, unless only that I might have one look at Ireland. Fergal O’Gara of the Augustinian order.”

26. Didactic poem, headed “*Gofraidh fionn O Dálaigh .cc.*” i.e. “Godfrey Finn¹ O’Daly cecinit”: 44 quatrains.

Begins:—“*Mairg mhellus muirn in tsaogail*” i.e. “Alas for him whom love of the World deceives.” f. 28, col. 2.

“*F laithemnas mór ar muirn mbic . betha sír ar sel ngairit :
tréithe in dé dímbuaid in dáil . ar ré ndímbuain in domnain
Sogh na sochraite nemda . atá tuas mon tigerna :
gach sogh fá ním secha sain . is betha fir i nuamaid
A dáine da ndáilte rath . risnach bec mé a medrach :
bar sogh is uime is lór lib . gan sogh is uille d’faicsin*”

i.e. “A kingdom vast [bartered] for trivial object of [present] desire; life eternal for fleeting space of time; a God’s perfections [lost] for vain World’s transitory season: such is a worthless covenant [assuredly]. Felicity of celestial Host that up above surrounds the Lord: as against that, all felicity that is underneath the Heaven is but as life of one entombed [alive]. O ye to whom prosperity is apportioned [here], and that deem the measure of its fruition all-sufficing: therefore it is that your happiness meets your wants, for that joys greater [than such] ye have never seen” (quatt. 2-4).

An apologue follows: of an imprisoned woman whose child, born and reared in the dungeon, is contented there and happy

¹ “1387. *Gofraidh fionn O Dálaigh ardollamh Eireann le dán ocus Ruaidhri O Cianáin saoi senchadha ocus ollamh Oirghiall eisdhe do ég*” i.e. “1387. Godfrey Finn [the Fair] O’Daly, Ireland’s Arch-professor of Poetry, and Rory O’Keenan that was learned historian and poet-in-chief of Oriel [i.e. to Mac Mahon] died” (IV Masters).

till he hears of that outer and brighter world for which his mother, who knows it, pines.

27. The same Godfrey, to Mac Carthy's heir apparent¹: 56 quatrains.

Begins:—" *Fá a nguíomrad mestar mic rígh* " i.e. " By their deeds it is that kings' sons are estimated." f. 29, col. 2.

There is the regulation tracing of ancestors, with recapitulation of their actions; but it is for the purpose of inculcating that a chief may not put his trust in by-gones only, but is bound to win and to hold a reputation of his own.

28. On Donall mac Donall's inauguration (at an early age) as 'Mac Carthy Riach,'² headed "*Eoghan mac Ghofraidh fhinn .cc.*" i.e. "Owen³ mac Godfrey Finn cecinit": 37 quatrains.

Begins:—" *Maith an locht airdrigh óige* " i.e. " Youthfulness is a good fault in an arch-chief." f. 30 b, col. 2.

Mac Carthy is now a man:—

" *D o thréig Mág Carthaigh cláir Bregh . ar chosnam chríche a sinser :
eich [do] géystataib cleth cuill . ar stédmacaib ech náluinn
D o thréig bonnsacha bláithe . ar ruadslegaib rinnáithe !
duar an dála do'n ghéig ghéil . do thréig camána ar cloidmib "*

i.e. "Mac Carthy of Bregia's plain has, in order to maintain his fathers' country, for equine-progeny of handsome horses abandoned hobbies of woven hazel-rods [i.e. of wicker work]. For stout and sharp-tipped spears he has given up smooth toy-javelins; the statement of the bright youth's act is [briefly] this: that for swords he has quitted 'hurleys'"⁴ (quatt. 2, 3).

The story of *Conn cédchathach's* adolescence, accession to power, and successful onslaught upon Leinster to vindicate the

¹ In this (one of the most incorrectly written pieces in the MS.) the individual in question, not being once addressed directly, is difficult to distinguish with certainty amid the crowd of names mentioned, many of them alike. Addressed to Donall mac Donall Mac Carthy (cf. art. 28) says O'Curry; but such is at any rate not self-evident, while quatt. 38, 49, 52, 55, 56, altogether support O'Reilly's opinion (lib. cit. p. ciii) that Godfrey wrote for Dermot [More of Muskerry] mac Cormac [of Desmond fl. 1320] mac Donall [Oge of Desmond †1303] cf. Tracts relating to Ireland I p. 64: I. A. S. 1841.

² "1414. *Mág Cárthaigh Cairbreach .i. Domhnall mac Domhnaill do ég*" i.e. "1414. Mac Carthy [Riach lord] of Carbery viz. Donall mac Donall died" (IV Masters). It was during this Chief's last illness that his physician, John O'Callannan, translated out of Latin his medical treatise (a fragment is now H. 2. 27 in Trinity College, Dublin) which he finished at *Ros Oilithri* ['Roscarbery' county Cork] on the eve of S. Brendan (†16th May 576) immediately after his patron's death (loc. cit. n.)

³ No record.

⁴ The 'hurley' [*camán* fr. *cam* 'curved'] is analogous to the English 'hockey-stick,' but a much more artificial implement.

Boromean tribute, is told as an encouraging example of that which might now be effected against the English power.

To lin. ult. compiler appends: "*Nír dúnadh riamh é*" i.e. "It has never been 'closed' [brought to an orthodox end by repetition of the initial word or two]."

29. Panegyric on Art¹ Mac Murrough-Kavanagh, headed "*Eoghan Mág Craith .i. an tóirthóir .ce.*" i.e. "Owen Magrath 'the Pursuer' ² cecinit."

Begins:—"*Imda uaisle ar iath Laighen*" i.e. "The land of Leinster numbers many nobles." f. 31 b, col. 2.

That province in general is praised; the Chief's extraordinary hospitality and liberality, to poets in especial; splendour of his weapons and of his martial fame.

30. The same, an address to O'Melaghlin (Cormac³), Chief of *clann Cholmáin*: 39 quatrains.

Begins: "*Míthidh creidem do chloinn Néill*" i.e. "'T is time to 'believe in' [submit, adhere, to] the Children of Niall." ⁴

f. 32 b, col. 1.

A masterly sketch of an ideal Chief such as is O'Melaghlin; in which his childhood's propensities, his manhood's practice

¹ "1417. *Mac Murchada .i. rí Laighen .i. Art mac Airt Chaomhanaigh an céicedhach do b'ferr éinech ocus enghem ocus dérc do bí na ansir d'éc na longport féin an bliadainis iar mbuaid ongha ocus aithríghe*" i.e. "1417. Mac Murrough 'king' of Leinster (Art mac Art Kavanagh), the best 'province-chief' that was in his time for hospitality prowess and charitableness, died this year in his own fortress [in Enniscorthy] after triumph of unction and of penitence" (*Loch Cé*). From 16 to 60 years of age he had held his own against all comers, English and Irish; and (according to some) died, as also O'Doran Archbrehon of Leinster, from the effects of a potion administered to them by a woman at *Ros mic Thriuin* ['Ross'] county Wexford (IV Masters).

² O'Reilly (lib. cit. p. exi) says that Owen Oge was a Munster man by birth, but adhering to the O'Neills; he gives no author however, and evidently was misled by l. 1 of art. 30. Whichever was the branch to which Owen belonged (cf. conspectus), he probably wrote this and the following piece in return for hospitality shown him while on a poet's circuit.

³ Presumably (there being no mention made of his father and grandfather) that energetic chief of whom we read: "1344. *Art mór mac Corbmaic úi Máileachlainn rí Míidhe do marbadh do Corbmaic ballach na Máileachlainn agus rígi Míidhe do gabháil do féin iarsin*" i.e. "1344. Art More mac Cormac O'Melaghlin, 'king' of Meath, slain by Cormac Ballach O'Melaghlin who then took the 'kingship' of Meath for himself." He †1362, in which year O'Connor (Hugh mac Felim art. 8) ravaged Meath with fire, burning (with much more) churches to the number of 14 holding English garrisons (*Loch Cé* and Clonmacnoise ann. cilt.).

⁴ *Clann Cholmáin*, and *clann Néill in deiscirt* i.e. 'O'Neills of the South,' were tribe-names of the O'Melaghilins.

both of peace and war, and his standard of liberality to men of song and science are set forth vividly.

Followed by: "*Geinelach úi Ghadhra ann so*" i.e. "Here is O'Gara's pedigree," which is traced from Fergal (the 'O'Gara' of the day) to the third generation before Milesius i.e. well into the mythical period: taken surely from the IV Masters' dedication of their Annals, written by brother Michael O'Clery (ed. O'Donovan I p. lviii).

31. Anonymous verses.

a. On the philosophical enduring of misfortune: 4 quatrains of peculiar form:—

*"C iamhair cráidhte an croidhesi . an croidhesi ciamhair cráidhte :
ní fhuil sláinte am ghoirise . am ghoirise ní fhuil sláinte
Do marbhadh an tanamsa . an tanamsa do marbhadh :
atá adbar agamsa . agamsa atá adbar
C iamhair atá m'intinnse . m'intinnse atá ciamhair :
ciamhair gin go ninsimse . gin go ninsimse ciamhair
F uarsam gach ní dob olc linn . do locsam beith go dubach :
ó nach bhfuil olc d'ár nesba . dénam festa go sibach"*

i.e. "Gloomy and tormented is this heart [of mine]: health is far away from me. This soul [i.e. life of mine] is slain: I have good cause [to say it]. Sad is my mind: [yea] sad though I tell it not. Everything that we deemed evil, that we have had; we have renounced therefore to be melancholy: seeing that not an ill is wanting to us, let us for the rest of the time be jolly [in despite of all]."

b. On the race of *Tadhg mac Chéin*: 2 quatrains.

*"D á mac Taidg na mbarc mbennach . Connla is Cormac gailengach :
dís ór shólasat clanna Chéin . dá cráib aon mhogaill iadséin
A n áil lib senchas síl Céin . go mberar iad go haonfréim :
tar glainchined Eimhir fán . caillfither dénam dítheill"*

i.e. "Teigue of the sharp-prowed barques' two sons were Connla and Cormac Gaileng: a pair from whom sprang the clans of Cian; they were two branches [grown] from one husk [or pod of seed]. Would ye have history of Cian's seed till they be led up to one root? Then concerning the noble race of Heber the Fair it behoves us to do diligence."

f. 33. col. 2.

A colophon follows:—"Gabhaim párdún ag gach aon do léighfios ní ar bith dá bhfuil san leabhar so arna dhroichdhearnad nó arna dhroichsgríobhadh gan aithbhear do thabhairt orm . do bhrigh nach raibh fear a dteagaisg agam. An bráthair bocht do'n órd Augustin .i. fr. Fearghal ua Gadhra" i.e. "Of each one that shall

read this book and observe ought that in the same is wrongly either written or omitted, I crave pardon [and trust] that they will not blame me, seeing that I had not any to teach me these things. The poor brother O. S. A., frater Fergal O'Gara."

32. Elegy on the death of an only son, headed "*O Maoil-chiaráin . cc.*" i.e. "O'Mulkieran cecinit": 43 quatrains, a fine poem.

Begins:—"*Tugad óirne esbadh mór*" i.e. "A great loss is inflicted on us." f. 34, col. 1.

Details wanting, but the young man's name (quatt. 9, 31, 32) was *Fearchar* [Scot. 'Farquhar']; he too was a poet; he died over seas, and by a violent death:—

"*A lucht do marb in ngéig ngil . is do léig fá a narm a fuil !
nír cháin in fer nír aor ib . nír tib a taob gel do ghwin
F ada a charaid ó a churp saor . ní anaid in lucht gá luad !
folt na nglenn bhfinnbuide bhíar . cian a drem inguire uad
T urus mo mic tar muir móir . do luig na tic ar mo lár !
do gébhá crod cen creich nduan . truag a meic do dol re dán "*

i.e. "O ye that slew the comely youth, and on your weapons have indued his blood: the man had not reviled you, had not satirised; not yours it was to mangle his white side. Far from his noble body are his friends; men [where he lies] pause not to speak of him: remote are they that would have tended him, him with the hair that twined in undulations yellow-fair. My son's trip over the sea [henceforth] presses as a flagstone on my breast: thou hadst had cattle [here at home] without [going on] poetic foray, and alas O my son that ever thou tookest to the bardic art!" (quatt. 11, 12, 23).

33. Another poem (cf. art. 18) extolling O'Conor's 'palace' of Cloonfree, headed "*Aonghus mac Chearbhaill bhuidhe . cc.*" i.e. "Angus mac Carroll Buie [O'Daly] cecinit": 34 quatrains.

Begins:—"*Tomhas múir Chruachna i geluain Fraoich*" "Cloonfree has the admeasurement [dimensions] of Cruachan's rampart." f. 35, col. 2.

Treatment analogous to that of the former piece; here however are more details of the structure, which plainly was not a castle but a very strong blockhouse: on a large scale, well defended with stockades and earthworks. The poet's boast that, save the bolt of heaven, no fire could lay hold on O'Conor's

¹ The last phrase may be understood otherwise: "alas for thy going [abroad] to ply the bardic art." Such an expedition could hardly have been elsewhere than to Scotland; the figure of a 'creach' or 'prey' in which poems should be the weapons would in either country appeal forcibly to the public taste of the age.

fortress (quat. 9) was not, as we have seen, borne out by the event.¹

34. The same, a spirited address to Art More² mac Cormac O'Melaghlin: 40 quatrains.

Begins:—"Aithnid in críchsi a chlann Néill" i.e. "This land, O Children of Niall, should be known to you" (cf. Add. 19,995, art. 13). f. 36, col. 1.

Among other arguments in favour of vigorous action we find this:—

*"D lighi a mhic na mná gallda . goill a hUisniuch d'innarba :
ginn de féin a boigenes bán . sgoiltes go léir in lemán"*

i.e. "Thou [above all], O Englishwoman's³ son! art bound to hunt the English out of Uisnech: a wedge of its own self it is, O soft and white of skin! that utterly rends the elm" (quat. 12).

35. On the murder of O'Sullivan-Beare (Donall⁴ mac Donall mac Dermot, inaugurated in 1593) on the 16th of July 1618, in Madrid, headed "*Domhnall mac Eoghain úi Dhálaigh .cc.*" i.e. "Donall mac Owen O'Daly cecinit": 51 quatrains.

Begins:—"Sin Spáinn do tóirnedh Temhair" i.e. "In Spain it is that Tara is laid low." f. 37, col. 2.

36. Address to O'Neill (Henry mac Owen mac Niall Oge

¹ The sole surviving trace of the fort is a green bank enclosing a space 50 yards square.

² "1323. *Carpri in srecéan mac Cormaic úi Máileachlainn ri Míthe occisus est la Feraibh ceall*" i.e. "1323. Carbery 'of the Crag' mac Cormac O'Melaghlin, king of Meath, killed by the *Fir cheall*" (*Loch Cé*). We may assume that to him Art More was brother and successor: who was sl. 1344 (cf. art. 33), and whose son Art Oge 'quievit' 30th April 1385 (*ibid.*). *Fir cheall* ['viri cellarum' i.e. 'ecclesiarum'] was tribe-name of present baronies of Fircall or Eglis, Ballycowan, Ballybuie (King's county) then forming southern extremity of Meath. Their leading sept were the O'Molloys (*Leabhar na gceart* p. 180).

³ The lady's name (quat. 17) was *Stáine*, but whether Birmingham, Burke, Butler, Fitzgerald or Nugent, is not stated. Of the last most likely (cf. art. 81).

⁴ Leader of that astonishing retreat in which, with a great price set on his head, he in January 1602 literally hewed his way from Glengariff, county Cork, into O'Rourke's country: an exploit which lives in the well-known Munster pipe-tune 'O'Sullivan's March to Leitrim.' After the coronation of James I. he, accompanying O'Neill (Hugh), O'Donnell (Rury), Niall *Garbh* O'Donnell and others that were on the same errand, went to London to gain the best terms he might. The two first had their lands, with earldoms of Tyrone and of Tircconnell; Niall rejected the title of Baron with insufficient restitution; O'Sullivan-Beare failed of all restitution, and so retired into Spain where Philip III. allowed him monthly 300 gold crowns. He fell in his 57th year, slain foully by John Bathe, an Anglo-Irishman whom he had loaded with benefits.

art. 25), headed "*Brian ruadh Mac Connmidhe .cc.*" i.e. "Brian Rua¹ Mac Namee cecinit": 38 quatrains.

Begins:—" *Temair gach baile i mbi rí*" i.e. "Any seat whatsoever in which there is a king, that is Tara." f. 38 b, col. 1.

The argument is that the accident of O'Neill's being seated elsewhere than at 'Tara of the Kings' cannot vitiate his claim to supremacy. Brian plays upon *enrí* = 'Henry' and *énrí* = 'unus-rex' i.e. 'king of all.'

37. Devotional poem, headed "*Tadhg óg O hUiginn .cc.*" i.e. "Teigue Oge² O'Higgin cecinit": 31 quatrains.

Begins:—" *Atáit trí comhraic im chionn*" i.e. "Three combats [combatants] confront me." f. 39 b, col. 1.

This is explained in quat. 6:—

*"I n cholann ac comrac riom . 's a tigerna atá ar ifrionn:
in saogal séise ár geolna . méise im aonar etorra"*

i.e. "The flesh warring against me, and his lord that rules over Hell; the world too that is our flesh's pleasure: and I alone among them all."

38. The same, on Niall Oge³ mac Niall More mac Hugh's inauguration as 'O'Neill' in 1397: 47 quatrains.

Begins:—" *Dá roinn comthroma ar chrích Néill*" i.e. "Of Niall's Land⁴ were made two even parts." f. 40, col. 2.

He alludes here to the ancient division of Ireland into *leth Chluinn* i.e. 'Conn's Half' (the northern) and *leth Mogha Nuadhat*

¹ Direct notice of Brian Rua is wanting; but we find his sons Brian Oge †1516 and an *Degánach* ['the Dean'] †1525 (*Loch Cé*).

² "1448. *Tadhg óg mac Taidhg mic Giollacolaim úi Uiginn príomhoide aosa dána Eireann ocus Alban do éig iar naithrige i geill Chonmla ocus a adhnacól i mainistir átha lethain*" i.e. "1448. Teigue Oge mac Teigue mac Gillacolumb O'Higgin, Arch-instructor of Ireland's and of Scotland's poets by profession, died (after penitence) at Kilconla and was laid in the monastery of Athlahan [barony of Dunmore, county Galway]" (IV Masters).

³ "1389. Neale oge ó Neale son of Neale more mac Hugh was taken prisoner by y^e english this yeare 1397. Neale more mac Hugh ó Neale, monarch of the province of Ulster, after confession of his sinnes to a ghostly father and receipt of the Sacraments, died: after whose death his son Neale oge succeeded him in his place and principalitie 1398. Neale oge ó Neale brought a great army to Tire Conell [O'Donnell's country], destroyed all places to Easroe, tooke the spoiles of y^e abbey of that Towne . . . returned home without any loss and in safety" (Clonmacnoise: Add. 4817 ff. 163 b sqq.); †1402 in harvest-time, "after bearing the palm for fame, bounty, and excellence" (*Loch Cé*). His mother (Mac Mahon of Oriell's daughter †1385) occurs quat. 14 and art. 39 quat. 20, where he is called *mac Muámidhe* i.e. 'son of *Benmidhe*.'

⁴ One of Ireland's many bardic names, derived from Niall surnamed 'of the nine hostages' (art. 1), common ancestor of O'Donnell and of O'Neill.

i.e. 'Mogh Nuadhat's Half' (the southern) as being one that will subsist indeed for ever; but without prejudice to a later and a no less even partition whereby, owing to Conor mac Nessa's prowess [in *Táin bo Cuailgne* etc.] and to S. Patrick's special favour, Ulster must be held to equal the other four provinces: Connacht, Leinster, Munster, Meath:—

"I s edh do chuirset na gcenn . ceithre ollchóigeda Eirenn
clár fíodshen gelablach glan . cóigedh eladnach Ulad
C ebé riocht arraibe in fonn . do mesadh gur medh chomtrom:
Eirennaiq ocus Ulaid . ó céimennaib Conchubair"

i.e. "They therefore [the poets] have set against them, [against] Ireland's [other] four provinces in one, that noble apple-blossomed expanse of ancient soil: Ulster's art-loving province. Whatever the land's [material] form [i.e. size], this hath been deemed an even balance: Ulster [on one side], all Ireland's men [on the other; and that] because of Conor's exploits" (quat. 8, 9).

39. The same, addressing the same Niall Oge: 36 quatrains.

Begins:—"O'n áird tuaid tic in chabair" i.e. "Out of the northern airt it is that succour comes." f. 41 b, col. 1.

40. The same, on the death of Teigue¹ mac Cathal Oge mac Cathal mac Donall O'Conor-Sligo: 48 quatrains.

Begins:—"Mór mo chuid do chumaid Thaidg" i.e. "My share in the grief felt for [i.e. in the evils that must ensue from] Teigue's death is great." f. 42 b, col. 1.

He laments his own lack of foresight and worldly wisdom in that he followed Teigue instead of permanently attaching himself to some great actual chief; thus he made many enemies, against whom he has now none to protect him. The slain man was a generous patron: "*bennacht dé i ndiaid a anma . cara in aosa eladna*" i.e. "God's blessing follow in his soul's wake that was the friend of men of art" (quat. 17 a b); and his habitual honorarium to the present poet was 20 cows for a composition (quat. 24, 25). Apart from their practical side, the verses breathe real affection and throw light upon the status of the bards.

¹ Donall (Tanist [i.e. de jure successor] of Connacht) a quo O'Conors-Sligo, sl. 1307 by Clan-Murtough (cf. art. 8); Cathal ('O'Conor-Conacht' for 6½ years), sl. 1324 by Turlough mac Hugh O'Conor, "was held to be the hardiest and substantiallest Irishman of his time" (Clonmaennoise); Cathal Oge, though in the chief's line, never succeeded either to Connacht or to Sligo where he †1362 of the plague; Teigue above (his third son by his first wife O'Donnell's daughter *Gráinne* ['Grace']) mentioned quat. 25) was sl. 1403 by the sons of Turlough Oge O'Conor-Donn with Owen *mac an abaid* [i.e. 'the Abbot's son' Scot. 'M'Nab'] O'Conor.

41. The same, on the death of Teigue¹ mac Melaghlin, 24th 'O'Kelly of Hy-Many': 40 quatrains.

Begins:—"Anois do tuigsíde Tadhg" i.e. "'T is now that Teigue might be understood." f. 43 b, col. 2.

The poet, who would seem to have attached himself to the O'Kellys after the O'Conors-Sligo, takes blame that before his patron's death he had not rightly known his value. The sentiment expressed in quat. 6, and occurring elsewhere in prose as in verse, is significant: it shows that a chief's personal splendour and munificence might be exceedingly oppressive to the sept at large²:—

"M éid a chaithme gé do chuir . a fhuath fá aicme Chellaigh :
tug an fhiansa ó árd na genó . siansa do Thadg ó thesdó"

i.e. "Albeit that his expenditure's magnitude had inspired *Cellach's* race with hatred [i.e. great discontent] for him, [nevertheless] now that he is no more this tribe from *Ard na genó*³ has uttered a [mourning] strain for Teigue."

42. The same, on the death of Ulick Mac William-Burke⁴: 41 quatrains.

¹ "1410. A loss greater than any [other] loss whatsoever occurred in the latter part of this year, a fortnight after Michaelmas viz. Teigue O'Kelly, 'king' of Hy-Many, greatest Gael of his time whether in Ireland or in Scotland for gifts and largesse, died after victory of unction and of penitence: to whose soul God be merciful in *sæcula sæculorum*" (*Loch Cé*). His father Melaghlin, "a truly hospitable and humane man" (IV Masters) 22nd 'O'Kelly, reigned 26 years †1401: whom his wife, Turlough O'Conor's daughter Finola, followed in 1403. He had 10 sons, and was succeeded by a. Conor *anabaidh* ['the unripe' i.e. untimely born], the 3rd: "poisonous serpent of the Gael for vigour and for depredation [who in 1403] died after unction and penitence et sepultus est in the monastery of John the Baptist" (*Loch Cé*) b. Teigue above, the 6th c. Donough, the 7th, who reigned 14 years and in 1424 was slain by the sons of his own brother William, the 9th: "ag tabhach a thighearnais forra" i.e. "in the act of 'levying his lordship' upon them," collecting his chief's dues and exactions namely (IV Masters).

² There can be little doubt but that many of the innumerable depositions and assassinations of chiefs sprung from the sept's hope that a change of ruler might lighten their burdens, which must in many instances have been well-nigh intolerable.

³ i.e. 'Hill of Nuts' (barony of Kiltartan, county Galway): "*le háib Draighén áird na cnó cóir na clannmaíne*" i.e. "to the O'Drinanes of *Ard na genó* belongs the dispensing of justice to the tribal branches [of O'Kelly's country]" (Hy-Fiach-rach p. 89).

⁴ 'Mac William-Burke,' otherwise *Mac Uilliam íochtaí* or *íochtrach* i.e. 'the lower' [or 'northern'] Mac William, a quo Earls of Mayo: as distinguished from 'Mac William' simply, or 'Mac William of Clanrickard,' otherwise *Mac Uilliam uachtair* or *uachtrach* i.e. 'the upper' [or 'southern'] Mac William, a quo Earls of

Begins:—" *Fruilngidh bar lén a leth Chuinn*" i.e. "Endure your woe, ye of the Northern Half." f. 44 b, col. 2.

43. The same, on the death of his elder brother Fergal Rua,¹ head of his name: 28 quatrains.

Begins:—" *Anocht sgaoileadh na scola*" i.e. "To-night the schools [of poetry] are dissolved." f. 45 b, col. 2.

Here we find great affection for the near kinsman, admiration for the poet and gratitude to the kind preceptor, coupled with a becoming diffidence in his own merits, expressed well by the author who at the time of writing was just turned of thirty:—

" *A lucht do bhí ina bhaile . léir mhian cerd is comhnaide :
do bhí adbar fár fuath lib . labrad na geuach do chluinsin
D'aois leinib do léigedh rinn . dia dá ic ris O nUiginn :
gach rún frithir da bfagadh . gur mithid dún élagadh
I n oidecht do gnim aníogh . dá dhaltaib d'éis in filíodh :
Fergal ruad doróigne sain . truag a choimde nach cosmail "*

i.e. "O ye that were in his dwelling, ye that desired both art and residence ! [good] cause ye had that ye should find it irksome to hear the [very] cuckoos' eloquence.² To me from childhood's age, and till it was time for me to wander off, he imparted (God requite it to O'Higgin) each recondite secret that he had acquired. The teaching which after the poet I to his pupils give to-day: Fergal Rua it was indeed that created it, but alas O God that 't is not as his own!" (quatt. 5, 19, 20).

44. Address to O'Connor (Hugh³ mac Owen), headed "*Seaan O Clumháin .cc. .i. laoidh in duirn*" i.e. "John⁴ O'Cluane cecinit viz. 'the Lay of the Fist'" : 44 quatrains.

Clanrickard: by the English called Mac William 'inferior' and 'superior.' Specific mention of Ulick is wanting, as also his obit; but quat. 33, where it is said that thrice his pennon stemmed the battle's tide in the Day of *Ath-lighen* (in Clanrickard 1419) points to him as the Mac William-Burke who with O'Kelly (Donough, art. 41 n.), William O'Kelly (*ibid.*), Cathal Duff O'Connor, Mac Dermot of Moylurg, and Mac David-Burke of Clanconway, marched to extirpate Mac William. He however (another Ulick), with the O'Briens, inflicted a severe defeat upon the invaders, annihilating two companies [i.e. regiments] of gallowglasses (*Loch Cé*).

¹ Direct particulars wanting, but: "1476. *O hUiginn .i. Brian Mac Fergail ruaid cend scoile Breann ocus Alban do dhol d'éic an bliadainsi*" i.e. "1476. O'Higgin i.e. Brian mac Fergal Rua, scholastic head of Ireland and of Scotland, died this year" (*ibid.*).

² In Irish poetry the blackbird and the cuckoo have down to our own time served as types of music and sweet discourse.

³ The grandfather's name, almost always necessary to identification, is wanting; but evidently we have to do with O'Connor-Conacht of art. 18, sl. 1309.

⁴ No specific record in either IV Masters or *Loch Cé*; nor can he have been

Begins:—"Dorn idir dán is dásacht" i.e. "A buffet begotten of poetic frenzy."¹ f. 47, col. 1.

Whatever the precise nature of the frenzy, Shane had during its access dealt O'Connor a blow of his hand for which this curious piece is an act of contrition:—Heinousness of fault and the Chief's great forbearance acknowledged; how differently would he have fared elsewhere or in other times; but his remission to favour would teach present dynasts a lesson of clemency, and be by all Ireland's poets hymned with enthusiasm:—

"D á mbud i leth Mogha amuich . dóbérainn é nó i nUlltaib :
arm do dhergfaide dom dhorn . a badb sebhcaide shúlghorm
M un ndorn do thócbas ad thaig . ná hinnarb mé a mhic Eogain :
ben in dorn dím mar dhlighe . is ná bídh orm t'oirbire
L et a buain dím isin dorn . in lám des a drech mallghorm :
a tuach do dhán dím dlighi . nó in lám a ghríb Gháiridhi
N í ba ní heich ní hór cerd . gelltar dúit a dhrech mhénderg :
nochá lám chena ná cos . do géba acht dán na ndernos
N á bíom ní as faide á fholt fionn . gan luighe araen ar éinphioll :
ná bíom a bhíle Shuca . gan fíon d'ibhe a hénchupa "

i.e. "Had it been abroad in the Southern Half that I had given the blow, or yet in Ulster: 't is a weapon [surely] that had been reddened with my fist,* O hawklike blue-eyed Genius of battle! In respect of the fist that in thy house I lifted up banish me not, thou son of Owen! hew off the fist as is thy right, but let not thy displeasure weigh on me. Thine 't is in payment of my blow to lop the right hand from me: thy due it is to have a poem as its price, or else the very hand O *Gáiridhe's* Griffin!³ Not kine, not horses, not artificers' gold are promised thee, O ruddy and benign of face! neither hand shalt thou have, no, nor foot; but a poem in lieu of that which I have done. No longer let us be, O fair-haired! without lying together on one pillow; let us not be, O *Suca's* Tree!⁴ without quaffing wine out of the one cup" (quatt. 7-10, 17).

"O'Cluane, chief poet to O'Hara †1438." The other mentions of this obscure name concern: Gilla-Angus, professor-in-chief of Connacht †1143; *Aindíles*, poet †1170; Angus, bishop of Achonry †1264; and we read: "1493. Mac Namee (Teigue mac Conor Rua) an eminent poet and a good scholar, slain [murdered] by a labourer, one of his own gang, O'Cluane's son namely" (IV Masters).

¹ lit. 'a fist between poetry and madness.'

² The force of this un-English locution is rendered exactly by: 'it had to a certainty been a case of chopping off my hand.'

³ This monster (n.f. *in ghríbhe*, gen. *na gríbhe*), as also *béithér* ['bear'], *onchú* ['leopard'], *nathair nimhí* ['venomous snake' art. 41 n.], is a favourite type of prowess (cf. 'a dragon of virtue'); and its adj. *gríobhdha* ['griffinlike'] furnishes the county Clare patronymic for centuries pron. *O Gríobhdha* ['Griffy,' 'Griffin']. Griffins there are too of English or Welsh stock; but always called *Grifín* in Irish.

⁴ One of the many luckless foreign names of all kinds which the anglicising

45. On the death of Niall Oge¹ mac Art O'Neill (father of Turlough *Lúineach* artt. 55, 62, 65, 66, 72, 84) in 1544, headed "*Seán Mac Conmidhe .cc.*" i.e. "John² Mac Namee *ccinit*": 73 quatrains.

Begins:—"Rug in bás báire in oiníg" i.e. "As against Honour Death hath scored a goal." f. 48, col. 1.

A considerable portion of this piece consists in a *caithréim* i.e. 'roll of battle-deeds,' nearly thirty of which are recited: some of minor, others of known considerable importance.³

process presents in a form ludicrous or vulgar: the 'Suck' is a river, county Roscommon. *Bile* (disyllable) means not the general or miscellaneous tree, but one in some way famous: for age, or size, or associations e.g. the Tree of Knowledge of old, any surviving feudal 'tree of justice,' the Boscobel Oak, the Reformers' Tree in Hyde Park, might be so designated. The term, applied to persons, denotes stateliness, importance, firmness, etc.

¹ So styled in this poem, and in annals occasionally; where however he occurs also (and to the puzzling of non-experts is indexed separately) as *Niall conallach* [from fosterage in Tírconnell], *Niall mac Airt* and *Niall mac Airt óig*. His pedigree is: Niall Oge mac Art Oge mac Conn More mac Henry More (art. 25) mac Owen (*ibid.* n.) mac Niall Oge (art. 38) mac Niall More (art. 19). The succession's turbid stream runs thus:—1483. Henry More (†1489) retires in favour of the eldest of his 3 sons: Conn More, Donall, Henry Oge 1493. Henry Oge kills Conn More treacherously, and at once two 'O'Neills' are proclaimed: Tírconnell intervening to back Donall as senior; O'Kane and others supporting Henry Oge. The brothers fight it out in the battle of *Glasdromáin* ['Glasdrummond,' county Tyrone]; Donall defeated with heavy loss 1498. Turlough and Conn Oge, Conn More's sons by Eleanora (†1497) daughter of Thomas fitz John *Cam*, Earl of Kildare, to avenge their father's murder surprise and slay Henry Oge in the house of his first cousin Art mac Hugh O'Neill, and his brother Donall above is made Chief 1509. Donall dies; said cousin Art mac Hugh succeeds 1514. Art dies; inauguration of Art Oge mac Conn More above 1519. Art Oge dies; inauguration of Conn Oge his brother (surnamed *baeach* i.e. 'halt') in 1542 created 1st Earl of Tyrone, who reigned until 1559 when he died at a great age. Our Niall Oge therefore never was 'O'Neill'; he married Rose, sister of O'Donnell (Black Sir Hugh art. 49 n. 1).

² †1468 says O'Reilly (*lib. cit.* p. cxxx) assigning to him this piece only, and the obit chimes with annalists' indirect notice of one such: Mac Namee (Solomon mac John) †1507 "an adept in rhyming, in general literature and in poetry;" Mac Namee (Melaghlin mac John) †1523; but our poem had an author later than any of these, clearly. John O'Donovan, who in like matters speaks by the book, prints in 1848: "the lineal descendants of this poet [Solomon above] are still living in the village of Draperstown, county Londonderry" (IV Masters, V p. 1292 note k).

³ In 1531 he, acting with O'Donnell and the Earl of Kildare, ravaged O'Neill's country, razing the castles of *Port an fhailegáin* ['Portnelligan,' county Armagh] and Kinard [county Tyrone]. Soon afterwards he on his own account stormed and took the castle of Ballydonnelly, near Dungannon, which he demolished. Here he captured O'Neill's [1st Earl of Tyrone's] son the afterwards so famous Shane, then O'Donnell's foster-son: whence his sobriquet *donnghaileach* i.e. 'the Donnellian'; he was called also *Seán an dtómáis* i.e. 'Johannes Superbus.'

46. On the mutilation of Brian Oge¹ O'Neill in 1435, headed "Conchobar ruadh Mac Conmidhe .cc." i.e. "Conor Rua² Mac Namee cecinit": 21 quatrains.

Begins:—"Inmain taisi atá i ndoire" i.e. "Relics beloved are they that are in Derry." f. 50, col. 1.

Quatrain 19 is to this effect:—

"Brian do dhíchennad i ndún . milled Briain óig tré imthnúth :
mairg nach fuil coimréid má gcenn . ag sin dá oibéim Eirenn"

i.e. "Brian's beheading in Down, Brian Oge's spoiling through jealousy : alas for such as concerning [the equal importance, or, the similar character of] these [two] events are not agreed ! in them you have two [capital] affronts to Ireland."

Annalists record simply that Brian mac Niall Rua fell in the battle of Downpatrick ; his own bard Gilbride Mac Namee (cf. art. 14), who naturally attached to details a weight greater than would later and extern writers, asserts that the Chief's head was sent to London. The occurrences were equally grave inasmuch

¹ In 1435, brisk war between O'Donnell of Tírconnell (Niall mac Turlough 'of the Wine') and O'Neill of Tyrone (Owen mac Niall Oge art. 25 n.). To have still further alliance of Brian Oge mac Henry mac Niall Oge, father's brother's son to O'Neill, O'Donnell's brother Nechtan hands him over his castle of Ballyshannon. Brian Oge puts in a garrison of his own following, and then not less imprudently than perfidiously repairs to O'Neill whom he, acting with Nechtan, had but recently punished severely with a night oufall in the Rosses of Donegal, a wild country between the bays of Gweebarra and Gweedore, whence they expelled him. Result : "so soon as Brian appeared before O'Neill he was by him taken prisoner, and one of his feet and one of his hands cut off; his sons too were maimed in like manner, and one of them died presently" (IV Masters ad. an.). The theory and practice of such mutilations, wantonly cruel at the first blush, will be explained subsequently.

² "1435. Defeat of *Sliabh truim* ['Slievetrym'] by O'Neill (Owen [mac Niall Oge art. 25]) inflicted [in order to wipe out his own late reverse in the Rosses] upon Brian Oge O'Neill and the Couallachs [i.e. Tírconnell-men]; and Brian Oge was 'pruned' soon after in this year; and Mac Namee (Conor Rua) on account of Brian's 'pruning' went into Connacht in hoc anno" (*Loch Cé*); he †1481. It appears that Conor, being then O'Neill's poet, had passed his word for Brian's safety; hence his disgust at the 'pruning,' and his withdrawal into a region where he might, as he did with a will, vent his displeasure at the affront put upon him (cf. Hennessy's n. ad loc.). The verb *seathaim*, *sothaim* 'I prune,' in place of *ciorbaim* 'I maim,' belongs to a special class of euphemisms occurring in the books, as: *siubhal* 'a walk,' *siubhal oidchi* 'a nocturnal promenade,' for *creach* 'a prey,' 'stealth,' 'foray,' 'raid'; *fostaim* 'I detain,' for *marbham* 'I kill [in fight]'; as e.g. John mac Rory Magrath (Add. 20,718) would say: 'here a few of their gentlemen were detained' = 'left dead upon the ground' (cf. a certain much later use of Engl. 'to remove'); *gonaim* 'I wound' = 'I kill outright'; *teighim i dteach* 'I go into [one's] house' = 'I make submission to one,' 'become his man.'

as either patient was effectually (and to Ireland's like great loss) barred from the chiefly.

47. Complimentary poem on *Eoin mac Domhnaill* [John Mac Donnell,¹ or, Ian Mac Donald, of the Isles], headed "*Domhnall mac Bhriaín úi hUiginn .cc.*" i.e. "Donall² mac Brian O'Higgin cecinit": 33 quatrains.

Begins:—"Mise nach édmar Eire" i.e. "So much the worse that Ireland is not jealous." f. 50 b, col. 1.

His power is extolled: not Islay alone he rules but Cantyre, with goodly lands on the Scottish main, and his galleys sweep the eastern sea as far as Man. His Irish extraction is insisted on: of old the look-out man on the top of 'Breogan's Tower'³ saw the distant Irish land loom up in appearance like to a ship's hull (quat. 15) and then:—

"M ar frith a hìul sin tìr thair . Eire ar bìs do thur Breogain:
iul ar Albain do fuairsem . ar nuair a hardaib Eirenn

¹ The individual is not addressed directly, nor his descent given consecutively; but if in quat. 31 we read *mac Dhonnaill* ['Donald's son'] and not *Mac Domnaill* ['Donaldson' i.e. 'Mac Donald'], he cannot have been other than Sir John More of Isla mac Donald *Ballach* mac John More [a quo Earls of Antrim] which last was 2nd son of John of Isla †1387 [a quo Earls of Ross and feudal 'Lords of the Isles'] by his 2nd wife, Margaret daughter of Robert II. Sir John married Saby, daughter of Felim (sl. 1498) son of O'Neill (Henry Oge art. 45 n.); and this poem may have been written for the occasion. "1499. A great deed [i.e. 'an atrocity'] was committed by the king of Scotland whose name was James Stuart viz. he hanged Donald [Ballach's] son John More 'king' of the Isles, and John *Cathánach* [his son], and [the latter's son] *Alastar* [recte Donald Oge] *Ballach*, on the one gallows" (*Loch Cé*). Tribal jealousy had led to their capture by Mac Ian of Ardnamurchan (himself a Mac Donald) who handed them over to James IV; they died on the Burrowmuir. Quatrain 33 would seem to have been added, by a common practice, much later and by another hand (as was probably quat. ult. art. 4); and the *mac Alastair* mentioned therein would be Sorley Buie (†1592) 7th son of *Alastar Carrach* (†1566 of wounds received from Shane O'Neill of Tyrone in the battle of Glenshesk) son of John *Cathánach* above. Sorley's wife was Shane's sister Mary (†1582) daughter of Conn 1st Earl; and he first of the name was domiciled in Ireland according to English law.

² "1501. *Domhnall ua hUiginn oide sgoil Eireann lé dán d'ég iar dtocht ó turus san Séin*" i.e. "Donall O'Higgin, professor of poetry to the schools of Ireland [at large] died on his return from pilgrimage to S. James [of Compostella]" (IV Masters), Donall mac Brian †1501 (*Loch Cé*).

³ So the Bards and Chroniclers designate the famous 'Tower of Hercules' at Corunna:—"And it was here [near Corunna] stood the Tower of *Breogan*, usually called 'Brigantia' [pharum Brigantium], which in ancient times was erected by *Breogan* son of *Bratha*: from which also the sons of Milesius of Spain, son of *Bile* son of *Breogan*, had set out to effect their first conquest of Ireland from the *Tuatha De Danann*" (IV Masters VI ad an. 1602, p. 2293).

*D róng do ghaoidelaib ghuirt Bregh . do fhás ó mhacaib Miledh :
sin áird thuaid i dtír aile . do shin uain ar amhsaine."*

i.e. "Even as in the beginning [i.e. prehistorically] the course to her, to Ireland, was in the easterly land [of Spain] had from top of *Breogan's* Tower, so also from Ireland's summits we in turn got the course to Alba. A band of the Gael from 'Bregia's Field' [Ireland] it is that in the northern airt and in another land (whither once on military service they went from us) are grown of *Miled's* sons" (quatt. 25, 26).

Not only they went, but elected to abide there: hence Ireland's right, nay duty, to be jealous.

48. Address to O'Donnell's¹ sister *Nuala*² weeping alone at her brother's grave in Rome, 1608, headed "*Eoghan ruadh Mac an Bhaird .cc.*" i.e. "Red Owen³ Mac Ward cecinit": 39 quatrains.

Begins:—" *A bhen fuair faill ar in bfert*" i.e. "O Woman that hast found the tomb all lonely."⁴ f. 51 b, col. 1.

¹ Rury Earl of Tircconnell (created 1603 p. 362 n. 4) †28th July 1608 at Rome, and was buried in the cemetery of the Franciscan convent of San Pietro in Montorio. As 'O'Donnell' he succeeded his brother the celebrated Red Hugh (†10th September 1602 at Simancas). They were sons of O'Donnell (Black Sir Hugh †1600), who was son of O'Donnell (Manus †1563 cf. ind. nom.) by the first of his four wives: *Siobhán* ['the Lady Johan' of state papers] sister of 1st Earl of Tyrone (art. 45 n. 1). Their mother was the fierce and unscrupulous *Inghen dubh* ['Incendhu' i.e. 'Black Lass'] daughter (by Archibald 4th Earl of Argyle's d. Agnes art. 55) of James MacDonald, who was eldest son (by Mac Ian of Ardnamurchan's d. Catherina) of *Alustar carrach* son of Sir John *Cathánach* (art. 47 n.) by *Síle* ['Celia'] d. of Savadge of *Ard Uladh* ['the Ardes' in Down]. For 'the Flight of the Earls' cf. art. 75.

² Younger daughter of Black Hugh, married to her first cousin once removed: Sir *Niall garbh* ['Garve' i.e. 'the Rough'] son of Conn †1583, son of the Callogh †1566 (Vesp. F. XII) eldest son of Manus above and elder brother of Black Hugh, whom he preceded as 'O'Donnell.' Hence Niall, deeming himself to be rightful Chief, in 1600 broke with Red Hugh and went over to the Queen's general Sir Henry Docwra: either party merely hoping to utilise the other. Some right valiant service he did; but in 1608, the Earls being fled and he now utilised fully, was with his elder son *Neachtan* clapped into the Tower of London, where they lay until both died in 1626, he in his 57th year. The pretext for their seizure was an information implicating them in the brave but unfortunate Sir Cahir O'Docharty's outbreak, and lodged by Sir Niall's mother-in-law *Incendhu*: see the original, in simple current Irish of the present day, printed Cal. Sta. Pa. Irish Series 1606-1608 p. 586. *Nuala* joined 'the Flight,' having deserted her husband immediately upon his defection to the English. Their second son Manus, a colonel of Confederate Catholics, fell in the Day of Benburb 1646, when Owen Rua O'Neill overthrew General Monro and the Presbyterian army.

³ "1609. Mac Ward (Owen mac Godfrey mac Owen mac Godfrey), [he that had been] O'Donnell's professor in chief of poetry, a notable man of wit and intellect, keeper of a house of general hospitality, died at an advanced age and after the victory of penitence" (IV Masters). The Copenhagen MS. below too calls him 'Mac Ward' simply, denoting that he was head of his name.

⁴ lit. 'that hast gotten a chance, or an opportunity, at the tomb' i.e. 'hast as it were taken it at unawares, unguarded.'

Were it in Armagh or in Donegal, at Assaroe or at Drumeliff etc. that her brother lay, she had not wanted for fellow-mourners; on one side of the Chief's tomb rests his and her brother Caffare¹ O'Donnell, on the other their nephew Hugh Oge² O'Neill; recital of some 15 'days' or successful actions³ fought by Red Hugh and by Tyrone, singly or together, in which Rury and Hugh Oge had their share; were human considerations alone to prevail, small wonder though her grief passed reason's bounds—but there are others:—

“*C'ia in goidhel nach guilfedh lib . bláth fréime maíene Múid :
bar noire cia ar nach cuirfedh . cia in croide nach crithnaigfedh
D'ibir ar dia in toirsi truím . uaib a ingen úi Dhomnaill :
gerr go dtéighi ar sét mar sain . féc na céimi fád chomair
I lláim chriad ná cuir do spéis . tuicter lib lór do sheinbóir :
do réir thaga in tí ó a bfuil . go raya gach ná in ualuig
S muain in croich atá red thaob . i náit do dhoilgis dímaoin :
tógair ó'n uaigsi th'uille . fógair naitisi th'eolchuire”*

i.e. “Who is the Gael that would not with thee weep the flower of Múidh's progeny? thy burden—on whom could it but lie heavy? what heart but would quiver with thine own? Yet, for God's sake, thy weighty sorrow banish away, O daughter of O'Donnell! short time till thou in selfsame guise must tread the way: the same path's weariness awaits thee. In hand of clay put not thy trust: be it by thee understood (which is in itself sufficient by way of sermon) that according to His will from whom it emanates

¹ (pron. to rhyme with Germ. ‘Gefahr’) †17th of September 1608, at Rome. His wife (and companion in the Flight) was Rose, daughter of O'Docharty of Inishowen (Sir Shane Oge mac Shane mac Felim, inaug. 1582 †27th January 1601) and sister of Sir Cahir sl. 1608.

² Baron of Dungannon †1608 at Rome: Sir Henry Doewra's ‘my lord Hugh, the Earle of Tyrone's eldest sonne’ by his first wife *Siobhán* [‘Joan’] elder sister of Nuala above, who bore him three. Her marriage is announced by Essex writing to Leicester and others, from Dublin 14th June 1574; and her death by O'Neill himself to Burghley, *ibid.* 31st January 1599. But for the Flight, Hugh Oge was to have married a daughter of the Earl of Argyle (Cal. Sta. Pa.).

³ Among the most important was ‘The Defeat of Blackwater,’ as English authorities call the Irish *lá an átha bhuidhe* i.e. ‘Day of the Yellow Ford,’ 14th August 1598, when O'Donnell and O'Neill in a pitched battle overthrew Marshal Sir Henry Bagenal who with 4000 foot and 300 horse sought to raise the blockade of *Port nua* [‘the New Fort’] near Armagh, the garrison being then nearly starved. Camden, whose estimate is the lowest, says: “There were slain 13 Stout Captains and 1500 Common Soldiers, who were shamefully knocked on the Head as they were flying or skulking about the fields” (Annals of Elizabeth tr. in Kennet's ‘Complete History of England’ II p. 613, col. 1: London 1706). Sir Henry was shot through the head; but Sir George Carew states that “the [main] execution was done by horsemen and targetiers” (cf. his MS. notes explaining a very good coloured sketch of the action in Nat. MSS. of Ireland IV—1, Pl. XXIV, ed. John T. Gilbert).

[and not according to thine own] shall each item of the load [laid on thee] have its course [take effect]. Think on the cross that stands beside thee and, in lieu of thy vain sorrowing, from off the sepulchre lift up thine elbow and bid thy [too great] grief begone" (quatt. 31-34).

An Irish MS.¹ in the Royal Library at Copenhagen contains a short copy: 19 quatrains, plus a *ceangal* or 'binding' stanza not given by brother Fergal:—

"A bhen atá go cráidhte do chaimhadh na bfer.
dá mbudh láimh re hárus dáin na srebh:
do ghébhdaoís bás mo chráil a bfuil fút sin bfert.
do ghébhthá mná gach lá do chongnamh let"

i.e. "O woman in torment with grief for the men [here laid], were it hard by the mansion of the well-watered *Dún* [*na ngall* i.e. 'Donegal'] that these alas now in the tomb below thee had chanced to die: daily thou hadst had women by way of help to thee [in thy wailing]."

49. Address to Hugh² O'Rourke, headed "*Ciothruaidh O hEodhasa .cc.*" i.e. "Cithrua³ O'Hosey cecinit": 33 quatrains.

Begins:—"Buime na bfiled fuil ruarcach" i.e. "Nurse of bards is the blood [sept] of the O'Rourkes." f. 52 b, col. 1.

The patron's extraordinary fondness for and liberality to the poets form the staple of this panegyric, which incidentally (quat. 26) includes the O'Reillys of Brefny as well.

50. Address to Owny Oge mac Melaghlin mac Owny⁴

¹ A collection of historical poems classed 'Ny kgl. Saml. 268 b'; small folio: ff. 41, of which 1-20 vellum (anonymous, late XVIIth cent.) 21-41 paper (Hugh O'Daly, say middle of XVIIth cent.). The MS., containing over 1500 quatrains (for the most part relating to the Maguires of Fermanagh) is but a fragment, as appears by f. 1 = p. 53 of O'Daly's through pagination; and there are lacunæ besides. In 1886, and at the instance of Whitley Stokes, D.C.L., the Danish Government deposited it for a time in the British Museum, where it was transcribed by Standish H. O'Grady.

² Neither in the poem itself nor in IV Masters and *Loch Cé* are there criteria sufficing to identify the individual in accordance with the assigned author's floruit.

³ "1518. *O hEodhasa Ciothruaidh mac Athairne saoi fhir dhána ocus fer tighe aoidheadh coitchind do ég*" i.e. "1518. Demise of O'Hosey (Cithrua mac Athairne) an accomplished professional man of verse and of a general guest-house" (IV Masters). His brother Melaghlin †1504 (*ibid.*) and Athairne their father †1489 (*Loch Cé*).

⁴ "1590. Demise of O'Loughlin (Owny mac Melaghlin mac Rury mac Ana); contention of his [younger] son Rossa and of his grandson Owny [Oge above] for his place" (IV Masters): during which troublous time in Burren the poem was written likely. Concerning Owen Oge's father: "1562. [Conor 3rd] Earl of Thomond went upon 'a chief's expedition' into O'Conor [Kerry's] country and into *Gleann corbraighe* ['Glin,' a quo 'The Knight of Glin,' county Limerick] when on his side was slain by one shot from *Cloch gheanna* [i.e. the Castle of Glin] O'Loughlin's son, who was Melaghlin mac Owny mac Melaghlin mac Rury [above]"

O'Loghlin of Burren [in Clare], headed *Lochlainn óg O Dálaigh .cc.*" i.e. "Loghlin Oge¹ O'Daly cecinit": 36 quatrains.

Begins:—" *Fogus cabhair do chrích Bhóirne*" i.e. "Help is near to the land of Burren." f. 53, col. 2.

The O'Loghlin of Burren, like their neighbours the O'Conors of Corcomrua, were of remote Ulster origin; and the poet adduces (quatt. 1-4) prophecies by SS. Patrick, Columbkil, and *Berchán*, that that country should belong to the race of *Fergus mac Róich*. *Uaithne óg* therefore will surely have his rights yet, and be Chief.

This and the following piece are written most incorrectly.

51. The same, writing about the time of the first plantations of Ulster apparently: 26 quatrains.

Begins:—" *Cáit ar ghabhadar gaoidhil*" i.e. "Whither are the Gael gone?" f. 54, col. 2.

A concise and graphic description of old customs uprooted violently, of a new and distasteful state of things already begun, of everything turned upside down. The fighting men of the four Provinces: gentle (called 'swordmen' in the State Papers) and simple ('loose men' 'idle men'), are driven to take distant foreign service, and then:—

" *A tá againn na ninad . dirim uaibrech eisidhan:
d'fúil ghall do'n ghasraidh bhannaig . saxain ann is albannaig
R oinnid i etorra féin . in chríchse chloinne saoirnéill:
gan poinn do mhúig luchtmair Fhlainn . nach bfuil na nacraib againn
T arthomar trom in pudhar . puirt oirechais d'fásughad:
na torchoirthe ag sery i srib . dorchfhoithri sealg na sráidib
C oimthinól tuata i dtoigh naom . seirbis dé fá dhíon bfiannchraob:
cuilt chliar na geolcaid tána . sliab na gortaib gabála
A onaighe i náitib selga . selga ar sligtheib suaichenta:
cresa tar faichti d'fál chuir . gan dál graifná dá ngredhaib "*

i.e. "In their place we have a conceited and impure swarm: of Foreigners"² (*ibid.*). In March 1584 Turlough, another son to O'Loghlin, was captured by Turlough O'Brien and handed over to Captain Brabazon (Queen's governor of Connaught) who executed him at the sessions of Ennis; Rossa's sons Turlough Buie and Brian were slain near Kinvarra by marauders of Clan-Donall Galloglach in 1598 (*ibid.*), and further the Annals say not.

¹ fl. 1550 says O'Reilly (*ib. cit.* p. cxxxv) who represents him as writing temp. Henry VIII. The tone of art. 51 and the IV Masters' silence respecting him would indicate that he lived still when they closed their Annals in 1616, at which date (if O'Reilly be right) he must have been a very aged man.

² *Gall* i.e. 'a stranger' has from the days of Strongbow been used in Ireland to denote 'an Englishman'; in the Highlands it means chiefly 'a Lowlander.'

blood—of an excommunicated rabble—Saxons are there and Scotsmen.¹ This the land of noble Niall's posterity [i.e. Ulster] they portion out among themselves without [leaving] a jot of Flann's milk-yielding Plain² but we find it [cut up] into 'acres.' We have lived to see (affliction heavy!) the tribal convention places emptied; the [finny] wealth perished away in the stream; dark thickets of the chase turned into streets. A boorish congregation is in the House of Saints; God's service [performed] under shelter of simple boughs; poets' and minstrels' bedclothes [thrown] to litter cattle; the mountain [allotted] all in fenced fields. Fairs are held in places of the chase; hunting there is upon the plain [high] ways; the [open] green is crossed by girdles [i.e. inclosures] of twisting fences, and they [the strangers] practise not to gather together their horses for the race" (quatt. 8, 9, 12-14).

52. Congratulatory address to the Earl of Clanrickard's³ son John⁴ on his first assuming arms, headed "*Domhnall mac*

¹ These are the Presbyterian Lowlanders implanted by James I, not Islesmen and other Highlanders ('the Irish Scottes' of state papers) whom equally with the natives of Ulster he desired to root out.

² Another of Ireland's abounding bardic names. The poet sees with dismay that tillage encroaches on the wild pastures which from time immemorial had carried vast nomadic herds.

³ Rickard, surnamed *Saxanach* ['the Englishman'] because he had been educated in England, where he seems to have imbibed the humane arts faithfully, was (by O'Carroll of Ely's daughter *Gráinne* ['Grace']) son of Ulick surnamed *na gceann* ['of the Heads'] a term of endearment speaking for itself, who together with O'Brien (Murrough) was made Earl on the 1st of July 1543 at Greenwich, †1544. Owing to family dissensions Clanrickard II was not styled Earl until 1550 (IV Masters) nor had he the political luck of his friend Conor, Thomond III:—In 1576 Sir Henry Sydney arrests him and transports him to Dublin, whence on the 11th of Jan. 1577 he writes to Privy Council: "Clanrycard's cause is very foul." Sydney carries him on to London, and on the 8th of March 1578 we have an appeal to Government in the shape of Rickard's own "Note of such seruice as Therle of clanricard did vn to his Prince sence the third yeare of the raigne of king Edward the sixte:" in which, after reciting how that in 1558 he had slain Donald and Dugald Mac Allen [Campbell] cousins of the Earl of Argyle (IV Masters ad. an.) he goes on: "And after being at libertie [from a subsequent six months' incarceration in Dublin for treasonable practices] I did within one towelmonethes hang my own sonne, my brotheres sonn, my cousayne germaynes sonne, and one of the Captayns of my galleghasses, besides fluffie of my owne followers that bare armoure and weapon, wiche the Archbusshopp of tname, the busshopp of clownferte and the whole corporation of the towne of gallwey may witnesse" (Eliz. lxvi no. 4). These sterling merits notwithstanding, he was kept close until in 1582 his failing health induced the London physicians to prescribe Connacht air. He gained Dublin; struggled on to Galway where he was received with enthusiasm but died shortly (in August); and amid the general lamentation was buried at Loughreagh, which had been his destination when he left England (IV Masters ad an.). His English grew so rusty that in March 1579 he was unable to address Lords of Council in a sustained discourse (Eliz. lxvi no. 6).

⁴ The kaleidoscopic subject of Rickard *Saxanach's* marriages etc. cannot be contemplated here. By one wife (of the O'Briens) he had Ulick; another (of the same) bore him John de Burgo above: otherwise Shane Burke, and again *Saan na*

Daire .cc." i.e. "Donall¹ mac Dary [Mac Bruodin or Brody] cecinit": 42 quatrains.

Begins:—

" *A mhic gur mhela t'arma . dual duitse d'ion t'atharda :
 a lám thrén gan tacha neirt . rob sén catha dod chédebeirt
 A r sén deguire is derb linn . a mhic rig rátha Ailill :
 red chlá is édnar gach arsaid . do chédgab tú in trelamsain
 G ur mhela a mhic in iarla . Fíorradh daingen dlúithníamda :
 nach éider aondorus air . t'éided taobsolus trebraid
 B iaidh gáir mhaidte ag macraid síth . gáir bhróin i mbailltib eisth :
 gáir badhb is broinén georrach . fát arm roighér réltonnach
 A tá lib do'n leithsi aniar . slán cogaid fá chloinn Uilliam :
 sluaig mhíndelba chaoma ua gCais . craoba fínemna Forgas
 N ír dhelaig lám re lainn déit . ag síol Chellaig dod choimét :
 dornchla socra síl Colla . corera dtb a ndernonna "*

i.e. "My son, well wear thine arms : thy natural right it is to shield thy patrimonial due—O arm not niggardly endowed with strength, good luck in battle wait on thy first martial suit ! In a good hour and propitiously—O son of him that rules *Ailell's* rath—thou whose fame all champions envy—this thine equipment thou hast now assumed. Well wear, O Earl's son, thy compact and close and glittering mail in which no doorway may be found—thy well-knit flashing armature. The banded youth of peace [i.e. thy friendly and allied coevals] shall raise victory's cry ; but in hostile quarters shall be squal of crows and [croak] of wheeling ravenbirds, responding to thy trenchant glinting weapon. As a defiance to Clanwilliam, with you upon this rearward side are the comely courteous battalions of Dalcass—branches of

seamar ['John of the Shamrocks']. Lord Deputy writes to Queen, 20th of April 1567 : "ffrom thence I wente to your highenes Towne of Gallweye, the state whereof I found rather to resemble a towne of warre fronteynge apou an enemye then a civill towne in a cuntry vnder one Sovereaigne. they watche their walles nightelic and garde their gates daelie with armed men. they complayned much of the warres of mac william Eivter [*íochtair* p. 365 n. 4] and Oflartye [O'Flaherty] againste the Erle of Clanrycarde, but moste of all of the disorder of the Erle of Clanrycarde's two sonnes, whiche he hath by two wives and bothe alieue ; and thies two yonge boyes, in the lief of their father yet likelic longe to liue, doe strive who shalbe their ffathers heire, and in the same strife committe no smull spoiles and damage to the cuntry. Whereapon I took bothe the sonnes and carried them awaie with me and here [Kilmainham] doe detayne them" (Eliz. xx no. 18) ; later on the youths were in England. Early in 1558 their father had petitioned the Queen : "Item. where he was deworced from his first wyffe by whom he hathe issue a son, he moste humbly besechethe your hyghnes that the sayd son may by enhabled to inherite unto him not withstanding the sayd deworce ; and also to enhable all his other sonnes had by his wyffe nowe, to succede unto hym on after another as shall appertaigne" (*ibid.* no. 17). The brothers' feud, for the title of 'Captain of Clanrickard' rather than for the English Earldom, lasted off and on until in 1583 Earl Ulick had John, now Baron of Leitrim, put to the sword.

¹ No particulars : cf. O'Reilly, lib. cit. pp. cxi sq.

the vine grown by the *Forghas* [O'Briens]. For thy safeguarding, never among *Cellach's* seed the hand deserts the ivoried blade; the comfortable sword-hilts of the seed of *Colla* [O'Kellys of Hy-Many]—from [gripping] them their palms are purpled" (quatt. 1-3, 12, 31, 33).

f. 55, col. 1.

53. Laudation of the B.V. Mary, headed "*O Dálaigh fionn i. Aonghus .cc.*" i.e. "O'Daly Finn (Angus¹) cecinit": 10 quatrains.

Begins:—" *Grian na maighden máthair dé*" i.e. "Sun of all Virgins God's Mother is."

f. 56, col. 1.

54. On the death of Mac Carthy More (Donall² mac Donall mac Cormac *Ladhrach* Earl of Clancarthy) in 1596, attributed here to the same poet: ³ 52 quatrains.

Begins:—" *Soradh leá chéile a Chaisil*" i.e. "A kind farewell, O Cashel,⁴ to thy spouse."

f. 56, col. 2.

Whether in praise or in blame the poets were thorough: here is a sample of the former:

*"N í fhaca a intsamail suin . acht réig amháin do'n Mumain:
do chéinid mhaith Mhogha néid . sona mar fhlaith a leithéid*

¹ fl. 1570 says O'Reilly (lib. cit. p. cxxxix) who gives initial lines of 15 poems by him, all religious. Down to our own times he has been known as *Aonghus na diadhachta* ['Angus the Divine'] and probably was son of O'Daly Finn (Godfrey) †1507.

² Like many others, Mac Carthy More divided his career into periods of adhesion and of opposition to the English interest. On the 20th of May 1551 Privy Council writes to Lord Deputy Sir John Croft to apprehend Mac Carthy More "if he can." March 24th 1553: Cardinal Cerutta in Brabant is to be applied to for a dispensation for Mac Carthy More and the Earl of Desmond's daughter, the Lady Honora Fitzgerald. In June 1565 he is created Baron Valentia and Earl of Clancarthy, but in July 1569 renounces title and is offended at being addressed by the same (Cal. Sta. Pa.). He was one of the chiefs sitting in Sir John Perrott's Parliament in Dublin, convened on the 26th of April 1585, and in 1596 died leaving no legitimate issue but Ellen, 'the young Lady Clancarthy,' married to *Finghin* (Add. 4793) youngest son of Mac Carthy Riach (Donough †1576) cf. IV Masters ad ann.

³ The contrast between this piece and Angus the Divine's undoubted compositions induces O'Reilly to suggest a second and contemporary poet of the same name. It is more likely that the attribution is wrong altogether.

⁴ "1045. *Carthack* [remote ancestor of *clann Charthaigh*] lord of *Eoghanacht Chaisil* was burned in 'a fiery house' by the grandson of *Longargan* son of *Donnchuan*, and other persons with him" (IV Masters). The *Eoghanacht* [a noun of number = 'Owenides'] of Cashel were an aggregate of tribes descended of *Eoghan mór* son of *Oilioll oluim* (sl. A.D. 195) occupying the central and southern parts of the present county Tipperary: whence at an early date, and by pressure of various kinds, they (Mac Carthys, O'Donoghues, etc.) were driven southwards and westwards into our counties Cork and Kerry. The poet's allusion to Cashel is purely sentimental therefore.

*T' arraid ann aimsir oile . Cathal fionn mac Fionnghoine :
na ríg ós Mumain maighríg . sin tulaig mta mogailghil
R í do b'ferr einech is iocht . rí do b'ferr uaisle is oirbiort :
rí agá ndubrad nert anall . in cert do chungbad comthrom
C ér maith smacht Chathail ar chách . ní chuiread ar aon ursgáth :
cuid do shochar ngaidel nglan . aoinfher ní chrochad Cathal
N í derna cogad ná creich . ní rug ar aoinfher ainbreith :
mac Fhionngoine fu fherr stair . ós cionn fhionnmoighe Fhiachaid"*

i.e. "Of all Munster never have I seen [read of] his like but one king only of *Mogh Néid's* good breed : how fortunate by way of prince to have had one such as he! [For] once upon a time as king o'er Munster salmonful *Cathal* the Fair came to pass, son of *Fionnghuine*, who dwelt upon the smooth white-blossomed Hill.¹ A king he was, the best for honour and for clemency—a king the best for nobleness, for deed of fame—a king to whom, from yonder [time of his], strength hath ever been ascribed and who used equitably to maintain the right. Good [solid] as was *Cathal's* rule o'er all, he never struck fear into any [he reigned by love] : one item of the pure Gaels' felicity [was this] that *Cathal* used not to hang any man. War, prey, he practised not,² neither on any passed an unjust sentence—[when he] son of *Fionnghuine*, whose record doth excel, [reigned] over *Fiacha's* fair expanse" (quatt. 20–24).

Yet further stress is laid upon the Earl's mild disposition and most innocuous career,³ with lamentation that he leaves no

¹ If this be the Rock of Cashel, the epithets must be understood of the adjacent plain country, so renowned for its fertility.

² *Fionnghuine* king of Munster †694. In 717 *Magh Breagh* was devastated by *Cathal* son of *Fionnghuine* 730. the battle of *Bealach Ele* between the same and Leinster, where many of the latter fell 733. a hosting by the same into Leinster; he obtained hostages and carried off much property †737 (IV Masters).

³ Lord Roche [de la Roche 'de Rupe'] writes to the Council (Eliz. xxvi. no. 4 art. ix a copy) :—"The cause of my writtinge to you ys to showe your honors howe Therle of Clancarty, accompanied with m̄ Donoky [Mac Donough of Duhallow] okyve [O'Keeffe] m̄awly [Mac Auliffe] odonocowe more [O'Donoghue More] and Osulevayne mores [O'Sullivan More's] sonne and heyre, Edmonde m̄swyny [Mac Sweency] and the rest of his brethren, with as many galloglasses as they could gather, came the xjth Daye of September into my poure counterey with vj or vij banners displayed, and then and there tooke from me and the poure tennants of the countrey xv houndreth kyne, a honndreth caples [*capaill* 'mares'] and burned vij thowssend shepe and swyne, with all the corne of the countrey wh. was gathered in churche yeardes and upon the feldes; and burned also meny women, and cheldren a great nombre, with an innumerable deale of householde stuf. And further, thes arr to showe your honors howe all the said yrishe nacyns have Joyned them together agaynste me being nexte to them of all the englyshe nacyns of thes parties [his lordship then desires a commission 'to hurt the said earl'].

your humble subicete

D. derupe et firmoy.

from Castletowne [now Castletownroche county Cork] the xiiij of September 1568."

This was David fitz Maurice Roche, who with his wife Ellen †1583.

heir¹: unlike the remote ancestor *Eoghan mór*, father of Oilíoll Olúim, who fell in the battle of Moylena circ. A.D. 124; Donall More na Curra Mac Carthy sl. 1185, and Donall Rua †1302 ('kings' of Desmond both) who all left representatives.

55. Poem on the inauguration of Turlough *Lúineach*² as 'O'Neill' in 1567, headed "*Seaan buidhe O Dálaigh .cc.*" i.e. "Shane Buie [Johannes Flavus]³ O'Daly cecinit": 44 quatrains.

Begins:—"Cend na ríoghraidhe rí Uladh" i.e. "Head of the royal line [i.e. of all Ireland's royal lines] is Ulster's king."
f. 57 b, col. 2.

The piece, in which the Chief occurs in the third person only, is addressed to the fanning of his ambition and to the discourtenancing of further truck with the English: a course to which his long contention with Shane O'Neill had often induced him.⁴

¹ His illegitimate son Donall claimed the style of 'Mac Carthy More,' which so late as 1686 was still subject of dispute among the Sept (cf. O'Donovan's note x, IV Masters VI p. 1994). Until perhaps Donough, Thomond IV (who was thoroughly anglicised), neither chiefs nor tribesmen set any store at all by English titles of nobility, but amongst themselves ignored or ridiculed them.

² Son of Niall Oge mac Art O'Neill (art. 45), head of that sept of the O'Neills which from his grandfather was called *shíocht Airt* ['Raec of Art'], and one of Ireland's leading figures in Elizabethan days. As representative of the senior line he was bitterly opposed to Shane, who from 1559 (p. 368 n. 1) till his slaughter by the Scots in 1567 maintained himself as 'O'Neill.' Him Turlough succeeded, to wage a similar feud with Shane's illegitimate brother's son Hugh, Baron of Dunganon, created Earl of Tyrone at the Parliament of 1585, when he was appointed heir to Turlough who in 1595 died quietly at an advanced age. His wife was Agnes, 'Lady of Dunnavaigh and of Kintire,' daughter [illegitimate?] of Archibald 4th Earl of Argyle and widow of James M'Donnell or 'M'Connell' (art. 48 n. 1).

³ No particulars in the books.

⁴ His career was chequered by expedient fits of loyalty to the Queen's party and frequent desperate acts of independence:—In April 1567: "Tirlodge Lenoghe shewyth hymself a devote subiecte to your highenes, daiely embryunge hymselfe in the bloud of the Rebels [Shane's] followers" (Sir H. Sydney, from Kilmainham: Eliz. xx no. 66). In September 1569 Sir W. Fytzwylliams informs Cecill that Tirlough Lynagh has above 3000 Scotts, and as many Irish as ever had any O'Neill. Was 14 days in the Raghlines [islands] and there married James M'Donnell's late wife. Is a very valiant man (Cal. Sta. Pa.). April 20th 1580: "Tirrelaghe Onele hathe all his forces together, giving out many provde speches after drinking of his aquavitie. He dothe greatly extol the yonge skottishe king (as they say) to whom he hathe not long agoo sent horses and hawkes, and sels to take him for his foster sonn when he shalbe suer to be wel brought upp" (Sir Nic. White, Master of the Rolls, to Burghley: Eliz. lxxii. no. 53). April 24th 1580: "The pale is now environid with maynie liklyhods of troubles; for T. Lenoughe with 1900 Scotts and 4000 Irishe, as the counsell is enformid, drawith downe towards the newrie and the borders of Dondalke" (Edward Waterhouse to Walsingham: *ibid.* no. 65).

56. Upon Ireland's shepherdless condition, headed "*Flann*¹ *Mág Craith .cc.*" i.e. "Flann Magrath cecinit": 20 quatrains.

Begins:—" *Imda égnach ag Eirinn*" i.e. "Many is the complaint that Ireland utters." f. 58 b, col. 2.

She is presented under the figure of a widowed woman abandoning herself recklessly to all sorts and conditions of strangers, instead of seeking a second husband of the right stock. The poet's tone is exceedingly bitter, and his aim is to call forth new leaders. Posterior to the Flight of the Earls apparently.

57. Devotional poem, headed "*Mathghamhain O hUiginn .cc.*" i.e. "Mahon O'Higgin cecinit": 44 quatrains.

Begins:—" *Naomtha in obair imrádh dé*" i.e. "A holy work it is to hold discourse of God." f. 59 b, col. 1.

Quatt. 8-36 tell a legend of two monks especially zealous in this good way, and the lesson drawn is:—

*"D énam aithris orra so . tugam toil d' imrád Iso:
bud cobsaid ár stóth mar sin . bíom cosmáil risna cléirchib"*

i.e. "These let us imitate: to discourse of [meditate on] Jesus let us devote our will, so shall our peace be confirmed—be we then as the clerics [of our story]" (quat. 37).

58. Poem on the inauguration of Turlough *Lúineach*,² headed "*Iollann O Domhnalláin .cc.*" i.e. "Illann³ O'Donnellan cecinit": 33 quatrains.

Begins:—" *Táinic anam i nEirinn*" i.e. "A soul is entered into Ireland." f. 60 b, col. 1.

Quatt. 1-3 refer to the death of O'Neill (Shane mac Conn pp. 57, 368 n. 3), and the remnant suggests very high political aims.

59. On the premature deaths of Donough⁴ heir to Mac Carthy

¹ No particulars.

² Cognomen derived from fosterage with *O Luínigh* ['O'Looney'] whose sept, seated once in Tirkeeran (county Donegal) but driven out by the O'Donnells, occupied at this time the mountain-land called from them *muintir Luínigh* ['Munterlony'] near Strabane (county Tyrone) where afterwards Turlough had his residence. Elizabethan authorities exhaust themselves in uncouth travesties of the simple and euphonious vocable: Lenagh, Lenoghe, Lenough, Lenought, Lyneaghe, Lenenaghe etc.

³ No particulars: a poem of his addressed to Maguire (44 quatrains beginning "*Geall ó Ultaib ag éinfher*") occurs in the Copenhagen MS. p. 138 (f. 19 b).

⁴ No particulars, nor, saving the names 'Eleanor,' and 'Edmond,' any criteria in the poem. His identity is dealt with below.

Riach's son, and of Conn¹ son of Cathal O'Conor-Sligo, headed "Cormac O Dálaigh .cc. "i.e." Cormac² O'Daly cecinit": 40 quatrains.

Begins:—"Fada as othras ég Donnchaidh" i.e. "Long shall all lie sick from Donough's death." f. 61 b, col. 1.

The hints afforded by the poem are these:—

"N í lot cell ná hintiann uile . do gherr laithe in óig orduirc :
 acht a lá istech ar dtoighecht . crech atá gan tóroighecht
 I s fesach gur fágbad linn . a oidhed créid nach caoinfinn :
 ár mbuaid neinig ár nanáir . í naiaig deigir Ealanáir
 F uair oidhed a aithgin sin . damna céile cláir Sligig :
 M ór dá dhaoinib na dhegaid . gan é acht i naois biglenait :
 do ghlac cathaig dá chumaid . mac Cathail úi Chonchubair
 A cht in Conn soin cian ó shoin . as ferr oirios d'ég Donnchoid :
 fá mhúr gléigel tonnmhall Táiil . conchlann nír bhéidir d'faghbáil
 G ég d'fiodhbaid chubra na georc . do bhí againn ar iasocht :
 nír bh'é in taman gan torad . dá nanadh re haibiogad
 D á mbiadh cuid amharais air . imda sela ar dhul Donnchaid :
 grian gan tes tuar gan turad . nuall na nes ag arduagad
 A d bhíáth óg géir imbhig sib . nó do bhí dóig ag daoinib :
 bheith dheit ad chinnbhíle ós coill . a mheic inghine Emainn "

i.e. "No despoiling of churches it was, nor intent of evil [on his part], that cut off the noble stripling's days: but his span that [as ordained] was drawn to a close—a prey [he is] that may not be pursued [to recovery]. Positive it is that by us (wherefore should I not mourn his death?) our pink of generosity and our honour is left in Eleanor's good husband's grave." Just such another too as he hath gotten death—one that [in time] had made a

¹ No particulars: his father is called 'Cathal O'Conor' (quat. 16) which shews that he was not 'O'Conor-Sligo'; while the youth's style 'O'Conor's heir' (quat. 15) need not mean more than that he was near in the Chief's line i.e. a feasible and even probable 'O'Conor.' The period necessary to synchronise him with young Mac Carthy would make him son to Cathal Oge mac Teigue O'Conor who, with two constables of the Mac Sweeneys and several other gentlemen, was at the instance of Captain Malby, titular English governor of Connacht, slain by a passing band of Scottish mercenaries in 1581. These took service then with O'Rourke of Brefsny until the autumn, when they joined Malby who welcomed them warmly and at Allhallowtide billeted them comfortably in Tirceragh of the Moy. Here however Cathal Oge's brother, O'Conor-Sligo (Donall mac Teigue), gave them the night onfall and cut them to pieces in their beds, including their constable Alastar, son of Donald Ballach who was 4th son of Alastar Carrach Lord of the Isles (art. 47 n.) cf. IV Masters ad an.

² No particulars.

³ Mac Carthy Riach 'Captain of Carbery' (Donall mac Fíneen †1531) married Eleanor of Kildare, d. of Garrett 8th Earl, and in 1583 2nd wife of O'Donnell (Manus) of Tirconnell.

spouse for Sligo's land : of whose 'bloods'¹ [i.e. sept's of consanguinity] it is not ascertained that ever one was lost that might be estimated with his death. Seeing he was but of young child's age, many be they of his people after him that by grief for him that was Cathal O'Conor's son have trouble. This Conn a while ago [i.e. just named] it is that [in his ravishment's effect] best corresponds to Donough's death : [for] under [shelter] of *Tal's* white fortress by the sluggish lymph² his [Donough's] counterpart may not be found. A branch of the *Cores'* fragrant forest, which as a loan³ we had by us—no fruitless [i.e. barren] trunk was he, had he but lasted to maturity. Were any modicum of doubt at all about it, many a seal is set to it that Donough's gone : Sun void of heat, a prognostication that dry weather shall not be, and [ever] rising voice of waterfalls.⁴ Albeit [as it turns out] in thy young blossom stage thou be departed : men looked for it rather that thou shouldst have been a chief-tree dominating all the wood, O son of Edmond's daughter !” (quatt. 6, 7, 14, 16, 20, 23, 27, 35).⁵

Written in Cathal O'Conor's lifetime apparently i.e. before 1581.

60. Poem written in expectation of, or to suggest, a descent on Ireland by Hugh Earl of Tyrone⁶ who was then in Italy, headed “*Ferghal óg Mac an Bhaird .cc.*” i.e. “Ferrall Oge⁷ Mac Ward cecinit” : 61 quatrains.

¹ Besides this meaning, *fuil* ‘blood’ and (where several individuals are referred to) its pl. *fola*, often denote ‘civil and political rights.’

² i.e. the slowly flowing *Forghas* [‘Fergus’] in the county Clare. The fortress is that of the O'Briens (enemies to both O'Conor-Sligo and Mac Carthy) who according to the poet could not match the two whom he laments.

³ Hence it would appear that Conn O'Conor was being fostered in Carbery.

⁴ i.e. from immoderate rains which, with other natural phenomena recited here, were among either the omens or the results of calamity, as well as chastisements of evil rulers (p. 329 n. 2).

⁵ Mac Carthy Riach (Sir Owen †1593), son of Donall mac Fineen above, was succeeded by *Domhnall na bptopaidhe*, who had by his wife Margaret of Desmond a son Cormac who married Eleanor d. of Edmond fitz John Fitzgibbon, or Mac Gibbon-Fitzgerald, ‘the White Knight.’ Young Donough, who must have predeceased his father, was son of said Cormac and Eleanor, through whose younger son Donall the line (but not the chieftry) was continued : cf. IV Masters VI p. 1945 note k, and art. 54 n.

⁶ From 1607 until 1615, when Tyrone became blind, reports of his impending return were rife e.g. on the 22nd of October 1613 Shane mac Felim O'Donnelly “saihte that about the end of May last past, upon a Sunday, hee was at Masse at a Glyne in Bryan Mac Guyres country when Tyrlogh Mac Crodden a fryer then lately come from beyonde the seas . . . [said] that the king of Spayne had 18000 men in armes ready to come over, wherof Tyrone should bee the chiefe” (Titus B x, f. 241). On the previous day Teigue *Modardha* M'Glone had deposed that the same M'Crodyn O.S.F. was a native of Tyrone, 30 years of age, wearing English apparel over his friar's weeds, and a rapier by his side (Cal. Sta. Pa.).

⁷ A contemporary of the IV Masters, living when in 1616 they closed the Annals with mention of Tyrone's death, their solitary entry for that year. The Copen-

Begins:—"Mór do mhíll aoibnes Eirenn" i.e. "Many a one hath Ireland's delightsomeness destroyed." f. 63, col. 1.

Ireland's charms are such that from remotest times suitors of many races have been attracted to her and have fought desperately: not with strange rivals only, but, regardless of consanguinity, among themselves; the Gael by no means least of all. The grand result is that now Clan-Neill's supremacy is established clearly: the Irish [since the Earls' Flight] are like Israel in Egypt (whose liberation is narrated quatt. 30-40) they need but a heavensent leader to play Moses, and who should he be but O'Neill? Let him not hesitate, but come to test the many prophecies which from all time have pointed to him; and should these fail, then never more be prophet, saint, or bard believed at all.

61. The same, a Panegyric of Iriel and Rury sons of O'Ferrall Buie of Annaly (Fachtna¹ mac Brian mac Rury): 38 quatrains.

Begins:—"Ar slíocht trír atáid Gaoidhil" i.e. "Of three it is the Gael have their descent." f. 64 b, col. 1.

The three are Milesius' younger sons Heber and Heremon, with Heber II., son of the elder brother Ir who was drowned before the settlement in Ireland; from which last come the old *Ullta* or *Clanna-Rury* of *Ulidia* ('the lesser Ulster' cf. *Lebhar na geert* p. 36 note e) who, as they are the senior, so too are the most distinguished race in Ireland, and of these the O'Ferralls are right worthy scions.

62. The same on Turlough *Lwíneach* (some time after his inauguration in 1567 apparently) urging his claim [as against

hagen MS. contains four poems of his in praise of the Magnires: *Leth re Fólá fuil Uidhír* (42 quatt. f. 1) *Cia re a bfuil Eire ac awmain* (54 quatt. f. 1 b) *Brath lendáin ac leic Lughaidh* (40 quatt. f. 3 b) *Ar mbreith arís ar Mág Uidhír* (17½ quatt. f. 4 b).

¹ There were two Annalys and two O'Ferralls: 'O'Ferrall Bane [White]' and 'O'Ferrall Buie [Yellow],' between whom was standing rivalry for 'the Captainry of Annaly' i.e. the headship of all septa of the name in both countries. In 1588 or thereabouts O'Ferrall (Fachtna above) surrendered his lands, had a regnant from the crown, and 'cut off the custom of Tanistry.' In December 1589 Iriel was in England to promote his cause against O'Ferrall Buie (Fergus), and Chancellor Loftus writes to Privy Council that he has been loyal these 24 years, and is a man of great credit in his country. In September 1591 Sir R. Bingham being asked for his opinion of Rury O'Ferrall and his brother Iriel writes that they have always been dutiful in her Majesty's service (Cal. Sta. Pa.). There is nothing to fix date of poem, which eschews politics.

Hugh Earl of Tyrone] to be acknowledged leader of all Ireland : 43 quatrains.

Begins :—" *Maith do suidigid clann Néill* " i.e. " Advantageously Clan-Neill are posted." f. 65 b, col. 1.

In this characteristic piece great stress is laid on the quiet, peace and plenty, accruing from O'Neill's just but rigorous rule:—

" *D o chruas rechta ríog Ailéig . léid éinben gan fearfaigid :*
ó Thoraig go Trághbaile . is lán domain Iugaine
G é bhíad sí ar in rian ríogda . do léigfédh lucht eisítha :
crab chnuais gan béin re bliadain . do ghuais úi Néill náighiallaig
I gerích Ulad na nes mall . acht d'anacal a nílhlann :
aoduire ní bhíad ag boim . fá fhiad chaomfuile Chobthaig
A n recht nuasa úi Néill anos . gé bhíad a lán ann d'inmhos :
do shaorfad sé ar fer fogla . teg is é gan aonchomla
D á dtegmad go bhfuicfed fer . a bhrat ar bé na sliged :
ní bhíad ag aoinéach oile . gid daoinéach fiad Iugaine
A r geil do chuaid in fala . lór le nech a nemchara :
mar fher aoinleptha i niath Flainn . fá triath chaoinlechta Chrimthainn "

i.e. " So stern the sway of *Ailech's* king that from *Torach* [Torry Island] to Dundalk a lone woman goes unchallenged though *Hugony's*¹ whole world [were there]. A nut-laden bough all on the royal road [i.e. on the very highway] even the ill-disposed would for a whole year pretermit to pluck, for peril of *Niall* of the Nine Hostages his descendant. In Ulster's land of placid² waterfalls under the Chief of *Cobthach's*³ gentle blood, save for their cornyards' protection no single cow would have a herdsman. Such this present O'Neill's new reign of law that, though 'twere crammed with treasure, a house all doorless he would make secure against the man of depredation. In the event that on the open way one should have left his mantle : [than he] none other would possess it, populous though *Hugony's* territory be. Enmity is abolished : in *Flann's*⁴ land [now], under the Ruler of *Crimthann's*⁵ gentle race, one holds his [whilom] foe-man to be a fitting bedfellow " (quatt. 19-21, 23-25).

¹ *Ugaine mór* ['Hugony the Great'] was King of Ireland from A.M. 4567 to 4606 : " This *Hugony* was he that exacted oaths by all the elements visible and invisible from the men of Ireland in general, that for Ireland's sovereignty they never would contend with his children and his seed " (IV Masters). This could not bar family emulations ; accordingly *Hugony's* son *Laeghaire Core* slew his father's nephew and successor when he had reigned one day and a half ; he himself lasted for two years, when his brother *Cobthach* killed him.

² i.e. not swollen unduly : cf. art. 55 n. 5.

³ *Cobthach cael bregh*, son of *Hugony* above, was King of Ireland from A.M. 4609 to 4658 when, with thirty kings [reguli], he was by *Labhraidh Loingsech* slain on the Barrow's banks.

⁴ *Flann* [which means 'ruber' not 'rufus'] son of *Melaghlin* and his wife *Flann* ['rubra'] was King of Ireland from A.D. 877 (when " he plundered Munster from Killaloe to Cork " : IV Masters) to 914 when he died in peace.

⁵ A.M. 4908 *Crimthann cosgrach* slays *Enna Aighnech* the King in battle, and

63. The same, a benediction to Ireland and to his friends there, written in Scotland: 26 quatrains, a pretty poem.

Begins:—

“ *B ennacht siar uaim go hEirinn . crích mhín shlechte shaoirfeidhlím :
 buime ár noilemna is í soin . ní doidelba í ar féchoin
 S iar ó Albáin na nes mbinn . bennacht uaimse go hEirinn :
 crích bhreicmín as mín maige . seintír mar thír tharrngaire ”*

i.e. “Benediction westwards from me to Ireland, fair territory of Felim’s¹ noble race: nurse of our bringing up is she, and when you have looked at her she is not unlovely. Westwards from Scotland of melodious waterfalls benediction from me go to Ireland: region diversified whose plain ground is smooth, an ancient land like the Land of Promise.”

f. 66 b, col. 1.

He salutes Armagh, Derry and Donegal; the Sligo river and the Moy; Loch Foyle, Loch Gile, Loch Erne and Assaroe, with all ‘Invers’ [estuaries] of Ireland; Ulster (one man² only excepted), Connacht, Munster (to which he owes a blessing) but not the Earl of Thomond,³ nor Meath in which too many English are; Leinster he blesses, though he has never been there; all Ireland’s young women, her poets and chroniclers, her physicians, clergy, minstrels (one *Cithruaidh* especially); Magennis of Iveagh, and the tomb of O’Rourke’s son Conn of Calry.

reigns in his stead until in 4911 Rury son of *Sithrighe* kills him. These few names (cf. art. 63 n. 1 also) are illustrated in order to elucidate once for all the nature of such constantly recurring periphrases for Ireland and her leading tribes and individuals.

¹ *Feidhlimídh rechtmar* [‘Felim the Lawgiver’] son of *Tuathal Techtmar* [‘the Welcome’] was King 111–119 (IV Masters) but Conall Mageoghan says: “When kinge Twahal had raigned thirtie yeares he was slaine by Male mac Rochrye [*Mál mac Rochraidhe*] kinge of Vlster att Dalnarye [*Dál nAraidhe*] in Vlster. Male was kinge fowor yeares and was slaine by Pheylim Rachtwar the kinges former sonne in revenge of the deathe of his father. Galen the famous Phisitian flourished in Rome about this time” (Clonmacnoise: Add. 4817, f. 28). Flann of Bute synchronises them with Antoninus Pius (IV Masters I p. 101 note d).

² There is no hint by which to identify this individual, to whom probably the poet owed his banishment. The dangers of his profession may be estimated from an examination possessing no point of interest except the heading: “The voluntary confession of Cowconnaght O’Kennan upon the rack, taken before us [five commissioners of English names ‘that understand the Irish,’ and a native interpreter] by virtue of the Lord Deputy’s commission’ 26th of June 1615. This *Cúchonnacht O Cianáin* was rhymer and chronicler to Conn [mac] Rory Maguire, and brother to Teigue Oge O’Kennan that went away with Tyrone and died at Rome, says Lodder Mac Donnell examined on the previous 29th of May (Stearne MSS., F. 3. 15. T.C.D., in Cal. Sta. Pa.).

³ cf. p. 341 n. 1: but this would refer rather to Donough 4th Earl, a ruthless Elizabethan and harrier of his own immediate race and kin.

64. The same, on the death of Edmond¹ mac Mulmurry mac Donough Mac Sweeney: 37 quatrains.

Begins:—" *Cia adeir gur imthig Emonn* " i.e. " Who is it says that Edmond's gone ? " f. 67, col. 2.

The argument is that, though he be dead, his reputation cannot die; nor he therefore be reckoned among the vanished utterly. He might have been Chief of his sept, but love of the country in which he was fostered detained him in Desmond, and there he is buried with the Mac Carthys [Riach]:—

" *M ág Suibne dá madh lainn lais . do thairg O Donnail Durlais :
do ghairm ó dhuthrochttoil de . pailm ó úrphortoib Eirne
E monn esgcara in ionmhais . nír ghaib sé in slait tigiornais :
ó láim úi Dhomnuill Doire . do bháid chormfuinn Chorcoige* "

i.e. "[The title of] 'Mac Sweeney' (had it had attraction for him) O'Donnell of *Durlas*² (palm tree from Erne's famous banks) offered to bestow on him most willingly. But Edmond—foe of wealth—he from O'Donnell of the Derry's³ hand accepted not the rod of lordship [and that] for love of Cork's festive soil" (quat. 26, 27). His literary taste and his liberality are mentioned (quat. 24) but the manner of his death is not hinted at.

65. Incitement to action, addressed to Turlough *Luineach*, headed " *Mac Con*⁴ *O Cléirigh .cc.* " i.e. " Maccen O'Clery cecinit " : 59 quatrains, a spirited piece.

¹ The septs of the Mac Sweenys, distinguished by localities, were the Mac Sweenys *na dtuath* ['of the Tuatha'], Mac Sweenys-Banagh and Mac Sweenys-Fanad, in the county Donegal; Mac Sweenys-Connachtach, and a branch settled in Munster. Edmond above was of the first: "1580. Edmond mac Mulmurry Mac Sweeny of *Tuatha Torraighe* [the mainland opposite Torry Island] went to take a prey in Glenflesk [Kerry] from some of the insurgents; but O'Donoghue [of Glenflesk] and a brother's son of Edmond's own killed him spitefully and unbecomingly; nor was there at the time in Ireland a son of a gallowglass that had purchased more wine and poets' wares than this Edmond" [i.e. he was both hospitable and literate: IV Masters]. The Mac Sweenys were hereditary gallowglasses and 'constables,' or commanders of such, to O'Donnell; and like the Mac Shechys, Mac Quillins, and Clan-Donall Galloglach, they were professional mercenaries.

² There were several places of this name, in the North as elsewhere. It is introduced here *metri gratia*, and refers possibly to: "999. O'Donnell (*Cúchaille*) lord of *Durlas* was slain by O'Neill i.e. *Aedh*" (IV Masters). Anglicised 'Thurles' in the county Tipperary.

³ So called from his consanguinity with Columbkil, to whom Derry was sacred.

⁴ "1595. Maccen mac Cuchogry mac Dermot mac Teigue Cam O'Clery [cf. Harl. 5280] professor in history to O'Donnell, an erudite and ingenious man, qualified in history and in poetry; a fluent orator, with gift of elocution, of address and eloquence; a pious, devout, religious and charitable man, died at Lettermoylan [barony of Inchiquin] in Thomond" (IV Masters).

Begins:—" *Selb Eirenn ag aicme Néill*" i.e. "Ireland's possession lies with the race of Niall." f. 68 b, col. 1.

That is now, and has of old time been, an axiom. Among many ancient deeds recited, great stress is laid upon the achievement called 'the Circuit of Murtough son of Niall' [edited by O'Donovan for R.I.A.S.: 1841]. But the practical part consists in quatt. 37-45:—

*"D o bhraithfian duit dénam sluaig . mad áil crích Chuinn do chomuaim :
nach beith sluaig an tathlá ort uam dá ngabhtá do ghríosecht"*

i.e. "If to knit together the Northern Half thou be desirous, I would insinuate to thee to make a hosting so that there shall not on some other day be a hosting [made] upon thyself: [as there should not] wouldst thou but accept my instigation of thee" (quat. 39).

In a promptly aggressive policy lies safety, and the time is favourable: O'Donnell ought to join with both northern and southern O'Neills; Scottish Gael can be had in any numbers;¹ he can count on Leinster, on the O'Conors-Sligo, the O'Reillys and O'Rourkes, Clanwilliam-Burkes, Daleassians,² and on Munster.

66. On Turlough mac Art³ mac Turlough *Lúineach* O'Neill's

¹ The number of fighting men which during the XVIth cent. were imported from the Isles and West Highlands makes us wonder: many settled down in Ireland, many left their bones there prematurely, but the supply never failed e.g. March 8th 1560: the Earl of Argyle's sister lately come over to the Calough O'Donnell her husband, and brings with her 1000 or 2000 Scots; Shane O'Neill engages 1000 or 1500 Scots. May 2nd 1565: 700 Scots slain in battle by Shane. February 13th 1568: Capt. Malby to Sydney: Rory Oge M'Quillin is one of the naughtiest boys in this land; M'Allister vows to return with a great number of Scots. April 25th 1581: in aid of Lord Delvin's rebellion Turlough Lynagh and Sorley Buie M'Donnell are practised with for 4000 Scots led by James M'Connell's son; 2000 by M'Loade Loyes [M'Leod of Lewes] and 2000 by M'Loade Henry [M'Leod of Ensay?]. The flame from this northern fire will hardly be quenched (Cal. Sta. Pa.).

² The Tribes of Thomond could not possibly have amalgamated with the Clanwilliam-Burkes and the O'Conors-Sligo: the wish is father to the thought.

³ Art Oge, Sir Arthur O'Neill, whose name occurs in 'a note of suspected men in Ulster,' October 18th 1589. On the 1st of June 1600 he "went over to assist the English (who were fortified at *Dún na long*) in order to wage war against O'Neill [Hugh Earl of Tyrone]" (IV Masters). Docwra, under whom he served there, says: "On the 28th of October dyed Sir Arthur O'Neale of a fevour, in whose place came presentlie after one Cormocke a brother of his that [by custom of Tanistry] claimed to succeed him as the next of his kinne . . . but shortelic after came his owne sonne Tirlogh that indeed was his true and imediate heire [by English law], whom the state admitted to inherite all the fortune and hopes of his father. Hee had not attained to the full age of a man and therefore the service he was able to do was not greate, but some vse wee had of him" (Narration p. 247).

journey to London, headed "*Seaan Mac Colgáin .cc.*" i.e. "John¹ Colgan cecinit": 30 quatrains.

Begins:—"Rob soraid in sédsa soir" i.e. "Prosperous be this journey eastwards." f. 70, col. 1.

The poet, wisely omitting all politics, restricts himself to good wishes (garnished with a little florid compliment) for the success of young O'Neill's suit to King James.²

67. Didactic address to Donough Oge mac Conor Oge mac Donough More mac Conor More O'Brien on his succession as 4th Earl of Thomond in 1580, headed "*Tadhg mac Daire .cc.*" i.e. "Teigue³ mac Dary [Mac Brody] cecinit": 55 quatrains, a fine poem of its kind.

Begins:—"Mór atá ar thegasc fhilatha" i.e. "Upon the instruction given to a [young] prince much depends."

f. 71, col. 1.

Many of the maxims so pithily expressed here will never be

¹ No particulars. The poem is by some attributed to Owen Rua mac William Mac Ward (O'Reilly p. clxiii); a William Oge †1576, and Owen Rua mac Geoffrey †1609: successively poets in chief to O'Donnell (IV Masters).

² From the middle Temple Richard Hadsor writes to Salisbury, September 13th 1607, that [Turlough mac?] Arte O'Neile, grandchild to Tyrrelagh Lenagh late O'Neale [and others] late petitioners here to be his Majesty's immediate tenants and exempt from Tirone [not fled as yet], are fit to be considered with portions of the countries which they and their ancestors possessed (Cal. Sta. Pa.). He appears to have had subsequently 4000 acres. Quatt. 28-30 are addressed to cheer up his wife, who was *Sorcha* daughter of Sir Henry Oge O'Neill, son of Henry son of the great Shane (art. 45 n. 3).

³ Probably the last survivor in Thomond, if not in Ireland, of the professional poets qualified duly in the orthodox bardic schools of the xvth century. After allowance made for the furiously polemical nature of Father Carve's diatribe against Father Anthony Mac Brody, the following slightly abridged extract shows that the Earl's patronage of Teigue (if it existed) had been but meagre indeed:—"Objeceram tibi quod vane et impudenter toties jactares te esse ex sanguine Principum ô Briennorum cum majores tui ad mensam serviverint ô Briennis, inconditum carmen ad fidem ibidem canere debuerint, ac vibrissare; et illi ex tua gente interdum habuerint obstetrices, ut et ipse fateris pag. 102 examinis ubi dicitur Donatum ô Brien [Thomond IV] annos septem fuisse nutritum lactatum et ablactatum apud Finolam Bruodinam et suum meritum (*sic*) Cornelium Clanchii [*Conchobar Mág Fhlannchadha*]; et ego hisce meis oculis viderim Thadæum Bruodinum filium Darii [Teigue Mac Dary] familiae caput (psoricum profecto) sine equo sine carro aut curru (nisi quod obvio cisio aliquo rustico vebatur, cum rustico lubebat) sine veste quæ decem valeret florenos iter facientem, quod de ô Briennis cogitare nefas esset" (Responsio veridica ad illotum libellum cui nomen Anatomicum Examen P. Antonii Bruodini Hiberni [O. S. F.] . . . a Reverendo Domino Thoma Carve Tipperariensi Sacerdote et Protonotario Apostolico Viennæ Austriæ commorante: Solisbaci, 1672, p. 124 sq.).

out of date for young men stepping into positions of wealth, power, and moral responsibility. The Earl's duties having been pointed out, Mac Dary (as he is commonly called) says that praise must be deferred till it shall have been earned by performance. Accordingly Thomond IV for many years did perform,¹ industriously, and the old bard's laudations were forthcoming duly: but cf. art. 68.

Printed, with translation, by Theophilus O'Flannagan in the Gaelic Society's Transactions: Dublin, 1808.

68. The same, on Earl Donough's death in 1624: 61 quatrains (quat. 36 *cd* wanting).

Begins:—" *Escar gaoidhel ég énfhir* " i.e. "A downfall of the Gael is one man's death."² f. 72, col. 2.

Teigue epitomises his lord's energetic fighting career, then in a long apostrophe to the province of Munster would demonstrate her loss to be irreparable. Considering that in all its bearings the Earldom rested upon fundamental overthrow of old Irish Custom³ (the only system which to the writer can have been so much as intelligible,⁴ and to which both interest

¹ For one instance only: his great services to the English cause in 1601, 1602, consult Fynes Moryson's History of Tyrone's Rebellion Bk. II, Sir George Carew's Pacata Hibernia Bk. II, and IV Masters ad ann.

² Much less controvertible were the proposition that to many of them his life had been a cause of their exaltation *e.g.* in 1599 (not upon the Queen's but on his own occasion) he had ordnance from Limerick to batter Mac Mahon's castle of *Dún beg* in Clare, when "the garrison waited not for a single shot to be fired at them, but surrendered to the Earl; the protection that they obtained however lasted only while they were led to the gallowstree, where they were hanged in couples face to face" (IV Masters). In 1602 he gives certain gentlemen of Thomond 14 days' parole to bid their friends farewell and to clear out of the country. They comply, and within the time have crossed the Shannon into Duharra (county Tipperary) where such of them as could be had were seized unwarrantably, being Conor, Brian *Ballach*, and Teigue *Ulltach* O'Brien (with all their followers) who "when taken were sent back to the Earl at Killaloe and hanged in pairs, face to face, from the nearest trees" (*ibid.*).

³ "1580. Conor mac Donough, [3rd] Earl of Thomond, first of the Seed of Cormac Cas [the Dalcassian race] who had sat in his father's place, a junior [as he was by Irish Custom] who consonantly with the Saxon Prince's laws had wrested the rule of his patrimony out of his seniors' hands, died in his life's very prime" (IV Masters). Here we have the key to Donough Oge's loyalty, political and religious: had he suffered the Custom to revive effectively he would, if not slain, have been stripped to the bare title of Earl which none would have grudged him.

⁴ How bewildered were the Annalists by the conflict between Irish Tanistry and English primogeniture appears from their confusion of terms in noticing the 3rd Earl's accession (ad an. 1558 p. 1563). They add that "the Gael of all Ireland

and sentiment must have wedded him heart and soul) his verses, as applied to Donough Oge, may (like certain scattered utterances of the IV Masters¹) be deemed purely complimentary, and the true note is wanting altogether.

69. The same, on the deaths of ten members of the allied houses of Thomond and of Clanrickard: 35 quatrains.

Begins:—"Anois dtolaim in dechmaid" i.e. "Now it is that I pay the tithe." f. 73 b, col. 1.

He deplores the short lives of "*sliocht Donnchaidh*" i.e. "the posterity of Donough [More²]" with which branch of the O'Briens he has elected to identify himself (quatt. 1-4); the dead are named thus and in this order (i) *Conchobar* (ii) *Tadhg* (iii) *Toirdhelbach* (iv) *Onóra* (v) *Máire* (vi) *Mairgrég* (vii) *Murchadh O Briain* (viii) *Rémonn* (ix) *Uilliam* (x) *Seaan* (quatt. 7, 8); their places of sepulture recited but not assigned: 3 lie in Ennis, 2 in Galway, 2 in Athenry, 1 in Loughreagh, 1 in Kilkenny, and 1 in "*Luimneach na long*" i.e. "Limerick of

were seized with horror, dread, fear, and apprehension of danger, and were alarmed at this change."

¹ Some graceful concession in mere politics they make (as ad an. 1583 p. 1797) by way of deference to their patron O'Gara (Ferrall p. 340 n. 1) who was loyal to Charles I and sat for Sligo in the parliament of 1634 when (and not in 1632 as in loc. cit.) they penned their dedication to him. But he was an Anglican as well, and an alumnus of Trinity College, Dublin; yet when religious topics are forced on them the Annalists show a virile independence: take their long paragraph on the Reformation (ad. an. 1583 p. 1445) beginning "*Eithriticeacht ocus sechrán nua hi saxaibh tria dhíumas ocus ionnógháil tria accobhar ocus antoil ocus tré iomad ealadhán négsanháil co ndeachadar fir saxan i naghaidh an phápa ocus na rómha*" i.e. "A new heresy and error in England: through pride, vain glory, avarice and lust, and through multiplicity of strange sciences; so that the Men of England went against the Pope and Rome." This delivery does honour to both parties: orthodox and heterodox.

² Who had himself but a two years' career as Earl:—In 1551 he succeeded his uncle Murrugh, Thomond I; but because for his son Conor he procured a grant of English succession, his brothers Donall (the Irish Tanist) and Turlough in 1553 burst in on him at night where he lay in Clonroad "and he died on Passion Saturday next ensuing" (IV Masters). But the O'Mulconrys say roundly "*do básaighedh a geluain rámhfada lena bhráithrīb h féin*" i.e. "that was put to death in Clonroad by his own brothers" (H. I. 18, f. 5); and according to a Book of Pedigrees made in 1617 from Irish sources: "This Sir Donell, after he had murdered the Earl his brother, assumed the name of 'O'Brien' and banished his nephew Conner [3rd] Earl of Thomond out of the country" (Carew Cat. p. 348). In 1558 Conor and the Lord Justice expelled him into Ulster; he returned in 1562, and the feud continued variously until in 1579 Sir Donall, æt. 65, edified all Thomond by his most exemplary pillow-death.

the ships" (quatt. 10, 11); their deaths classified, but without details: 2 perished "*do rinn*" i.e. "by [weapon's] point"; 2 "*d'ég anduthchais*" i.e. "by a death [to them] undue, or unnatural"; 6 "*d'ég re hadhairt*" i.e. "died on the pillow" (quatt. 13); variation on the original theme, and panegyric (quatt. 14-27); prayer for their rest (quatt. 28-31); for safety, long life, and success of Donough Oge, Thomond IV, now reigning (quatt. 32-35). Further criteria: three were sons and three were daughters of Donough [More]; three were sons of his [or their] kinswomen (quat. 6); nine died "*re begán bliadhán amháin*" i.e. "within a few years only," *Seaan* (x) surviving them (quat. 5), and that is all.¹

¹ The ten may be identified thus:—(i) Conor mac Donough More, Thomond III, †1580 (ii) Teigue, his brother, †1567 (iii) Turlough, his brother, hanged by martial law (after a year's prison) on Thursday the 26th of May 1581, at Galway. He had been Sheriff of Clare, and Sir N. Malby refused more than £1000 for his life (iv) Lady Nora, their sister, †1579 (v) Lady Mary, their sister: not mentioned in Annals; obit does not occur; wife of Tibbot, son and heir of Sir William Burke Baron of Castleconnell. In a severe action fought in the county Limerick during the Desmond rebellion of 1579 he of the Queen's part mortally wounded James Fitzmaurice who, shot through the chest, yet clove Tibbot's head in two and killed his brother William Oge also on the spot. The widow was alive on the 18th of January 1585 (vi) Lady Margaret, their sister, †1568: wife (but which wife?) of Rickard *Sazanach* (art. 52 n. 1); *Loch Cé* and IV Masters, who give the obit and style her 'Countess of Clanrickard,' name none other (vii) Murrrough O'Brien (3rd Baron of Inchiquin sl. 1573) son of Dermot (2nd Baron †1552) son of Murrrough (1st Baron, Thomond I, †1551) was murdered by Ulick of Clanrickard (art. 52 n. 2) and O'Shaughnessy (Dermot Riach) which latter "was he that [surgically] operated on him" as the IV Masters put it i.e. actually killed him (viii) Redmond (ix) William (x) John: three Burkes whom it seems impossible to place as brothers. Sir John of the Shamrocks (loc. cit.), Baron of Leitrim when he perished in 1583, and buried at Athenry, is excluded by Lady Mary's survival. He had however three sons: Redmond, William, and John or Shane Oge, which last, being 'out,' was during the first week of 1601 captured in 'O'Meagher's country' (county Tipperary) by some gentlemen of the Butlers, and confined in Kilkenny where Black Thomas of Ormond, at Lord Deputy's command, put him to death in the following June to annoy his brothers then out under O'Donnell and O'Neill. Supposing him to have outlived Lady Mary and a Redmond to be conjectured only, he satisfies the conditions; which bar his own brethren: Redmond †1619 at Madrid (Hist. Cath. Hib. ed. cit. p. 344) and William, who shared O'Sullivan's march to Leitrim in 1602 (p. 362 n. 4); so that we must fall back on their father's younger brother William: hanged at Galway in 1581, on the Saturday after Turlough (ii). For the deaths we have now (vii) (x) by the sword, and (iii) (ix) by the halter: natural and unnatural. For the burials: presumably (i) (ii) (iv) would be in Ennis, (iii) (ix) in Galway, (vii) (viii?) at Athenry, (vi) at Loughreagh, (v) in Limerick, and the extraordinary one (x) in Kilkenny is accounted for (cf. Annals and Sta. Pa. ad. ann.).

70. The same, to Dermot¹ O'Brien who, being yet a stripling, lay sick: 15 quatrains, a pretty little poem.

Begins:—"Ní tráth dod dhul a Dhiarmaid" i.e. "This is no fitting time for thy departure, Dermot." f. 74 b, col. 2.

71. Caustic verses headed "*Mathghamhain O hIfernáin .cc.*" i.e. "Mahon² O'Heffernan cecinit": 12 quatrains.

A curious little piece, dating from the earlier years of James I perhaps (art. 51), and dealing bitterly with signs of the times and waning of the old régime:—

"A mhic ná mebhraig éigsi . cerd do shen rôt róthréigsi :
 tús anóra gér dual dí . fa tuar ansógha in éigsi
 N á len do dhiogha ceirde . ná cum do ghres gaoideige :
 dán snasta as fuamfhoirse fáth . gasta nuadhóirche nemghnáth
 R abhán gnáth briathra boga . nach beg a mbeith comfhoda :
 cum go réid gan ró geasaidh . má do chéim ó'n cumasáin
 N á mol aoinfher ná haor fer . dá molair ná mol gaoidel :
 tuar faladh d'aoinsfher lér b'áil . maladh gaoidel do ghabáil
 S gar riu ná ríomh a naithecht . ná cuimnig a cronaicecht :
 inl molta gaoidel ná gab . gach aoinfher rompa ríomhtar
 M ar sin nach serbh do labra . céim ardaigthe t'agabna :
 ríomh a gclú i gcéimennaib ceil . crú gacha éirennáig ísleig
 I n mhaith do bhí ná bí dhí . in mhaith atá tar tairsi :
 molsa clú gasraide gall . ós rú as casmaile cumann
 M aicne Miled clanna Cuinn . nert aca dá narbeorúinn :
 bréig thairngire do thuar sinn . na luadh ainb'fine ar Eirinn
 F ine Luirc is clann Carthaig . ríusan abair allmarchaig :
 ar chrioch Floinn fá'n míne muir . ná sloinn ríge do rochtúin
 N á cuimnig Conn na gcéid geath . léig i neimhné mac Echach :
 fréma síl chiniodhnaír Cháinn . ríge do b'iniomráidh edruáinn
 L éig tar cel cuimne a nemhuile . stór filed fuil ríghherúilt :
 nár thúill goradh do ghrád chruid . dán dá moladh ná mebhruig
 M una maith le nech anois . tréithe nó tuicsin eolais :
 ní mac samhla fáil fá ar . gá tarbha dán do dhéanam"²

¹ Teigue calls him mac Murchaidh, and *iarua Diarmada* i.e. Dermot's great grandson, which marks him as Dermot (5th Baron of Inchiquin †1624) son of Murrough (4th Baron) cf. art. 69 (vii). His father, who joined Sir Conyers Clifford's disastrous expedition against O'Donnell in 1597, was shot through the body and drowned at the fording of the Erne on the 25th of July; his son was the celebrated Murrough, Earl of Inchiquin, parliamentarian and royalist.

² Among the MS. readings are: (quat. 1 a b d) *meab̄r*; do shean rod; *fatuar ansodh* (2 c d) *is fuair foirfe*; *neamhgnadh* (3 c) *gan ro ceasadh* (4 c d) *falaidh*; *moladh* (5 a c) *riu*; *ial* (6 b d) *ar daigthe taghallma* (7 c d) *gas̄r*; *casmauil* (8 b d) *neart aar*, with siglum for ar in error for aq = acu, aca; *ainb'fine* (9 c) *ar chrioch floinn fan mín muir* (10 b) *léig aneimhnenianiall m^o eathach*: where *aniall* (recte *á. niall* = 'i.e. Niall'), a gloss to *mac echach*, is incorporated with the text (11 c) *gor̄*, *cruith* (12 c) *ní maca samhla*.

i.e. "My son, cultivate not the poetic art—the profession of thine ancestors before thee forsake utterly: though to her first of all honour be rightly due, Poetry [henceforth] is portent of misery. To the worst of all trades cleave not, nor fashion any more thine Irish lay: [than] well-turned poem perfected in sound and science, obscurity (new-fangled and unwonted) is [held] more ingenious now. A vulgar doggrel—'soft' vocables with which 't is all-sufficing that they but barely be of even length—concoct such plainly, without excess of involution, and from that [poor literary] form shall thy promotion be the greater. Praise no man, nor any satirize—but and if thou praise, laud not a Gael: to him that perchance would fain do so, to chant a panegyric of the Gael means odium earned. Break with them—their keen valour quote not, nor call to mind lore of their chronicles: take not the course of bestowing commendation on the Gael, before whom be all other men accounted. Here is the manner whereby thy words shall not fall bitter, and this a mean to enhance the value of thy speech: conceal [i.e. suppress] the recital of their good report in all degrees of worthiness, and vilify the blood of every Irish man. The good that hath been, meddle not with it; the good that now is, dwell on that; flatter the English gallants' reputation, since to have fellowship with them is now the likelier. Milesius' progeny—the clans of Conn—did I affirm that power might yet be theirs 't were [deemed] a lying forecast I propounded thus; a stranger race [such as the Old Gael forsooth] ne'er name as having any right to Ireland. Lorc's tribe—Children of Carthach—dub them oversea adventurers; nor once proclaim that ever they attained to sovereignty o'er Flann's confines, to girdle which the sea is at its smoothest. Remember not Conn of the Hundred Battles; Niall son of Eochaid suffer to fade quite away [with other] stocks of Conn's seed, generous and honourable: [seed] of a king worthy that among us he be contemplated. Fling to oblivion the memory of their munificence that were the poets' treasure—kingly Gerald's blood that never warmed to love of pelf, no poem ponder thou in praise of them. If nowadays none care for fair accomplishments or for the understanding of instruction (which indeed differ altogether from setting of fences round the arable) what profits it to make a poem?"

f. 75, col. 2.

72. Genealogy and ramifications of the Dalcassian race, headed "*Maoilín óg Mac Bruaidedha .cc.*" i.e. "Moylin [= calviculus] Oge¹ Mac Brody cecinit": 100 quatrains, the compiler

¹ Mac Brody (Dermot mac Conor mac Dermot mac Shane) chief poet of Ibrickane in Clare i.e. to the O'Deas and to the O'Quins †1563; his brother and successor Moylin More †1582 was followed by 'a kinsman' (qu. brother) of whom we hear no more, and in 1599 his son Moylin Oge above is found, as poet-in-chief to the O'Briens, by bardic sleight of hand winning back his cattle from O'Donnell who with a large force was then harrying Thomond IV: see the story at length in IV Masters ad an., p. 2102. He died on the 31st of December 1602; and "there was not in Ireland, in the person of one individual, a better antiquarian, poet, and rhymer than he. It was he that in *dán díreach* [metre] composed these [five] historical poems: *cuirfid eumáin ar chloinn Tái* [etc.]" (lib. cit. p. 2320).

adding a postscript "*teasta dá rann do'n duan so*" i.e. "two quatrains of this poem are wanting [here]." Maurice O'Connor's copy (Eg. 112, art. 130) has 101 quatrains.

Begins:—" *Cuirfed cumaoin ar chloinn Tái* " i.e. "I will lay an obligation upon the Children of *Tái*." ¹ f. 76 b, col. 2.

Their many favours to himself shall be repaid with a piece of antiquarian lore such as will be found worth the keeping: fruit of much labour and investigation; his point of departure shall be Turlough² mac Donall mac Conor More O'Brien (eighteenth in descent from Brian of the Tribute) to whom the piece is dedicated (quatt. 1-9, 97-100); Powers, Plunkets, and Eustaces mentioned as counting kin with the O'Briens (quat. 31); the descendants of *Eoghan mór* and of *Cian*³ dealt with, and the whole carried well into the mythical period (quatt. 51-96).

¹ So called from *mac tái* ['son of adze'] an apparently unexplained sobriquet gained by *Cas* son of *Conall eachluath* (4th cent.) who through his twelve sons was progenitor of the Tribes of Thomond, otherwise (from *dál gCais* i.e. 'Portion of Cas') 'the Dalcaissians.' Here *mac* has probably the same force as in the frequent *mac báis*, *mac mallachtan* 'a son of death,' 'of accursedness' = one of the reprobate; *mac bennachtan*, *mac beathadh* 'a son of benediction,' 'of life' = one of the elect; *mac leighinn* 'a son of reading' = a [divinity] student; *mac cealsa*, *mac tráth* 'a son of church,' 'a son of canonical hours' = a young ecclesiastic, an acolyte; *mac na míchomhairle* 'the son of evil counsel' = a ne'er-do-weel, a luckless fellow.

² Sir Turlough O'Brien of Duagh (whose father was the stout Sir Donall of art. 69 n. 1) ancestor of the O'Briens of Ennistymon, near to which at the mouth of the Inagh river he dwelt in the now ruinous *caisleán na daibhche* angl. 'Duagh Castle' i.e. 'the Castle of the Sandpit': see Andrew Mac Curtin's poem *Beannughadh doimhín duit a Dhuinn na daibhche*. In 1583 he and O'Reilly (Shane Rua) were knighted by Elizabeth in person; and in 1585 he, being at the time 'a gentleman of honest and civil behaviour, good religion, and well affected to the State' (Wallop to Walsingham 1st of July) represented Clare in Perrot's parliament. The fact that on the head of xxxix Articles Thomond IV and he were in perfect accord did not preclude them from differing materially on a fortieth: which was perhaps the regnant to Turlough of his father's barony of Corcamrúa (IV Masters ad an.); hence in 1586 he petitions Burghley that he may 'have the peace against the Earl of Thomond, who seeks utterly to overthrow him.' Add to this his desire (which cost Turlough O'Loughlin so dear: p. 373 n. 4) to confirm himself, as he did actually, in the adjacent barony of Burren as well.

³ As *Eoghanacht* from *Eoghan* (p. 377 n. 4) so *Cianacht* ['Keenides'] is derived from *Oilioll Oluin*'s younger son *Cian*; whose posterity through his son Teigue (art. 31 b) settled in various parts of Ireland, forming the *Cianacht* of Glengiven ['barony of Keenaght'] county Derry; of eastern Bregia, just north of Dublin; the *Gailenga móra* ['barony of Morgallion'] in Meath, and the *Gailenga* ['barony of Gallen'] in Mayo: see their legend printed by Whitley Stokes in Three Irish Glossaries p. xlii from H. 3. 18. T. C. D., and cf. LL. 328 β.

73. Address to Magennis (Hugh¹) of Iveagh's son Art,² husband of Tyrone's handsome daughter Sara,³ ascribed here to Moylin Oge above: 37 quatrains.

¹ Sir Hugh mac Donall Oge mac Donall *Ciar*: which last fought on Kildare's side at Knocktuagh (art. 7) †1520. Mr. Solicitor Wilbraham informs Burghley (9th of July 1586) that Sir Hugh is the best reconciled subject, the bountifullest and orderlyest housekeeper in the North; the civilest of all the Irishry in those parts; and wears English garments on every festival day. Miler Magrath (Eg. 112 art. 155) on the state of Ireland, 30th of May 1592, writes that under O'Neill [Turlough *Lwíneach*] are these six: Magaire, O'Cahan [O'Kane], M'Mahon, Magennis, M'Quillin, and O'Hanlon; these six men are great men in land and forces. Loyalty (in his case begotten of a wish to shake off O'Neill) Sir Hugh like many others found to be an expensive virtue and fettered with some restrictions: he appeals to Deputy Lord Grey ". . . yt is so, right honorable, that the xxvijth of this present moneth some of Terlagh Lenagh his men toke from me by pray .ccc. kyne, iij score mares, .cc. swyne, .ccc. shepe, and killed xvj of my pooer followeres; and also that within this iij wekes past the said malefactors came unto the borders of my countrey with certein laborers and hockes and cutt all the greene corne that they fwud there; beseeching yo^r hono^r to consider the same and to license me to be revenged . . . Terlagh meanes no godnes and he is of great force . . . Narrow water the xxix of August 1580" (Elizabeth Ixxv no. 75). In 1585 he sat for the county Down, and in 1595 Magennis (Hugh mac Hugh mac Donall Oge) died¹: in these entries have we father and elder son, or one man? IV Masters miss a link sometimes.

² The statement that as yet he holds not the country of his fathers (quat. 19) does not fix precisely the period of his career at which this ode was made for Sir Arthur, whom the poet seems to have with considerable perspicacity regarded as a subject more promising than was his hopelessly loyal father; but it was before 1595. In 1608, O'Neill's yoke being then lifted from him, he raised his head; and Theobald Dillon writes to Salisbury 25th of April ". . . I feare that ther hathe not bene hetherto sufficient caution taken of the great men of the North, who are in ther harts haters of all Englyshe men and Englyshe lawes, whoe by ther soddayne revolt maie disturb the state exceedingly. first S^t Arthure Magenís who is married to the la. Sara daughter to Tyrone, a great man and a malitiose man in his hart to the Englyshe, and now of late he hathe gotten the possession of the Castle of the Narrow Water. and albeyt he had ryght to it, yett in my poore judgmt is it a place fitt to be kept in his mátyes hands, and S^t Arthur mought have bene otherwise satisfied . . . this man is not unlikely to deale wth the Newery as the Grecians did by Troy. Against this man is ther one Glasny in Agholy Magenís in faction, who I feare me is not sufficiently contenanced; and if it shall please the State to grace him he will assuredly keepe S^t Arthure Magennis in good order" (S. P. Irel. cexxiii no. 87). 1609, 15th of April, Solicitor General Jacob writes to Salisbury that the lands of Iveagh are to be divided, and that all the North are false; but so long as their leader Sir Arthur Mac Ginesse is kept under they dare not attempt anything. By 1611 his country (and he) had been 'settled,' and the ancient power of Magennis extinguished for ever.

³ Captain Sir Josias Bodley, describing his Christmas trip to Lecale in 1602, says: "Illi ibi [Sir Richard Morrison and Captain Constable at Sir Arthur's] manserant ad minimum tres horas expectantes adventum nostrum, et interea liberunt cervisiam et usquebathum cum Domina Sara filia Tironi et uxore predicti Magnesij, pulcherima sane femina" (Add. 4784 f. 88).

Begins:—

“*Lám dherg Eirenn úi Ethach . rígradh go rún geertbhrethach :
laochradh na láime deirge . caomnadh dáimhe díbfeirge
U i Ethach nár ob cogad . 's na haithreacha ór ghensodar :
fa throm faltonas na bfer . fá fhonn ngartsolas ngaoidel
D o chlehtadar riam roime . curaid chloinne Rudroighe :
éhta tromha ó muir go muir . is gan éra orra d'iarruid”*

i.e. “Iveagh is Ireland's Red Hand:¹ a line of chiefs minded to judge justly—such are the Red Hand's race of heroes, and a protection to the outcasts of [English] law. Iveagh that never refused war—and the fathers from whom they spring—stern was the men's enmity [at all times contending] for the Gaels' generous and brilliant land. Ever aforesite Clan-Rury's² warriors have practised to execute great slaughters from sea to sea, and that of them none ever should require eric.”³

f. 79, col. 2.

For an encouragement to Art mac Hugh some of Ulidia's ancient exploits are recited:—(i) *dergruathar Chonaill chearnaig*

¹ *Uí Eachach*, or (according to the lenified pronunciation of Ulster) *úí Eathach*, of Ulidia i.e. ‘descendants of [the remote ancestor] *Eochaidh cobha*’, was the Magennis tribe-name and denoted their country as well: the present baronies of Iveagh, upper and lower, in Down. According to some bards, ours included, Magennis and not O'Neill had the prior claim to the well-known cognisance of ‘the Red Hand’; the controversy is alluded to by O'Curry, *Manners and Customs* III pp. 264 infra, 278.

² *Clanna Rudraighe* i.e. all the septs of ‘the Children of Rury,’ once supreme in Ulster, whom the three Collas overthrew in the battle of *Carn achaidh leithderg* in Monaghan, and ousted from Emania, A.D. 332: since which time they never appeared westward of Glenree [the valley of the *Ríge* or Newry river] and Loch Neagh, but were restricted to the present counties Antrim and Down. They sprang from Rury son of *Sithrighe*, King of Ireland A.M. 4912–4982 and a mighty warrior (IV Masters ad ann.) cf. *Eochaid O Floinn's* poem *A Emain idnach oebind* in the *dinnsenchas* of Emania (LL. 21 a) where he says *Rudraige tra mac Sithride . is uad dól naraide* i.e. ‘Rury son of *Sithrighe* a quo they of Dalriada [in north Antrim]’ (22 β. l. 7 inf.). From *Ulaid* [‘them of Ulster’ a nom. pl. formed from *Ulad* ‘Ulster’] acc. *Ullta*, Colgan and O'Flaherty make ‘Ulidia’ or ‘lesser Ulster,’ calling the whole province as we know it ‘Ultonia;’ the adj. is *ulltach*, in Munster *olltach*, ‘ultoniensis.’ At the Plantation Magennis had for many centuries been head of Clan-Rury.

³ For the parliament of 1613 ‘the natives’ named Sir Arthur Magennis and Rowland Savage for Down, as for Armagh they did Sir Turlough mac Henry O'Neill (who spoke no English) and Henry mac Shane O'Neill; also for the King's County Sir John Mac Coghlan and the Callough O'Mulloy (no English) but these elections were set aside (Cal. Sta. Pa.). On the 10th of July 1610 Lord Deputy writes to Archbishop of Canterbury, from Dublin: “Most reverend and most gracious Lord, I am earnestly entreated by St. Arthur m^c Gennis to make your gr. to be a meanes that his eldest sonne may haue leaue to come ouer unto him. He alleages for the reason of his desire that h^c is in communication with my Lo. of Slane for a mach betweene his sonne and one of the Lo. sisters. He promises while he [the son] staves in this kingdome about that mach he shall remayne at Dublyn and attend the State, and not to goe into his country but with leaue” (S. P. Irel. cccxxxv no. 24). Seemingly the last of Sir Arthur in the Records.

(ii) *baioithréim Ulad* (iii) *cath Rathain* (iv) *cath Gáiridhe* (v) *cath beinne Edair* (vi) *cétlá Conchobair dá chloinn* (vii) *maicghnímradh Chonculaind*.¹

74. On the Flight of the Earls² in 1607, headed "*Aindrias mac Marcus .cc.*" i.e. "Andrew³ son of Marcus cecinit": 12 quatrains, imperfect seemingly.

Begins:—"Anocht as uaigneach, Eire" i.e. "To-night it is that Ireland is desolate." f. 80, col. 2.

The fugitives⁴ (whom both the IV Masters and the State Papers name) were:—(i) O'Neill [Hugh mac *Ferdorcha*] Earl of Tyrone (ii) his sons *a.* Hugh Lord Dungannon *b.* John *c.* Brian (iii) his wife: 'the Countess Catherina' (iv) his nephew: Art Oge mac Cormac O'Neill (v) his grandson: *Ferdorcha* mac Conn O'Neill (vi) Hugh Oge mac Brian mac Art O'Neill (vii) O'Donnell

¹ i.e. (i) 'Red Bout of Conall Cearnach': to avenge *Cúchulainn's* death (ii) 'Ulster's Reckless Rush' = *Mescadh Ulad* i.e. 'Intoxication of the Ultonians': resulting in their invasion of Kerry and the slaying of *Cúroí mac Daire* by *Cúchulainn* (iii) 'Battle of Rathán' (iv) 'Battle of Gáiridhe': culminating episode of *Táin bó Cuailgne* (v) 'Battle of *Benn Edair*' qu. *Forbais beinne Edair* i.e. 'Siege of the Hill of Howth' (vi) 'Conor [mac Nessa's] First Day for his Children' (vii) 'Boyish Exploits of *Cúchulainn*': a digression in *Táin bó Cuailgne*. Copies of (i) (iv) (v) (vii) are in this collection (ii) in LU. 19 a, LL. 261 β, imperfect: edited, with a translation, by William Maunsell Hennessy for R. I. A., forming Todd Lecture Series I: Dublin 1889; also a fine copy on vellum in the Advocates' Library, Edinburgh (iii) lost apparently: cf. John O'Donovan's ed. of the *Battle of Magh ráth* ['Moira'], p. 210: R. I. A. S. 1842 (vi) is this extant?

² This important event, which came upon the English as a complete surprise, is even yet but partially explained: see the evidence as to its causes summarised by O'Donovan in IV Masters ad an. p. 2352, note y. The narrative in Irish mentioned by him as being at S. Isidore's College in Rome is now in the Library of the Franciscan Convent, Merchants' Quay, Dublin. Attorney General Sir John Davies in his perplexity lays before Salisbury the reasons for which some take Scotland and others take Spain to be the goal, advancing also his own 'poor and weak conjecture touching this accident, which he humbly submits to his Lordship's judgement.' He exults, both legally and legitimately, that pettifoggers, not soldiers, have beaten Tyrone out of the country: ". . . for vs that ar heer wee ar glad to see the Day wherein the countenance and majestic of the law and civil government hath banisht Tirone out of Ireland, which the best army in Europe and the expense of two millions of sterling pounds did not bring to passe" (S. P. Irel. cexxii. no. 133).

³ Particulars are wanting.

⁴ On the 14th of September 1607, in a ship purchased at Rouen out of £1000 of the Archduke Albert's money and brought round by Maguire (disguised as a fore-mast hand) and Donough O'Brien below, they sailed from Rathmullan in Loch Swilly and had a stormy three weeks' passage to Quillebœuf in Normandy. Thence to Douai, where they were met by Tyrone's second son Harry O'Neill (†1610) commanding the Archduke's Irish regiment of 1400 men, 'and all the Irish captains'; and so to Brussels etc.

[Rury mac Hugh Duff mac Manus] Earl of Tircconnell (viii) his son: Hugh Lord Donegal (ix) his sister: *Nuala* (x) his brother: Caffare O'Donnell (xi) Caffare's wife: Rose (xii) their eldest son: Hugh (xiii) Tircconnell's nephew: Donall Oge mac Donall mac Hugh Duff (xiv) Nechtan mac Callogh mac Donogh *Cairbreach* O'Donnell (xv) Maguire [*Cúchonnacht*] (xvi) Donough mac Mahon-mac-Anaspick O'Brien.¹

¹ i.e.—(i) †26th of July 1616 in Rome: of whom even Camden (tr. in Kennet II p. 561, col. 1) says "He was master of a constitution that could endure the difficulties of watching and hunger, and join'd to that a most indefatigable industry. He had a generous soul capable of the weightiest undertakings, and was besides an expert soldier and a subtle politician" (ii) *a.* p. 372 n. 2 *b.* said to have been under seven years at the Flight; and in 1618 was colonel (not acting perhaps) of his late half-brother Harry's regiment *c.* in 1613, at the age of nine, became page to the Infanta and Archduchess Isabella; on the 16th of August 1617, about 6 p.m., was found strangled in a chamber of the Archducal palace at Brussels: why, or by whom, is as yet unknown (iii) sister to Sir Arthur Magennis art. 74, and Tyrone's last: whom a letter from Rome, written to one John Burke on the 7th of September 1615, describes as being then young and fair but out of health. She was mother of (ii) *b c* and of Conn Rua, a little boy left behind for lack of time to retrieve him out of the wilds in which he was stowed away with his fosterer. Tyrone was most anxious to have him abroad, but all his measures failed. Later the lad was sent to England, where Chichester would have had him put to a trade or to service: however on the 6th of July 1615 Lords of Council notify him that his Majesty has disposed of Conn and sent him to Eton College (iv) no particulars: from his father Sir Cormac mac Ferdorcha, surnamed Mac Baron, the English first heard of the Flight; but, under colour that he might have spoken sooner, laid him by the heels for his pains and from Dublin Castle sent him on to join Mac Carthy Riach (Fineen) and O'Kane (Sir Donall) in the Tower (v) no particulars: his father Conn, a son of Tyrone's (legitimate?), in January 1599 was the Earl's emissary in Leinster and Munster (vi) no particulars (vii) p. 371 n. 1: his wife, Bridget daughter of Kildare XII, was left behind; perhaps because she was too near the birth of their daughter Mary, afterwards 'the Lady Stuart-O'Donnell.' The Countess took a second husband: Barnewall of Turoy, Viscount Kingsland (viii) wanting three weeks of being one year old: in 1618 he too was page to the Infanta; he died young, unmarried (ix) p. 371 n. 2 (x) (xi) p. 372 n. 1 (xii) †1660 without issue (xiii) no particulars: his father, with 200 men, was slain in a debate for the chiefry on the 14th of September 1590 (xiv) no particulars: in 1540 his grandfather, with his granduncle 'John of Lurg,' rose up against their common brother O'Donnell (Manus). The Chief hanged John and fettered Donough, who perished in a clan battle 1545 (xv) son of *Cúchonnacht* †1563 son of *Cúchonnacht* art. 83: he went abroad originally in the summer of 1607; †12th of August 1608 at Genoa, of a fever that took him as well as Tircconnell and Tyrone at Ostia (xvi) a gentleman of Clare attached to O'Donnell: he had broken prison at Athlone, and fled abroad to escape the bribes and threats where-with Lord Deputy sought to have him inculpate the Earl of treasonable practices. His father, surnamed *mac an espoic* ['M'Anaspicke' i.e. the Bishop's son] was son to Turlough O'Brien Bishop of Killaloe †1569, and played a stirring part in Thonmond: on the 21st of March 1586 he was shot through the head on the battlements of his 'strong pile [peel]' of Cloonan besieged by Sir Richard Bingham, whose

The Earls being gone, the bard sees a pall of hopeless dulness settle upon Ireland: no more shall any laugh there, or children gambol; music is choked, the Irish language chained; no longer shall chiefs' sons so much as speak whether of the Winefeast or of hearing Mass; gaming is at an end, and all pastime; the improvised panegyric [*rithlearg molta*] shall not be poured forth, nor tales recited to procure sleep; books will not be looked at, nor genealogies heard attentively.

75. Eulogy of Dermot¹ Mac Carthy, headed "*Seann óg O Dálaigh .cc.*" i.e. "Shane Oge² O'Daly cecinit": 17 quatrains.

Begins:—" *Anois do críochnaigheadh cearchail na cródhachta*" i.e. "Now is Valour's cycle all completed." f. 80 b, col. 1.

Here we have a specimen of the metre which from its intricacy is named *droighneach*³ i.e. 'the Blackthorny,' but written so corruptly and defectively as to be wellnigh unintelligible:—

" *D eghshamhail Ghuaire [st]torthóir in fhíoroinigh .
 cíochóighir in chríochshlóigh as buaine fá bhuanfholaitbh :
 ua na gcaithbheadhadh as córa do ghaoidheataibh .
 faithleoghan do'n tsaoirfheadhain as cródha dá gcuatobair "*

i.e. "Guaire's fair counterpart he is, true generosity's conductor; suckled heir of the territorial host that in respect of long-enduring kindreds is the best confirmed; descendant of the battle-vigorous, and one the most legitimate of all the Gael; a princely lion of the freeborn tribe, and hardiest of all that ever ye have heard of" (quat. 14).

76. On Dermot mac Donall O'Sullivan-Beare's death in Spain, where he perished in the conflagration of a house,⁴ account (penned to mollify Elizabeth towards himself) in its details differs much from that of the Annalists.

¹ The piece does not afford any criteria by which to identify this individual, whose father as well appears to have been a Dermot. He was not 'Mac Carthy' at all events.

² No particulars.

³ The structure of this measure compels a free use of compound words, and makes poems in it difficult to translate at once closely and intelligibly; it is suited only to florid and stilted efforts such as this of Shane Oge's, or to humorous and satirical compositions: had Aristophanes written in Irish he would have done wonders with it.

⁴ Beyond the name above, and the manner of death indicated in general terms, criteria are wanting. In the way of mere conjecture it may be remarked that the poet laments an individual of note, and that such would have been Dermot second son of O'Sullivan-Beare (Donall p. 362 n. 4) whom, as an infant in his second year, his father on the fourth or fifth day of the retreat confided to one of his poorer tribesmen to

headed "*Eoghan mac Dhonnchaidh úi Dhálaigh .cc.*" i.e. "Owen¹ mac Donough O'Daly cecinit": 45 quatrains.

Begins:—"Do thuit a cloch cúil d'Eirinn" i.e. "Her buttress-rock² is fallen away from Ireland." f. 81, col. 1.

Place and manner of death are vouched for thus:—

"*B áidh maoidhe ag mnáibh na Spáine . risna mnáib ó Baoi béire :
is í in chaoi in chaoi fhíre . caoi an tíre nach í Éire
T arla ó thús do mhúig Mhúman . túr in uile ann gach ionad :
lén fíre dhá nach deired . díle theined so ar síobal
S gél oirios d'oigre Dhonnaill . ar oidíod oigre Cherbhaill :
ag so in sgél nach sgél niomruill . díogluim sgél is do dhelbaim
N ír saor sin gan é d'oided . nár luigh ar naom ná ar neimed :
rí do thuir moir dá molad . fuair gorad i dtoig theined
M ac Dhonnaill degmac Cherbhaill . nár fhoghlaim engram neimgill :
dá sgél do dhial re doghraing . dá lén concllainn d'fiad Feidlim "*

i.e. "Sweet fellowship in tenderness unites the women of Spain with the women of Buiebera ['Durse Island']; the genuine weeping, that is the [right kind of] weeping: [and such must be] the weeping of a land which Ireland is not [i.e. of a land other than Ireland]. At once in every spot of Munster's surface there was debate anent the mischief—a veritable calamity the end of which is not yet [nay rather 'tis] a flood of fire in progress still. A story that applies to Donall's heir is extant, one of the tragedy of *Cerball's* heir:³ here is the tale—no random one wide of the mark, but a selected of [many] legends it is that I adapt to him. From tragic end it never saved him [*Cerball's* son Dermot] that upon saints or on church lands he had never 'leaned':⁴ a king [such as he was] that had given promise of

shift for as best he might, and so left behind at *Sulchoíd* ['Solloghid' (= salicetum) in Clanwilliam, county Tipperary, site of the railway station known first by that name: presently 'the Limerick Junction']. By certain gentlemen of the Irish party the little derelict was succoured and hidden, and in the ensuing year transmitted to Spain. Thus, and no further, his father's first cousin Philip O'Sullivan in his *Hist. Cath. Hib. Compendium* (lib. VII c. 8): Lisbon 1621, in which edition (p. 264) occurs a long epistle from the author to Dermot, written at Cadiz in April 1619.

¹ No particulars.

² lit. 'rock of poll [*cúil*]' i.e. a rock serving for the action implied in Fr. 's'acculer,' 's'adossier'; so in Eg. 90, art. 2: *cúillios* [*cúil* + *lios*] *Taidhg* lit. 'Teigue [Mac Namara's] poll-fort' i.e. one that was his mainstay, his base of operation, his 'back.'

³ See the narrative of *Diarmaid mac Cerbhaill's* death in Eg. 1782, art. 15.

⁴ In the above and kindred collocations *luighim* (having conventionally 'I lie [cubo jaceo]' for its primary English equivalent) is by the people always rendered 'I lean,' but this in the sense of 'I lie heavy on,' 'am hard on,' 'oppress' e.g. *ann so luighem an diallaid air* i.e. 'here's where the saddle leans on [chafes, galls, pinches] him': a phrase apposite to either horse as object, or saddle as subject, but (since *luighim* denotes action from above) not to the rider, except pleasantly. But the verb often does represent 'I lean' of correct English use, as in: *cúil si innixus*

many which [in time to come] should praise him, had [none the less] a warming in 'a house of fire.' Donall's son [above] and *Cerball's* good son, that had learned none but accomplishments besecming them, represent two losses [each in its own time] making for grievous sorrow: two twin calamities for Felim's land" (quatt. 7, 11, 13, 15, 19).

77. Remonstrance and warning addressed to Rickard Oge¹ son of Mac William (p. 365 n. 4) headed "*Brian mac Eoghain mhaoil úi Dhomhnalláin .cc.*" i.e. "Brian² son of Owen Calvus O'Donnellan cecinit": 56 quatrains, a spirited and a curious piece.

Begins:—"T'aire rit a Ricaird óig" i.e. "Take heed to thyself Ricard Oge." f. 82, col. 2.

The poet argues that the Chief's son by renunciation of the *fuirit homo* i.e. *noch má luighenn duine air* (Isaiah xxxvi. 6); *innitentibus eis super te* i.e. *an tan do luighedar ort* (Ezechiel xxix. 7); *recumbens in sinu Iesu* i.e. *ina luighe a nucht Tosa* (John xiii. 23). Other meanings it has too, as: *do luigh an téan ar an gcravóibh* i.e. 'the bird pitched, lighted, on the branch' etc.

¹ O'Curry says briefly that the poem is "for Rickard Oge Burke, exhorting him to reject the title of 'Earl' and [to] resume the older one of 'Clanrickard' only," meaning: and to style himself 'Mac William of Clanrickard' pure and simple. This cannot possibly apply to another than Clanrickard II (never by the Annalists called 'Rickard Oge') for whose parentage see p. 375 n. 5; whereas our subject is addressed as 'son of Rickard' (quat. 9) and 'son of Joan from *Sidh truim*' (i.e. from 'the Shee Hill,' an ancient mound hard by Slane, county Meath: quat. 56) possibly a daughter of the Lord Slane (Fleming) of the period; and the notes following present a few only of yet further criteria pointing to a 'Lower Mac William' or 'Mac William-Burke.' The stirring members named 'Rickard Oge' were far too numerous to admit of their claims being weighed here, for: 'The principal men in Mayo of the Burkes are Mac William, otherwise Sir Richard Burke . . . Walter Kittagh [*ciotach*] Burke, Rickard Oge Burke . . . with divers others their brethren, sons, and others, whereof there is an infinite number to the number of 1000' [this for their gentlemen only cf. 'Draft report of certain commissioners showing the lords and chieftains of Munster and Connaught': Cal. Sta. Pa. ad an. 1586, p. 238]. Brian speaks of 'change of name simply,' but gives no clue to its nature nor mentions earldom at all.

² In 1582 Mac William-Burke (Sir Richard *an iarainn* ['of the iron'] mac David mac Edmond) commissioned Theobald and Meyler, sons of his brother *Uátair fada* ['Long Walter'] to take 'an aggressive walk' (p. 369 n. 2) into Tirawley. They did so, and lifted cattle belonging to their father's uncle Rickard mac Edmond; he 'rose to the cry,' followed, and came up with the prey in Glenduff on the south side of the Nephin mountain, where the drivers turned and the question was argued out. Rickard mac Edmond and *Emonn allta* ['Wild Edmond'] mac Rickard mac Oliverus were slain; Amerus mac David Bane and Oliverus mac Shane his nephew, with many followers, wounded; and "Brian son of Owen Calvus O'Donnellan, in poetry and in [general] erudition the most eminent in Ireland of his age, was 'left there' (loc. cit.) together with an art student of the O'Dalys." The incursionists then made good their prey, much enhanced in value by these incidents (IV Masters and *Loch Cé* ad an.). Hence the bard was not then attached to Clanrickard (cf. art. 87).

name under which he has had luck hitherto, and has done great things, commits a fatal error (quatt. 1-9); rather than hold his peace Brian will even brave his natural but now estranged patron's displeasure (quatt. 10-21); apologue of a French knight and his son¹ (quatt. 22-46); the original thesis developed and illustrated (quatt. 47-56):—

“*T’aire rit a Ricaird óg . ná tabair cúl dot chéimhóid :
 má atá ar breith a rátha ruib . cára beith mar do bhábuir
 S in riocht a rabhabair riam . bí at Ricard Mhac Uilliam :
 maírg do ghlae aoínchéim oile . a shlat mhaoithréid Mhúachroime
 D á bhagáthá ceannas cláir Fhlainn . nír bfu dhuít a dhrechshegáinn :
 ainm allmharda do rádh ruib . fá chlár ndagbhanba ad dhúthuig
 C id mise féin nír bfu dheit . ar ainm nguasachtach ngaireit :
 a ghríb tadhaíl bhruaich Bhanba . nach faghaim uain t’agallma
 N ach mó lámam a rádh rib . dámad éraic é am oidhúid :
 á ghég oírúide ós fuil Chvinn . go bfuil oírúire edruinn
 D o b’annamh linne is lib féin . fuil bhárcach na mbert soiléir :
 laoich dá reich Eire d’faire . beith re chéile ac corraige
 M ar dognúidís roime riam . scotha cubhra cloinne Uilliam
 déna a choillbhúile benn mBreg . fá chenn oírúire t’fíledh
 C rosmaoidne t’imlaoid anma . ort a huacht na heladna :
 ferr cor in athanma ar ais . sul robh t’atharda at écmáis
 M isde thu nach tárla ruib . mac in ridúire fhranncuig :
 lá an athanma dhaoib do dháil . lá taoib t’atharda d’fácbáil
 D obéarainn t’dot ghnúis ghúil . dámad liom cloch in chétfhír :
 a bhláth abhla chinn chorad . re linn t’anma d’athrogad
 T uc tu arís at Ricard óg . i naois naoidenta i nallód :
 sel as tarbaige fuair fer . ar fuaid ghlanmaige ghaoidel
 D o lenfaidhe lorg bar nech . ó rinn Ecla go hUisnech :
 gan dúine do dhul dá shliocht . ó bhun Duibe go Deirgiort
 I n tainm roime a rí Chunga . maith fuarais é d’athchuma :
 má fráth cúis imderytha uaidh . dot ghnúis fhímlergtha infhuair
 S lán t’eolach ó aois lenaib . ní ar thalmáin gur thaidhleabair :
 do ná bud inghotha d’fíor . a rí fhínlocha Oirbion ”*

¹ The youth, ambitious of some higher estate, is bent on foreign travel; all dissuasion failing, his parent confides to him a stone of price to be bestowed on the biggest fool whom he shall meet withal, and starts him; his rambles bring him to a capital city all in uproar, and a denizen informs him that an election is on foot: yearly they choose a new king, who for twelve months has a right good time and then, like his predecessors, is shipped for some desert island on which to fish for himself to the end of his days; the traveller craves an audience, and to the king elect presents the gem at once; which gift, though it delights the recipient, yet surprises him so much that its motive is required; by the answer the querist is stricken to such pitch that, instead of being angry, he withdraws his candidature and reverts to his sufficiently happy pristine condition; the young gentleman takes a lesson and does likewise. Moral:—so will the English for a season make much of Rickard Oge, and then serve him as already they have served many others.

i.e. "Take heed to thyself, Rickard Oge: on thy first vow¹ turn not thy back; if one may attain to say so much to thee, fitter it were to be still as thou hast been. In the guise thou hast ever worn, so now too be 'Rickard Mac William': woe to him that hath taken another degree whatsoever, O branch of *Múchrámh*,² flexible, devoid of blemish. Though thou hadst [in return] all power over *Flann's* land: it were not worth thy while, O thou of gallant aspect, to have an outlandish name pervade good Ireland's whole extent as being thine in thine own country. In respect even of myself, O warrior having handled the very outer edge of Ireland: it is not worth thy while that for sake of a name both perilous and ephemeral I may not have opportunity to speak with thee, dare not tell thee (though 't were to redeem me from the death) that betwixt us lies matter for reproof, O scion ordained over Conn's blood.³ Seldom it hath been with us and with yourselves—de Burgo's blood of notable achievements—champions to whom it fell to safeguard Ireland—that with each other we should be at variance. As Clanwilliam's fragrant flowers have ever done, so thou likewise, O Forest-tree of Bregia's hills, to thy poet's objurgation make concession. From this thy change of name we, as poetic Art's vicegerent, do inhibit thee: best to reject the foreign designation ere thou and thy patrimony part company. So much the worse for thee that, on the day when the alternate name (coupled with renunciation of thy father-rights) was assigned thee, the French knight's son came not thy way . . . whose jewel (had it but been mine) I, at the instant of thy change of name, had sure adjudged to thy bright face, O blossom of Kincora's apple-tree. Again, even in tender age thou as [good Irish] 'Rickard Oge' hadst formerly a spell of time the most profitable to which throughout the Gaels' fair land man ever yet attained. Your horses' tracks might have been followed from Achill Head to Usnagh Hill; and from the Duff's mouth right up to Loch Derg a man could not have wandered from the print.⁴ The pristine name, O king of Cong, thou art in luck's way to

¹ The change or renunciation deprecated by the bard not being known clearly, it remains uncertain whether we have here the baptismal vow or the oath taken at assumption of Mac Williamship.

² See the ancient tale of *cath maighe Múchroime* i.e. 'the Battle of the Plain of *Múchrámh*.' The spot being in the county Galway, Brian (supposing him not to write for a 'Clanrickardine') must allude to some advantage gained there by the Mac William-Burkes: 'all which Burkes aforesaid are lying within the county of Mayo and are termed the lower Burkes, and are deadly enemies to the house of Clanrickard and the Burkes in the county of Galway' (Sir Richard Bingham to Burghley, 7th of February 1587).

³ i.e. over the Northern Half: a mere poetical allusion to the de Burgo Earls of Ulster, whose predecessors in that dignity (the de Laeys) and not they, for a time and in a degree deserved such a compliment.

⁴ Achill Head: westernmost point of the county Mayo; Usnagh Hill: in the county Westmeath; the Duff: a river small, but of some note in the Annals, just inside the county Donegal where it marches with Fermanagh; Loch Derg: the expansion of the Shannon between Portumna and Killaloe, which in later writings is often called *deirgeirt* for *deirgdeire* (cf. on the other hand *cesc* for *cest* etc.). This quatrain is the last of a studiously vague *caithréim* or 'roll of exploits' throughout which, as above, 2nd p. pl. is used; so that it ought perhaps to be understood of

have been able to reform, if it be so that from it ever has been had cause of reproach for [i.e. to redden and to burn] thy [hitherto] clear and cool countenance. Thy guide from childhood's age [i.e. the poet] is guiltless that ever thou hast touched one earthly tittle of aught that to a man might be made ground of censure, O king of fair Loch Corrib" (quat. 1, 2, 9, 10, 15, 18, 19, 22, 46, 49, 52, 54, 55).

78. The same, seeking to console *Sile* ['Sheela' or Cecilia] daughter of Edmond, widow of Mac William (Shane mac Oliverus):¹ 45 quatrains, a pretty poem.

Begins:—" *Léig thort do thoirse a Shíle*" i.e. "Suffer thy grieving to be past, O Sheela." f. 83 b, col. 2.

The World is fleeting: mourning avails nothing, it has never raised the dead; sorrow is legitimate, but within limits which hers has reached now; God's decree, of what nature soever, to be received not with patience alone but even thankfully; in suffering her beauty to fade and her health to pine away she does wrong; but though Brian moralises yet he may not blame her: so good a time she had with Mac William; such gifts,² emanating from Limerick and from Athlone, she has seen brought to her home, with tribute out of Ulster, with westernmost Mayo's cows; her house was the resort of bards from the Liffey side, of the Dalcassians' choice poets, of the schoolmen from near Barnasmore [in Donegal], of tale-reciters and of minstrels out of every airt in Ireland; such a husband it were better never to have known than to have known and lost; he was one whom the lady may be defied to match (were she so minded) among the best of the O'Donnells, the O'Neills, the O'Briens, or out of the Old-English of Ireland.

79. Poem of incitement addressed to Rolfe Mac Mahon of Oriel by Gilbride³ Mac Namee (Add. 19995, art. 12) attributed here to Bonaventura O'Hosey (art. 80): 46 quatrains.

ancestors rather than of one man. An allusion to harrying the O'Briens (quat. 50) points to the battle of Knocknagh (p. 347 n.) and excludes Clanrickard II.

¹ Mac William's name, Sheela's place of origin, and her father's patronymic being suppressed, but for art. 89 it were not easy to identify the persons; for, as in the preceding article, so here the criteria will fit either the upper Mac William or the lower, while out of seven flowery titles bestowed on the lady one only has any positive hue: "*a gkeís doinneasa Danann*" i.e. "O Swan of *Danann's* dusky rapids" i.e. *dún easa Danann* ['Doonass'] which points to a Burke of Castleconnell.

² The word used denotes gifts given, whether mutually or not, in earnest of good behaviour, of friendship, of loyal performance and so forth.

³ See O'Reilly's account of this poet amended by O'Curry (Manners and Customs

Begins:—“*Ingnadh m’aisling i nEmania*” i.e. “Wondrous my vision in Emania was.” f. 85, col. 1.

On a mild May morning the poet wanders off to contemplate Emania [‘the Navan Hill’]; he enters *Macha’s* ancient precinct,¹ sits down, and deep sleep invades him; soon he is aware that his guardian Angel stands beside him, and on the instant marks a great body of horsemen that out of the North ride towards Emania: the plain being whitened with [the dust of] their horses, and again made to glow with their red pennons; he questions his ‘apostle’ [i.e. the messenger sent to him] who tells him that yonder are the sons of kings of *Eoghan’s* seed. Who are these from the eastward, helmetted, with particoloured shields slung at their backs, with sword and spear? The Ulidians. Who come up out of the southern airt? Emania’s own tribes. Out of the West, on foot and (but for the poet’s wand in each man’s hand) all weaponless? the *tuatha dé Danann*. The four divisions² converging meet at the Navan Hill, where the first three ground their spears and by acclaim choose Rolfe to their leader, the bards in chorus setting forth his praise. In this direction Gilbride himself waxes eloquent, and winds up with a hint that if his hero is to play a great part he for the present must eschew entanglement of love:—

“*N í racha a delb dá dhreich ghlain . re haghaid chrech ná chogaid :
righna Oirghiall do aimsig . foirníam rigda in Roaib sin
M ór d’ingenab le’n bud áil . mellad in déitghil drechbáin :
terc ben bud beithte ina tig . is feichte tech ar teinid
C astar ciab caoltar mala . le mnaoi go mac nDonnchada :
go mac Sláini do bhí ben . ar tí láimi do laisted*”

i.e. “From his bright countenance its expression will not recede at the affronting of preys or of war: but ’tis Oriel’s queens that have nourished a design on the glittering and regal presence of this Rolfe [i.e. in them his danger lies]. Many are the maidens that would fain inveigle him of the white teeth, of the lightsome countenance: yet ’tis but in small number

II 162–166) who says moreover that Mac Namee it was whom from his familiarity with Scotland men called *Gilla Brighde albanach* (III 270, and cf. Add. 19995, art. 15).

¹ The story of this spot is told in *tochmarc Éimhre* i.e. ‘The Courting of Emer’ q.v. and elsewhere.

² i.e. the O’Neills of the North; the Magennis and their cognate tribes; the ‘O’Neills of the South’: comprising the O’Melaghlin, Mageoghegan and others; for the quasi mythical *tuatha dé Danann*, used here to symbolise the poets, see the tale of *cath maighe tuiredh* i.e. ‘the Battle of Moytura.’

only that women should be in his mansion,¹ for a house must be guarded against fire. The tress is twined, the eyebrow pencilled fine, by such or such another woman with an eye to Donough's son: while with intent upon the son of Slaney a woman again manoeuvres to be handfasted" (quatt. 43-46).

80. Address to "*Sinéd inghen Uátéir*" i.e. "Janet daughter of Walter [Marward²]," wife of William Nugent,³ on the death of her son Richard, heir of Skreen, headed "*An fear céadna .cc.*"

¹ A graceful and at the same time an emphatic way of prescribing their utter exclusion.

² The manner of this lady's start in life shows how orderly were the decent law-abiders of the English Pale as compared with the turbulent 'meere' or 'wylde' Irish outside:—in a document endorsed "The report of their late iorney into Kilkenny [etc.]" dating from Dublin, 12th of December 1573, Sir Nicholas White informs Burghley that "one Marwarde late baronet of Skryne in the countie of meathe, which helt of the quene viij^e marks a yere, dyed leaving behinde him only a doughter which was his heire and in the quene's ward. She was first granted to my lord deputie being then treasurer, and by him solde to [Nicholas] Nugent seconde baron of th'eschequer [afterwards Justice of Common Pleas: sus. per coll. 1582] which maryed hir mother [Ellen] doughter to Justice Plunkett. And Nugent agreed for som great consyderation of gayn to himselfewarde to mary hir to the baron of Delvyn's brother whiche is his nephewe; and afterwarde, by procurement of the mother, the mayde (being but xj yeres olde) was made to myslyke of Nugent and to lyke of the yonge lord of Dunsany (being of the Plunketts) wherupon there fell greate discorde betweene bothe the houses of Delvyn and Dunsany; and the mayde being by her mother and father in lawe [= stepfather] brought into this cittie [Dublin] as the savest place to kepe hir, on fryday last at night (being the 4th of this moneth) the baron of Delvyns brother accompanied with a number of armed men entred one of the posterne gates of this citie aboute xij of the clocke in the night (the watch being either necligent or corrupted) and with xx naked swoordes entred by sleight into the house where the mayde laye and forceably caryed hir away to the greate terror of the mother and all the rest" (Eliz. xliii no. 14). In the State Papers her father is called baron, as well as baronet, of Skreen; the meaning of the lesser dignity in Ireland at this period is given in Murray's 'New English Dictionary' s.v.

³ Very determined 'rebels,' staunch sons of the Church too, were the Nugents (in Irish *Núinsíonn* whence Philip O'Sullivan's 'Nungentus') as well as others of the English stock: "eighteen heirs of the nobles of the foreigners [i.e. the English-descended] of Meath were put to death in Dublin by the Justiciary of Ireland in that year" (*Loch Cé* ad an. 1581). Early in 1582 our William, brother of Richard Baron of Delvin, retired into Scotland and upon receiving the Queen's pardon returned in 1585 (lib. cit. ad an.). The Baron, examined on the 22nd of June 1582, confesses to having supped with 'Jenny Skreen' his brother William's wife; and in September she is convicted of having sent her husband some shirts. Of their son we hear nothing unless this be he in 1603: 'Richard Nugent, son to Mr. Nugent brother to my lord of Delvyn, in rebellion; he hath 40 [men] with few properly his own' (Carew Cat. ad an. p. 440); but in 1607 (19th of February) there is warrant to make out a grant to William and his heirs, and to Janet and her heirs; in 1613 (17th of March) Lords of Council reject an act for 'restitution in blood' of William Nugent, and they disappear.

i.e. "The same man [i.e. Bonaventura¹ O'Hosey, cf. art. 80] cecinit": 16 quatrains, a pretty little bit.

Begins:—"Decair suan ar chneidh charad" i.e. "'Tis hard to sleep on a friend's hurt." f. 86, col. 2.

81. Address to O'Conor Kerry (Conor²) when as yet Tanist of the name (quat. 1) headed "*Maolmuire bacach O G  r  in .cc.*" i.e. "Lame Mulmurry³ O'Geran cecinit": 33 quatrains.

Begins:—"Tuar righi rath tigerna" i.e. "A lord's [previous] fortune prognosticates the reign." f. 87, col. 1.

82. A plea for the fusion of *s  ol gColla* ['the Seed of Colla'] under one head, who should be the reigning Maguire (*C  chonnacht* art. 90 son of *C  chonnacht* 'the Coarb' son of *C  chonnacht* More⁴ mac Brian), headed "*Tadhg dall O hUiginn .cc.*" i.e. "Blind Teigue⁵ O'Higgin cecinit": 33 quatrains.

¹ *Gilla Brigde* ('Bonaventura' in religion) O.S.F., of the Irish College of S. Anthony of Padua at Louvain, compiled in Irish a *teagasg cr  staidhe* i.e. 'Christian Doctrine,' or catechism, printed first in 1608 at Louvain; in 1611 at Antwerp, and in 1707 at Rome (uniform with Francis O'Molloy's 'Lucerna Fidelium': *ibid.* 1676). On the 19th of September 1605 he was still a student, as appears from an Irish letter which on that day he writes at Douai to Father Robert Nugent at Louvain: autograph in S. P. Ireland cexvii no. 55 (printed with anonymous modern version, neither it nor text quite correct, in Cal. Sta. Pa.). In April 1616 Lord Inchiquin (art. 70) is committed to Dublin Castle for contempt, and fined  500 Irish, in that he will not repent of having for twenty days 'entertained' Nicholas Nugent, Soc. Jes., in his house: as chaplain seemingly.

² In 1524 O'Conor-Kerry (Conor mac Conor), making a raid into Duhallow, was overtaken by Cormac Oge mac Cormac Mac Carthy, wounded and captured; and his wife Eileen, the Knight of Glynn's daughter, died (IV Masters and *Loch C   ad an.*) In 1568 he, on the losing side, fell when Mac Maurice of Kerry (Thomas) defeated the other Geraldine, James Fitzmaurice, at Lixnaw; his 2nd wife Honora, daughter of Sir Donall mac Conor O'Brien (art. 69 n. 1)  1583 and was buried on *inis Chathaigh* ['Scattery Island' in the Shannon]. He was, say the IV Masters (who furnish these last particulars): "the living spark of his tribe and race; sustaining pillar of poets, of mercenary soldiers, of good professors of the various arts; a maintaining post of war against both his neighbours and those that were afar."

³ No particulars; but Shane O'Geran was one of seven bards mentioned by *Loch C   ad an.* 1507: "hi omnes poet   hoc anno in Christo dormierunt." Mulmurry (if he be the author) must have been on a visit in Kerry.

⁴ Who never was 'Maguire': sl. 1484 in a clan battle which cost the losers twenty killed and 10 prisoners. In 1527 'the Coarb' was in orthodox style inaugurated by O'Donnell, and in 1537 sl. on the Friars' island of *Crechan* in Loch Erne by the race of Thomas and of Turlough Maguire. The inextricable feud began on the 20th of August 1484 when Gillapatrik, son of the actual Maguire (Edmond mac Thomas) was by his five own brothers slain in treason at the altar of the church of *Achadh urchair* ['Aghalurcher' in Fermanagh], immediately upon which two Maguires were proclaimed (IV Masters ad an. p. 1130).

⁵ A famous and a prolific author of the county Sligo (brother to Mulmurry

Begins:—" *Daoine saora siol gColla*" i.e. "Freemen [or, noble people] the Seed of Colla are." f. 88, col. 1.

The poem falls into three parts: panegyric of *siol gColla* in general; advocacy of Maguire's headship; and the argument for confederation, which is noteworthy:—

" *N i d'fh cumacht ná cuimne . atá ar macraid Mughduirne :
sochar géig mbarrghlan mBanba . créid adbar a nanamna
I mda a gcliaibherna catha . imda a naddbar ardflatha :
shuag mór mínmaige maighen . léir línmaire a laochraidhed
G an iad féin le chéile ag cur . adérthái gur b'é is adbur :
do trí shuagaib chláir Chodhail . a gcáir uadaib d'anomhain
M aith in fáth do thecht re a dtreoir . siol nEchach dhélla dhoimleoin :
siol gColla ina dtreonaib . rí orra ar gach aonfedain
R í ar siol Mathgamna ó maig rath . rí ar siol Máine meic Echach :
rí ar manchachaib na bfeadh bfiar . do glanchathaib fher nOirghiall
E gcóir atáit na trí rí . ar siol Colla is cúis dímbriú :
beith ar scáth aonduine is ferr . d'aoduire ar cách co coitcheann
T rí scorchatha síl Colla . toghaid aonríg etorra :
do réir ghaoise is ghlíocais . do réir aoise is oirdhíorcais
I s í as menma ag mac Sibhán . ar dtecht na dtí ríghíndál :
dol do chómfégain chláir Néill . fíoghénaid dáib is dóseín "*

i.e. "No lack of power it is nor yet of memory that ails the young men of the land of Mourne: the privileges [i.e. rights and dues] of Ireland's fair-foliaged branches—what is the cause that they are still withheld? Many they have that are fit to stand in battle's gap—many a one that is material of a chief—as for the great host [i.e. rank and file] of *Maighen's* plain, the abundance of their warriors is sufficient. That they pull not together—this ye would say [and rightly] is that which makes the three divisions of *Codhal's* land¹ still to be without attaining to all that is equitably theirs.

Archbishop of Tuam art. 94) whom, like Angus O'Daly, his talent for satire brought to a violent end:—six men of the O'Haras passing by his house helped themselves to a refection; but Teigue requited the affront with a lampoon (which will be found appended to art. 93) of quality so stinging that the butts of his wit returned and, so tradition says, cut out his tongue and otherwise ill-used him. The actual date does not appear; but O'Reilly quotes an inquisition held at Sligo, 30th of June 1617, in which William mac Corcashell, Owen of Castlecarragh, Brian, Art and Donald O'Hara, are held to have been attainted of having murdered Teigue Dall O'Higgin, his wife and child, and their lands are forfeited to the King (this looks like a post-mortem inquisition on the O'Haras, or we should also read of their being hung). According to the additional memoranda to *Loch Ce* (II 516) a daughter, Mary, was born to him in 1599.

¹ To signify 'Ireland' simply the poets frequently use some fancy noun with dependent genitive of the proper name *Codhal*. In H. 3. 18 p. 610, col. b, we read:—*Codhal: is é rop oiti Ercan ólá inis Erenn . is ann airberid bith a dalta forsambeinn ucú* i.e. 'it was he that was guardian of Eire a qua the island of Erin, and where he tended his fosterling was on that hill:' excerpted from the *dinnsenchas* of *benn Chodhail* [*Codhal's Hill*] cf. BB. 406 a and XVI (Kilbride) fo. 5 b, col. 2, in the

Good reason why their vigour is withstood [successfully]: *Eochaidh doimh-léin's* bold seed—the seed of *Colla*—cleft in three, with for each section a [separate] chief to rule them. Over the seed of Mahon [Mac Mahons of Oriel] there is a chief; a chief over the seed of *Máine* son of *Eochaidh* [O'Kellys]; over Fermanagh [Maguires] of the bending [i.e. produce-laden] woods, a chief—yet are these all [parts] of the Men of Oriel's right battalions. Wrongly the three chiefs thus preside over the Seed of *Colla*—'tis a cause of weakness; better to be under protection of one man by way of shepherd to them all in general. Three noble battles of the race of *Colla*—let them choose one king to be over them [and be their choice made] in respect of wisdom and of cunning, of age and of pre-excellence. Ardent desire of Joan's son is this: that on the advent of the three grand battalions he should go and with them 'have a try' for the Land of Niall [a step] which will serve both them and himself" (quat. 14-19, 23, 30).

83. The same, addressing Turlough *Luineach* (in the plenitude of his power¹ as it would seem): 52 quatrains.

Begins:—" *Imda sochar ag cloinn Néill*" i.e. "Many are the privileges appertaining to the Children of Niall." f. 88, col. 2.

Hardly shall any poet of the Gael, projecting himself into cosmic space of pure panegyric, have described a hyperbola much grander than this:—

" *D o mhé Mac Coisi cloinn Néill . ní fríth lais innta i naenchéim :*
barr tar ainglib phuirt pharthais . d'airrdhib uile ná imarbhais

Advocates' Library: this latter has one quatrain only, but the prose is better than in BB. In other passages *fiann Chodhail* stands for 'the Irish race.' *Eire*, one of the three queens of the *tuatha dé Danann*, was slain by the Milesian invaders A.M. 3500 (cf. IV Masters ad an.).

¹ Two letters, written within a very few years, illustrate the glorious uncertainty of a great Irish chief's fortunes: Fitzwilliams to Burghley, 25th of November 1571:—"Rory Oge [O'More] is continueing in more peaceablier and dewtifuller order then he was yu upon the last aduertysment. The cattell remayning under the Baron and the rest, by report, ar no lesse then a fortie or fyftie thowsand hedd, which want makethe Tyrrelaghe Leynagh in such weake state that, as it is reported, eny that bare the name of Oneyll was not of so weake sorte all theis tenne years past." Indeed Lord Justice himself just then was of a not too robust sort, for thus he begins a long autograph postscript to the above effort of his secretary's very superior pen:—"for godsacke good my Lord let me be ryd from Ireland or I perysse, and helpe me with sum mony" (Eliz. xxxiv no. 29). But Sir Nicholas Malby to same, 10th of April 1673:—"Terloghe Lenoughe on easter ewening last did pray and spoile the baron of Dunganon and Art mac baron his brother of xxx thousand kyne (he saythe himselfe xl thousand) and led Art away prysoner. Tyrlogh Lenoghe is stronge and now in camp. We know not his proud intent, but it is said he myndethe to set upon Lecale [then an outlying bit of English Pale] and to spoile me. Her maiestic hath small fere here; and surely yt is good to provide against the malice of th'Yryshry, who be never made good but by the swerde, for so only are they to be ruled" (Eliz. xl no. 9). The baron of Dunganon at this time was Hugh, the future Tyrone.

G idbé as mesa ar Mac Coisi . d'fuil Néill is é n'fiadnoisi :
is é as ferr uathaib amach . in drem ó thuathaib Temrach
I n chuid as ferr d'aicmi Néill . ní daoine atbeired riúséin :
na croinn phailme ó phlurt daire . acht aingle i gcupr geolnaide
A tá breth Mhic Choisi ó chluain . ar síol Néill Oilig armruaid
na clé mór sirraide ó sín . tar slóg finnaige fuinid "

i.e. "Mac Coisi [in his day] estimated Clan-Neill, nor in the matter of symptoms whether of evil or of transgression was there by him in any degree whatsoever found in them excess over the Angels of port Paradise. Said Mac Coisi:—'My testimony is this that, as compared with all and several that are tribes of Tara, whosoever is the worst one of Niall's blood is nevertheless more excellent than they.' But as for them that of Niall's blood were the best—the palm-trees sprung from the Derry's home—it was not 'Men' [homines] at all that he used to style those, but 'Angels in carnal body.'¹ To Niall's seed from red-weaponed *Aileach*² the verdict of *Mac Coise* out of Clonmacnoise is ever since for a renown great and enduring beyond [that of] all others in the fair Land of the Sunset" (quatt. 11–14).

For the remnant our bard adopts a much flatter trajectory: as gold is above copper, as the Moon outdoes the stars, so Turlough eclipses his contemporaries; the vigour of his rule is eulogised in the spirit of art. 62; apologue of the Noachic Deluge, with the application: the baleful waters are the English; the Ark [i.e. its freight] figures Ireland, whose Noah (chosen like the patriarch for his sagacity) is O'Neill; not the material Ark however was the main element of Noah's great success: his praying capacity and his personal holiness brought him through.³

¹ To propound Shane O'Neill, Turlough *Luineach* and Hugh of Tyrone, with their predecessors and clansmen during 600 years, as angels (unless captains and legions of the most destroying order be intended) is not only bold, but unmistakably pleasant; yet must *Mac Coisi* and Teigue yield to George Buchanan telling Henry VIII nakedly that among his perfections are:—" . . . in tanto sortis splendore secundæ Nosse modum, quantoque supra virtutibus omnes Omnibus emineas tanto submissius æquum Te gerere in cunctis . . . Non tristem aspectu vultusque horrore minacem, Sed comem placidumque bonis, placabilis iræ . . . Hæc tua te virtus dis immortalibus æquum Efficit, atque hominum supra fastigia tollit;" and limning Elizabeth:—"Cujus imago Deæ . . . ? Est Dea: quid dubitem . . . Aut Dea si non est Diva est quæ præsidet Anglis, Ingenio vultu moribus æqua Deis" (Miscell. xv and Epigr. II icon xxv: Edinb. 1708).

² Or *grianán ailigh* ['Greenane-ely'] in remote times the palace of the O'Neills of the North, on the isthmus between Loch Swilly and Loch Foyle, where there are still some stone remains (*Lebhar na geert* p. 120).

³ Quite apart from any wish to limit Turlough *Luineach's* proficiency in the spiritual life, we know that his was not the line of saying to his men 'you go and do the fighting, I'll stop at home and pray for you,' nor would Teigue *Dall* have

84. The same, appealing to More,¹ wife of O'Conor-Sligo (Donall² mac Teigue mac Cathal Oge), for her good offices with the Chief her husband: 45 quatrains, a curious piece.

Begins:—*A Mhór cuimnig in cumonn*” i.e. “O More! remember the affection.” f. 90, col. 1.

The poet's disgrace (which for now more than a year has made him an exile from his natural haunts: quat. 10) proceeds from his own imprudence in that he had addressed to O'Donnell a poem in which officious ill-wishers, not few in number, profess to have detected disparagement of O'Conor-Sligo and of the sept; between fear and shame he has thought it well to become a wanderer in Ireland, and in quat. 8 he alludes to Derrydonnell (p. 337 n.); his prayer for mediation is emphasised by an apologue of the Italian emperor and three birds: two cocks and a hen;³ if she will but be said by her petitioner, the O'Conors and their head will be brought to reason speedily; he gives her the recipe:⁴ much in the nature of our latter-day ‘boycott’:—

“*C uir rem dhíon a dhrech shéanta . dá mbudh go mbiadh doidhénta :
dot chéib dhlúithslim dot ghlaic ghál . do mhúinfinn dait a dhénim
N á tégaib ris in rose mall . go beith réidh dham 's do Dhonnall :
ná caith ná cagail a chrodh . ná habair maith do mhórodh
N á tuill clú ná cosain guth . d' O Chonchobair chláir Themruch :
bí duilbir ar fedh fleidhe . ná cuimnig fer daireithe*

approved of the like; yet he thinks it no harm to jog him a little. Would priest or poet have dared it with Elizabeth or with her father? In his latter days the Chief had a much more definite point of contact with Noah.

¹ Daughter of O'Rourke (Brian *Ballach* art. 85) whose wife *Gráinne* daughter of O'Donnell (Manus) †29th of April 1551 (IV Masters ad an.). More and O'Conor-Sligo had one son, the Callogh: †on the Friday between ‘the two Easters,’ and was buried in Sligo on the 31st of March, 1581; he was bosom friend to Mac Dermot (Brian mac Rory) of Moylurg, who laments his death very feelingly, and in 1582 married the Callogh's sister *Medhbh* i.e. ‘Meave’ or Maud (*Loch Cé* ad ann.).

² cf. pp. 355 n. 2, 381 n. 1; in 1578 he attended the council in Dublin, was there for five weeks, and Brian Mac Dermot (who accompanied him) does not forget to note that they returned safely; in 1584 he, with Brian and Tomaltach Oge Mac Dermot, on security of a joint bond for £3000 released O'Conor-Donn's son Hugh from Sir Richard Bingham; on little Christmas eve of 1588 he died in Sligo, where also he was buried (lib. cit. ad ann.).

³ Here the application is not quite as obvious as usual.

⁴ That which follows must be designed to tickle O'Conor's fancy by way of preparing a reconciliation; the Chief could not but be amused at the poet's assurance.

N á heiry i slánaib sídha . ná cennaig na cóigricíha :
síth dot fhilid go bfaghair . ar fich chinid Chonchabhair
N á hinnail bas ná bruinne . ná in dét ar dath niamuinne
ná tar i gcionn shléig Shléig . i gcionn óil ná óirfitig
C iunaig fery airdríg Duibi . fery in chuain mar chinuigi :
mínig fraoch anfaid in fir . mar bhalbair in ngaoth ngeimrid”

i.e. “In sheltering of me, O face of magic, now co-operate; what though the matter be an hard one—I could teach thee to effect it with thy smooth thick tresses and with thy white hand alone. The languishing eye no more lift up to him, until that I and Donall be at one; spend not neither spare his substance, nor say: ‘thine increase makes me to rejoice.’ Seek not to add to O’Conor’s fame [who is a leading chief] of Tara’s surface, strive not thou to avert blame from him; throughout the banquet’s whole duration sit and mope, nor any given man remember [i.e. recognize and salute]. In ratifying of peace-compacts have no part—help not thou to assuage the borderers—till for thy poet thou have gotten peace from fierce displeasure of the race of Conor. Thy hand wash not, nor yet thy bosom and the teeth having sheen of pearl; come not to meet Sligo’s host [i.e. the O’Conors all convened], be absent from carouse and minstrelsy. Allay the anger of the river Duff’s arch-chief, even as thou lullest the wrath of [Sligo’s] bay; the fury of the man’s tempest smooth away, even as the winter’s wind thou makest to be dumb”¹ (quatt. 36–40, 43).

85. The same, seeking to rouse Brian Ballach’s² son Brian na múrtha³ i.e. ‘O’Rourke’: 70 quatrains, a remarkable poem

¹ In this last quatrain he does but harp on the notion that as a chief’s valour, justice etc. influence the forces of nature for good, so also his wife’s perfections operate favourably.

² cf. p. 411 n. 1: in 1562 he died from the effects of a fall [*barrthuisle* mod. fam. *barrathuisle*, a common word meaning ‘a stumble,’ ‘a trip,’ or a fall resulting from such]; in his time he was held to possess the choicest *duanaire* [book of poems addressed to himself] and to be the best giver of *duasa adhmolta* [rewards for complimentary poems]; his ‘supporters, fosterers, adherents and tributaries’ covered the country between Callow in the county Galway and the border of Donegal, and from Granard in Longford to Ballysadare in Sligo; he was senior of ‘the Race of Aedh Fionn [Hugh the Fair]’ which comprised the O’Rourkes, the O’Reillys, and their cognate septs in Leitrim and in Cavan (IV Masters ad an.).

³ Brother of O’Conor-Sligo’s wife (art. 84); his career was in the fullest sense a fighting one, and he a man that stood not much in need of appeals such as this, which may have been addressed to him not long before his last outbreak: say in 1588. Constant tradition has it that O’Rourke was a very handsome and athletic man; as for the estimate of his character formed by that peerless English official Deputy Sir Henry Sidney (to whom the sword was delivered in September 1575), he writes to Privy Council, from Dublin, 15th of June 1576:—“And first for Owryrke: I found hym the proudest man that ever I delt with in Irelande” (Elizabeth IV no. 58); also Sir Nich. Malby to Walsingham, from Dublin, 12th of September 1582:—“Captain [Anthony] Brabazon [Queen’s governor] cam hyther out of Conaught where he had been in speche with Owroureke. he dothe affirme that Owroureke ys most desyrous to have peace, wth protestacion that havinge obtayned it he will neuer warve again

in the key of 'si vis pacem para bellum' and 'oderint dum metuant.'

Begins:—

*D' fíor chogaid chomáilte sithcháin . seanfhocal nach sáraithe :
ní fhaghbann síth acht fer faghla . fed Banbha na mbánfoithred
N í díol síthchána síol gConaill . ná clann Eogain onchonaig :
ná clann Chuthaoir ná síol Sadba . ná síol gealma gConchobair”*

i.e. “‘With a man of war it is that peace is observed’ : an old saw that cannot be beaten¹; save only the man prompt to the offensive, throughout well-wooded Ireland none may have peace. . . . No [present] peaceable material are the seed of Conall [Tirconnell] or Eoghan of the many standards’ children [Tyrone]; children of *Cuthaoir* [Leinster] or seed of *Sabia* [Munster] or the valorous seed of *Conor* [Connacht]” (quatt. 1, 4).

f. 91, col. 2.

Why then must Brian be still? one that should refrain from inciting him to war were but recreant to a poet’s duty; if the Chief and his ‘young men’² imagine that by complaisance to the English anything solid is to be had, they are wofully mistaken:³ in the sword alone all hope lies now, and the state of from his duty. your honour may see how chastisement will make the proudest Yrsheman of them all to stoope, and that I will vndertake is Owroureke, for in all the worlde there lyvthe not a powder man” (Elizabeth xcv no. 38).

¹ An adaptation of that which in itself is a proverb, and to this day commonly used to signify acquiescence in a proposition supported by apt quotation of some adage: *ní féidir an seanfhocal do shárughadh* i.e. ‘the proverb cannot be beaten’ or ‘you cannot go beyond the proverb,’ where ‘the proverb’ is not specific but generic. Another form of assent is: *seanfhocal é* i.e. ‘it is a proverb!’ an exclamation conveying distinctly: ‘majorum sapientia locuta est, causa finita est.’

² Words of this meaning (such as the plurals *óig*, *óglaoich*, the nouns of number *gasradh*, *maeradh*, *óghadh*) frequently denote ‘fighting men’ generally.

³ e.g. Sussex to Cecil, Ardraccan, 1st of September 1562: distress of Maguire, O’Donnell, and all Irishmen relying on the Queen; same to Privy Council, Kilmainham, 28th of December: O’Reilly, Maguire, Con O’Donnell, remain in her Majesty’s service notwithstanding their continual great losses; has procured Turlough Lyaugh, the second person in Tyrone, to forsake Shane O’Neill. On the 9th of December Turlough, in a letter which Maguire (Shane son of *Cúchonnacht*) †1566 wrote for him in English, says to Sussex:—“ . . . Yow shall understand the cawsse that I dyd nott medell wit your downgys: the first cawsse was that my father was engaged (?) att any tyme to serve any depyty that under the kyngs maygesty dyd serve in this ream, to his great lostys. the other cawsse is that I sy non other man in the northe of erlond holdyng your parthe excepthe my lord Maguyr and Con Odonnell . . . and I promes you that all Erlond doos gyve them mor mokys, seyng that ther was no Iryshe man that euer medell wit Englys men butt ytt was to ther grethe lostys and shame, as the baron Onell and Felmy roo Onell and Felyne roo Onell is sown, and dyvers owthers that I nyd noth to rekyn. for I promes you that all Erlond doos take an exampell how rylygentt [negligent] you by abutt your serwantts is grethe lostys.” In a strong postscript Maguire adds from himself that Turlough

affairs is such that never were the five provinces less inclined to peace; but all will not serve unless there be union: ¹ from north to south, from sea to ocean; the components of a great and (supposing concord to prevail) a feasible army are recited: the poet's immediate hero being (according to the consecrated figure of speech) held forth as chief commander of the host; above all things he must beware of English cajolery and the inevitable treachery to follow, which have already been fatal to so many: apologue (expressed very well and sententiously as the manner of the poets is) of the Sick Lion's den, ² with commendation of the senior fox's shrewd remarks to his juniors; O'Rourke cannot be by the Foreigners detested more than he is: let him then be feared as well; sketch of a retaliatory expedition which he shall

will cleave to the Queen "all the dayes of his lyf excepthe yur lordshyppe be gylty. wherfor I shall desyr you as you dow lowe your onowr to helpe hym att this nyde, or ellys neuer loke that no man in Erlond wyll gyve credence to no Englyshe man is saying all the dayes of ther lyfe. . . . Unto his ryghtt onorabell lorde [etc.] this bill be .DD. wit reuerance [and] spid" (Vesp. F. xii, f. 51).

¹ Not alone rivalry of separate and hostile tribes (very essence of the clan system) but in each individual sept the cleavage resulting periodically from that survival of the fittest which so often regulated the succession, forbade anything like cohesion on a large scale. Take the present case:—in 1562 Brian *Ballach* above was succeeded by his eldest son Hugh, called *gallda* ['the englified': applied often to one that could more or less speak English]; in 1564 Hugh was slain: 'for Brian [dativus commodi] though he had no share in the deed' say the Annals; but now, by Shane O'Neill's influence an intermediate [half] brother was proclaimed: Hugh Buie; and the obligation to eliminate O'Neill's man would, even without Tirconnell's desire to see their own chief's grandson reign unmolested, have sufficed to seal Hugh's fate: whom in 1566 the O'Donnells killed at *Baile an tóchair* in Tirerrill, county Sligo. The consequence was that in 1589, during the last operations against Brian *na múrtha*, Bingham had Hugh Oge mac Hugh *Gallda* and another nephew, Donall mac Teigue, for his allies.

² Suggested perhaps by the massacre in the great rath of *Mullach maisten* ['Mullaghmast' in the county Kildare] in which many gentlemen and others of 'the seven Septs of Leix' were in time of peace and amity cut off, in 1577. IV Masters call it "a horrible and abominable act of treachery;" *Loch Cé* (where it is misplaced under 1568) says that Murtough [mac Lysagh] O'More with 74 of his name perished there: "and no uglier deed was ever done in Ireland;" Thomas Lee, an Elizabethan captain mentioned often in the State Papers, and hardly of queasy stomach, refers to it in his 'Brief declaration of the government of Ireland [etc.]' addressed to Elizabeth in 1594: "They [those in authority] have [before now] drawn unto them by protection three or four hundred of these country people [i.e. people of this country] under colour to do your majesty service, and brought them to a place of meeting where your garrison soldiers were appointed to be, who have there most dishonourably put them all to the sword; and this hath been by the consent and practice of the lord deputy for the time being" (printed by John Curry, M.D., in 'Civil Wars of Ireland' App. no. I, from the MS. in T. C. D.: London 1786).

lead into the English Pale, with an alluring catalogue of possible spoils; he must penetrate to the very walls of Dublin, and settle the matter for ever in a grand Armageddon of the Gael.

This piece (in which Brian is spoken of in the third person only) is exceedingly well constructed; nor need Teigue *Dall's* energy of expression scandalise any that will first of all recollect when it was that he wrote: Sir Richard Bingham's time in Connacht namely, and will then (after ascertaining what that implies)¹ just put himself in the poet's place:

*L asfaid cách do chombáidh rission . itir ríg is ríghamna:
mar loiscter tegh re tegh oile . ar fedh moige mínbanba
B íd múir chloch na geúlchib fiaidmhiól . foilgedh d'feor gach aonchonair:
go bhágbha clár dtombhán d'Temra . lomlán d'erba is d'aolchonaib
F ágbadh dochracht fá fhiad m'Bóinne . 's fá Bhírra in bhruaig ghéglebair:
go dtoimle in bhen a mín Midhe . mbr do chridhe a cétenaib
N á bídh ar son a séd mbruada . ná a mbrug naolta dáiridhe:
acht rádh gur mhairset uair éigin . ó stuaiq ghéigghíl Gháiridhe
G errthar leis a lubghuirt toraid . tescthar uaidh na harbhonna:
re lucht didín chóigid Chruachna . óigfhir uallcha armghona
D éntar leission láim re Tuilltín . tuir mhóra do mhinchoma:
scrístar leis go bruiann brátha . a muilne a nátha a nithlonna
D éntar sléibte sechnón Uisnig . d'imlib réidhe a romhaigedh:
nach bfuighbe in fer re taob Tebhla . raon na geethra gconairedh
T aiscter le nech mar ní ingnad . re haghaid fir énuaire:
géim énbhó [nó] clog do chluinsin . im phort Uisnig fhéruaine
N á mellaid re mílsi briathar . Brian mac Briain ó Bhréifnechaib:
mairy doberadh agaid orra . danair loma léirchrechaib
T uigedh Brian mac Bhriain mhic Eogain . gan éinnech d'féinn ghlanbanba
do thecht slán gan meing gan mebaib . ó'n dreim d'fearaib allmarda
M éid a fhuatha ag ógbaid danar . do féin bhíos do bharamail:
cách dá fhógradh [fri] ré fada . Fódla aga ar aradain
C lann Donnáill leis líon a dtinóil . mar thiad dairghe ós doiredaib:
d'féinn Fhódla is d'amsaib Ile . ghasraid shíde shoinemail*

¹ The State Papers are there to show, upon English evidence, what manner of men were Sir Richard Bingham, his brothers Sir John and Sir George, George his cousin, and their creature William Taaffe e.g. on the 27th of July, 1589, Robert Fowle informs Burghley that the rebellion in Connacht is caused by Bingham's intemperate dealings and bad instruments; that Ballymote and Castlebar are given to his brothers; that 'straight' dealings and tortures are used to recover from the Irish the treasure taken from the Spanish wrecks. On the 4th of July 1589 Sir Brian O'Rourke ascribes his revolt to Bingham's conduct. Lord Deputy Fitz-William to Burghley, 6th of October 1589: 'the people complain that the Bingham and their officers keep no promise with them when plaguing them for their lands or goods; Sir George tortured men to make them confess they had Spanish money which it was falsely said they had; such is the hatred and fear grown into people's hearts as they will never love or trust Sir Richard.'

*A dérfaid goill im ghort Uisnig . ainnséin re fóir bfinnbhaoille :
 nach léigfid siad re crú gCairbre . a mbú a nairgne a nímhaoine
 N í bud miad re maithib gacidel . glór na bfined bfinnardghlan :
 bud machtnamh mór [le] cloinn gCobthaig . goill orthaib ag imardad
 I n agaidh tar éis in chatha . sin chauc ós Bóinn brécsbrothaig :
 bud imda ó stuais mhaothguirt Mháine . sáorchuirp áille í négchrothaib
 B ud imda badhb ag buain chasnad . do chnes fhéindedh airmremair :
 bud imda fós fiach ís faolchoin . sin nglenn maothghlas maighredach
 B ud imda ar chnocaib chláir Mhíde . marb fá righnaib roisefhliucha :
 bud imda ó shluag Eirne orra . éigme loma loisniucha”¹*

i.e. “Through gentle Ireland’s whole extent all others, both [actual] chief and possible, from sympathy with him will kindle into flame even as a house is fired by another one [that burns]. Let [the Pale’s] mansions of stones become a covert for wild creatures: each roadway let him with a coat of grass indue, so that the smooth greensward of Tara he shall leave infested all with roedeer, with wild-dogs [wolves]. In the Boyne’s country let him leave misery,² and by *Bir*³ of the banks clothed with far-spreading boughs:

¹ Quat. 2 b (in order of excerpt): ms. has *folcadh* (3rd sing. imperat. of *folcaim* ‘lavo’) where sense demands *foilghedh* (from *foilghim* = *folaihim* ‘celo’) cf. “*ro láthea na dá mac for sruth Tibhir í cliabhán bic arna follgedh ó vitumúim ar ná ro lámadh a marbadh la Mairt*” i.e. “the two male children [Rhea Silvia’s] were committed to the Tiber’s current in a little cradle daubed with bitumen, to the end their slaying might not be attempted by Mars” (*lebar gabála* in Rawl. B. 486 f. 67). In ringing the changes on an obscure word in the *Amhra* of S. Columbkil the glossographer (as compressed here) has: “*DOCONDIATH . . . nó condio .i. ro foilged a verbo condo ar ro foilgedh oruinn a verbo condo .i. cumdaigim nó foilgim*” i.e. “*do condíath* [is so and so]; or again *condíath* = *condio* i.e. ‘celatum est,’ being as it were an Irish pret. pass. formed a verbo ‘condo’; for it [the matter in question] has been ‘hidden’ from us: [I say] a verbo ‘condo’ i.e. ‘I lay up’ or ‘I conceal’” (Eg. 1782 f. 8 b, col. 2 ll. 10 sqq.); see fut. pass. *foileochthar* in quat. 59, and part. pass. in art. 149 l. 37: “*is m’oghaidh agam fuilighthe ó chuilibh go sáta*” i.e. “and I having my face comfortably veiled from the flies” Quat. 3 d: ms. *ápa is daolchonaibh*, where *erba* after prep. *do* [*de*] is irregular (cf. *is ferr do na fiadna*: Eg. 88 f. 88, col. 2 l. 8) and *d’aol* for *d’fhaol* is one of the orthographic licenses whereby scribes of the time, not content that the ear only should be pleased, present a metrical symmetry to the eye as well Quat. 8 c: ms. *geim en bhó còit do cloinsin* Quat. 12 c: ms. *damhsóin* Quat. 16 d: ms. *sagl. maithghl. maighredh*. which hardly admits of expansion other than the above: grammatical indeed, rational, syllabled rightly; but otherwise quite incompatible with the metre, which is rigorous *séidna mhór*, not its *ógláchas* or (as it may be rendered roughly) ‘parody.’

² “1582. Sir Nicholas Malby went to England this year, and Captain Brabazon was governor of Connaught for the time. This captain went into Tirawley in the spring and devastated the whole territory from one end to the other: no sanctuary (whether of saint’s or of poet’s precinct), neither wood nor forest-glen, nor tower nor lawn, was a shelter from this captain and his people, till the whole country was destroyed by him” (IV Masters) “1586. A session was held by Sir Richard Bingham and the Council of Connacht in January: seventy men and women were put to death, among whom were Donall O’Brien . . . and many other gentlemen” (*ibid.*).

³ See list of rivers quoted from *Táin bó Cuailgne*: Man. Cust. III p. 97.

so that a woman from Meath's very pastureland must munch a morsel of her first child's heart.¹ In lieu of all their precious things of price—in lieu of their distinguished lime-dashed burgs—be there [thenceforth] but simple mention made that once upon a time such matters did exist. Be their fruit orchards all hewn down by him; at his behest and by the hands of them that are a shield to *Cruachan's* province [Connacht]—young men exultant, handlers of death-dealing weapons—their corn-crops shorn untimely.² Close up to *Taillte* let him execute the breaking up of massy towers into little bits; for ever and for ever by him be abolished their mills, their kilns, the haggarts of their grain.³ Through *Usnagh's* precincts be the level borders of her stretching plains piled into mountains⁴: so that beside *Teffia*⁵ a man shall no more find so much as the bare trace of four cross-roads. By such or such an one be it treasured, and as a seldom thing laid up for a passing guest's⁶ be-

¹ Malby to Walsingham, 11th of April 1581:—"Right honourable . . . I haue receaued letters from the said captaines [Acres and Mordant] advertysing that they dyd kill at the tyme [aforesaid] iij of Shane Oge [his] sonnes, and the iiijth of them was shott into the mouth with a bullett. w^{ch} iiij^{or} brethren were the only mysehevous men of Claurycard and (only th'Erles sonnes [p. 375 n. 4] excepted) the very best. they be all of the sept of the Burcks, and w^{ch} them were slayne (as the captaines do wryte) .ccc. kerne, mency wemen and children. among w^{ch} a son of Owrowreke (which he had of Mary Burcke th'Erles daughter) being but v or vj yere old ys slayne, as they thincke, for his cote was brought away amonge the rest" (Eliz. lxxxii no. 24) cf. art. 99. Horrible famine stories are told by Spenser and by Fynes Moryson.

² ". . . the best service at that time done was the killing of Owny mac Rory [O'More], a bloody and bold young man, who lately had taken the earl of Ormond prisoner, and had made great stirres in Mounster. . . . Our captaines, and by their example (for it was otherwise painefull) the common souldiers, did cut downe with their swords all the rebels corne, to the value of ten thousand pound and vpward [in Leix], the onely meanes by which they were to linc and to keepe their bonaghts [*buannachta*] or hired souldiers. It seemed incredible that by so barbarous inhabitants the ground should be so manured, the fields so orderly fenced, the townes so frequently inhabited, and the high waies and paths so well beaten as the Lord Deputy here found them. The reason whereof was that the Queenes forces during these wars neuer till then came among them" (Fynes Moryson, Pt. I bk. 1 ch. 2: London 1617, p. 77). This particular instance occurred in 1600, but the system was a venerable one.

³ "The five and twenty of Iune [1599], during the said Mounster iourney, the Lord Liefetenant [Essex] wrote vnto the Queene this letter following:—Your Maiesty victualling your army out of England, and with your garrisons burning and spoyling the countrey in all places, shall starue the rebell in one yeere, because no place els can supply them" (lib. cit. p. 36).

⁴ A formula common in the tales, to convey the idea of great local disturbance, is: 'of the hills were made hollows and of the hollows hills.'

⁵ Not to be understood in its extended sense (p. 342 n. 4) but restrictedly: see the legend in BB. 409 a; XVI (Kilbride) f. 3, col. 1; and "*Teafhu ingen Echach aireman ben Náisi meic Nechtain*" i.e. "Teffa was daughter of *Kochaid Airemh* and wife of *Náise* son of *Nechtain*": VII (Kilbride) f. 4 b, col. 2; her father, king of Ireland, was burned A.M. 5084.

⁶ lit. 'a man of one hour' i.e. 'of one time'; who after satisfying the eternal

hoof: that in the vicinity of Usnagh's quarter he hath heard the lowing of a single cow, or a bell [tinkle].¹ Brian's son Brian out of Brefny let them not with sweetness of their words entrap: alas for one that should turn his face to them [i.e. put his trust in them]²—the hungry and all-depredating strangers.³ Let Brian son of Brian son of Owen ponder that from any given gang of the men from over seas [i.e. from any 'meddling or making' with them] never a single one of Ireland's gentlemen ever yet came whole away, unscathed by guile, by treachery.⁴ The magnitude of the pirate young men's

an bhfuil aon sgeál nua agat i.e. 'have you any news'?' (a phrase as rife now as we know it to have been of old) would expect his host to repay him in kind.

¹ Compare IV Masters on the state of Munster during Desmond's rebellion:—"1582 . . . at this time it was commonly said that scarce might the lowing of a cow or a ploughman's voice be heard from Dunqueen [in Kerry's westernmost part] to Cashel."

² Malby to Walsingham, 6th of April 1581, on the Earl of Ormond in a money transaction:—"The soyle of Ireland dothe breede hard consciences" (Eliz. lxxxii no. 2). Now for the moral fibre of a pair of earls who brought their consciences, like their arms and legs, all ready 'breedde' into Ireland: Lord Lieutenant Sussex writes to Queen, 24th of August 1561, that to O'Neill's messenger Neal Gray he had with threats proposed that he should murder ['kylle'] that chief; in 1563, by the instrumentality of John Smyth 'the Lord Treasurer's man,' he came near removing O'Neill and others with a present of poisoned wine, to the Queen's very great indignation as expressed forcibly in Eliz. ix no. 32; on the 26th of October 1562 he and Lords of Council, in a cynical little document, had entreated the Queen that no attention should be paid to certain letters of recommendation [tantamount to a protection it would seem] which, merely to lull his suspicions, they had furnished to O'Neill (Eliz. vii no. 33); Essex to Burghley, 14th of June 1574:—"At this present there is never a one of the captaines of Vlster but dothe make meanes vnto me to procure his lands by her Ma^{ties} letteres patents. . . . I thinke the charge will not nede to be much greater then alreedy yt is, and in the ende yt maye be putte to her choice whether sho will suffre this people [the natives] to inhabite here for their rent, or extirpe them and plante other people in yt. The force which shall bringe abowte the one shall doe the other, and yt maye be done without any shewe that such a thinge is meante" (Eliz. xvi no. 62).

³ Adj. *lom* ('bare,' 'naked') frequently conveys, as above, the notion of Shakespeare's "lean and hungry;" in composition it is, like *dubh* ('black'), *dearg*, *ruadh* ('red'), merely intensive e.g. *lomlán* ('chockfull'); unless manifestly attributive, as in *lomnecht* ('stark-naked'), *lomchnámhach* ('rawboned'). That the Elizabethan officials in Ireland were both needy and greedy their own squabbles and mutual incriminations prove to superfluity; but to none of them does Teigue's phrase in its purity apply more forcibly than to Essex, to the four Binghamms, and to Sir George Carew. John Long, D.D., Elizabeth's Archbishop of Armagh, who fancied that he had compassed the conversion of Owen O'Hart Bishop of Achonry (that sat at the Council of Trent) writes to Walsingham 4th of June 1585:—"I assure your Honour that, if we used not this people more for gain than for conscience, here would the Lord's work be mightily preferred" (Eliz. cxvii no. 7).

⁴ e.g. O'Neill (Slane) writes in Latin to Sussex, 4th of July 1561, declining to appear before him (though he will before the Queen) because in his time many lords and gentlemen [under protection] have been tortured and slain: as Mac Murrough [Kavanagh], O'Brien and his brother, O'Docharty, Donough O'Conor, Rowland

hatred for him [has this fount]: for him it is that in general opinion's course it does prevail, and of him the multitude long time proclaim it, that he [as good as] holds Ireland by the bridle. Clandonall in full numbers gathered will be with him, [showing up] as oaks that overtop the oakwoods: [men they are] both of Ireland's warriors and of the adventurers of Isla, strenuous, excelling.¹ To the tribe from the limpid Boyle [Mac Dermots] the English round about the field [i.e. fat lands] of Usnagh shall say then that with the blood [i.e. race] of *Cairbre* they will not suffer their kine, their stuff,² their various wealth to go scotfree. The gentles of the Gael will hold it a dishonour [to hear] those loud outspoken kindreds' utterance: to *Cobthach's* Children [the Irish in general] it will be a wonderment to have the English bandy words with them. . . . On the night following the battle, and on the hill that dominates Boyne of the treacherous current,³ by operation of the chief of *Máine's* marshy land [O'Kelly] the stalwart comely bodies stretched in diverse death-forms shall be many.⁴ From massy-weaponed warrior's skin many a

Savage, Conall O'More and many O'Mores, Ross mac Conn O'Conor, and many more. In 1573 Walter Devereux, Earl of Essex, came over as Queen's governor of Ulster, where she had, as easily as though no warlike O'Neills, Mac Mahons, O'Hanlons etc. etc. with arms in their hands existed there in numbers, granted to him and to his comrades vast territories to their own use. This particular he must have kept back, for in 1574 O'Neill of Clannaboy (Sir Brian mac Felim), who had no idea of Essex's private interest in his country, invited him and his leading English to a feast of three days' duration:—"at the expiration of the time Brian, his brother [Rory Oge], and his wife, were seized by the Earl and all his people put to the sword unsparingly: men, women, youths and maidens, in Brian's own presence. Brian, with his wife and his brother, was then sent to Dublin, where they were cut into quarters: and such was the end of their feast. This unexpected massacre, this wicked and treacherous murder of the lord of Clan-Hugh-Buie [angl. 'Clandeboye'] was to the Gael a sufficient cause of hatred and of disgust" (IV Masters ad an. p. 1676; Camden ad an. puts the slain at 200, but pretermits the treachery). Such was the Irish view, it may be said; but what other were O'Rourke and Teigue *Dall* likely to take?

¹ Last quatrain of the muster-roll:—from *Colla uais* [senior of 'the three Collas'] descended the Mac Donnells of Clankelly in Fermanagh and an offset in Mayo, by hereditary profession gallowglasses and leaders of such; also the Mac Donnells [Mac Donalds or Mac Connells] of the Isles, mercenaries in Ireland. Either branch was known as Clan-Donnell *Gallóglách* [i.e. 'of the gallowglasses'], and in the State Papers an aggregate of members are often called 'Clandonnells.' In March 1581 Malby says of Sir Richard *in iarainn's* Scots:—"the Scottes had wage for 700, and weare in number 600 complete viz. 180 bowemen, 180 targetts, 100 long swoordes; the rest weare dartes, shott, and gallowglasse axes, all as well appointed men as cuer I sawe for thaire facultie" [Eliz. lxxxii no. 42 (1)].

² Here *airgne* pl. of *argain* ('plunder') means 'gear,' 'plenishing,' to be distinguished from *creach* ('prey') which always refers to cattle, as *braid* ('servitude,' 'state of oppression') anciently did to a prey of human beings e.g. *braid na Babilóine* 'the captivity [captives] of Babylon.'

³ See the legend of this river's eruption, and the drowning of *Nechtain's* wife *Bóand*, *Bóann* (gen. *Bóinde*, *Bóinne*) a qua 'Boyne': LL. 191 a; BB. 361 a; and in the tale of *tochmarc Éimhre* i.e. 'the Wooing of Emer.'

⁴ The Iri. h annalists, and (in serious compositions) the poets, speak becomingly

scallercrow shall pluck gobbets—many a raven too and wild-dog—in the [same Boyne's] soft verdant valley rich in salmon-shoals. Upon the rising grounds all over Meath many a dame of high degree with streaming eyes will bend her on the dead; from the Erne's host [Maguires] charging on them woful and piercing [lit. 'scalding'] wailings shall abound¹ (quatt. 15, 19-25, 32, 43, 47, 55, 61, 62, 68-70).

86. The same, an address to Owen Oge Mac Sweeney² (p. 386 n. 1) not as yet chief: 50 quatrains.

Begins:—" *Iad féin chinnios ar chloinn Néill*" i.e. "Themselves alone it is that prevail against Clan-Neill." f. 93, col. 1.

Common origin of Kinelconnell and of Kinelowen [O'Donnells and O'Neills] is established; *Conall* and *Eoghan* ['Owen'], twin sons of Niall of the nine Hostages, were born in grips: either holding his fellow fast by a hand and by one shoulder; no

of their foes nor, even when the odium theologicum comes in, descend to vituperation. Not so some others e.g. Bingham to Justice Gardner, 10th of June 1589:—"But of all their broyles that sottish and cowardly traitor Owrouke is the nurse and onely stirrer . whose habelty is so great as with 200 englishmen I will vndertake to banishe him out of his countrie . his wife (that honest woman) is deceased in child-birth" (Eliz. cexlv no. 6); O'Rourkes, O'Conors, O'Flanagans, Burkes, are "a race of beggarly wretches" (*ibid.*); to Walsingham:—"Sir Murrough ne doe and 'the Blind Abbot' Burke are a couple of old doating fools"; and O'Rourke is "that arche-tratoure, and of all the rest (in verie truthe) the moste arranteste begger" (no. 22); to Burghley:—"O'Rourk is the veriest beggar and wretch" (cxlvi no. 30).

¹ Bingham would have had to select his 200 men, for Thos. Wilsford to Burghley, 1st of December 1573, says:—"I find such imperfections in our contrin that thorough longe pece had in ingland thei haue lost the mindes of soldiers, and are become weke in body to endure the travail, and miserable in mind to susteine the fforce, of the [Irish] enemy . and this (no question) doothe growe of the flatte delicat soile and longe pece had in ingland" (Eliz. xliii no. 1); and on the 25th of June, 1599, Essex (Robert) writes to Queen:—" . . . these rebels are more in number then your Maiesties army, and haue (though I doe vnwillingly confesse it) better bodies and perfecter vse of their armes then those men that your Maiestie sends ouer . . ." (Fynes Moryson, Pt. ii bk. I: ed. cit. p. 36). This refers immediately to Munster.

² In 1570 Mac Sweeney-Fanad (Turlough Oge) and Mac Sweeney *na dtuath* (Murrough Mall) were treasonably slain by Clan-Donall *Gallóglách* at *Dún na lóing* [i.e. 'the fort of ships'] on the Foyle, in presence of O'Neill (Turlough *Luíneach*) that great 'retainer of Scots.' Donall Mac Sweeney succeeded the first; our Owen Oge replaced the latter, who was his brother. His father, Owen Oge mac Owen mac Donall, chief, fell in the clan battle of *Cenn salach* ['the Bloody Foreland' ?] on Allhallows' Day 1554; he himself †26th of January 1596, after an active life: "from the time when he became chief to his death's day he had never incurred either censure or reproach; he was a warlike but humane and bounteous man; puissant to sustain and brave to make the attack, with gift of good sense and counsel in both peace and war" (LV Masters ad an.). His nephew Mulmurry mac Murrough Mall came after him.

portent of peace was this phenomenon,¹ and as matter of fact:—

“ *D ála cloinne Néill nertmair . Chonaill Eogain oirbertaig :
gan rún ngliad gan goim geogad . ó shin riam ní rabodar
D o bhá a stóil ó shin ale . ag lenmain luirg na déise :
lán d’fornad riamh re aroile . fá iath gcollbog gConoire
C rech sin chreich is guin sin nguín . síol gConaill cinél nEoguin :
mór ndíoth do fhinnmaoid orra . do bíodh d’imlaoid etorra
S eal fada i geomthrom cogad . fá chlár Temrach tarlodar :
síol údá gcurad geláir Elga . pudar dáib a ndóiferga
G ach re seal re araile . i gcennas chlár Ingaine :
do bíodh enuas na geraob dtoraid . anuas go Aod athlomain
S caoilid síol Eogain ag Aod . tarla dhóib dia do mhíghaol :
cuirid féine a geert ar geúl . nert a chéile do chlaochlúd ”*

i.e. “Concerning mighty *Niall* his children—*Conall*, meritorious *Eoghan*—free from design of battle, from rancour of [intestine] wars, from that time forth they never yet have been. From that day to the present, in that couple’s track *Niall*’s seed have followed ever: full of envy one to the other always, vicing for *Conaire*’s land of the pliant hazels. Prey for prey and wound for wound—seed of *Conall*—race of *Eoghan*—have been interchanged between them constantly, and how many a loss we know to have [in consequence] befallen them! Long space of time they—seed of *Inis Elga*’s dual heroes—continued in equipoise [the result] of wars fought for the soil of Tara; and to them their mutual turbulence [when it was renewed] wrought sorrow. For, one succeeding other, either in alternate spell held power in *Hugony*’s domain (p. 384 n. 1); and [in reward of peace] there was, down to *Aedh Athlomain*’s time, all wealthy produce of fruit-bearing boughs.² At *Aedh* however *Eoghan*’s seed fly apart [as thus]: one day it chanced them to be so disloyal—themselves [no others] abolish their own rights—as that a section of them should aspire to bring the others’ strength to naught” (quatt. 9-14).

At the time of the disruption the Mac Sweeneys elected to follow *Tirconnell* rather than *Tirowen*, and by their agency (more especially by *Owen Oge*’s) the *O’Donnells* were never more powerful than at date; the *O’Neills* have themselves to thank for their preponderance lost: apologue of *Troy*’s fall brought about by internal dissensions; though all Ireland should side

¹ Invented in after times to account for the fatal animosity which eventually was the most potent factor in the downfall of Ulster.

² i.e. the Hazel, very plentiful in Ireland, purveying important human food; with the Oak and the Beech, upon the mast of which vast herds of swine batted under the supervision of the chief’s *mucaidhe*, *muicúilhe*, or ‘schweingeneral.’ Pork was by the Irish esteemed so highly that a gallowglass of Tyrone, interrogated by an Elizabethan soldier whether beef were not the better meat, is said to have replied “you might as well ask whether you are not a greater man than *O’Neill*.”

with them, yet, were the Mac Sweeneys against them, that would not avail;¹ but O'Neill's descent and Mac Sweeney's are identical: why then is the latter attached to O'Donnell altogether? quatt. 48-50 are a quite independent codicil in praise of Margaret,² daughter of the Callough O'Donnell's eldest son Conn (whose wife was Turlough *Lwneach's* daughter Rose) and a munificent patroness of poets.

The drift of the poem seems to be that the various septs of the Mac Sweeneys, as holding the balance of power, are held to promote and to maintain concord between Kinelconnell and Kinelowen rather than to take sides, and that against their own nearer kinsmen.³ An important pre-

¹ The influence of this fighting sept, or rather 'nation' of septs, was in fact very great. On the 27th of February 1576 Sir Henry Sidney to Privy Council, from Limerick, reports a recent session in Cork: ". . . lastelic [after divers chiefs and Anglo-Irish lords recited] there came to me fyve bretheren and the sonnes of twoe other bretheren of one lynage, all capteines of galloglas, called Mc Swynes. who although I place them last of the rest yet are they of as much consequence as any of the rest. for of soch credit and force were they growen vnto (though they were no lordes of landes themselves) as they wold make of (*sic*) the greatest Lordes of the province both in feare of them and gladd of their friendship" (Eliz. 1v no. 19). Sir Henry's account of Munster is not exhaustive, for:—"Two other countreyes there are in this province, namelye Kerrye and Typperarye, of wich twoe I cannot write moche for that I think the quene hathe lyttle to doe there, her writt not being allowed currentye in them" (*ibid.*).

² No particulars: for her father and grandfather see additional note to Vesp. F. XII.

³ It was with Owen Oge that O'Rourke, against whom Bingham had in March 1590 organised a regular confederacy, harboured for twelve months in the *Tuatha* of Donegal; thence he repaired to the Scottish court, where he looked to have had countenance and comfort; but just then it suited James VI. to oblige Elizabeth, and with obsequious expression he on demand delivered up the guest that trusted in his honour; accordingly Lord Scrope, Warden of the Marches, writes to Burghley from Carlisle, 7th of April 1591:—"I haue this daye receiued at the handes of St John Carmighell (warden oposyte here) one St Brian Ourourke, an Irish gentleman, by the appointm^{tes} of her ma^{ties} Ambassadour in Scotland . . . this gentleman St John Carmighell (besydes his no small chardges in the apprehension and conduction of this prisoner to this place) hath in my knowledge gotten to himself by this seruice many enemies in his own cuntrey and the straitenyge of the opynion of some of his owne frendes" (Dom. Eliz. Ad. xxii no. 9: between these two sovereigns Sir John's virtue was like to be its own reward); Lord Scrope again to his cousin Richard Lowther, consigning him O'Rourke for conveyance from Carlisle to York, 19th of April:—" . . . but concerning the drawinge of any matter from him he will not shewe to understand any other language then that of his owne countrey, and I haue wanted in this place so necessarie a meane as a person of truste that coulde speake to his understandinge. He sheweth some broken latin, but nothing to purpose for expressinge his mynde in such plainnes as weare requisite for your Lord-

liminary would have been the establishing of concord among themselves.¹

87. The same, recalling a night spent once in the house of Maelmora mac Mulmurry² mac Owen Mac Sweeney: 42 quatrains, a curious and a very pretty poem.

Begins:—

“ *T ánaic oidche go heas caoille . bud chumain liom go lá in bhráith :
méraid choidche ár ndol do'n dúnsa . cor na hoidche is cársa cháich
S amail na bfer faaras romham . sin ráith fhoirbthe do b'úr niam :
ar slesaib datha in dáin chorera . ní fhaca súil rompa riam
B eg mhairios do'n mhúinib inmain . fuaras romham sin ráith ghil :
techt ó'n geas nír bhrethnaig Banba . bás in chethrair tarla istig ”*

i. e. “ One night I came to *Eas caoille*³—to the Judgment's day I shall think of it—our visit to that dwelling shall [in memory] abide for ever: the manner of the night and what were each one's doings there. The like of those men that in the rath perfected with freshest hue I found awaiting me—ranged along the walls of the becrimsoned mansion—before themselves no eye had ever seen. But few survive of the beloved company which there before me I found in the white rath :⁴ as for the deaths of four [in especial] that were in it, Ireland never looked to have recovered from the loss.”

f. 94, col. 2.

ship's true information in the pointes your Lordship requireth to be satisfied” (*ibid.* no. 11). The chief's trial and his execution at Tyburn will be noticed hereafter.

¹ e.g. on the 4th of July, 1581, O'Donnell (Black Hugh) fought the battle of *Cill tuathail* [Kiltale' barony of Raphoe] against his nephew Conn (father of Margaret above), and O'Neill who had a large force of Irish and Scots. Conn's own following was 120 horsemen and three companies of gallowglasses of the Clan-Rory branch of the Mac Sweeneys-Fanad. This time O'Donnell was beaten: “ he was ill prepared and disorganised, for he was subject to the Queen of England;” and on his side fell Mac Sweeney-Banagh, his two sons, fifteen gentlemen and many rank and file of the name; Mac Sweeney-Fanad was taken, and a number of his men slain. However, they left their mark on the winners (IV Masters). The Scots too upon occasion would fight thus on both sides, as lightly as now two kinsmen might in the one race ride for different owners. To all these mercenaries sentiment was unknown: their swords and axes were to the highest bidder.

² IV Masters:—“ 1542. Mulmurry mac Owen Mac Sweeney slain by the sons of Mulmurry mac Colla Mac Sweeney, a week after their father's death”: who died naturally, while a hostage with Mac William of Clanrickard. In 1581 Captain Malby procured our Maelmora mac Mulmurry and his cousin *Ferganegla* to be slain by Scots in lower [northern] Connacht (cf. p. 381 n. 1).

³ Written so by O'Curry for ms. *caoille*; there is nothing by which to identify the spot.

⁴ We are to gather that the building was lime-white without, and the hall hung with red. The words *dáin*, *lios*, *ráth*, have to our day been transferred poetically from the primitive structures so named to more modern and elaborate dwellings.

On his arrival Teigue finds Maelmora sitting midway down one side of the hall,¹ a great concourse of poets being present: indeed to his death's day he was never without having about him so many of them as would have made a fair contingent with which either to attend peaceable convention or to join the battle; among them three were pre-eminent (to reflect that they are no more is equivalent to a sermon) *a.* Brian mac Angus Mac Namee: poet in chief to O'Neill (Turlough *Lúineach*) *b.* Brian mac Owen O'Donnellan: to Mac William of Clanrickard *c.* Conor, grandson of O'Higgin: to Mac William-Burke; ² they stand up from beside the host and pledge him in ale ³ quaffed "*d'escraib óir do bhleidhib benn*" i.e. "from golden goblets and from beakers of horn"; a while before dawn they go to rest, the four named above vicing who shall be nearest to our bard, and eventually he lies down with two on either side of him; before they sleep he tells them a story: 'for a price'⁴ he says, and his takings were: from Maelmora (and when he fell generosity perished with him) a dappled horse, one of the very best in Ireland; from Brian mac Angus a wolf-dog that might be matched against any; from Brian mac Owen a little book that was "*tobar lomlán d'fíorshreib eoil*" i.e. "a well brimfull of the very stream of knowledge," and:—

*"T ána tochmaire toghla in betha . do bhí sin aiscid fuair mé:
míneachadh a geath 's a gcéimenn . scath ríleabhar Éirenn é"*

i.e. "It was the 'Cow-preys,' 'Courtships,' 'Sieges' of the [whole] world,"⁵

¹ Divers passages would show that in old Irish use such apartments were oblong, with the door in the centre of one long side, and opposite to that the seat of honour. Distinguished guests flanked the host, facing whom sate (one at either doorpost) those whom we should call 'vice-presidents.'

² i.e. :—*a.* no particulars *b.* cf. artt. 77, 78: Brian must towards the end of his career have transferred his allegiance *c.* no particulars.

³ The origin of *uisge beathadh* ['usquebaugh' (= aqua vitæ) mod. fam. 'whiskey'] in Ireland has not hitherto received the attention which it deserves. That it was at this period the drink of the country the State Papers show abundantly; but neither poets nor tale-tellers condescended to it (in their works): they harp on ale, wine, and mead. IV Masters ad an. 1522, p. 1358 lin. ult., use the word *biotáille* (perhaps for strong liquors in general) which now is restricted to the national spirit.

⁴ *ar tuach* is the expression, and we may suppose that Teigue *Dall* worked up his auditors' curiosity in regard of some story as yet unknown to them; while between the lines one can read that he had all the time a shrewd eye to a friendly stroke of business, and had kept his head cool.

⁵ See the stories which professional reciters were held to know, classified and

that were in the present I received—the elucidation of their battles and of their ‘goings on’—it was the flower of Ireland’s royal books ;”

from Conor his harp—harp of the minstrel in chief of the Burkes’ blood—and there it is as good as ever, but he that gave it is not there (quat. 6–29). The remnant is eloquent praise of Maelmora,¹ and the whole poem (written, as the author’s manner is, in a flowing style void of pedantry, of involved constructions, and of metrical tricks) is pregnant with deep feeling.²

88. The same, deploring the battle which on the morrow was to be fought between O’Donnell (Hugh mac Manus p. 371 n. 1) and O’Neill (Turlough *Lwineach*) at *Druim lighean*:³ 45 quatrains, containing sound common sense and some very plain speech to Black Sir Hugh.

Begins:—

“ *M aighen díoghla druim lighen . nór d’ulc ocus d’aindlighed :*
dorighned fá chenn in chnuic . im ghleinn na ninbher nordhrúic
M inic tugad taob a lerg . na rothnuall chorera chróidherg :
’s gach fán dá ghortaib gairthe . lán do chorpaib cirrbaigthe
M inic riam dorénadh fuil . dó’n loch do bhaoi ar a bhéluib :
’s na tonna ó chrú ina georcair . ar bhrú in droma dígholtaig ”

i.e. “A precinct of vengeance [i.e. pernicious] is *Druim lighean*: much of evil and of lawlessness hath been wrought [heretofore] to carry the hill, to hold the glen of noble ‘invers.’ Many a time its pathways’ borders have been made to blush crimson and blood-red: with every slope of its lightsome fields strewed o’er with mangled carcasses. Many a time the loch that lies before it⁴ was made blood, and the waves were with gore turned into purple, on the skirts of the pernicious ridge.”

f. 95 b, col. 1.

numbered in the tale called *orgain tighe Uraird Mhic Choise* i.e. ‘the Plundering of *Uraird Mac Coise*’s house.’

¹ Him the poet represents as being very accomplished e.g. he calls him “*feinuidh, breitheamh, file, fáith*” i.e. “warrior, brehon, poet, seer” [viz. gifted with prevision: quat. 34]; “*fuasgladh na geest eir na naitheast . indeoin fhorais inse Fáil*” i.e. “the solution [= solver] of problems, the putting [= proposer] of return-problems; Innisfail’s avuil of erudition” (quat. 38).

² In quat. 39 Maelmora appears as “*mac Gormfhlaith*” i.e. “son of Gormlaith”: most likely O’Rourke’s sister of that name, †1585 “a fortnight before Mayday, one of the best lamented women in Ireland of her time” (*Loch Cé*): “a woman who had spent her life with husbands worthy of her, and had never merited censure whether of the Church or of the literati” (IV Masters).

³ This *druim* (= ‘dorsum’ i.e. an elongated hill not very high, gen. *droma* pl. *dromanna*) gives its name to a townland, anglice ‘Drumleene,’ in the parish of Clonleigh county Donegal.

⁴ i.e. Loch Monann; the ‘invers’ above refer to the vicinity of the Foyle and of Loch Swilly.

Downwards from *Nemhid's*¹ day the bright and pleasant face of *tulach lighean* (as here he calls the hill) has been washed with blood of martial men; some of the battles fought there are recited: pitched battles of importance [*rígchatha* 'king-battles'] only being counted, to the exclusion of minor conflicts [*mindebhta*]; to-morrow's fight will be the seventh² (quat. 18); a curious enumeration of elemental disturbances and other phenomena which according to old Irish notions presage death and destruction, and to-night will occur till break of day e.g. the waves, changed to billows of fire, shall roll through 'the tresses' [i.e. topmost branches] of the forest; in the graves dead men's bones shall wrestle together; brutes shall speak humanly, and humans utter brutishly; the *badhb chíocrach chatha* or 'ravening goddess of battle' with her crimson elf-locks will soar over the armies; the crazed banshee will join with the raven and with the wolf to show, each in its way, impending slaughter; with the dawn a meal will be snatched hastily; then shields will be slung, long fingers bent round spearshafts, and hands clenched hard on

¹ Leader of the immigration which landed in Ireland A.M. 2850 (but chronologists differ). The first battle mentioned by Teigue is that which resulted in the destruction of *tor Conainn* on Tory Island; fought by the Nemhidians against *Conainn* son of *Faebor* and the Fomorachs A.M. 3066. For these prehistoric affairs consult the *Lebor gabhála* in its various recensions, and IV Masters ad ann.

² Somewhat more tangible are a few later occurrences:—1522. O'Donnell (Black Hugh son of Red Hugh and father of Manus) with a comparatively weak force camped on *Druim lighean* to oppose O'Neill (Conn father of Shane) who, coming to invade Tírconnell with a great army including many Scots and recruited even from Thomond and from Meath, lay on *enoc an bhogha* ['Knockavoe'] a high hill by Loch Monann and commanding Strabane. O'Donnell adopted the tactics usual with a weaker side, and delivered a completely successful night attack: ecclesiastics and the neighbours valued O'Neill's loss at 900 killed, the Scots being nearly exterminated 1524. In September O'Donnell occupied the same position to repel Lord Justice Kildare and his relative O'Neill (son of Eleanor Fitzgerald p. 368 n. 1) who came to avenge the defeat of Knockavoe. It was O'Donnell now that had a large force of the same Clan-Donnell Scots, led by Mac Donnell himself, son of Sir John *Cathánaach* (p. 370 n. 1); but owing to some annoying night-work by Manus with swarms of [Scottish] arrows, the Lord Justice parleyed on the morrow and there was no fight 1583. In prosecution of the perennial feud, O'Donnell (our Black Hugh mac Manus) burned O'Neill's (Turlough *Lúineach's*) place of Strabane; in June O'Neill (having with him a contingent of English) threatened Tírconnell for this, and O'Donnell flew to *Druim lighean*; the horsemen of Tírowen crossed the Finn to surprise the position, but were by them of Tírconnell charged down the hill and rolled back upon the Finn too hotly to hit the ford; they had to take the river as it came, and between slaying and drowning but few came through. In such wise the affair, our poet's theme, came to an end.

sword-hilts; the battle will go, as it ever goes, with Hugh mac Manus; but does the Chief never consider, nor feel compunction, that the rank and file of Kinelconnell complain of attending him now so long, without a sight of home? grumble at his constant maintenance of war? "*atá slat bhoislebhar Bhregh . ag toirseachad mac Miledh*" i.e. "Bregia's scion with the long [i.e. taper, well-bred] hands is tiring out Milesius' sons" (quat. 87): the man from the Moy's side [county Sligo], from *sruh Brain* [Loch Foyle], from the Curlieus [county Rosecommon], from Oriel [Mac Mahon's country of Monaghan], every one of them wearies for his house again; if O'Donnell must be so warlike he would do better to trust altogether to the trained fighting septs of the Mac Sweeneys, who are devoted to him and more effective than seven times their number of raw levies.

89. The same, a poem of compliment written for, but not addressed directly to, Mac William-Burke (Sir Shane¹ mac Oliverus mac Shane): 60 quatrains, a short copy.

Begins:—

*"F'erann cloidhim érioch Bhanba . biodh slán cháich dá chomharda:
go bfuil d'óighrecht ar fhiad b'Éil . acht foirneert giúd dá gabáil*

¹ His first express mention as 'Mac William' is ad an. 1570, and he died in November 1580: "a munificent and very affluent man who preferred peace to [even] a prosperous war, and always aided the Sovereign." That their 'always' is a flourish, and that Sir Shane was not a peace-at-any-price man, IV Masters show by their sketch of the handling which in June of the former year he gave to President of Connacht Sir Edward Fitton and Clanrickard II; as also of his operations from spring to autumn of 1572: when he and Clanrickard's sons Ulick and John, by ravaging the land from north to south of Connacht and from Galway town to Mullingar, exacted release of the Earl then under arrest in Dublin. In November of which same year that nobleman writes to Lord Deputy that 'Shane M'Olyverus is a wise man and hath great zeal to dutiful obedience': a testimonial hardly of equal weight with Sydney's own later report to Council, 27th of April 1576:—"I founde McWilliam very sensible: though wantinge the English tongue, yet understandinge the lattu; a louer of quiett and cyvilitie" (Eliz. lv no. 34). Sir Richard 'of the Iron' mac David mac Edmond succeeded, 1580-†1583; Richard mac Oliverus mac Shane follows, 1583-†1585; then William mac David mac Edmond (called *an tab caoch* 'the blind [one-eyed] Abbot' †1598) usurped for a time, but O'Donnell (Red Hugh †1602) inaugurated our Sir Shane's grandson, Tibbot mac Walter *Ciotach* (i.e. 'left-handed') the last 'Mac-William-Burke': he was staunch to Red Hugh's brother Earl Rury of Tirconnell; accompanied Martino Cerda, emissary of Philip III, in his return to Spain early in 1601, and there died shortly (Hist. Cath. Hib. VIII c. 3). His whilom ally and then fierce rival, Tibbot *na long* (i.e. 'of the Ships') mac Richard *an iarainn* above, whom in 1586 Bingham returns among 'the leading rebels in Connacht,' ended by accepting the situation: fought for Elizabeth at Kinsale and in 1613 was created Viscount Mayo. Thus ends 'Mac Williamship.'

*N í bhfuil cóir eile ag ainfher . ar chrich shuaichnid shengaidhel :
 beith fá nert in té as treise . is é nert na crícheise
 N ír fhágaib athair ag mac . inis Fodla na bhfonntslat :
 si le héigen go bhfaghar . ní héider í dh'átaghad "*

i.e. "Swordland¹ the realm of Ireland is : be all men in general defied to show that to the soil of Innisfail is heirship other than strength in battle prevailing to lay hold on it. Equity none other may one plead in claim to the Old-Gaels' diversely lovely land : to be under his power that is the strongest, such is this country's only right. Never hath father to son bequeathed Innis-Fola of the hazel-boughs : until that she be had by force, to settle in her is not feasible."

f. 96 b, col. 1.

Occurs in the following MSS. other than our scribe's archetype :—(i) F. 4. 13. in T. C. D. (ii) 23. L. 17. and (iii) 23. N. 11. in R. I. A.²

The excerpt constitutes a text upon which the poet preaches very plainly and without circumlocution :—At date the Gael endure nothing that they have not themselves inflicted on earlier populations, each of which again had to their own predecessors done as much ; agreeably to the good old rule enunciated above, Ireland has been apportioned between three :—(i) Franks (ii) Greeks (iii) Saxons ;³ after four hundred and ten years

¹ Technical expression, from the Irish, for a recognised variety of land-title (p. 150 l. 27) ; a passage in H. 2. 17, showing the manly rage of great duke Troilus, explains the locution neatly :—"no léicthe láthair láich dó for lár in chatha . . . nír bo leubhaidhe in tamus dó ferann claidib do dénum imbi máguairt immedon a námhat" (*Togail Tróí* i.e. 'the Destruction of Troy : ' ed. Whitley Stokes l. 1425, in *Irische Texte 2te Serie, Heft. I*) render "ever and anon a 'warrior's clearance' was voided for him in the battle's core . . . no childish onset it was for him to have made 'swordland' all round about him in the midst of his enemies" (as who should say 'carved himself out a freehold with his blade').

² i.e. :—(i) a tract in prose, headed "*soear Mhic Uilliam acus is róbhég é*" i.e. "Mac William's privileges [rights and dues] which are all too little" : an account of his jurisdiction in general ; minute details of his *ferann báird* i.e. 'table land' ; of the 'rising out' or contingent of armed men on demand, and of various payments in money and in kind, theoretically or 'on paper' coming to him from certain chiefs ; a sketch of the family history ab ovo down to Shane mac Oliverus reigning at date of compilation : 1578 (f. 6 b) ; followed by poems on the Burkes, our art. being second. Transcribed in 1867 by Standish H. O'Grady (ii) contains 8 quatrains in excess of the O'Gara version (which in 1884 the same copyist transcribed and collated with it) plus an adventitious quatrain in praise of the actual O'Donnell (the Callough's son Conn : a much greater than Sir Shane) tacked on later, by the author perhaps as a matter of policy. Written by John Murphy (Eg. 211) in 1744, and on the whole a better copy (iii) written by Michael, father of Michael Oge O'Longan, at *carráig na bhfear* i.e. 'Carrignavar' county Cork circ. 1784 (J. J. Mac Sweeney, R. I. A.).

³ i.e. :—(i) the prose above, the first poem, and Teigue Dall, deduce the de

elapsed it is idle to pretend that in Ireland the Burkes are strangers and but passing guests [*lucht énuaire* 'people of an hour': p. 417 n. 6]; if they be not genuine who is? the reigning Mac William's descent is traced, and illustrated with his ancestors' battle-roll: in assigning to which forbears possessions and powers fabulously in excess of the reality Teigue would appear to paraphrase *cod. laud.* (i); his territorial section¹ ends thus:—

“ *D obeirtí ar énnhéis d'éir dherg . ená Seghsa go sir Risterd :
 subha cubhra cuain Daire . is ubhla bhruaich Bhoraimé
 D obeirtí in téigne ó eas ruaid . is eo Bhanna in bhruaich ionfuair :
 's in maighre ó chaoiltstriub Chaisil . ar aoinbhiur do'n iarlaisin ”*

i.e. “On the one dish of red gold were presented to Sir Richard the nuts of *Seghais*, the fragrant berries of the Derry's harbour, and apples of the banks of *Boramha*. Assaroo's salmon, the salmon of the cool [i.e. shady] Bann-side, and the salmon from Cashel's slender stream were on the one spit offered to that Earl”² (*quatt.* 32, 33).

So he works down to Mac William (Rickard³ mac Edmond) who to replenish the Men of *Umhall*⁴ swept off the captives

Burgos from *Sérilus* i.e. Charlemagne, whereby they claim for them a 'Ualldaninus' in whom they concentrate all exploits [much improved upon] of Baldwins I, II; and farther, on the strength of Elizabeth de Burgo's marriage with Lionel of Clarence son of Edward III, will have all subsequent rulers of England [the lady's reigning namesake especially] to be good Burkes (ii) to the Fitzgeralds Irish poets ascribe Grecian origin: whether seriously, or merely as indicating something super-fine, is not proven (iii) this term includes all other aliens.

¹ In compositions of this kind, the rationale of which was understood thoroughly, fact and fiction are entwined;—*cod. laud.* (i) assigns to Mac William-Burke nearly all Ireland outside the Pale: in equity that is to say, and by virtue of the vast grants to the first de Burgos; but the writer is careful to note that Sir Shane will have it all “*an nair is toil le dia acus leis an prinnsa hé*” i.e. “whenever it shall be God's will and the Sovereign's” (f. 1). Rude centuries of imperfect social order had taught the Burkes that qua royal patent and qua usufruct the aspect of a princely Irish domain differed considerably.

² Three distinct vocables are used for 'salmon,' and the verbs are in what Irish grammarians call 'the consuetudinal past' denoting habit, use and wont: here = 'deferre-solitum-est.' The localities alluded to are:—*sliabh Seghsa* or *coitrehliabh* i.e. 'the Curliu Hills,' counties Roscommon and Sligo; *daire, doire* i.e. 'oakgrove' (hence point of the contrast with 'palmtrees' in excerpt to art. 83) county Londonderry; *áth na boramha, na boirmhe* i.e. 'ford of the Boromean Tribute,' the Shaumon at Killaloe; *eas ruaidh* i.e. 'vadum rufi': ford of Red *Aedh* son of *Modharn*, on the Erne near Enniskillen; the Bann, county Down; the Suir, county Tipperary.

³ Inaugurated in 1469 and:—“1473. Mac William-Burke (Rickard mac Edmond) died, having some time before resigned his lordship for God's sake” (IV Masters).

⁴ i.e. 'the Owles,' covering present baronies of Burrishoole and of Murrisk, county Mayo.

[*broid* p. 419 n. 2] of Meath, the rent [tribute] of Kells, raided the lands of Tara and in fact:—

“*L eaba laoiġ allaid nár airġ . ní tharla i reimhios Ricaird:
i ndroibél ná i nguailnib glenn . gur bhuidir oilén Éireann*”

i.e. “In Rickard’s time a wild fawn’s lair that he had not spoiled occurred not in rugged places or in shoulders of the glens; so that he upset Ireland’s whole island”¹ (quat. 40).

His son Shane was “*seal fada ag leanmhain a luirġ*” i.e. “for a long space of time following in his wake”² (quat. 43); then came Oliverus mac Shane [worthy to be] ‘heir to Ireland,’ and no better son of a father ever held her yet (quat. 44); but the breed culminates in our Shane³ mac Oliverus, whose praises furnish the remnant: inter alia he is ‘one that will both win and spend’—‘bottom of an unfathomed ocean’—‘a heart that none may doubt’—‘thoroughbred horse of Emania’—‘a brimming well in days of heat’—‘of resolution firmer than the corner stone’—‘Bregia’s doorpost of war’—‘portal of death to the sons of *Míledh* [the Gael].’

90. The same, commemorating hospitality enjoyed once at the hands of Maguire (*Cúchonnacht Oge*⁴ son of *Cúchonnacht* the Coarb art. 82 son of *Cúchonnacht* son of Brian) in his dwelling at Enniskillen: 39 quatrains, in which we have (‘drawn out in lively protractour’ as John Derrick would say) the interior economy of an energetic chief’s place of business.

Begins:—

“*M airġ fhéachus ar ívis cheithleann . na gvan nédrocht na neas mbian:
guais dúinn ’s nach fédair a fhághbáil . fégain in mhúir fhádbháin fhinn*”

¹ This is very ornamental: but in 1469 he paid tribute to O’Donnell.

² It does not appear that either he or Oliverus was ever ‘Mac William’: the phrase may refer to length of life chiefly, with a creditable proportion of activity.

³ From cod. laud. (i) we learn that his mother was ‘daughter of O’Donnell (Hugh)’ qu. Black Hugh †1530, father of Manus; and his wife, ‘Sheela daughter of Edmond’ (art. 78).

⁴ Inaugurated on the death of his brother Shane (Sussex’s correspondent p. 413 n. 3) 29th of September 1566; went to Dublin for Perrot’s Parliament of 1585, but did not sit; †17th of June 1589:—“He was a lord in his munificence towards churches, professors, soldiers and their attendants; a learned and a studious adept in Latin and in Irish” (IV Masters). His letters are in Latin (e.g. Aug. 28, 1586) a tolerable proof that he ‘had no English’ cf. his brother’s letter to Sussex, 25th of November 1562:—“Bechetching you to wrytte me no more letters in Latyn, becausse that I would nott that nother clerke nor non other man of this contrey shuld knowe your mynd; wh[e]rfor doo you wrytte all your mynd in Englys” (Vesp. F. XII, f. 47).

i.e. "Alas for him that looks on Enniskillen of lightsome bays¹ and of sweet-sounding falls: for us it is a peril (for sure 'tis impossible to quit it) that e'er we have gazed on the white fortress with its sod of smooth greensward."

f. 98, col. 1.

Long enough before ever he saw it common report of its charms had whetted Teigue Dall's desire to visit Maguire's residence by the blue hills: so much so that his dreams were of the place; the time comes when he turns his face that way, and while he is yet far off blithe uproar of the chase greets him: in wood and afield wolfdog and greyhound severally work; nearer, the horses of the fort in great numbers are at exercise and their speed is tried; abreast of the mansion the masts of a flotilla stand up as it were a grove along the shore; the wayfarer arrives, enters, and (great as were his expectations) the scene strikes him:—in the courtyard gentlemen of Clan-Colla dispense largesse; the hall is crowded with minstrels and with poets; in another apartment ladies and their women embroider rare tissues and weave golden webs; yet elsewhere fighting men abound (indeed more or less they pervade the whole edifice) while, as they sit in their own special quarters, over each man's head his arms hang handy on the wall; of wrights [masons and carpenters] a whole regiment is there—of artificers also, that finish² beakers—of smiths, that forge weapons; mantles and rugs are taking crimson stain, swords are tempered to a right blue, spearheads riveted to shafts; 'pledges' [hostages] are enlarged, others again brought in; gallant men hurt are tended by the leech, brave men uninjured are being damaged;³ all manner of valuables are given away and more pour in; a spell of this particular day [*seal do'n ló sin*] is passed in listening to romances, in comparing of genealogies; another while being devoted to fluid refection with accompaniment of music; now all disperse till suppertime, and so much there is to see and to

¹ The nooks and inlets of Loch Erne: in same letter of Maguire:—" . . . they [Shane O'Neill and Hugh O'Donnell] lefethe nother howsse nother corne in all me contrey upon the mayne lande on wastyd, nother churche nother sentory [sanctuary] on robyd; butt ther is sertayne ylonds in me contrey in the wytche ylonds standys all me goods, butt your lordshypp shall understand that Hyw Odonnell has preparyd and prouyded xii bottes for to robe and waste all thos ylonds" (cf. art. 102).

² lit. 'bind': referring to the handling, hooping, and rimming of horn and of wooden vessels with silver.

³ Punishment of malefactors must be intended here.

hear that the full day seems but an hour; at even they sit in due order: Maguire in the chief [central] place, Teigue at his right hand; bedtime is there: for the gentlemen couches are strewed, coverlets of down provided; after but a short nap the guest is aware that his host, surrounded by picked men in harness, is on the move: before daybreak one party look to javelin and to spear, others saddle the horses, and with the point of dawn they ride; by and by they return successful: that day many a woman's wail for her husband that is not goes up beside Loch Erne, and many a prisoner with his face slashed is led in; now are there in the fort things of price that in the morning were not theirs, and hard by the same graze cattle that yesternight were far away: all which makes a very harvest for the poets, who have no whit of false delicacy in the reaping; lastly: he tears himself from Maguire, who is as reluctant to bid him go; never will he forget the day of his farewell, and the universal judgment of bards is that Maguire's fame is not greater than the reality.

91. The same, on a Christmas party in 1577¹ at Turlough Luineach's house of [at] the Creeve,² whither out of all quarters of Ireland poets were bidden together: 38 quatrains.

¹ To judge from annals and from state papers, O'Neill was at this period tolerably quiescent. On the impossibility of securing an interview with him Sidney L. D. writes to Council, 17th of March 1574:—"But I found at length it was but all delay he went aboute, for he yeilded so moche to the fayre speaches and lewd counsell of his wyffe [Agnes Campbell] as he would not come; whose designe is (and if it might take place) to make her younger sonnes she had by James M^c Connell (her eldest sonne beinge alreadye provided for in Scotland) starcke in Irelande (for that is her tearme) and therefore stayeth her husband all that lyeth in her that he should not yeeld to that conformitie as of hym selfe he was apt enough and enclyned vnto. . . . But in troth I fynde he is easye enough to be subdued: what by reason of his olde yeares (which rather covet rest and more willingly followe quiet), his infirmitie of brayne and boddye geven to large excesse and daylye surfeite, and a bullett or twoe in his boddye whereof he is not yet delyvered" (Eliz. lvii no. 39). Sir Henry erred: the old chief was yet to find a good deal of work for Elizabethan 'braynes' and 'boddies' both (art. 121).

² On the Bann, near to Coleraine, is an important salmon-leap called *eas na craoibhe* (angl. 'Asnaereeva': a barbarous denomination discarded happily for that of 'the Cutts Fishery') and on the Derry side at this point may have stood the house above. John Garland reports to Sir John Perrot, 12th of September 1589:—"After that I tooke my journey to your good frend Sir Turlough O'Neale, and found him at the Banne side at Castle Rowe [or 'Castleroe' i.e. *an caisteán ruadh* = 'castrillum rubrum'] where I was verey hartelie welcome. then saide he presentlie 'how doth my honorable frend your maister and my owen good debutie?' and then saide he

Begins :—

“ *N odlaig do chuamar do'n chraoibh . ollamain Fhodla d'aontaobh :
ar slios réidh in bhrogha bhuig , ar robha úi Néill im nodluig ”*

i.e. “ At a Christmastide it was that we—all Ireland's professors—with one consent resorted to the Creeve and, summoned as we were by O'Neill, at Christmas [I repeat] sat ranged along the luxurious burg's smooth wall.”

f. 99, col. 1.

Ten years from the date of his inauguration (art. 55) has O'Neill been in building of this mansion ;¹ so soon as the poets enter the fort they perceive the air to resound with champing and with stamping of yellow [i.e. gilt]-bridled highbred horses, and are themselves fairly dazzled with glitter of arms and of armour that flash in every corner ; the red wine-vats abroad discharge as it were a storm-surf beating on the shore ;² so great the crash of music at the instant that, had Teigue been distant from the building as far as eye might reach, and his interlocutors in turn right at his elbow, yet could not either have heard the other's speech ; or ever they partake, the sheen of goblets held

with a great solemne othe and he wished that all thei were hanged that were the occasioners of your honour's goinge out of Ireland . . . and he said that he was well assured that Ireland would never be quiet before your honour came thither once againe ; and he doth imagine before it be longe that Ireland would be topsie tervie” (Eliz. cxlvi no. 40).

¹ He was fond of building: Elizabeth's dean of Armagh 'Terence Danyell' (i.e. Turlough O'Donnelly) to Weston L. J., 29th of March 1568:—"Tirlagh Lenaghe is alwayes by loche Foyle, and bylds there a stronge fiorte; and as my ffrynds send to me the [5ih] erle of Argyle's messengers was with him there of late, and he sent other messengers backe with them and lookes for the Erle's aunte, which was James Mc Conall's wyffe, to come to him with his messengers before he retorne out of that quarters . . . he maketh as muche provycion as he can ageinst that woman, and he is in good peace with O'Donnell and Con O'Donnell" [Eliz. xxiv no. 9 (vii)].

² No man of half measures was Turlough upon occasion: John Garland to his master (lit. cit.) who seems to have sent to O'Neill his 'skull' or steel cap as a memento, with a request for hawks, continues:—"After the delivery of your honour's scoule to O'Neale he toke it in his hand and kissed it at the leaste halfe a score tymes; and then presentlie he sent for two hogeds (*sic*) of wine, and christened your scoule; and after he had drunke his fill, and he put on his sherte of meale and his jacke, and called for a boule of wyne and drunke it to your honour's health, withall he put on his scoule and dreu out his sworde with a great othe, and said that Sir John Parret was the trewest man of his worde that ever he knew, and he would proue it vpon anie man that would saie the contrarie asould as he was. and then sate drouen and saide 'I ame now tenne yeares younger by reason of this scoule;' and said 'I perceiue he cane tell how to make an old man younge.' Sir, all his hawkes were gone before I came; and he sware that if all the hawkes in the world were his you should haue them."

high in others' hands and the seductive bouquet they exhale form a banquet in themselves; the guests sit: soon the Chief's confidentials come on the scene, and in their master's name bid them be welcome; that night they have no view of O'Neill, but want for nothing with which to enjoy themselves till morning; again an emissary appears, and asks whether among them all they can muster a poem dealing with their host's personal achievements exclusively; to their confusion they are not provided with such: *socar síl Néill* i.e. 'the privileges of Niall's Seed' they will recite for him, demonstrate his genealogy and do much else of the kind—no more; at once this is reported to Turlough, who returns some scathing words: if that be all the praise they can furnish then so much the greater their own dispraise, and they but tend to incense the *Eoghanachs* [i.e. them of *tír Eoghain*]; shall it be said that others found it but a little thing to despoil *shiocht Airt*, and that these had it not in them to requite it? his contempt takes the form of refusing to hear from them a single one of such lays as they have at hand, yet will he see each man for the piece he brings: a thing astounding; hard upon this message, to them enter 'the son of Niall O'Neill': he will not however, as he strides amongst them, so much as raise his downcast eyes to look on the bards; and who but these now are most discomfited to feel displeasure so severe light, not on an individual, but on one and all? in vain they ply him with insinuating words: argument and entreaty alike fall flat.

So the matter ends: the breaking up of the party is not described.¹

92. The same, on the death of Cathal Oge mac Teigue mac Cathal O'Conor-Sligo, his patron (sl. 1581: p. 381 n. 1): 37 quatrains.

Begins:—

¹ This snub dealt to the literati may to exoterics seem vanitous and merely childish; but there was a practical reason for it:—As for genealogies and panegyrics of the O'Neills in bulk, Turlough's answer was 'quis vituperat Paulum?' that *tír Eoghain* belonged to *clann Eoghain* none gainsaid: the problem was to determine the individual 'O'Neill'; and he had looked for something special to back him against his able and indefatigable competitor the baron of Dungannon, to whom the poets' generalities were as pertinent as to himself. This is proved by Teigue's one effort at a defence: Turlough is now so well established in all Tirowen that what he requires of them were but a superfluity (cf. art. 121).

*"D énam cántas a Chathail . d'inmhus ocus d'eladhain :
 cúis a dhéanta is cráth craidhe . a rélta ó chléir chlaraighe
 B riathar ghnáth a ghnóis fháiltech . deireadh cumainn comáiremh :
 ní hé in glór nach doiligh dam . a rómh oinigh na nughdar"*

i.e. "Let us balance our account, O Cathal, of substance [paid away to me] and of art-products [received by thee]: the occasion of doing which is heart's torment, O star from the land of Calry! A current word [adage] is this, O face that ever beamed with welcome: 'reckoning up is friendship's end'¹—an utterance to me most grievous surely, O thou with whom munificence to authors lies entombed!"

f. 100 b, col. 1.

This piece is not of an artificial and stereotyped order, but expresses real emotion and (like art. 91 with others) throws some light on social customs; the effect is much enhanced too by the form adopted throughout: direct address of the departed in place of elegy.

It is a matter of debit and credit as between the purchaser and the vendor of poetic wares: on the one hand it is true that from a perfect *duan* to the 'weaving' of a single quatrain no effort of Teigue's art was e'er put forth in vain; and on the other, that from instrumental music to the reciting of romances, and from that again to chanting the records of Cathal's blood, the poet never failed to answer his patron's requirement; on him he calls to state his case: why is he not there to answer, and to set forth the items of his generosity? to enter them all were long—here are a few:—

*"D o geibhtí uait iall an spuir . do geibhtí in erios a Chathail :
 do geibhtí in brat 's in bleidhe . 's in eachra a shlat Shligeighe
 O ch ón och do geibhtí in ghroidh . 's in chaor bhuaia ót bhois lebhoir :
 in bhenn órdaidhe 's in fhaíl . ó cheann mhórmaighe mhurbhaig"*

i.e. "The spur-leather was forthcoming from thee, and from thee the belt too, Cathal; of thee were had the mantle and the goblet, with stallions, O Sligo's scion! Of thee alas! alas! stud-mares were had, and from thy graceful hand the precious jewel; the gold-mounted horn and the ring emanated from the head of *Murbhach's*² spreading territory" (quatt. 12, 13).

Cattle he received moreover, and the land on which to pasture

¹ i.e. 'where accounts begin there friendship ends': which in Cathal's case is verified in another sense, by Death.

² Angl. 'the Murvagh' (i.e. 'a sea, or, salt marsh') a mile to the west of Ballyshannon; a spot of the same kind and name just outside the town of Wicklow is anglicised 'the Murrough.'

them; but though his emolument had been greater a hundred-fold, that is not what would bring him in a debtor: since for all farther material benefits he would (as he has done: quatt. 1, 2, above) have given an equivalent; he calls on Cathal to quote against him rather the honourable treatment, the lovingkindness and cordiality extended to his poet, which could not be requited: he made him of his innermost councils; with him he shared his bed and, by ever seating him at his side, secured for him consideration and liberality of all men; to Cathal he owes it that from Clanwilliam [the lower Burkes] he had an honorarium,¹ from Brefny [the O'Rourkes] also, from *clann Ghoisdéibhaigh* [the Mac Costellos], from the men of Gallen and of Carra, and from Clancubbin;² neither chief nor tanist from Erneside to *sliabh Echtghe* but sought to stand well with him; of his predecessors no bard ever was by any used so grandly: not (i) *Eochaid éiges* by Conn of the 100 Battles (ii) *Fithal* by Cormac (iii) *Tórna éiges*³ by Niall of the 9 Hostages, nor *Mac Coise* (art. 12) in Teigue More mac Cathal's time,⁴ nor *Mac Liag* (art. 11) when Brian of the Tribute reigned; who would have thought that Teigue must survive Cathal? but many a time the latter prayed for such a dispensation, and:—

“*N ír bh' ingnad Fíche d'faghbáil . duit a bhaisghíl bhriatharnáir* :
nír éindhebair nech fá nim . a dhrech shéimlebhair shuilibir
T' íche féin ferg in choimhdhed . romchráidh a chruth shéghoinghel :
i nagaidh mo dhéiste dhuit . m'faghail is tribse tánuic”

i.e. “O thou of the white hand, and noble in thy speech, small wonder though thou hast thy prayer: never didst thou deny one under heaven [i.e. a living man], O mild, kind, joyous countenance! Thine own petition 'tis, and the Lord's wrath [to meward] that have wrought me pain, O bright majestic figure! in lieu of all my loyalty to thee, through thee it is thus that my desolation comes to pass” (quatt. 36, 37).

¹ As nowadays the officers of a regiment permit their band to accept engagements occasionally, so here Cathal O'Connor had suffered Clanwilliam and others named to have a cast of his poet's art.

² One of the many Lower-Burke subdivisions: Teigue's casual patrons were all seated in the county Mayo, in which are baronies called 'Carra,' 'Costello' and 'Gallen.'

³ i.e. :—(i) no particulars (ii) commonly called 'the Wise': chief jurist and sage to Cormac son of Art who †266 (iii) i.e. 'Tórna the erudite': poet in chief and preceptor to the king, fl. circ. 405 (see O'Reilly pp. xxiii, xxv, lxix).

⁴ Teigue mac Cathal mac Conor surnamed *an eich ghíl* i.e. 'of the white horse,' king of Connacht, sl. 1030 by O'Melaghlin of Meath (known as *an gat* i.e. 'the stutterer').

93. The same, an address of encouragement to Richard mac Oliverus mac Shane in support of his claim¹ to Mac Williamship (p. 427 n. 1): 60 quatrains, in which Teigue *Dall* imparts some general political notions.

Begins:—

“*M ár ionghabáil anma ríog . idir dhásacht is dhímbrig !
red anocal nír bfuláir . ródhocar é d’ ionghabáil*”

i.e. “To the name of chief great circumspection appertains: [a course midway] betwixt rashness and debility is absolutely needful to bring thee safely through; a most difficult matter it is to estimate with nicety.”

f. 101, col. 2.

‘*Medio tutissimus ibis*,’ and ‘*nil nimis*,’ express the spirit of his song: indeed his hero, who has shown already that he knows the golden mean, cannot do better than pursue as ruler the line which as expectant he has followed hitherto; that he ought to be chief is patent: he is the senior and the worthier (quatt. 1–13); this is just the place for an apologue² to demonstrate the beauty of ‘*via media*’: the son and heir of Saturn³ King of Greece, his two younger brothers aiding him, runs away with the Emperor of the World’s daughter; they wander from sea to sea, and at length find refuge in a desert island; time passes: the three princes are asleep one day, she strolls down to the beach, and there the handsomest young man in the world accosts her most politely; frightened as she is she makes shift to tell him that three sons of the king of Greece are there, and that (if he persists in taking her away) he will by and by have to fight smartly

¹ On the 24th of November, 1580, Malby informs Walsingham that Shane mac Oliverus is dead, and that there is great controversy between Richard *an iarainn* and Shane’s brother Richard above. This lasted until the spring of 1851, when the former (Malby backing him after submission made) was confirmed ‘Mac William’; and either during this contest, or in the days when as yet it was but foreseen, the piece was written.

² Which consists in a somewhat free handling of *Dædalus* and of *Icarus*, of *Ariadne* and of *Theseus* (with a few supernumeraries) grouped not unskillfully in an unmistakably Irish setting.

³ Him the author names *Dédsholus* (a compound noun: *déd* ‘dens’ + *sólús* ‘lux,’ of common occurrence in tales, and generally doing duty for an adjective as the Irish syntax permits; instead of lit. ‘toothbrilliance’ render therefore ‘toothbrilliant’ i.e. ‘having pearly teeth’) and the point of the form lies in its being a rather neat ‘volksetymologie’ of ‘*Dædalus*’: in Teigue *Dall*’s country the *sh* (which with Munstermen is an aspirate of much greater energy than English ‘h’) is in such a position quiescent, and (the short vowels being ‘stumm’) he pronounced the two words exactly alike.

for her; he replies by lifting her into 'mac Satuirn's' ship, and by getting under way forthwith; her piercing wail as they leave the shore rouses the sleepers: they rush down just in time to see their craft well in the offing and squaring away under a press of canvas, while still the cries of woe come back; truly the island is desert now: woman and ship gone both; seven days they take to think over the situation, and the eldest declares that unless they make their escape by wing they will have proved themselves but poor mean-spirited things; then to their elbows, by the means of glue, they adapt sea-fowls' pinions and away they go right out to sea, each man with his own theory of navigation: the youngest, exulting in his flight, soars aloft till dangerous proximity to the sun melts his glue; the second, timid or over canny, hugs the sea-level whereby his wings (just grazing the crests of successive billows) become waterlogged, and these two are drowned; their senior, steering a middle course, makes the land without mishap; incontinently he provides himself with a sword and with a white-shafted spear, then 'ransacks the whole world' in search of the fugitives; he finds them, and wastes no time in talking, but kills the woman first and then the man. Application:—the girl is the chief's rod of office which by priority and by right is his: she is filched away—let him not sleep, but rise and be after her; the ship is the "*port oirechais shíl Shérlais*" i.e. "chief seat of the seed of Charlemagne (art. 89)" which also is ravaged from him; the island in which after his losses he as yet keeps quiet is the "*clár socair síthchána*" i.e. "dead level of the piping time of peace"; the bird-wings are all Ireland's mercenaries, and his own forces that surround him; the glue by which the blue-mailed gentlemen adventurers may be attached to him is sufficient stipend simply; the foolhardy youngster figures rash well-meaning partisans of his that 'rose out' intempestively and to disastrous end; the low-flying faint-of-heart that equally was drowned presents the advocate of peaceful methods and, these failing, of acquiescence; Richard mac Oliverus knows how to avoid extremes: let him stick on his wings tightly and safely fly: from his infancy the girl [i.e. Mac Williamship] has been in love with him—he has but to show himself no laggard and to lay hold of her.¹

¹ Here is an instance of the 'via media': on the 28th of May 1582 Sir N. Malby

The remnant (quatt. 55-60) forms a pretty little picture of the festivity which will celebrate the successful assertion of his rights.

The point at which so far as regards this our MS. we take leave of the mellifluous Teigue *Dall* commends itself for the perpetuation in form as correct as may be of his Muse's last and to him fatal effort: see art. 82, note on his name. This little piece, of very rare occurrence as it seems,¹ is printed here from a copy (transcribed in 1885 by Standish H. O'Grady) in Trinity College, Dublin: H. 1. 17. f. 116 b:²—

"Tadhg dall mac Chairbre úi hUiginn .cc."

*"S luag seisir táinic dom thig . bhérsad uaim iúl in tseisir :
 terc do lucht mé arna mhárach . ó thart na sé selánach
 D o b'fada riam roime sain . do dhochar dhub nach dechaid :
 greim do bhíadh bhó ina mballaib . in triar fá dhó adubramair
 T áinic díomsa dá neim sain . a mbreith ó bhás go bethaid :
 mo lucht d'ól nochá bh'fúráil . mór orra tart chum tuaráin
 D tth dham is éigen orra . atá i namhgar etorra :
 ceilt na rannsa is decair damh . sás pecaidh dham a ndéanamh
 N í i bfolach as ferr a naoir . gébé thuillios in tathaoir :
 mar do dhaor mé in sluagh seisir . ní dual gan é d'inneisin
 I n chédfher adchonnaire sinn . do b'ferr culaidh do'n cheithirn :
 gilla dar leor bonn dá bheirt . nachar dhlómh ól ná imeirt
 I n dara fer mar fuair mé . táinic i dtús na buidne :
 fer truagh léir tréigedh a smíor . ní léigféd uaim gan áiriam
 D o b'é culaidh in tres troch . sengha is tuagh bhog bhernoch :
 sé is a bhmadh tuaiige i dtroid . mo thruaiige in chulaidh chomroic*

informs Burghley that 'Richard M'Oliverus and his brethren have slain some of M'William's [Richard an iarainn's] men and three of Malbie's while gathering her Majesty's rents.' But in the Composition Book of the province of Connacht and Thomond (commissions 15th of July and 3rd of October 1585) setting forth 'the names of 41 Macs and 26 O's who surrendered their Irish names and customs of inheritance and received their castles and lands by patent to them and to their heirs in English succession,' our Richard (then 'Mac William') heads the 'Macs' and O'Rourke the 'O's.' 'Surrender of the Irish name' did not mean adoption of 'Brown' 'Jones' or 'Robinson' by the sept, but disuse of the patronymic standing alone (or followed by the individual's given name) in sign of chieftry.

¹ Although O'Reilly says (p. clxxiv) that it is in the O'Gara MS., a careful search made in 1884 failed to detect it either there or in the Royal Irish Academy's great index of initial lines. John O'Donovan takes occasion to quote it in his grammar (p. 277 l. 4): *fer fothana ro thréig a smíor*, which is concocted unmetrically of quatt. 7 c and 11 e (as though he trusted to memory) but contrary to his use the source is not given.

² Written in Dublin, 1755, by Hugh O'Daly for F. S. Sullivan; see this scribe's merits appraised and some particulars of his employer: Eg. 176.

C doaidh in chethramad fir . do ghluais leo lán do sgíidh :
ceithre croinn tarsna ar a thóin . nár bhoing casnadh do chosbóir
R e cois in chethrair aile . tig in cúigedh cladhaire :
go léinidh ghírr nar gheall buinn . dar linn nár bh'fearr a fhalluing
M unar ghilla na bfeadh bfrith . do bhí re cois in chúigir
fer fothana go ngné ngloin . do b'é in drocharra ar ndéchoin
G uidim dia do dhoirt a fhuil . ós é a mbás beith na mbethuid :
ní mharaid gár marthain sin . nár marbthair in sluag seisir" ¹

i.e. "Teigue Dall mac Carbery O'Higgin cecinit:—A gang of six they were that came into my house, and of the six I will publish a description :² badly off for milk I was upon the morrow, from the thirst of the six gallows-birds. Long enough before that time it was that (owing to black misery) no mouthful of cow's meat [i.e. dairy produce] had found its way into their systems [lit. 'organs']—those twice three individuals whom we have mentioned. Which pangs of theirs then [driving them to help themselves] made me an [involuntary] instrument of their salvage from death back to life : no help was for it but my milk must all be drunken, so imperious a thirst was on them for some slight refection. Loss to myself—necessity constraining them—betwixt them [i.e. these two considerations] I am in a quandary : 'tis a hard matter for me to suppress these quatrains ; to make them is [I concede] a sinful thing for me. Yet not in hidden wise 'tis best to satirise them who-soe'er they be that merit censure : seeing then that the gang of six I have condemned, it may not be but that I tell it out. The first man that we saw, and the best harnessed of the kerne,³ was a young fellow whom for his whole get up a groat would have paid amply, and one that ne'er shirked either drink or play. The second (as I made out) that marched at the regiment's head—a lean chap whom his very marrow had forsaken—I will not suffer to

¹ A few indispensable textual emendations must be accounted for :—Quat. 1 a b : ms. has . . . *roime sin . do dhochar nach dech.* : defective ; and *d* : *an triar nó dó* 'the two or three,' spoiling the sense Quat. 3 a : *dá neimsin* wrong metrically ; and *c d* : *mo lachta dól nacha bhfuráil . mór tart on tuaráin*, defective, and grammatically impossible as it stands (for *on* = *chum* see additional note on some forms in Cotton Appendix LI). Quat. 4 b : *atá* 'he is' 'it is,' meaningless ; and *d* : *sás pecadh*, violating grammar and metre ; read as printed, or else 's is *pecadh dhamsa a ndéanmh* Quat. 5 a : *a ndaeir* 'their serfs' meaningless, but phonetically = *a naeir*, a *naeir* 'the satire of them' Quat. 6 d : *lomh*, no such word Quat. 8 d : *mo through*, not metrical ; read as printed, or else *se* is *a thuagh bhunaidh i dtroid . mo through* . . . identical in meaning, better metrically, but not quite so humorously turned ; *seis a bhunaidh thuaigne i dtroid . mo thruaigne* . . . would satisfy all conditions Quat. 9 c : *ar thóin*, defective Quat. 10 d : *dar líomsa*, inferior metrically Quat. 11 a : *munar ghiolla na bhfu frith*, meaningless Quat. 12 c : *ní mar gar marthain sin*, defective ; the vocables are Irish, but yield no meaning thus.

² Here the word *iul* [eol] is rendered exactly by Fr. 'signalement' ; in quat. 5 c of excerpt art. 71 it has another shade of meaning.

³ 'Kerne' is, speaking strictly, a noun of number representing n.f. *cethern* (gen. *cetheirne* dat. *ceithirn* pl. *cetheirne*) a band or regiment of the men therefrom called individually *cetharnach* 'a kern' : but the Elizabethan mania for tacking on 'e' often obscures the distinction.

escape unreckoned. The third poor loon's equipment consisted in an old spear and in a soft gapped axe (himself and his ancient family axe in a set to indeed!) alas for battle-armament so sorry. Arsenal of the fourth that all flux-smitten came along with them: four shafts [i.e. javelins] slung saltier-wise athwart his rump, [shafts] that from target had never chipped a splinter.¹ Following hard upon the other four here comes me on the fifth rogue now: with skimpy shirt² (a pledge not valid for four pence) and, as I deemed, no better was his mantle.³ Unless it were the wild man of the woods here at the heels of the other five⁴—attenuated varlet of a glassen species⁵—how paltry, when one had inspected him, his value was! Since then to live on in this life of theirs is but equivalent to their being dead (for

¹ The common n.m. *cosbóir* gen. *cosbóra* pl. *cosbóiredha* means 'anything aimed at,' 'object,' material or otherwise: 'but,' 'point de mire,' 'ziel.' Here we are to understand that the javelins had never 'taken a skelp' [*sgealp*] out of any man at whom they were hurled.

² A garment very different from its English homonym:—among measures for the 'Reformation of Ireland' proposed in the Dublin parliament of 33 Henry VIII. (12 of July 1541) is a Latin enactment that: 'no lord or nobleman shall have in his shirt beyond 20 cubits of linen cloth; no vassal or horseman more than 18 cubits; no kern (turbarius) or Scot more than 16; grooms messengers or other servants of lords 12 cubits; husbandmen and labourers 10 cubits. None of the aforesaid shall use embroidered (croceis) shirts, on pain of forfeiting such shirts and 20s.' (sic Carew Cat. p. 182, except that for 'kern' stands 'kerne' perperam). Note too that 'croceis' is not 'embroidered' but 'yellow': referring to the saffron dye which was the Irish colour for ages before any distinctive 'wearing of the green' was heard of. The shirt (serving the same use as the belted plaid but reaching only to mid thigh) is depicted, faithfully if rudely, in Derrick's 'Image of Ireland.'

³ Equally notable was the Irish mantle, on which hear Sir William Herbert in "A note of sutch reasons as moued me a toe putt the statute in execution agaynst Irish habites" enclosed to Burghley 25th of May 1589:—"Eightlie the mantle: seruing vnto the Irishe (as to a hedghogge his skynne or to a snail her shell) for a garment by daie and a house by night: it maketh them with the contynuall vse of it more apt and able to line and lie out in boggs and woods, where their mantle serueth them for a mattras and a bushe for a bed steede, and thereby are lesse addicted to a loyall dutifull and civill lieffe" [Eliz. cxliv no. 57 (ii)]. Upon Irish 'habite' again Sir William Drury writes to Council, 26th of June 1579, that "certaine straungers, noble men of good houses [three Austrian barons]" were come to Dublin on a tour; that he having lodged them in Trim parted from them on "Witson sondaie," but:—"they cam againe the next morning, and being with me at service in the churche O'Relie with his brother Philip and his vnkell Edmond and 30 horsemen well furnished cam vnloked for, to present vnto me a submission . . . but how straunge the vewe of those savadg parsonadges (most of them wearing glibbes, and armed in maile, with pesantses and skulles, and riding upon pillions) seemed to our straungers, I leave to your wisdom to think of" (Eliz. lxxvii no. 12).

⁴ The sentence is elliptic: supply here 'in which case we could understand and condone his wretched condition.'

⁵ lit. 'cum specie pura' = 'transparent' i.e. 'flimsy (*glaine, gloine* 'glass,' being but the abstract n. of *glan* 'purus') the quality is sometimes expressed by *ar dhath* or *co ndath adhairce* 'of' or 'with the colour [optical consistency] of horn.'

they exist not that for all existence have but such) of God that shed His blood I pray that no men ever kill this gang of six."¹

94. Lines addressed to one that tilled a field, followed by a colophon which may serve for a heading "*Is é Maolmuire O hUiginn i. dearbhráthair Thaidhg dhoill adubhairt na trí roinn. do bhí ina airdeaspog Thuama agus fuair bás ar dtilleadh ó'n Róimh a nAnuorb san tír íochtair*" i.e. "It was Mulmurry O'Higgin, Teigue Dall's own brother, that uttered the three quatrains [following]: he that was Archbishop of Tuam² and that died in Antwerp in the Low Country after returning [so far] from Rome."

The verses are:—

"*A fhir threbus in tulaig . smaoimídh féin an bfeidubair :
 an tu bhias ag buain a hair . i nuair a dias do dhíoglaím
 D á dtengbadh dhuit a dhúine . go dteigébhá in trebuire :
 ré a cailhne féch an bfuighbe . ó'n ég d'aithle a hullmuighite
 D á bfuirgedh dia do dhell nemh . tairis in chuid do chaitthemh :
 nach léir duit d'aithle th'amhaire . in chuid chaithne i guntabhairt"*

¹ This skit may seem a trifling thing to cost one his life; but Teigue knew his men, and where to hit them;—their alleged starvation and rags reflected on themselves and on their chief as being lazy, or faint-hearted, or both; since the Irish are known to have taken very great pride in the condition of their arms (which were always maintained with keenest edge and point) and in the skill to use them, this ridicule of both would be most hurtful; while the mistaking of the gentleman with a gallow-glass axe for one 'of the other branch of the service' (i.e. a kern) could not be forgiven. In those days civil procedure for libel, slander, 'language calculated' etc. found no favour in Ireland; such were always made the subject of criminal action.

² Not mentioned either in annals or by Ware (who at this period treats of Elizabeth's bishops only and ignores the Pope's) but among articles administered to O'Conor-Sligo (Donough mac Cathal Oge art. 98) are:—(iii) "Whether O'Connor do not know an Irish bishopp lying on the other side at Andwerpe, called the Archbishop of Towine (*sic*) and whether there never passed anything betwene them by writing or message (iv) Whether the sayd O'Connor did not cawse one of the Barretts afore named [in art. i] to write a letter in his name vnto the sayd Irish bishopp about the month of Marche last, and what were the contents thereof; and whether he did not send certayne messages by word of mouth to the sayd bishopp by the sayd Moore [in art. ii] and what they were" (Eliz. clix no. 44). A mem. dated 13th of August 1591 states that such a letter (a long one on Irish affairs 17th of March 1588) was after Walsingham's death brought to England by an agent of his who 'by a secret means' had recovered it beyond the sea; that nine or ten months prior to date it had been delivered to the Queen, and that the Archbishop of Tuam is now dead. It was a cryptogram, and the extant copy (*ibid.* no. 47) was made out by 'Thomas Phelippes the decipherer.' The Archbishop (our author) is informed inter alia that Sir Richard Bingham is 1500 strong, with the 'risings out' of Clanrickard III and of Thomond IV; victual also being so scarce with him that the English slay one another about sharing of beef.

i.e. "O man that plougest the hillside, reflect ye now whether ye know this: art thou he that in the hour of gathering up its corn in ear shalt reap its tillage? But and if, O human, it even be thy lot, the plougher's, to attain to this [the fruit of thy husbandry]: take care wilt thou from Death win time to eat it, yea, after that it be made ready. Should God that fashioned Heaven grant thee yet farther to consume the meal: after all that [in thy time] thou hast seen, is it not fully plain to thee that the portion eaten [i.e. thyself with whom it is incorporated] is in danger still?"

f. 103, col. 1.

95. Elegy on Donall, son of O'Keeffe (Art Oge mac Art¹ mac Donall), and on the poet Angus² mac Auliffe O'Daly that had been his tutor and was his constant companion, headed "*Ferfeasa O an Cháinte .cc.*" i.e. "*Ferfeasa O'Canty³ cecinit*": 45

¹ In the autumn of 1582, the Earl of Desmond camping in Clanmaurice (county Kerry) on an incursion, and a party of his men having lifted cattle in O'Keeffe's country adjoining, this chieftain followed the prey for a whole day and into the Earl's close proximity. At sound of the firing the latter rose out to succour the drivers, and the pursuit were almost all cut off: O'Keeffe and Art Oge his son being taken, and another son Hugh among the killed. In 1583 the father, a man of some note, was slain (we do not learn how) and Art Oge was inaugurated (IV Masters). The date of Donall's death must be inferred from that of the poet's; the tenour of the piece shows that he predeceased his father, and quat. 38 states that his mother's name was Eleanor: qu. Fitzgerald, Fitzgibbon, or Roche? His brother Manus's son Donall, head of the name, was killed at Aughrim 12th of July 1691; whose son Donall Oge aged sixteen, last titular 'O'Keeffe,' then carried his father's company of foot into the French service (John O'Donovan).

² The stress laid upon his satirical powers, and the expression "*oidhedh Aonghuis*" i.e. "tragic death of Angus" (quat. 29) show that here we have the famous poet who down to our day was remembered locally as 'Angus of the Satires' and 'the Red Bard' (p. 341). The difficulty of finding any other explanation of his conduct has always favoured the theory that by agents of Essex (Robert) or of Lord Mountjoy and Sir George Carew he was suborned to search out all Ireland and, after receiving the hospitality which would nowhere be denied to one of his cloth, to lampoon the chiefs (both Gael and Anglo-Irish) by attributing to niggardliness what was in reality the effect of their poverty at the time, and this with a view to provoke them to desultory violence against 'the State': a result not difficult to achieve by insulting them grossly on one of their tenderest points. Direct evidence of this is wanting, but amongst much that bars any a priori negation are e.g. Carew's own words in another connection: "The President [of Munster i.e. himself] caused the rising out of the country to bee assembled to the number of sixtene hundred (at their owne charges) under the conduct of the Lord Barry. These provinciall [i.e. 'native'] forces were not prepared for any great need that was of their service; it was thought meet to draw as many hands together as conveniently might bee, who, according to their manner, for spoyle's sake would not spare their dearest friends. And also it was thought no ill policie to make the Irish draw bloud one upon another, whereby their private quarrels might advance the publike service" (*Pacata Hibernia ad an. 1601 lib. III ch. 3, p. 360*: London 1633).

³ An obscure patronymic (if indeed it be genuine) particulars of which are not forthcoming: the remote ancestor must have been [nick?] named *an cáinte* i.e. 'the

quatrains, a very good piece of that kind in which the feelings of others rather than of the writer himself are expressed.

Begins:—“*Ben dhá chumhadh críoch Ealla*” i.e. “A woman of two woes the land of Alla¹ is.” f. 103, col. 2.

Either was eminent in his own line: Donall in the affairs of active life²; Angus in the study, in the school, and as an encyclopædic man:—

“*D íth dá marcaidh mac úi Chaoimh . díth dá nollannaib d’aontaoibh :
ní léir sreth adhmolaídh as . crech dá nadhborairbh Aonghas
G éir mhór ag sgaoidh do’n sgoil . a nochra i ndiaidh úi Dháloig :
nír lugha ag deghail do’n druing . a gumba i ndeghail Dhomnuill
D íth do’n mhólad oic do’n aoir . bás Aonghása mhic Amhlaobh :
saoth do’n ghuisgeadh líomhta lonn . an baistedh díochra Donnoll
S uaimhnech do gach ndáine dhíobh . gan marthain d’fulang fhaibríogh :
i ndiaid in chomthaig no chlecht . bíag dá nochraib a nimthecht”*

i.e. “A loss to their [i.e. Duhallow’s] horsemen O’Keeffe’s son is, and simultaneously a loss to their professors; no more from Angus we hear the laudatory poem pour, and to their prentice-bards he is as a prey that is

lamponer’; and *fer fesa* signifies ‘man of knowledge.’ O’Reilly (p. clxxvi) cites an inquisition taken in Cork, 18th September 1624, when it was found that in 1611 he and others became feoffees of an Angus O’Daly (not necessarily ours) who was seized of the three ‘carrucates’ or ‘ploughlands’ called ‘Bullyorroone,’ and †16th of December 1617, leaving a son Angus Oge. On the lands of Cora (a subdenomination of the above) the site and some remains of the poet’s substantial house were pointed out still in 1852, when divers occasional quatrains attributed to him in his old age survived locally; and from him the rock known as *bró Aonghuis* i.e. ‘Angus’s Quern,’ near Sheep’s Head, is said to be named. At this last date the numerous O’Dalys of Muinterbarry (a tract between Dunmanus bay and Berehaven) considered that Mary O’Daly (widow O’Connell then in Bantry poorhouse) was the Red Bard’s nearest of kin (see ‘the Tribes of Ireland, a Satire’: ed. John O’Donovan).

¹ Equivalent to *dúthaigh Ealla* i.e. ‘the country of Alla’ angl. ‘Duhallow,’ now a barony comprising the north-western corner of the county Cork from Mallow westwards along the Blackwater to Kerry, and northwards to the county Limerick: in Elizabeth’s time the realm of that powerful Mac Carthy styled ‘Mac Donough of Duhallow,’ one of whose ‘gentlemen’ O’Keeffe was. The latter reigned over a parallelogram of wild country (known now as *gabal úi Chaoimh* i.e. O’Keeffe’s ‘populus’ angl. ‘Pubble-O’Keeffe’) between the Blackwater where it borders Kerry, and the Owenarraglin; but sometimes he occurs as ‘of Duhallow’ (Carew’s ‘Dowalla’). The Alla, flowing from N. to S., passes Kanturk and falls into the Blackwater which here runs W. and E.; hence *mágh Ealla* i.e. ‘Alla’s plain’ (Carew’s ‘Moyallo’ hod. ‘Mallow’): presently the name of a well-known town, but applied formerly to the whole stretch between it and the Alla.

² Of the several epithets in praise of Donall two may suffice to gauge the activity: “*troigh luaimneach lá doineanda: bas dhána dhíothraicthe shleagh*” i.e. “a restless foot in the tempestuous day, a daring hand at hurling of spears” (quat. 36 b c). Contemporary authorities agree that for the staple industry of the country no weather (especially at night) could be sufficiently foul, nor (supposing cattle to be at the other end) any distance too great.

driven from them. Great as was the grief that, when they broke up, the school experienced after O'Daly; no less when 'the people' [i.e. a band of armed men] were dismissed was their woe [lamenting] after Donall. A loss to panegyric, a calamity to satire, is the death of Angus' son of Auliffe; an infirmity to keen and impetuous chivalry is Donall [i.e. his death] that was 'a baptism of energy.' For each one of them 'tis a source of tranquillity that he lives not [alone] to endure oppression [of his solitude]: the dear comrade that he had frequented being gone, his own simultaneous departure is to either a physician for his sorrow" (quatt. 13, 15, 17, 23).²

96. Elegy on Dermot³ mac Owen Oge mac Owen mac Dermot⁴ O'Sullivan-Beare, †1618 aged twenty-five years, headed

¹ Assuming the Satire to have been written either for Essex or for Mountjoy and Carew, its date must lie between 1599 and 1602. But written tradition says that the bard wound up his tour in the house of O'Meagher (*Seann an ghlenna* i.e. 'John of the Glen') of Ikerrin county Tipperary, where he had the inconceivable imprudence to vent his wit at table (see the quatrain *lib. cit.* p. 84); according to a prose paragraph appended, a man of the O'Meaghers (a retainer of trust) stood up then and, saying that he should never satirise O'Meagher, plunged a skene into his throat 'so that he was bringing up all the blood in his body;' however before he 'selugged' [*sul ar sglog*] he gasped out a quatrain of retraction (*ibid.*) acknowledging the justice of his fate. It is clear then that, unless this account be rejected as a later figment, Angus Rua and he of the inquisition above cannot be one.

² Angus did not spare even the O'Keefes, for, after a scurrilous quatrain on O'Keefe of *Clárach*, he says of Donall's father "A *spideog úd ar an geraoibh . begán bádh gídh fhoghmann duit! gan acht oidche i dtig úi Chaoimh . do thuitfedh do chli ar do chruít*" i.e. "O yonder robin on the twig, small though the provant be that serves thy turn: no more than a night in O'Keefe's house 'twould take for thy breast to collapse upon thy back!"; and of Mac Donough himself "*Arán's gan im dá bhádhadh . 's a lán cáithe ina chreataigh! le ceastain mé bheith buidech . V'e sin m'aoigheacht san ceapaigh*" i.e. "Bread that by no means was drowned in butter, and in its composition having lots of chaff—such was (by way of making me feel grateful) my entertainment in the *Cepach*." 'Kippagh' or 'Cappagh' was one of Mac Donough's houses; the Scots anglicise the word 'Keppoch.'

³ Teigue specifies his subject as 'Owen's grandson' only, but his pedigree can be inferred.

⁴ In 1549 he, being chief, was in his own castle of Doonbuie [so Elizabethans spoke their 'Dunboy'] accidentally blown up by a barrel of powder; his brother Auliffe who succeeded him was killed soon afterwards (we are not told by whom) and the next O'Sullivan-Beare was Dermot's eldest son Donall who in 1563 was slain "*le drochurradh i. Mac Gillachuda*" i.e. "by a bad chieftain [not 'chief'] viz. Mac Gillyeuddy." Him followed (by Tanistry) his brother Sir Owen mac Dermot above, whose right was for years disputed by his nephew Donall Oge mac Donall (of the retreat p. 399 n. 4); in 1593 Councils of England and of Ireland pronounced for the latter, and the uncle (being deposed) became for his own ends a strong queen's man, but died in 1594 (IV Masters). On the 9th of March 160½ Thomond IV has orders from Carew:—" . . . your Lordship is to assemble your forces together, consisting of two thousand and five hundred foote in list, and fiftie horse . . . the service you are to performe is to doe all your endeavour to burne the rebels' corne in Carbery, Beare, and Bantry; take their cowes, and to use all hostile prosecution upon the persons of the people as in such cases of rebellion is

"*Tadhg mac Dhiarmada úi Dhálaigh .cc.*" i.e. "Teigue¹ mac Dermot O'Daly cecinit": 25 quatrains.

Begins:—" *Cia so chaoínios críoch Bhanba* " i.e. "Who is this that the land of Ireland mourns?" f. 104, col. 2.

To the above particulars of Dermot the poem adds that his mother was *Eibhlín* i.e. 'Eveleen,' 'Eileen';² that he was conspicuously devout, a determined enemy of heretics with all their ways, also a fine horseman and an accomplished sailor: "*maraidhe na muire thiar*" i.e. "seaman of the western folk" (quat. 16).³

97. Devotional poem, headed "*Eoghan Mág Craith .cc.*" i.e. "Owen Magrath cecinit": 14 quatrains.

Begins:—

"*E ist rem fhúighlib a athair . cuir inn tar eol merachaid :
sul lenus sé in chathann cuil . go mbé in tanam ar th'ionchuid*"

i.e. "Hearken, O Father, to my utterance: transport us over [i.e. set us beyond risk of] all erroneous course; or ever it follow the flesh imbued with sin, be the soul [timely] in thy safeguard."

f. 105 b, col. 2.

accustomed . . . give all the comfort you may to Owen [Oge] Osulevan, by whose means you know the affairs of those parts will be best composed" (*Pacata Hibernia* lib. III ch. 2). Sir Owen was no penman: appended to 'articles between the [Queen's] commissioners and the gentlemen of three baronies [etc.] 18th of August 1592' we find 'Owen O'Swilevan + alias O'Swilevan Beery his mark' (*Carew Cat.*) but the orthography is English, being an attempt to render *Béirre*; while lord Danvers to Salisbury, 20th of March 1608, mentions 'Donell Swilevant Beer.'

¹ No particulars; he must have been the same Teigue mac Dermot Oge that wrote *Uaigneach aileirthear Dín baí* i.e. 'Lonely Doonbuie is said to be': 36 quatrains (on the death of Owen O'Sullivan says O'Reilly, p. clxvi).

² During the siege of the castle of Doonbuie (7th to 18th of June 1602) Captain John Bostock and Owen Oge were sent (on the 12th) to the Dursey island which "the enemy had fortified, and carried thither three peeces of Spanish ordnance, and placed a strong ward of fourtie choice men in the same . . . and in the same, at the yielding up thereof, was the wife of Owen Osulevan, who since February last had beene held prisoner by Osulevan Beare" (*Pacata Hibernia* lib. III ch. 8): that is all we know of her.

³ Owen Oge and his brothers profited nothing by these services; their fatuity in contributing to their kinman's downfall (he was the last 'O'Sullivan-Bearé' of the right sort, titulars do not count) is one of the instances cited by the historian Philip mac Dermot mac Dermot (first cousin to all the parties) cf. that which in some respects is the most remarkable chapter of his work, headed "Ibernos non tam ab Anglis quam alios ab aliis esse devictos," where he says inter alia:—"Ea enim fuit ars una qua potuerunt Angli Ibernorum principum vires contundere, quod eorum dignitates atque vectigalia consanguineis ipsorum (qui clientes atque socios ab illis subducerent) pollicebantur, nec tamen finito bello promisso steterunt . . . eadem emulatio Eugenium O'Sullevanum in O'Sullevanum Bearrum patrualem impulit . . . quid repetam sexcenta hujus rei exempla?" (*Hist. Cath. Hib.* I. c. 5).

Prayer for help in all spiritual difficulties, with exposition (on lines of the Athanasian Creed) of Trinitarian doctrine: ending with invocation of the B. V. Mary:—

“*A gail a ógh t’oighre féin . dom bhreithse do’n bhrugh shoiléir :
ó’n mbruidhin na mbídh in phéist . guidh in rígh agus ro éist*”

i.e. “Address, O Virgin, thine own Son and Heir: in order to my safe conduct away from the abode in which the Serpent is, and unto the resplendent Mansion, pray thou the King and He hath heard” (quat. 14).

98. Elegy on O’Conor-Sligo (p. 355 n. 2), headed “*Cormac O hUiginn mac in Ghiolla choluim* [.cc.] *i. marbhnaidh úi Chonchobhair shligigh i. Donnchadh mac Chathail óig*” i.e. “Cormac¹ mac Gillacolumb O’Higgin cecinit viz. a death-song for O’Conor-Sligo (Donough² mac Cathal Oge)”: 45 quatrains.

Begins:—“*Sion choitchenn chumhaidh Ghaoidhel*” i.e. “Universal storm of the Gael’s sorrow.” f. 106, col. 1.

The burden of this song is that, after a life’s turmoil in affronting every danger to make good his rights, on the very eve of fruition O’Conor is snatched away: even as the wide-ranging bee rifles the bosky woods only to be robbed of that which she carries home—as by the laborious yoke the ox is spent that others may have benefit—or as the laden bough must bend that the first comer’s whim may ease her of the fruit that profits not herself—so it has been with him; the legend of Æneas is told, who after many sore buffets and much peril in battle verifies the

¹ No particulars. His father (†28th of September 1587: *Loch Ce*) was son of Mulmurry son of Brian Oge (†1505: IV Masters). *Gilla coluim* i.e. ‘servus Columbæ’ is the name which the Scots render ‘Gilliecallum.’

² A passage in his letter to the Archbishop of Tuam (alluded to under art. 94) may be compared with a little bit of rhetoric occurring in the ‘Memoirs of Charles O’Conor of Belanagare’ by his nephew Charles O’Conor, D.D., the librarian of Stowe and in descent ninth from our Chief, who says (p. 112 note):—“The only crime which O’Rourke could be accused of was his having received under his roof some shipwrecked Spaniards: men whom the most hardened barbarity would scarcely consider as enemies.” Hear O’Conor-Sligo now, 17th of March 1533:—“Orouke is proclaymed and hath great fere [i.e. ‘is much feared’]. he hath some xxiiij Spaniards whoe traines his kernes daylie. they serue with pike and armors such as was founde in the cuntrie of the late Spanishe fleet’s [Armada’s] furniture which are manie in number. soe are the Bourks trayned with many good muskettis among them. they serue with such courage among [i.e. upon] the souldiers there as the hurts is more manifest as yett amonge the Englishe” (Eliz. elix no. 47). O’Rourke may have been thoroughly humane (when successions were not at stake) but he was a sensible man as well, and made his castaways work their passage; however it was never these Spaniards that hanged him.

prophecy indeed by winning Italy, but through an untimely and deplorably commonplace death is just baulked of his winnings; since which event nothing of the kind has cropped up more surprising than Donough mac Cathal Oge's demise in a natural (say rather most unnatural) fashion, without a scratch on him: who could have doubted but that his had been a death on the field, or at the very least from wounds had there? he however is blameless: long he courted a warrior's doom, and that he found it not is a dispensation easier to recognise than to accept; as for its interpretation, none is conceivable unless it be that the effectual fervent prayers of righteous men (in his behalf ascending ceaselessly from consecrated fanes) were to him for an armour of proof; recapitulation of his glorious deeds of violence must be dispensed with for the nonce: the task is too melancholy.¹

99. On Teigue² son of O'Rourke³ (Brian *na murtha* art. 85)

¹ The poem, which is completely vague, seems to be a discreet lamentation for the obscurity and inaction of Donough's latter years. His reign was spent in endeavours to cast off the yoke of his chief paramount, O'Donnell, which to him was as irksome as his own *urradha* (i.e. tributary chiefs, or 'gentlemen') found his sway viz. O'Hara Buie and O'Hara Riach, Mac Donough of the *Corann*, Mac Donough of Tirerrill, O'Dowda, O'Gara and O'Hart. His political end was this:—"Here the fourteenth of December [Athlone 1602] O'Connor Sligo and Rowry O'Donnell (brother to the traitor O'Donnell [Red Hugh] lately dead in Spaine) two rebels of greatest power in those parts, came to his lordship [Mountjoy] and made their humble submission to her Maiesty. O'Connor Sligo alleaged many things in his owne excuse, as the manner of O'Donnel's taking him and keeping him in prison" (Fynes Moryson Pt. II bk. 3, ch. 1: ed. cit. p. 250). The flight of the earls in 1607 relieved O'Conor at once of his incubus and (since thereby the ancient system was broken up) of all further trouble as to his own hereditary rights over five baronies. Some reward he had though viz. :—"Knights made since accession of James I. 1604. 25th of March: Sir Jos. Bodley [the facetious captain p. 395 n. 3] 17th of April: Sir Teigue O'Rourke [art. 99], Sir Donough O'Conor-Sligo, Sir Tirlagh mac Henry O'Neale [p. 396 n. 3] 12th of October: Sir Henry Oge O'Neill [p. 388 n. 2] 1st of November: Sir Arthur Magennis [art. 73]" (Carew Cat.).

² The supposed slain in 1581 (p. 417 n. 1) called *Tadhg an fítina* i.e. 'Teigne of the Wine':—"1605. O'Rourke (Teigue mac Brian mac Brian) lord of Brefny: a man who had encountered many hardships and difficulties while for his patrimony he strove against his [half] brother Brian Oge; a man not expected to die in his bed, but by the sword or spear; a man that had fought many battles . . . died, and was with due honour buried in the Franciscan monastery at Carrick-patriek" i.e. Dromahaire county Leitrim (IV Masters). His career was similar to Owen Oge's (art. 96) and Philip O'Sullivan remarks:—"Eadem cupido Thadsuum O'Ruarkum in fratrem O'Ruarkum impulit" (*loc. cit.*). Accordingly at Kinsale he fought on the English side.

³ In a report on O'Rourke's country, February 159½:—"The last O'Beworke

in his last illness, headed *Eochaidh O hEoghasa .cc.*" i.e. "Eochy¹ O'Hosey cecinit": 30 quatrains.

Begins:—

"*D eóg athólaidh othras Taidhg . d'ár nantráthaib tocht in tuilg :
 crécht oile ar fheolfhogail ndeúlg . loighe in deirg² bheoghonaig bhuirb
 A r negla tar éis gach cruaid . in té ro bud thescad dhún :
 is sáthad deúlg deoid i ndeoid . i nálad beoil deirg nár dhún
 R ugad uainne amba in coll . na huaisle fa hannsa linn :
 fuighlech áir chathslóig ua gCuinn . do bháid i dtuinn athbróin inn"*

i.e. "A bodkin [dagger] that deals a second stab³ Teigue's sickness is, and among our untimely visitations is the coming of this crushing blow; yet another wound following on a dagger's [previous] flesh-laceration is the down-lying of the red quick-wounding and impetuous one. After every hardship [that already is befallen us] our fear is for him who [if cut off] would to us be a mutilation; 't is the plunging of a dagger again and again into a wound of red lips yet unclosed. From us are reft (a loss unspeakable) the nobles⁴

[executed in November term 1591] left ij sonnes viz. Brian Oge O'Reworke, a base sonne begotten of Annably ne Crean lawfull wiffe to John O'Crean a marchant of Sligo: [marg.] he ranne from Oxforde and is now with Mac Swyne ne doo [art. 86]; Teige O'Reworke, a lawfull sonne begotten of the ladie Mary Bourke sister to the Earle of Clanryekarde: [marg.] he is about xv yeares of age, and is at the skole in Lymeryke by his mother's order" (Eliz. clxiii no. 43: the marginalia are Burghley's).

¹ No particulars; the Copenhagen MS. has the following poems by him:— "*Anois molfam Máquidhír*" i.e. "Now will we praise Maguire": 28 quatrains (f. 18 b) "*Crét mhúsclus macraídh Éirne*" i.e. "What rouses the young men of Erne?": 31 quatrains (f. 38) "*Fada óm intinn a hambarc*" (art. 101): 23 quatrains (f. 38 b). The first of these, addressed to Maguire (*Cúchonnacht* son of *Cúchonnacht*) art. 90, implies that *Eochaidh* had then just graduated as a poet; while his acknowledgment of much technical instruction and useful criticism had of that chief corroborates the IV Masters' statement that Maguire had been learned and studious; their silence on the point of English tends to show that he 'had it not.'

² Here is very likely a phonetic play on *luaidh in deirg* i.e. 'the Lay of the Red:' title of a well-known Ossianic piece.

³ lit. 'bodkin of a re-wound' (where, according to frequent Irish use, the dep. gen. is *quoad locum grammaticum* a qualifying adj.), the first stab having been the death of that brave and stiff-necked chief his predecessor: "1603. O'Rourke (Brian Oge son of Brian *na murtha* son of *Brian Ballach*) died at Galway on the 28th of January and was buried in the monastery of *Ros Iriala* ['Rosserilly,' in ruins near Headfort county Galway] with the Franciscan friars . . . one that had not suffered Brefny to be molested in his time . . . kind to friends and fierce to foes . . ." (IV Masters: whose mention of him, their one entry for the year, is otherwise eloquent and heartfelt than that which decency demanded of them for Owen above, as a tribute to his blood rather than to his person).

⁴ i.e. our two chiefs, whose mutual relations are for Cecil's benefit photographed by Mountjoy, 25th of April 1603:—"In Connaught all is quiett except O'Rurke's countrey, who is allreddye reduced as a wodkerne to fly from place to place with nott abowe swm threescore men. his brother [Teigue] the legitimat swnn off the

that we held most dear; 't is [this present condition of] the last survivor of Conn's battle-host that hath drowned us in a second wave of grief [lit. 'a wave of re-grief']."

f. 107, col. 2.

100. The same, on Maguire (Hugh¹ son of *Cúchonnacht* art. 90 son of *Cúchonnacht* the Coarb² art. 82) who then accompanied O'Neill (Hugh of Tyrone) in his expedition to Munster,³ January to March 1588: 19 quatrains; *ceangal* 1 stanza; in which O'Hosey sets forth the extraordinary hardships of a winter campaign in Ireland.⁴

old O'Rurke (for this man is a bastard) is now with me att Dublin. he hathe allreddy persecuted his brother, is allreddy more myghty by far then hee, and with a littell helpe will be able vtterly to banishe him. O'Rurke suethe for mercy, butt now I thinke itt no policy to receave him; for his brother that [by English law] hathe mor ryght woulde be more able to doe harme [to him] iff he [Brian] were nott contented, and itt is fitt for swm of thatt blood to haue that countrie, whom the people will best obey; and itt is good for no man ells, for none but diuells would dwell in souche an hell. I haue onely promised Tieve O'Rurke to be a meanes to the kyng to bestowe the countrie upon reservinge whatt shall be thought fitt [i.e. rent and service]" (S. P. Ireland ccv no. 38). It was O'Donnell (Rury) that in a private quarrel pressed Brian Oge so hard this year (IV Masters).

¹ His mother was Nuala, daughter of O'Donnell (Manus) and sister of Black Sir Hugh; consequently when a senior kinsman (Conor Rua mac Conor Maguire) pleading Tanistry sought to occupy *Cúchonnacht's* room, Hugh's pretensions (diametrically opposed to the sacrosanct Irish 'Custom') were backed by Black Hugh's son Donall O'Donnell, who with the right observances inaugurated him at *Sciath ghabhra* ['Lisnaskea' county Fermanagh] in June 1589.

² The meanings of *comharba* (which primarily is a 'successor,' 'a representative' e.g. *comharba Phátraic* = 'the Archbishop of Armagh') are not all defined accurately; the present instance is but one of many to show that laymen too could in a sense be 'coarbs,' 'corbes.' Fitzwilliam and Bingham on O'Rourke's country, to Burghley 5th of March 1593, speak of:—"suche spirituall livings as the Coherbes and others do wrongfully witholde from her Maiestie" (Eliz. clxiii no. 48).

³ Fynes Moryson says:—"Vnder the religious pretence of visiting a piece of Christ's Crosse, kept for a holy relike in the monastery of the Holy Crosse in the county of Tipperary, he entered this iourney about the 20th of Januarie, leading with him about 2500 foot and 200 horse [a fair retinue for a mere pilgrimage]. The intent of his iourney was to set as great combustion as he could in Mounster" (ed. cit. pt. ii p. 52). IV Masters do not pretend the Cross: they state frankly that O'Neill's object was "to confirm his friendship with his allies in the war and to take vengeance of his enemies;" but among their minute details of his progress we find that on his arrival at Holy Cross the relic was exposed to the veneration of his forces. Finally he made his head-quarters at Innishearra, near Bandon.

⁴ Contemporaries (herein agreeing with much older native testimony) describe the Irish winter as extremely rigorous e.g. Captain Bodley (p. 395 n. 3) who had served in Poland, chuckles thus at his and comrades' snug Christmas quarters with Sir Richard Moryson brother of Fynes the historian:—"Memini tamen nos de rebus politicis, economicis, philosophicis, et de multis alijs profunde sermocinasse; et inter alia dixisse quod tempus erat iam bene mutatum ex quo fuimus ante Kinsalum in

Begins :—

“ *F uar lem in oidchese d’ Aod . cúis toirse truime a cithbraon :
 mo thruaige sin d’ ár seise . ním fhuaire na hoidcheise
 A nocht as ním lem chridhe . ferthar frasa teintidhe :
 i geomhdháil na gclá sectha . mar tá is orghráin aigenta
 D o hosccladh as ochtaib neoil . dóirse uiscidhe in aedheoir :
 tug sé máininné ina muir . do scé in fhirminné a hurbhuid
 G émad fuidmhlól i bhíodbhuid . gémad éicne ar inbíormhuir :
 gémad elta is doilig di . soighin ar echtra in uairsi
 S aoth lemsa Aodh Mág Uidhir . anocht i gcrích comuidhig :
 fá ghrís ndéirg gcaorshoighnéen gceith . re feirg bfaoboirnél bfuiglech
 I gcúigedh chloinne Dháire . dursan tinn d’ ár lennámne :
 idir dhorchladh bfuairfhluich bfeoir . ’s chonfadh uairbrúch in aedheoir ”*

i.e. “Too cold for Hugh I deem this night, the drops of which so heavily down-pouring are a cause for sadness; biting of this night’s cold—woe is me that such is our companion’s lot. To-night (and venom to my heart it is) a fiery rain is launched [i.e. lightnings]; to have him as he is, encountering the frozen spikes [icicles], is a thing most repugnant to the feelings. In the clouds’ bosoms the water-gates of heaven¹ are flung open: small pools it [heaven] hath turned to seas; the firmament hath spewed all his destructiveness. Though it were but a wild hare in the thicket—though ’twere a salmon in estuary of the sea—or again though it were a flock of birds—grievous it were to them this night to adventure themselves abroad.² To me it is an ache that Hugh to-night is in a stranger-land—by operation of the armed vociferous clouds’ displeasure lies under lurid glow of bolt-fraught lightnings flashing thickly. We hold it a calamity that in the province of *clann Dáire*³ our well-beloved is couched betwixt a coarse cold-wet and grass-clad ditch⁴ and the imperious fury of the heaven.”

f. 108, col. 1.

preterito anno [1601] in natalitijs, quando patiebamur frigus intolerabile, terribilem laborem, et penuriam fere omnium rerum, bibentes pessime” (Add. 4784, f. 91).

¹ *Aedheoir*, a loan-word [i.e. ‘æther’] which varies locally, is used as here for the cope or canopy of heaven.

² lit. ‘to encounter an adventure’ i.e. in search of food.

³ A bardic name for the country in which O’Neill was at the time: *clann Dáire* ‘proles Darii’ is an allusion to *Cúroí mac Dáire* (who figures in *táin bó Cuailgne*) king of south-western Munster circ. A.D. 1.

⁴ *Cladh*, meaning primarily simple ‘excavation,’ and transferred then to any earthwork thrown up by such a process, is in Munster (where it forms the prevailing farm fence) always rendered by ‘ditch’; the ‘ditch’ of English parlance being called the ‘dike’ or the ‘gripe’: a ‘double ditch’ has two of these, and is often broad enough to admit of a donkey-cart on the top; a ‘single ditch’ has but one gripe: it is the ‘narrowback’ of the county Louth, the ‘banquette irlandaise’ of French sport. We are to understand that Maguire’s bed was a flat mound of earth and sods, surrounded by a trench to act as a drain. With the poet’s phrase compare such as: ‘I hope you’ll keep somewhere between the water and the sky anyhow’ i.e. that you will at any rate manage to keep afloat; but the reading is questionable.

These inconveniences are expatiated on¹ yet farther, and our anxious bard comforts himself with the reflection that his absent lord has within his reach (and will avail himself of) an infallible remedy, to be compounded at the expense of the refractory:—

“ *T éighfid tendata in adhnaid . scing reoidh in ruise shocharghlain :
geimhle chruisne a chorryglac ndonn . donnbhrat luisne rosleghonn
S echnóin Muman na máir ngel . indha ó airgseoir fhuinn ghaoidel :
cúirte brúachnochtá i mbeirt smóil . ag ceill fuardochta in adhóir
I mda ó chúirt Mhég Uidhir . fedh iarthair fhóid fhionnfhuinid :
cúirt na doighir ní díth nua . críoch gan oighir gan iarmhua ”*

i.e. “ Conflagration’s firebands shall thaw the calm clear eye’s [obstructing] pellicle of frost; the taper pink hands’ manacles of ice—’tis a red sheet of flame that melts them. Throughout white-mansioned Munster, courts² stripped bare all round about them and themselves clad then in garb of glowing cinders shall (by the act of him that ravages the country of the Gael) abound. As the result of Maguire’s circuit many a court on the face of the fair west country’s westernmost grasslands is in ignition (the mischief is not new³) and many’s the territory reft of heir and even of great-grandson ” (quatt. 17–19).

These sentiments the *ceangal* or ‘binding [stanza]’ summarizes neatly, and brother Fergal appends a colophon:—
“ *Felicissimæ [feminæ] inter feminas, mulieri inter mulieres,
matri inter matres, virgini inter virgines : immaculatæ Maria
semper Virgini sit laus et honor per infinita sæcula sæculorum
Amen.* ”

¹ English commanders as well as Irish bards could be graphic on this head e.g. Pelham to Lords of Council, from Clonmel 16th of February 1580:—“ touching the comparison between the soldier of Berwick and the soldiers of Ireland, alledging him of Berwick to serve in great toil: if I have any judgment all the soldiers in Christendom must give place in that to the soldier of Ireland; and so much difference for ease (if Captain Cace [etc.] may be judges) as is between an alderman of London and a Berwick soldier’ (Carew Cat.); Carew to Sir Thomas Heneage, 31st of May 1590, says that ‘ the travel and hard diet they [the Queen’s soldiers] endure passeth all the soldiers in Christendom’ (*ibid.*); a note of ‘ Errors to be reformed [etc.]’ September 1599, recommends that to English soldiers be served out Irish brogues, stockings of frieze, and mantles; which are not only cheap, but ‘ for want of which [mantles] the soldiers lying abroad, marching, and keeping watch and ward in cold and wet in the winter time, die in the Irish ague and flux most pitifully’ (*ibid.*).

² Country seats of a certain calibre are in Irish very commonly called ‘ courts.’

³ For instance, in 1597 Maguire with Tyrone’s brother Sir Cormac O’Neill, to oblige the O’Ferralls of Annaly, proceeded to punish the town of Mullingar: “ they left not in the town any property of gold, silver, copper, of iron armour or of oversea wares, or any other thing that could be carried or driven from the town, but they took away with them; when they came back they set the town in a crimsoned blaze and conflagration, and so returned in safety to their homes ” (IV Masters).

101. The same, on Maguire (*Cúchonnacht* Oge¹ brother of Hugh art. 100) absent on a winter campaign in Munster²: 23 quatrains.

Begins:—

“*F ada óm intinn a hamharc . saoth lean romlá i ndeoradhacht :
nach reich lem radharc uile . bheith ar amharc m’inmhuine*”

i.e. “Far from me is the one on whom my mind is fixed³; it pains me, does that which hath sent me into banishment⁴: that my sight’s utmost effort may not reach to pitch upon the object of my love.”

f. 108 b, col. 1.

Here too the hardship of the service is insisted on:—

“*A nocht is imchian uainne . i gcrích Macha mongruaide :
mo chéile eidir chliathuib renn . ar mhéidhe iathair Eirenn
I gcrích Ulad na nes bfionn . na dhiaid ní dóigh go mairfionn :
dá maram is mírbhail dam . ’s manam i mínmhaig Muman
N a égmais gá haidhble braid . cian leamsa dhá lá ar chaogaíd :
gidh in ténlá ar aba úi Chlainn . fada go dtérná thoruinn
N í bhíadh da mbiaimís na ghar . a bfuil orm d’egla dhosan :
sin uaman a mbíadh dá mbinn . do bhíadh fuaradh dom intinn
N í éigeanainn gaoth do ghnáth . chugam tré chungach mbélsgáth :
nó sreth braon re bruach mo phill . re taob úi Dhruach i ndoininn
N í thuigfinn m’imshníom ná m’ole . ar ghualainn mhic Chonchonnacht :
ag roinn acinphill dúinn is dó . ní shaoilfinn m’áidh ar anró*”

¹ For some particulars of his career see art. 74 (xv). IV Masters are silent as to the manner of his succession; but he had not a walk over, for Garrett Moore [*Geróid O Mórdha*] writes to Mountjoy L.L., 15th of April 1600:—“It may please your honor: at my beinge in Dublin I humbly desired you that I myght carry in my cumpany a man of Tiron’s unto the conners [O’Conors] the better to procure my kinseman’s lybertye; which you graunted me, and the man this day is cum heyther. Who tellethe me that Tyrone goinge into Magwire’s country to appease a stryfe fallen betwene them for the government therof (wherin ther hath bene slaine some 200 men) which (together with the lyke happenynge betwene the O’Canes, and now the death of Con mac Coll) did moue in Tyrone a great greyfe of mynde; in which his greyfe were brought to him thre lettres [from the King of Spain, from O’Donnell, from the Spanish admiral in Munster] for the which he semed to be uery joyfull” (S. P. Ireland exevi: inclosure in 18th of April 1600).

² It can hardly have been other than that which ended disastrously at Kinsale in December 1601, although the IV Masters do not mention him. The English called him ‘Tyrone’s Mac Guyre’ (Fynes Moryson Pt. II, p. 251) while Conor Rua mac Conor, his competitor, the Irish dubbed *Máig Uidhir gallda*, i.e. ‘the English Maguire’ (though he could not speak English) because Mountjoy backed him. *Cúchonnacht* was twice married: once to a daughter of Tyrone’s.

³ lit. ‘far from my mind is her object-of-sight.’

⁴ We are to understand that, though the poet tarries at home, his patron’s absence makes of him as it were an exile in his own land.

*D o bud bhruidhne na botha . do bud fhíon na fuarshrotha :
do bud chluimh tais cearchuill chriad . re hais úi ghealchúimh Gháilian”*

i.e. “From us that are in red-maned Macha’s land [Ulster] my comrade is this night far away, and among serried weapon-points on the neck of Ireland’s most western part. That in the Ulster-land of clearest waterfalls we, thus abiding after him, shall still exist may not be thought: or if we do ’twill be a miracle for me, seeing that my soul is [absent from me] in Munster’s fair expanse. Than to be severed from him what captivity were more severe? o’erlong to me are fifty days and two: aye, had it been but one single day, yet would it for the sake of Conn’s descendant have seemed too long in passing over us. Were I but by him, all that fear which I experience for him would not oppress me so; if in the peril that surrounds him I might be, there would be refrigeration for my mind [i.e. my mental fever would cool down]. Never would I complain of wind that through the narrow bothies’ chinks should reach me, nor of drops streaming at my pallet’s edge, [so long as I might be] alongside of *Duach’s* representative in all that foul weather. At the shoulder of *Cúchonnacht’s* son, nor weariness nor hardship should I feel: did he and I but share one couch between us, ne’er would I think of noticing discomfort. The bothies would be turned to palaces, and the cold burns made into wine; a bolster of clay would become down so delicate, all by the side of Conn of Galian’s bright descendant” (quatt. 7, 8, 10, 13, 17-19).

From the antipenultimate and following quatrains we gather that the bard’s desire to follow his patron had been overruled, and that *Cúchonnacht* was not own but half brother to Hugh:—

*“M o thilleadh is truag dosan . truag dúinn anmain uadosan :
ó thoil nár fhuirges gidedh . ar son gur fhuilnges m’filleadh
N árab é in toisc dar thriall sin . a bhráthair Aodh Máguir :
a dhol sin tsiobhálsain siar . fá chlár mhíodharsaid Mhaicniad
I ninn iarthair inse Ghrég . gé atá anocht mac Mairgrég :
óchú ár seise a dheora dham . meise ar eontra ní iarrfad”*

i.e. “Alas for him that I returned, alas for us too that from him tarry here: but in spite of my having endured to be turned back, ’tis not of my free will that I have lagged. May [the event of] that expedition which once his brother Hugh Maguire did attempt not be his [*Cúchonnacht’s*] in this march westwards to Macnia’s land of old mead. Though Margaret’s son to-night be [far away] on the very apex of the Grecian island’s¹ western parts: nevertheless [and though my presence were a solace to him] since my companion sees how great for me would be the hardship, he would not ask to have me join the venture.”

102. The same, on hearing a report that Maguire (Hugh) was wounded in the hand: 37 quatrains.

¹ Why Ireland should be towed round from the Atlantic to the Egean is not self-evident; perhaps the poet under tyranny of ‘verszwang’ grasps at the fact that she contained Geraldines [see p. 428 n. 3 (iii)].

Begins:—"Slán fád lot a lámh Aodha" i.e. "I defy them to have hurt thee,¹ hand of Hugh!" f. 109, col. 2.

An ornate piece; but well constructed, and the language is good:—Quatrains 1—8 are an apostrophe to the injured limb; in the remnant Maguire's warlike character, military skill and personal prowess,² are the theme; his near kin, his poets, his *cinn tuatha* i.e. heads of districts, his *termonnaigh* i.e. stewards of his 'termon-lands,'³ fell short of their duty when they permitted him to throw himself "*do nós chinn fheadhna oile*" i.e. "after the manner of any other [i.e. ordinary] commander" into 'the gap of danger': all dissuasion failing they ought rather to have clutched his mantle at either side, to have hemmed him in behind and blocked his way before; but candour requires O'Hosey to confess that to suggest such means is easier by far than to employ them: it is a ticklish thing to stem the rush of a wolf that sights a flock straying in the tangled wood—high-couraged falcon, fierce wolfdog, may not be made tame onlookers when the quarry flies or runs and their mates pursue; in that which is now drawn from his hand all the blood of others that Maguire has ever shed finds ample 'eric.'

As happens so often, neither time nor place are recorded; but we are told that Maguire was overborne by numbers confederated against him, including some on whom he had reckoned as supporters.⁴

¹ lit. 'a defiance to thy wound' or 'the wounding of thee' which, since O'Hosey proceeds as if that were an accomplished fact, may very well mean 'they have wounded thee, but what of that?' O'Curry however understood it as rendered above.

² Maguire's extant record, and the strong language bestowed on him by royalists of his time (a sure test), show that in attributing to him a very high degree of these virtues his laureate was not far astray.

³ The common word *termann*, *termonn*, bears the low Latin meanings of its prototype 'terminus' and, from the idea of 'sanctuary,' often implies 'shelter,' 'protection,' of any kind; the 'liberties' of the city of Limerick are called *termonn Luimneich*. Touching Maguire's country (see p. 431 n. 1) Elizabeth's archbishop of Cashel (Miler Magrath) reports, 30th of May 1592:—"Magower is a man of great strength for that the thirde parte of his cuntrie named fearmanagh is vpon a lake named Logerne [Loch Erne] devided into severall islands to the number of 368, some of them being v englyshe myles longe and some lesse then a quarter of a myle; haveinge divers castells, abbies, and churches vpon the same ilands. This Magower thynketh him selfe to be one of the beste habilitie to keep his cuntrie agaynste any power in Irelande" (Eliz. clxiv no. 47).

⁴ For Maguire the year 1593 was one of varied fortune, and reasonably warm:—

103. The same, addressing Maguire (Hugh) in a strain of pleasantry¹: 19 quatrains.

Begins:—

“*Cuirfed so innat a Aodh . dá bhfagbar a bhas bharrchlaon :
 éntí fholaimh at ghnáis ghlain . is cúis omain nach bhfagbair
 B é ar do choimét cuirfe mé . in laoidse d’urchar uaimsé :
 a bháir thimbuig na geraob geam . innuib a Aod dá bfédam
 D e cair th’amus uathuib sain . ní bfuil fiu in órdlaig innaib :
 gan frais do mhúlaoid mholta . a shúlaoidh bhrais bhéchorera
 G á fhíos nach aimeosainn íb . teilyfe mise a Mhéguidir :
 frais dom ghaoib rammholta ruib . a shaoir armghonta échtuig
 G á chéis fá a geoigeolainn sib . ó atá tú a Aodh Mhéguidir :
 at cherchail fá chliaraib Bregh . tar merchlainn ghiallaig ghaoidel
 E igse Fhódla ó mhuir go muir . dorignedar ráth aonúig :
 díot amháin a Mhéguidir . nó tráig théit i dtathúigid
 O ataoi riam ’s go nuaidhe aníogh . at róim éiges is aoidíodh :
 a thóirnedh thnuíthe chláir Chuinn . dúinne ní cóir do choquill”*

i.e. “I will put this into thee, Hugh, if in thy clear countenance I may find (O hand with taper tips!) a single vacant spot: this lay (O flossy head of flowing curls!) I will, an I may compass it, let fly into thee, Hugh. A hard thing it is though to hit thee with any such; in thee not so much as an inch of space but has some smooth laudatory lay [already] volleyed into it (O red-lipped hero: gentle yet energetic!). And still, who knows but I might hit you? a shower of my panegyric verse-darts I’ll e’en hurl at you, Maguire, thyself a workman skilled in weapon-wounding and in slaying! What cause that I should spare thee, seeing that above all the impetuous captive-taking children of the Gael thou, Hugh Maguire, art a chopping-block on which Bregia’s bardic bands do ply? Of thee alone, Maguire, it is that

inter alia he had on the 3rd of July, near Tulsk, a smart and (since he held the ground and made good his prey) a successful affair with Bingham, who lost William Clifford and some horsemen; Maguire’s slain being Cathal Maguire, Mac Caffrey (Felim) and his nephew, with Edmond Magauran archbishop of Armagh. But the tone of the poem points rather to his defeat in the ensuing autumn at the ford of *Culuain* on the Erne which, owing to inferiority of force, he was unable to block against Sir Henry Bagenal and Tyrone, joined by Bingham and Thomond IV, at the head of a great hosting mustered from all Ireland outside of Ulster. Tyrone (a reluctant ally secured by motives of policy say the IV Masters) was wounded on this occasion, the last on which he acted in the English interest; and the annalists quote the old saying in favour of big battalions: *tuighidh iolar ar uathadh*, i.e. ‘the many prevail over [lit. ‘lean on,’ p. 400 n. 4] the few.’

¹ His argument, conveyed in a variety of similitudes, amounts to this:—Maguire’s liberality to poets is lavish in the extreme; these flocking out of all quarters not only use but abuse his profuseness: is it not time then for his own bard, who has now given him a good respite, to cut in for a share? An apologue introduced, of a *marcach* [‘horseman,’ ‘cavalry man’] his wife and his *gilla* [‘horseboy’] was calculated for sound 16th century appetites rather than for our more dyspeptic age.

Ireland's poets from sea to sea have made a mound of grand convention,¹ or again a strand along which there is general right of way. Since then, as ever, so to-day thou art renewedly a sanctuary of the erudite, of guests (O thou abatement² of the longings of Conn's land!) to spare thee were for us a thing not right."

f. 110, col. 1.

104. The same, an eirenicon or sedative addressed to Teigue mac Brian O'Rourke (art. 99): 50 quatrains, a curious piece.³

Begins:—

*C athaig red mhenma a mhic Bhriain . an mar taoi tréig do mhaoithchiaig:
féch th'uabar éignig do réim . uaman cédnimh gach coiléin
T ug nemhná i nert dod mhenmain . tuirinn baan dod bhaoithrebraid:
tslig a armthuir fhinne . gráimh anfuid th'ininne "*

i.e. "Do battle with thy spirit, son of Brian: bide as thou art; quit thy dejected melancholy; look to thy pride [to master it]; do violence to thine impetus: the initial ferocity of any whelp is to be feared [i.e. distrusted]. Bring thy spirit to set no store by violence; on thy fond sportiveness impose a law and, O armed lord endowed with comeliness, abate the glowing virulence of thy mind's tempest."

f. 110 b, col. 1.

This may have been written not very long after O'Rourke's execution:⁴ at any rate Teigue was as yet but a stripling (though of a fighting age) and distracted seemingly between deep depression at not occupying his father's room, and alternate fiery anger liable at any instant to take concrete form; in which event his youth and inexperience must have ensured the aspirant's destruction:—His exordium ended (quatt. 1—4) the poet feigns that he knows not the cause of young O'Rourke's

¹ i.e. the *ráth* or tumulus which at an *aonach* or great gathering for races, games, and sports of all kinds, giving of largesse, etc. (such as anciently was held at Tara and at *Tuillte*) might serve the purpose of the modern 'grand stand.' At present *aonach* means a common cattle fair.

² i.e. 'thou that by satisfying dost abate': this apparent putting of the effect for the efficient cause is a very common figure.

³ In the poet's tone we may detect a note of irony implying that he favoured the *de facto* O'Rourke (Brian Oge) and, in order to avoid disruption and enfeeblement of the sept, desired to get Teigue out of the way by inducing him to work off his superfluous energy elsewhere.

⁴ On the other hand Brian Oge and his brother Owen appear to have worked together very well:—from Ballymote, on the 24th of April 1589, William Taaffe reports to Bingham that on the previous forenoon Sir Brian O'Rourke's two sons and his brothers, with 400 gallowglasses and shot and 40 horsemen, preyed all Tirecragh [of the Moy], burnt diverse towns, and murdered certain subjects. The prey taken by them is estimated to be 3000 cows and near 1000 mares (see art. 120 also).

perturbation; but after a few guesses wide of the mark hits on it by chance as it were, and proceeds argumentatively: if Teigue be young still, and untried (whereby he cannot look for the tribe's confidence) he is for all that old enough to hear reason, to refrain from boyish petulance, to understand which way lies his interest; he must, as others have done before him, see service abroad [i.e. outside of O'Rourke's country]; even so he will be not badly off for land for, if he have not the fat pastures [of Brefny], let him reflect that all inheritance in Ireland has (as between rival claimants) been divided ever: her amenities to the successful; her residue of wild and waste in general to the other, who must console himself with setting of quantity against quality¹; examples are quoted of *Tuathal* and *Fiacha*, of Conn, of Brian of the Tribute, of *Cathal* of the Red Hand,² which prove that everything comes to him who knows how to wait; the martial joys within his reach actually, and which may well content him, are sketched in graphically: he is surrounded always by the *iolach catha* i.e. 'triumph-ery of battle,' by spears interlocked in fight, by the trumpet's voice at dawn; he sees wounded men drink of the cold streams, gashes washed with tears from eyes of beauty, bodies carried to the last place of sleep; he hears men of war tell of their deeds, while gilded shields stop the crannies of the huts in which they bivouac; and the music which greets Teigue at earliest dawn is furnished by warriors riveting their weapons, by neighing of horses, by scream of wheeling prey-birds, by the whistling frost-laden wind that nips his own hurts; he is in an excellent school, and all bodes well for his future:—

“ *N ó más tríd atá tusa . tu ar chuid dot chrích dhúthchusa :*
tairg a mheic mhédhordha mhír . gleic re hesombha th'éignid
D ó mestá is móide t'umhla . t'óirdnedh i naois mhesurdha :
gnáth édairde gach meic mhír . ag reic édaingne a aignid

¹ i.e. each reigning chief possessed but his own country's prime parts, whereas to him that as yet was in the cold shade of opposition it was open to lend his sword where he would; so that in the course of his campaignings, which would be aggressive always, he might enjoy the very much wider territory of all Ireland's rough lands, including those of his relative whom he wished to supplant.

² These all displayed a spirit much more philosophical than did Teigue; for Brian Boru see the article by Norman Moore, M.D., in Leslie Stephen's Dictionary of National Biography.

*A Thaidg m'ic Bhriain ní bríg daoib . loighed t'innmhe i naois mhacaim :
 ní déimbríg dot dhreich chorera . beith fá imshnámh iasochta
 N í hiarrata a chruith chorera . go fóill do roinn ríghochta :
 acht gabhla gruaidfhliucha glenn . 's callha uaimniucha Eirenn
 L eth riam do ríocht Bhanba . a fásaighe a fiadhmla :
 a sliabholcha sélga a sreth . 's lerga ciabdhorcha a coilitedh
 A nuamh fuair ní fíos merbail . nech dá uaisle d'Eirennchaib :
 cennas ngasraide b'fáil . gan seal namsaine d'faghbáil
 A oibinn t'innmhe a ua Ríocaird . do'n eíng éignig oirdiorcaig :
 ochta sliab gaoithméide glenn . ní triall aoinchéime t'innell "*

i.e. "Or if the reason for which thou art [troubled] thus be that thou art restricted to but a portion of thy rightful country, against thy disposition's turbulence (O mettlesome and stirring lad!) make head. Wouldst thou but weigh the matter [it were patent that] the obedience yielded thee [by the sept] will be all the greater for thy being inaugurated at a [more] temperate age: a rash young fellow's first manifestations betray an instability of character invariably. O Teigue, thou son of Brian, no disadvantage to thee is thy possession's scantiness in this thy stripling age: neither to thy ruddy face is it discredit to endure the toil of mercenary service. Not yet awhile (O blushing form) thou mayest seek to have the chieftain's portion which is thine; but thou must accept the wet-cheeked bifurcations of the glens, and the grim mountain bald-heads of all Ireland. One half of Irish chieftainry hath been ever her wilderness and her desert places: her mountain eminences, spoils of her streams, and her forests' dark-haired passes.¹ Seldom (and this is no erroneous item) hath any how noble soever of the Irish, without a spell of extern service had initially, attained to headship of an army [i.e. sept] of the Men of Innisfail. A pleasant one, O grandson of Rickard [*Saxanach*]! is thine actual share of [Ireland's] salmon-bearing and superlative domain: the mountains' breasts, the wind-swept gullies of the glens—thy condition calls not for the taking of any step at all [to better it]"² (quatt. 6, 8, 11, 16, 17, 34, 39).

105. The same, on the death of Maguire (Hugh art. 100)³:
 50 quatrains.

¹ Dense foliage, roaring flame, are often described under the figure of long hair. The passes (by Elizabethans frequently called 'paces') were on a large scale equivalent to the 'rides' of English coverts, and from a military point of view were considered most important: a frequent capital article in 'submissions,' treaties, etc. being that the contracting chief should 'cut paces in his woods' to open up his country.

² Teigne O'Rourke, like Maguire (Hugh), was an active member of the great confederate force with which in 1599 O'Donnell (Red Hugh) overran Thomond.

³ We have four versions of the occurrence: Carew reports thus:—"While Tyrone was in Mounster a disastrous action hapned: upon the — day of February, Tyrone with his hell-hounds being not farre from Cork, Sir Warham St Ledger (*sic*) and Sir Henry Power riding out of the citie for recreation to take the aire, accompanied with sundry captaines and gentlemen with a few horse for their guard, not dreaming of an enemie neere at hand, carelessly riding every one as he thought good; within a mile of the towne, or little more, Sir Warham St Leger (*sic*) and one of his servants

Begins:—"Fada re hurchóid Eire" i.e. "Ireland has now served a long apprenticeship to evil [i.e. injuries of all kinds]."

f. 111 b, col. 2.

As happens often in cases of the kind (e.g. Add. 19995 art. 11) the poet confines himself altogether to panegyric and to consideration of the detriment accruing from his hero's death; the manner of his demise¹ and all mention of his slayer he pretermits.

The fact is that the Irish took preferably a sporting view of such matters: a man was gone—so much the worse, for he was a good one and would be sorely missed; but it was all in the day's work and according to the rules of the game: he had gotten only that which he was there to give; his end was orthodox and becoming. Thus would mourners 'of the good epoch' seem to have felt.²

a little straggling from the companie was in a narrow way suddenly charged by Mac Guire, who with some horse (likewise dispersed) had spread a good circuit of ground, in hope either to get some bootie or to haue the killing of some subjects, they charged each other (*sic*). Sir Warham discharged his pistoll and shot the traytor; and hee was strucken with the other's horseman's staffe in the head, of which wound either of them dyed, but none else on either side was slaine" (Pacata Hibernia lib. I ch. 2 p. 22). Among some other highly probable details IV Masters say that of the Queen's part five troopers besides were killed; and Philip O'Sullivan's account (in some points manifestly inaccurate) is by O'Donovan appended at length to their entry ad an. 1600 (p. 2162 note e).

¹ William Lyon (a native of Chester and Elizabeth's bishop of Cork Cloyne and Ross 1583-1617) writes to Cecil 5th of March $\frac{1593}{1600}$, that O'Neill was camped within two miles of Cork, in 'Barrett's country' and:—"On Saturday last being the first of this moneth Mac Guyre with others were sent by Tirone into Kirriwhiry ['barony of Kerriurrihy'] the signorie of old Sir Warrhame S^r Leger, to burne and spoile; in his retorne a litell before night he was encountered withall by Sir Warrhame Sentleger and Sir Henrie Power [of Shandon castle] who issued forth with certen horse out of Corek; and about the sunne set Mac Gwyre was slaine by Sir Warhame himself, and he againe wounded by Mac Gwyre in the head with an horse man's staffe: to death as it was thought. The same time were slain Mac Gwyre's sonne, his priest, his foster brother, with diuers others of account amongst the traitors; some of their horses, horse men's staves, and Mac Guyre's coollers [colours] were brought away. He leaft his staf in Sir Warrhame's head and flead wounded; and by reason of the fall of the caucening, after he had ridden about a mile, not being further pursued, fell down from his horse, dyed that night vnder a bush, and is gone to his place; the next morning was caried to the rebell's camp dead. This I thought good [etc.].

"[P.S.] This last night a litell before midnight, since the writing of this lettre, Sir Warrhame departed this life and died of the said wound in his head" (S. P. Ireland exevi).

² Touching Irish recklessness of death: Chichester in "a relacion of what hath

After observing that unless he carried off a slash or two the chief never accounted himself to have been engaged in real earnest, O'Hosey fits him with a similitude:—

“*M aith in tuairim tucaid lais . ar bhás in pheillicéanais :
 én as croidemhla dar chin . d'an frém oilemhla a oighid
 D úil sin as saothrach belha . chuirios cuarta sibhlecha :
 go niolar celg fá a chomhair . ag selg ionad négsomhair
 A chlann ar tús sul tuismid . gnáth dho dealbad árúisid :
 do shaoil imdhíden a én . fá skraoib ndinn líghel ndroibhél
 C lechteid naithrecha néime . beith re brúach a áitreibe :
 do róig tarrachtain sin treib . do'n bróin anfaltaig éigneig
 B ascail na piasta nime . maith[éin] in coin ainglide :
 in sead fhágbus ar eachtra . a theag d'álgus ingelta
 A r dtecht ós cionn a geoscáir . d'éis fhíllti dá árostaig :
 bedgaid do bhíthin a chráid . na chrithir fhergaig anbháil
 T escáis féin fréma a chríde . re a ghuilbnib gníom naimdide :
 tré ghuin a iathair nasnaig . biathaid d'fuil in ténach sain
 T ig a naithbeoadh uile . d'ég a nathar cholnaide :
 a dtuil tré thélach a chnis . dá énach as luib leighis
 R í Éirne athair na nén . fine Chruinn in chlann édrén :
 ríghlóig d'an aithbetha a shuail . naithrecha in díghlóid danair'*

i.e. “A right good essay to emulate the Pelican’s¹ death is this that has been furnished by Maguire: [the pelican being] the most compassionate fowl² that has appeared [lit. ‘come forth’], to whom her³ own sad death becomes a source of her nurselings’ aliment. A creature it is of strenuous life, traversing (with many a treacherous wile set in her way) circuits of vast extent to seek her prey in diverse places. First of all, and or ever she hatch forth her brood, she uses to construct a dwelling-nest by some stream of the lightsome hills in rugged places, for thus she thinks to safeguard her young

passed in his journey through Ardmaghe, Tyrone, and Coleraine,” addressed to lords of Council 3rd of May 1608, states that Shane *Carrach* O’Kane was executed by justice of the civil law:—“which was a kinde of death seldom or never scene in theis parts of Vlster before this time, and seemes to terrify them more then that of hanging by marshall law: a death which they contemme more, I thincke, then anie other nacione livinge; they are generally so stupide by nature, or so taught and disposed by their priests, as they shew no remorse of conscience nor feare of death” (S. P. Ireland cccxxiv no. 166). Evidently it was hard to please Chichester.

¹ MS. has *an bheilli cánaís*, which does not originate with our scribe; the word was bisected originally to secure outward compliance with the rule which in this metre exacts that the last word of *b* exceed that of *a* by one syllable.

² A strictly literal rendering of *én croidhemhail* is ‘un oiseau de cœur’ which, as does the Irish, implies the possession of more than a single quality.

³ English usage, untrammelled by artificial gender, speaks of ‘the pelican tearing her breast’; but the poet, lacking a feminine noun for the female pelican, is fast held throughout by the masculine gender of *peillicéanus* and so has to credit the male bird with a self-devotion so alien to his sex.

birds.¹ Venomous serpents practise then to hang about her dwelling's borders, to the end the malicious and marauding horde may win an entrance to the mansion. The callow nestlings of the angelic bird the poisonous reptiles quite destroy, the while that in her eagerness to forage she leaves her home and goes upon her quest. So soon then as she (after reverting to her dwellinghouse) surveys [lit. 'comes over'] her slain, by reason of her bereavement she endures a shock and is set all in mighty tremor of resentment. Herself now with her mandibles severs her own heart's strings (a cruel act) and from that wound within her opened breast feeds her young with blood. By death of their own very parent² thus resuscitation of them all, takes place: that which from her body's laceration flows it is which to her young becomes a balsam [lit. 'herb of healing']. The chief of Erne was the birdlings' parent; Conn's tribe (the regal hosts to whom his blood is a bringing back again to life) are the weakling progeny; the snakes pernicious are the English" (quatt. 29-37).

Clearly Maguire's survival would have profited 'Conn's tribe' more than could his death (which indeed was an unmixed ill) and so far the simile fails; the main point subsists: that he perished in their behalf. In spite of any such little flaw however the Irish poet, from the mere literary standpoint, comes off better than does the English bishop with his unctuous adumbration of Judas Iscariot³; but 'every man to his trade' is a good saying.

106. The same, in answer to some that had aspersed his character: 20 quatrains.

Begins:—"Mairg iarrus iomlaoid cáinte" i.e. "Alas for him that seeks bandying of abuse." f. 113, col. 2.

¹ For *ed* of this quatrain MS. has *do shúil imdhiden a én . fa shraip ndinnltg geal ndroithel*, which partly is ungrammatical, partly unmetrical, in part not Irish at all, and pro tanto meaningless. In this transcript of his Fineen often confuses *a, u*; *g, t*; overline compendia for *ar, ur, ra, ru*; and in northern MSS. *ph* for final *bh* is common (see Tyrone's letter ad art. 108): hence the emendation above (others are possible) which, if not completely satisfactory, saves grammar sense etc.

² *athair colnaidhe* i.e. 'pater carnalis' (as distinct from a stepfather) for emphasis; as *bráthair colnaidhe* i.e. 'frater carnalis' = *derbráthair* i.e. 'very-brother' and *bráthair féin* i.e. 'own brother'; while *bráthair* i.e. 'frater' may mean either that or merely a kinsman of the blood: so that where limitation is wanting there is sometimes vagueness in annals and in poems; so with *séur* i.e. 'kinswoman' and *deirbshíur* i.e. 'own sister.' Here, as in some other points, verbal, formal, syntactic, the spoken language tends to precision greater than that of older literary remains.

³ . . . de quo [apostolatu] prævaricatus est Judas ut abiret in locum suum (Act. Ap. I 25); and Lord Mountjoy, who had not even the excuse of being a bishop, says in a relation of his journey to Armagh addressed to Cecil 27th of October (1600?):—"no wonder that Sir Arthur O'Neill is discontented, for even the best of these people are in their nature little better than devils."

There is no positive clue to the exact nature of the charge brought against O'Hosey, or to the personality of his accusers; but evidently they had pressed the matter vindictively and with acrimony. Probably therefore they were poets; although the scandal seems to have been of a moral rather than of a professional nature, as an excerpt will show:—

*"N í dtól liom a los m'fola . ingreim fer mo chognoma :
 ba ghrtosadh gan fháth m'oil . ní ghrtosabh cách na cinoid
 D o fheadar ní orm as sal . mo thugha le táir mbriathar :
 is áilne iná adhnad cháich . náire gan adhbar d'faghbáil
 A tlóchur do'n fhlaith rom chum . a ndernadh d'éigcert orum :
 fuaras guín nach grtosfa ár nim . ní tobhsa fuil na haighid
 N í beg díghaltas dé mhóir . í ndiaid in ionnlaig égcóir :
 meisde in té le a dtabair guth . gan é ina aghaid d'ionnluch
 N í derg arm nach d'arm bascar . glór Isa rena árdasbal :
 ní ar th'oman a fhír mo tuit . nach gonab íb ina éric
 D o fhécfá ar th'ainimh féin . dá lenfá lorg in tsoiscéil :
 a chomharsa ó atchí sib . a mbl oramsa d'ainim
 N í chreidim go gcuata sib . mar rug breith na breith tsuaichnid :
 in rí cert coimsid nime . sin foirmsin fecht dáirithe"*

i.e. "I hold it not befitting to prosecute, in retaliation for my blood [that's spilt], the man that mouth me; the disgracing of me was a provocation causeless, but I will not in requital thereof provoke others. I know that it is no stain on me to be covered with mere verbal infamy; more lovely than the setting fire to others it is to have [and to endure] shame that is baseless. To the Prince that made me I give thanks for all the injustice that is done to me; a wound I have had that shall not call forth my venom, nor will I as a set-off to the same drink blood. All-sufficient is the great God's vengeance that follows hard on the iniquitous accusation; he by whom an ill name is conferred is all the worse [i.e. suffers all the more] for not having a cross charge brought against himself. 'None hath reddened a weapon but 'tis by a weapon that he perishes' was Jesu's utterance to his chief apostle; [therefore] it is through no fear of thee, O man that woundest me, that I will not wound thee in erie of it. Thou wouldst (didst thou but follow on the Gospel's track) look to thine own imperfection, since (O my neighbour) thou beholdest all blemish that exists in me. I believe not that you have ever heard the judgment which, in order that it might be an established one [i.e. a precedent], the equitable King, Heaven's Ruler, once upon a time gave in just such a case"¹ (quatt. 5-11).

¹ Some may deem this sufficient to saddle our bard with a very grave lapsus indeed; but the original readily admits the construction that he establishes a merely general analogy between his own and the biblical case: an absence of due qualification in the merciless incriminators. Whatever the charge, he does not tell us plainly whether he was guilty or not; for the 'baseless' and 'causeless' above may refer to this moral incompetence of his pursuers.

The history of the woman taken in adultery follows; the poet will cheerfully accept the severest reproof coming from such whom their own impeccability entitles to administer it; as for others, let them have their fling and know that in stoning him they transgress God's ordinance; he would be at peace with them, has even humbled himself to them; let them hold their hands, for he refuses to fight: nor is there shame in declining to encounter men capable of hitting another when he is down.

107. The same, a complimentary address to Mac Sweeney *na dtuath*¹ (Owen Oge art. 86): 59 quatrains.

Begins:—" *Roinn leithe ar anbhuaín Eirenn* " i.e. "Ireland's trouble is bisected." f. 113 b, col. 2.

According to all tradition Ireland's cares of state and burthen of administration have from the remotest times been divided between two: the king and the fighting man, the latter being beyond compare the harder worked of the two:—

*"B eith d'Eirinn na niath solus . faoi gan fhíoch gan fhatlonus:
 gan chliathaib gan chor chatha . blodh d'fiachaib a hárdfhlaitha
 A tá d'imat a héigin . Banba Bhriain mheic Chinnéidid:
 nach guíom roiréid dá ríghaib . díon in oiléin eissidhaig
 G ídeh is iat a buanna . re hucht éigne is anbuana:
 críoch bhuadach na mhuinne dte . as truíme rialach impe
 M iníe doirtid crá i gcathaib . fá'n geríchse Cluinn chéichathaig:
 drong rennfhaobrach nár riad tres . gerrshaoglach riam a reimhes"*

i.e. "That Ireland of the bright districts should under him be void of bad passions, of enmities, of phalanxes arrayed, and without fighting of pitched battles: such is a portion of her supreme ruler's obligations. From the

¹ Phonetic similarity of *na dtuath* i.e. 'of the Tuatha' and *na dtuagh* i.e. 'of the gallowglass axes,' coupled with the notorious fact that by these implements all Mac Sweeneys lived and most of them perhaps died, has in modern times caused the sobriquets to be confounded; so that once, during the mayoralty of a member who by strict attention to business and unerring skill with the pacific clothyard shaft had made more than ever generations of stalwart 'constables' amassed with their ponderous ashen helms, 'Mac Sweeney of the Battleaxes' was (erroneously) a household word in Dublin. Elizabethans transliterated both terms: 'ne doe,' 'ne doo,' and 'ne dowe' (which they pronounced alike) as in 'Sir Murrough ne doe [*na dtuagh*] O'Flaherty,' the tough old chief of whom Sir E. Pytton and Dillon write to Burghley, 13th of July 1573, that he is 'the wildest man in all Connaught'; while Bingham informs the same, 13th of September 1590, that 'O'Rourke is nourished by Mac Swiney ne doe [Owen above] a traitor who ought to be plagued: he is a man of small force, and hath divers Englishmen whom he hath kept prisoners these two years.'

multiplicity of her violence however—the Ireland of Brian son of Kennedy—it is so that for her kings it is no such very easy process to protect [the varied interests of] the unpeaceful island. But when it comes to force, and to anxiety's uncase, her soldiers—precious land of tepid springs—are they that in her behalf endure the weightier burden. A class of people [her soldiers are] armed with both point and edge, and whom no fight ever has quelled: many a time for this realm of Hundred-battled Conn they spill their blood in battles; their span of life hath been ever one of a short duration" (quatt. 6-9).

The tense of these quatrains is the historic present, they refer to ancient times; the sequel illustrates them by affirming that for all Conn's personal merits his great commander *Cumhall* was the practical man of war, while neither Art mac Conn nor Cormac mac Art his successor did more than was achieved by their prætorians the *fianna Eirenn* of *Cumhall's* son Finn: as witness amongst many the battles of Ventry and of Moylena; but as soldiers from their youth up the Mac Sweeneys distance all these their professional forerunners¹:—

*R e hanbhwaín re lucht geogad . ní guth dhóib nach dervodar :
leth a ndéinenn siol Suibne . ag díon Eirenn iathguirme
D rem as mó fhráingios d'olcaib . drem as gnáth a nguasochtaib :
drem as dímbuaine ó chur chath . fá mugh tinnuaine Lugdach :*

i. e. "No reproach to them [of old] it is that in affronting of disquiet, in encountering of wars, they never did one half of that which in defence of

¹ Owen Oge, his smallness of force considered, was uncommonly hard to get at and gave to Brian Oge (p. 448 n. 3) an asylum as secure as that which O'Rourke his father had found with him. Respecting which youth Perrot writes to Walsingham, 20th of October 1584:—"I sende nowe ouer to her maiestie the erle of Clanricard's [Ulick's] son and heire the younge lord of Dunkellin [Richard] and also O'Rwirk's sonne and heire which I haue taken as pledges. They are pretie quick boyes and wolde with good educacion I hope be made good members of Christe and this common welthe; and therefore I humelic praie you to procure that some care maie be had of them and their parents shall beare most of their charge" (Eliz. cxii no. 22). Barnaby Gooch to Burghley, 20th of November 1584:—"Owryrke seemed well content to delyver hys sonne vnto hym [Bingham] wyth this earnest request thatt he myght not be vsed as a prysoner butt kepte as a noble man's sonne; and in verye goodd sorte dydd syr Rychard whylest he was wyth hym vse hym. howe beyt syns hys goyng ffrom hym hee hathe not (as I heare) been so lyberally delte wythall. Itt wer greate pytty butt thatt the chyld sholde bee verye well vsed and carefully browght upp, ffor theyre appeareth in hym great signes off a sharp wytt and a tractable mynd" (*ibid.* no. 71). With the aid of 'Mr. Charles Trevor' [recte *Cairbre O Trebhair*] he ran from Oxford in the summer of 1588 (L. D. to Walsingham 28th of April 1589) after having at any rate learned to both write and spell English much better than could Sir John, Sir Richard, or Barnaby; how playful a 'chylde' he was will appear later.

green-soiled¹ Ireland the seed of *Suibhne* executes. A people they are that of evils suffer most; a people whose constant habit [i.e. normal condition] it is to be in perils; a people who from fighting battles for the blue-pooled¹ land of *Lughaid* are the most short-lived of all" (quatt. 18, 19).

The concluding six quatrains excepted, which set forth the perfections of Mac Sweeney's mother: Margaret daughter of O'Donnell (Conn), the residue is devoted to exaltation of his warlike character and restless energy which have to Tirconnell rendered service such as at the battle of Rosnaree (cf. tale of *cath ruis na ríogh for Bóinn*) Cuchullin performed for Conor and for Ulidia.

108. The same, on the low state of Ireland's fortunes, with an apostrophe to O'Neill (Hugh earl of Tyrone) calling on him to return²: 38 quatrains, a remarkable poem.³

Begins:—

"*F*ríoth in uainsi ar inis Fáil . buime mac Míled espáin:
rugadh a nert fríoth a faill . gach críoch ag teach fá a tuaraim
*T*ugadh stán gach fir impe . imdha a huile 's a héigcinnte:
a nenghlóir as saobh re seal . searbóimh na naom 's na neimead
N í thuit cara tar a cenn . ní faghtar troid na timchell:
mo thruaighe mar tharla aníogh . labra uaidhe ní héistior
*D*o díogladh cneidha cath gall . fuaradar ógbadh echtrann:
a níl gas do'n eing re hedh . tángas re greim na ngaoidel
D á mbiadh compán nó cara . do chloimh Néill anallana:
do chidhfedh mar tharla an tír . do chaoifedh damna a dímbriú

¹ These renderings of the common words *gorm* and *uaine* rest upon that which is quite familiar to natives: the wide range of gradations (cf. uses of 'cæruleus' 'cæsius' 'glaucus') appertaining to them and to some other adjectives of colour e.g. *ciar*, *donn*, *flonn*, *glas*, *odhar*, *riabhach*, which it would be easy to exemplify. But for the 'verszwang' the poet would perhaps have inverted the order of his two epithets.

² The tone of both sections of the poem justify the assumption that the plantation of Ulster was in progress at the time, and that O'Neill was the only survivor of the Flight; so that O'Hosey must have indited it after O'Donnell's death in July 1608 (p. 393). Tyrone's absence abroad though not mentioned expressly can be sufficiently inferred.

³ Written in the same mood as dictated Philip O'Sullivan's continuation of the passage quoted at p. 446 n. 3:—"Certe Iberni mei (quamvis catholicæ fidei religionisque divinæ cultu et observantia plerisque gentibus præsent) hujus tamen belli tempore factione, dissidio, ambitione, perfidia, Turcis et hæreticis plurimi deteriores fuerunt. Ideo fieri minime potuit quin tot tantisque discordiis Ibernia tota devasteretur. Nam ut evangelii sacri oraculo proditur 'omne regnum in se divisum desolabitur.' Ego quidem magnopere miror quod tamdiu tot dissidia tot bella tot incendia sustinuerit."

*N í tharla do threib ghaoidel . díth cumacht nó comsgaoiled :
 ré dtecht nár tairngiredh di . a naindligedh echt eiti
 D o ghell in fáith fada liom . a fherg re huaislib Eirionn :
 nach maithfidhe le dia dháib . go ría a naithrighe d'endáim
 F échaid clann Chonaill cia dhíob . nachar thuill ferg in áirdríog :
 is féchaid síol Eogain air . deoraid díob arna dhéanam
 F échaid clann Charthaig ó chliaig . 's ríogradh chróda chrú shaoirbriain :
 cia nár thuill a dtarla dhóib . fá Bhanba chuinn i gcéadóir
 F échaid clann Ir nár ob cath . is clann Bhriain mhóir mhic Echach :
 laighnig ocus clann Cholla . 's gach clann aingidh etorra
 F ine gaoidel sengoill féin . terc díob dá gcluintí a gcaithréim :
 nachar tairngedh tocht re a dtenn . gur maidmedh olc na hÉirenn
 N ochá i nénuair amlaid saín . do chuir dia i ndiaid in phecaid :
 imad cráidh bochta is broid . gorta pláigh ocus pennoid
 C innus do chuaid fada ó shoin . do shíol Ebha is Adhoim :
 dénam nemthola dé dóib . dar scé ferthona in adhoir”*

i. e. “ Now is Innisfail taken at disadvantage, nurse of Milesius of Spain his sons : her strength is reft, she is caught unwarded ; denizens of all strange countries flock towards her. All men have challenged her for their own, her evils and her uncertainties are many ; her ‘ un-glory ’ for a while past is evidence of her derangement that was the old home of saints, of *nemed*s. No friend falls now for her sake, for her [as prize] no fight is procured [to be fought] ; woe is me for the plight in which she is to-day : no utterance is heard from her. The wounds of the English battalions are avenged : the young men of the foreigners have for a time their wicked will of the land, and the Gaels’ hold [on Ireland] hath been assailed successfully. Were there but a comrade or a friend (a member of Clan-Neill of old) that should see how the realm lies now, he would weep for the cause of its debility. On the race of the Gael is fallen nor failure of power nor disruption but before its coming to pass it hath been foretold for them : [such was] their lawlessness in other times. The prophet promised (and all too long, it seems to me, his wrath against Ireland’s chiefs endures) that of God would be no forgiveness for them until with one accord their penitence should be accomplished. Let Clan-Conall examine and see which of them hath not deserved the Supreme King’s wrath ; let the seed of *Eoghan* consider this, that they are made exiles now. Let Clan-Carthy from *Cliach*, and let the gallant line of chiefs of noble Brian’s blood consider which of them have not, by their conduct in respect of Ireland originally, earned all that is befallen them. Let the children of Ir that never declined battle consider this, and the children of Brian More son of *Eochaid* ; let them of Leinster, let Clan-Colla, and each unruly clan that they comprise. Stock of the Gael, the Old-English¹ themselves, could their battle-roll [i. e. their history in its integrity]

¹ The Old-English, not content with adopting Irish language, law, dress, custom and wives as soon as possible after their arrival in the country, ran the natives very hard in the matters of turbulence and of internecine rivalry amongst themselves. To come down to our poet’s time, Wallop informs Walsingham on the 1st of March 1581 :—“ Suche ambytyon I generally fynde amongst our former

be heard : there would be but few [i.e. none] of them for whom it had not been prophesied that their stiffneckedness should be quelled, so that [at length] Ireland's evil bursts upon her. Not on [this] one occasion 't is that in the wake of sin God hath sent much tribulation, with poverty and servitude, with famine, plague, and chastisement. How turned it out for Eve's seed and Adam's long ago that they wrought God's 'un-will,' whereby the rains of heaven spouted out?"

Further instances of the punishment of pride and of self-will are to be found in the history of Nimrod's tower [of Babel] and in the rebellious spirit of the Jews, whom God spared not though they were his chosen; but when they repented, how wonderful were his works to succour them : even to the choosing of one feeble woman to be their deliverer from Holofernes; therefore there is yet hope for the remnant of the Gael, but on the same conditions : earnestly and once for all they must give up their wicked ways and be contrite; if they will but do so the instrument of their rescue is prepared i.e. Hugh O'Neill¹ whom the poet now (quat. 23-38) addresses directly : with sufficient

Inglyshe that inhabit here as no two off them that dwell within xx mylles can agree together. Had they nothings when they came hether they accompt themselves gret parsonages here" (Eliz. lxxxii no. 2). Touching the first point above : early in 1578 Gerrarde L. Ch. in 'a note of observations [etc.]' is said to affirm 'that all English (and the most part with delight) even in Dublin speak Irish, and greatly are spotted in manners, habit and conditions, with Irish stains.'

¹ Tyrone not only spoke English well, but wrote a good letter in a good hand, with spelling more correct than most of his English contemporaries could command. The following is a short specimen (holograph) of his epistolary style in Irish (endorsed "Tyrone's lettre to Sir John M^c Coughleyn, intercepted by Sir Geff. Fenton") :—"Ar mbennacht chugoip a M^eg Cochlain : do ghlacamair bar leitir agus isse thuigmid uirre nach fuil agoip agá dénumh acht millsecht bhriathar agus sínteoracht aimsire. Ar gcuidne do'n adpar cé bé duine nach biaidh leimh agus nach geathife ar son na córa tuigmid gur duine inár naghaid in duine sin . dá bhrígh sin gach áit a ndéna sipsi bar maith féin démidh ár nolene in méide go roichfidh leip do dénumh de agus dodénuimne bar nolca fá ár ndithioll maille toil de. Ag enoc dupmaine. 6. februarii . 1600. O'NEILL" i.e. "Our commendation to you, Mac Cochlan : we have received your letter, and what we understand thereby is that you do naught else but give fair words and seek spinning out of time. For our part of the matter : whatsoever man shall not be with us, and will not spend for the right, we set it down that such man is a man against us. Wherefore on every occasion in which you shall act for your own good [as you may think] work you for our detriment so much as ever you shall be able to compass of it, and we [on our side] will by God's will work you mischief to the uttermost of our power. from Knockduffmaine this 6th of February 1600. O'NEILL" (S. P. Ireland excv : 2nd inclosure in 4th of February 1599, marked 241c). Accents above are wanting in the original, and contractions expanded have been indicated in the usual way; a contemporary version annexed in S. P. is both rude and inexact, showing an unskilled interpreter.

eloquence reminding him of what he has already borne for Ireland, and adjuring him to return for yet another effort; he says very truly:—

*"M esaid goill ní hingna dháib . in gcéin mhaíri a mheic Shibáin?
nach innamhe as altoighte d'fior . imle gartfhoirfe gaoidiol"*

i.e. "The English deem (and 'tis no wonder for them) that, so long as thou O son of Joan dost live, the excellent and perfect borders of the Gael constitute not an estate for the possession of which a man would as yet be justified in returning thanks" (quat. 35).

109. The same, an address of encouragement to O'Donnell (Red Hugh),¹ written probably in 1593: 40 quatrains.

Begins:—

*"D íol fuatha flaithes Éirenn . críoch Néill na naoi ríghéibenn?
feidhm as natharda fuair fer . bruaig na hatharda d'feichem"*

i.e. "A mark for hatred is the sovereignty of Ireland—land of Niall of the nine royal fetters [i.e. regal hostages]; task most invidious that man has ever had is the guarding of his patrimony's borders."

f. 116, col. 2.

From the mythical period downwards this has been the experience of all kings in Ireland; but Hugh Rua must not be discouraged: that is but according to the law of nature which renders the highest peaks most obnoxious to heaven's lightnings; neither let youthful diffidence restrain him from grasping at that which beyond all cavil is his right: he must argue as once *Conaire* in like case did:—

¹ This celebrated chief's short but stormy career is chronicled with great minuteness by his devoted adherents the IV Masters, who abstract the still fuller biography compiled by one of themselves: Peregrine O'Clery; nor has the accuracy of their narratives ever been impugned:—In the autumn of 1587, by the contrivance of Sir John Perrot L.D., Black Sir Hugh's son Hugh Rua above (not yet turned of fifteen) was kidnapped out of Tírconnell and lodged in the Bermingham tower of Dublin Castle, out of a window in which he lowered himself and escaped by night in the depth of winter, 1590; he was retaken shortly in the Wicklow hills, and in heavy fetters reconsigned to the same prison. In the winter of 159½ he escaped again, and after incredible hardships (ultimately he lost both great toes from frostbite) made his way to Maguire (Hugh) and into Tírconnell; on the 3rd of May his father, who was then of a great age and feeble, abdicated voluntarily and Red Hugh was inaugurated duly at Kilmacrenan; he fought incessantly and successfully till the defeat of Kinsale, 3rd of January 1602; on the 6th he sailed from Castlehaven for Spain to seek help of Philip III, landed at Corunna on the 14th, and in a few days was by the King received with royal honours at Zamora; on the 10th of September, after seventeen days' illness, he died at Simancas and was conveyed to Valladolid where, after lying in state in the palace, he was buried in the Franciscan monastery.

“D o bhí Temhair atá aníogh . gan rígh do ríghraid ghaoidíol :
 tar éis an ríogh Nuadhat necht . dar líon uaman in toirecht
 T inóilit go Temhraig Néill . guidhit i naoifecht ainnséin :
 gasraidh sídh fhionntolcha Fháil . le rígh nionntoghtha d’faghbáil
 G err go dtáinic in tan sain . Conaire i geruth écosmail :
 i gceann nógbuide bfer bFáil . ina ógruare mher mhacáim
 A mheic ar maithhe Banba . ní dlecht áirdnedh th’intsamla :
 ós tirmhulaig na dtí b’fionn . nít rí imchubaid Eirionn
 F regra in mheic maith a thorad . gá d’ulc óigri esobar :
 ós crích thairtheig Themruch bregh . nemghuth ár naithegin d’áirdnedh
 S enbhen Chuinn ní cúis maoidhim . do bhí ar sé gár sendaoinib :
 nach dingbála do’n mhnaoi mhé . ní huirálda ar aoi ml’óige
 G idh óg mé ní meisde sinn . fiarfóchad fios a ndlighim :
 a ndóig fhollamhnaig fhóid Bhreg . d’ollamhnaib na geóig geóiged
 D o mhólat maithhe Banba . i naoifecht a úrlabra :
 ós clár te na dtóinnshrebh sídh . dar hoirdnedh é ina áirdrigh
 A tá cúis nach cosmail sain . rítsa a rí shréime Dhálaig :
 jedh saorbhanba ó mhuir go muir . ní fhuil aonlabra ad aghuid
 N í thóigéba tuáth aoinshir . ní dhergfa drech aonghaoidil :
 do shluag bhoinghel tolcha in trír . th’áirdned orra mar áirdríg”

i.e. “After king *Nuadha Necht* once Tara was (and so to-day she is) reft of a king of the Gaels’ royal line, whereby dismay filled all the populace. To Niall’s Tara they flock together then, where with one accord they intreat the gentles of that fair hill of Innisfail to find a king worthy of election. But a short time it was hereupon when to meet the warriors of the Men of Innisfail *Conaire*¹ came in guise unlikely, for he was but an impetuous youthful chieftain and a stripling. The chiefs of Ireland said: Son, to inaugurate the like of thee over the dry [i.e. comfortable and pleasant] hill of the three Finns is not beseeming; no fitting king of Ireland art thou. The youth’s answer—one that bore good fruit—was this: what manner of evil may a young king and a generous be? to inaugurate just such a one as we over the fruitful land of Bregia’s Tara would be a course devoid of blame. Conn’s spouse of old, he said, and ’tis a matter needing not loud proclamation, belonged to our ‘old people’ [i.e. forbears]; that I am not a good match for the woman is not to be asserted by reason of my youth. If young we be, yet are we none the worse for that: the knowledge of all that which in order to the ruling of Bregia’s soil is incumbent on me I will enquire [and so learn] of the ollaves of five provinces. As one man Ireland’s chiefs approved his eloquence; and therefore he was ordained king supreme over the temperate region of peaceful rippling streams [i.e. Ireland]. But yet, a cause there is why his case is not identical with thine, O king of *Dálach*’s² stock: from

¹ A.M. 5090 *Nuada neacht* [i.e. ‘the snow-white’], after ruling Ireland for half a year, was by *Conaire mór* slain in the battle of Cliach in *Ui Dróna* [‘barony of Idrone’ county Carlow]. The latter reigned for seventy years and fell A.M. 5160: see the tale of *Bruidhen dá derga*.

² A remote ancestor (other than he a quo the patronymic) from whom the O’Donnells are styled *clann Dálaigh*: as from *Coiléu* the Macnamaras are called *clann Choiléin*, from *Murchadh* the O’Flahertys are *clann Mhurchadha*, etc. These

sea to sea throughout all Ireland no single utterance is heard to oppose thee. It will not raise envy of any man—will not flush the cheek of a single Gael—that the white-footed host of *Tulach in trír* should inaugurate thee as arching over them" (quatt. 14-23).

Already he has made a good beginning and initiated a sort of golden age:—They that last year were enemies engaged against him in battles and in all factiousness are now turned to peaceful inhabitants: they lie beneath the old stones of *Aileach's* sod;¹ from the Foyle to Howth none 'raises the cry,' none watches his cattle, the woods are void of marauders, no treasure-house needs a door; save by the plough that scores the earth nowhere in Ireland is any wound inflicted; O'Donnell has surmounted all his difficulties, prosperity and greatness smile on him at last.

The final quatrain was added most likely (in payment of a royalty as it were) when the poem was recited to or laid before the bard's own natural chief and patron, Maguire (Hugh):—

"*R ann as gach dán dá dheirc mhaill . atá ag Aodh d'fachaib orrainn :
ár gcéthéile ár gcride d'il . bile échtfhreime Uidir*"

i.e. "A quatrain addressed to his mild eye [i.e. kindly face] is Hugh's bounden due from us out of every poem: he that was our first consort and our dear heart, the chief of *Odhar's* valorous stock."

110. The same, to Mac Mahon of Oriel (Sir Brian mac Hugh Oge² mac Hugh) a lamentation for the decay of military ardour and of the ancient spirit of resistance among the Irish gentry: 41 quatrains.

secondary denominations, much used by annalists and by poets, may in the absence of context be ambiguous since e.g. *clann Dálaigh* means equally 'the O'Dalys,' *clann Choileín* 'the Collinses,' *clann Mhurchadha* 'the O'Murroghoes,' otherwise 'Morrows,' 'Murphys,' and so for the rest.

¹ Before ever he suffered his men to disperse after his inauguration, Red Hugh led them both horse and foot into the neighbouring parts of Tyrone (i.e. round about *Aileach*) to annoy his opponent Turlough Luineach; by which small army (say IV Masters) that country was plundered and burned, and every one fit to bear arms whom they caught was put to the sword. Hence the poem's date conjectured above; needless to say that the millennium sketched by the bard is purely fanciful: he sees it with the eye of faith, or of longing rather, and uses *præsens pro futuro*.

² In 1577 Hugh Oge made an incursion on the reigning Mac Mahon (Art son of Brian 'of the early rising') and was slain by that chief, who next year killed Lord Louth's son Thomas Plunkett. The next chief, Art's son Rossa, †1589 and our Brian succeeded him; in 1593 he killed the greater part of a company of English soldiers quartered in the town of Monaghan, and in 1595 was Maguire's ally in raiding Cavan: his last mention in the Annals.

Begins:—

“*B eg mhairios do mhacraid ghaoidel . gell re bás a mbetha ghnáth :
gach ní adchúu ní fáth faoilte . andúu tráth accaointe ag cách
T uir chathaighte chlainni Mhíled . gé mhairid ní mhairid siad :
tréd do ba shaoire re saighidh . daoine ar nóg gan aídhidh iad*”

i. e. “Of the young men of the Gael 'tis but a little number that live now, for the life they lead is all as one as death; ¹ everything that I see breeds sorrow in me, to-day is a season in which all men should lament. The [remnant of the] fighting chieftains of Milesius' children—though still they exist, yet they live not; they that were a community the noblest for the onset, now are men that although not done to death [in war] are dead.”

f. 117, col. 2.

It is evident that the piece was written later than the flight of the Earls in 1607; it may even be posterior to Tyrone's death in July 1616, at which date however Sir Brian must have been for warlike purposes a tolerably old man ²:—

“*T ucsat uallcha ar intinn cháthail . 's cétfadh ar mhúigh malairt chlé :
aignedh tim in degshlóig dhúis . senmóir linn darírib é
S cotha saorchlann shuaighed Temra . térma a geonáigh do chaith siad :
do leag in tnáth nulle orra . gur mhúch tuile orchra iad
D o dhermaid siad a sún gnáthach . a ngrinn chatha a gelesa láith :
a bhfraoch a geoinbhíocht a geosnam . oirbhíort na laoch mbosghlan mbúidh
N í faigter gille ag geall tresá . ná trellamh laoich láim re cruilt :
ná colg ag deol dernann láime . ní chenglann reodh fáinne fuilt
N í faigter stargha stuaidh dhroma . ná dornchla ar thaoib re techt ré :
ná enes teisshléim i dtriall éidid . do b'aistíng uair éigin é
A náines menma a mian rebhráid . a rún toirbirt do thréig siad :
a saighidh ghleo a naoide ar fhaghláib . ní daoine beo amhlaid iad*”

¹ On the state of Ireland Sir R. Jacob writes to Salisbury, 15th of April 1609:—“The only thing that kepes them in subiection is the want of armes; for there is a strict course holden againste the Irishe that all their weapons are taken from them and brought into the king's store, so as they have no meanes of themselves to enable themselves for a warre. O'Dogherty [Sir Cahir] could not haue done much if he had not lighted upon the King's storehouse to haue armed his men. But they want no men, notwithstanding the late warres, the ffamine, and the great plague that was amongst them; for there are 5000 men book'd in Tyrone and Coleraine, 4000 in Ardmagh, 6000 in Tyreconnell, and in other countries 3000, in other 4000, so as in all the province there are at least 20,000 men of the sworde” (S. P. Ireland cexxvi no. 69).

² Sir H. Dillon to Salisbury, 25th of April 1608:—“As for Sir Bryen Mac Mahowne who hath bene an auncient rebell, he is growen to be every daie hevy with surfett; and albeyt he be maryed to the lady Mary daughter to Tyrone, yett I thinck if his son [by his first wife] Art Oge Mac Mahowne be still restrayned he will not stirr except there be a generall revolt . . . he [Sir Brian] is best followed of any man in the north, and hath the most men at commaund, and therfor it weare well he were not discontented” (S. P. Ireland cexxiii no. 87).

*A chtë amháin go maireann drithle . gan dul as dá niarsma súd!
 scaoilfios ces do ghlaifshréim Ghaoidil . tes saighnéin sin aobill úd
 G ríos choigelta chloinne Mhíled . Mág Mathgamma mairidh sé:
 d'éis na saorchlann d'ég re hathaid . créid acht [aon]chran achaid é"*

i.e. "Pride they have bartered for a lowly mind, and bright perceptions for gloominess (a sinister exchange); this flaccid disposition of the erstwhile gallant host may in all earnest stand us in lieu of a sermon. They, flowers of the freeborn clans of Tara's armies, have run out the term of their prosperity; envy [of Fortune] has brought down her elbow on them, so that an eclipsing deluge has o'erwhelmed them.¹ Their wonted good luck they have all forgotten, their battle-ground and their athletic feats; their ire, their turbulence, their aggressiveness; prowess of clean-handed loyal warriors. No stripling now is seen to challenge combat, nor soldier's gear to hang by his pallet, nor sword to suck [i.e. to draw as a blister] the hand's palm, while frost no more congeals the ringlet of the hair.² No more the target is seen slung on the broad back, nor hilt girt to the side at coming of the moon, nor smooth soft skin coming into contact with [the harsher] mail: all this must once upon a time have been a dream. Their cheerfulness of spirit, their appetite for diversion and their propensity to give away, they have relinquished; likewise their charge in the fight, their industry in depredations—so that they being thus are not living men at all. But one thing only, that of their remnant still a spark survives unquenched: one that from the pure stock of Gadelus should cast off tribulation, for in that spark the lightning's searing-power is inherent. The hidden ember of Milesius' children—Mac Mahon³—he survives; after the noble progenies that now for some time are dead [in torpor] what is he but the solitary tree that stands up in a field [i.e. in Ulster]?" (quatt. 6-8, 10, 11, 14-16).

The residue is eloquent praise of Sir Brian and of his second wife Lady Mary O'Neill, daughter of Tyrone:—Like the Roman consul long ago he has proved himself equal to either fortune: as prosperity never elated him unduly so now adversity is powerless to prostrate him, and no chance observer would ever

¹ Rendered as it stands in the MS.; where however *vulle, tuile*, violate metre, which demands either *vile, tuile*, or *vulle, tuille* (= *tuilledh*) with a different version of course.

² O'Curry cites this quatrain to show that the use of 'rings for the hair' i.e. golden fillets or diadems, 'came down to a very late period' (Man. Cust. III p. 169) which is not only untenable but surprising, since he was familiar enough with such expressions as *fáinne fuil* i.e. 'a ringlet of hair' *cúl fáinneach* i.e. 'a curly poll,' etc.

³ The 'surfeit' with which their enemies were fond of charging them did not prevent the chiefs of old from leading long lives of extraordinary activity (see art. 121), and some of them had fine families:—We learn that 'next to Annaly is a large country well inhabited called the Breany [Brefny] wherein O'Raille [O'Reilly] is chief captain, who has 7 sons; he and they make 400 horsemen of the same name, and 1000 kerne, and 200 galloglas' (Carew Cat. ad an. 1553 p. 233); Sir Murrough O'Flaberty had twelve sons, and so on. Sir Brian seems to have survived at any rate to 1622, cf. State Papers 25th of June of that year.

note that he had any care; the pleasures and pursuits are enumerated which he (acting upon Ovid's advice to the melancholy) seeks both in and out of doors;¹ thanks are rendered to Heaven that one chief at all events clings resolutely to the old Irish rule of life, with a prayer for his safe keeping in the good way; Lady Mary's beauty is set forth, and she is reminded that in her veins runs the blood of O'Donnell, of Maguire, and of O'Neill.

111. The same to Felim mac *Fiacha* mac Hugh O'Byrne, in whose dwelling he had for a time been hospitably entertained while on a bardic visit: 24 quatrains.

Begins:—

“ *I nmhain tech re a dtugas cúl . fionnbhrugh luchtmar na líos mbán :
 mór síodhshoillse sliombhláth saor . fionnráth chaom tloghghoirfe lán
 I nmhain míntrebh úghhláith oll . a fágbaíl ba fhírlesg lem :
 do bháidh i snámhimned síonn . ráith fhíonn na sídhingen seng
 I nmhain medhair a mac ríogh . inmhain tacht a hisdadh núr :
 inmhain rebradh a gcon geaom . 's a scór saor lennghlan ar láith
 I nmhain snuadh bláithgel a brat . is a sluagh na ngáithbert nglec :
 séis nemdwidhe caoin a crot . faoidh a stoc mbeanbuidhe mbrec
 I nmhain a hesrán 's a haoibh . 's is inmhain sestan a sluagh :
 is merghraifne a ngredh bá ghníomh . sníomh a slegh renughairthe ruadh ”*

i.e. “A house beloved is that on which now I have turned my back—populous burgh of many a white liss—mansion of fairy light : smooth, evened, noble every way—delicate rath : perfected in colour and complete. Dwelling beloved : refined, and blooming freshly, and majestic, to leave which I in sooth have been most loth ; a rath of gentle lissome women which [now that I am gone from it] has plunged me deep in pining sadness. Dear to me was the joyous uproar of its sons of chiefs, and dear the decoration of its bright apartments ; dear was the frolicking of its clean-built wolfdogs, and its gay-caparisoned horses at their speed. I loved the fair white colour of its textures, with its garrison that ever plied some cunning feat ; the heavenly dulcet melody of its harps, and voice of its yellow-tubed trumpets various [with much ornament]. Dear to me were its welcome and its amenity, dear too the loud hum of its occupants ; with headlong trial made there of its racers, with pointing of its tough and burnished-headed spears.”

Copy in H. 1. 14, f. 112 : Trinity College, Dublin ; for some particulars of Felim and of his forbears see Eg. 176.

112. The same, on his being appointed ‘ollave’ or poet in chief to Maguire (Hugh) : 42 quatrains, a curious poem.

¹ His programme is not a bad one :—hard work, solitude to be avoided, following of the chase, music, chess-playing, ladies’ society to be cultivated ; pleasures of Bacchus are not even hinted at, that god and Ceres being taken for granted.

Begins:—"Mór in tainn ollamh flatha" i.e. "A great title is that of a chief's archpoet." f. 118 b, col. 1.

The laureate does not touch expressly upon any duties and services to be rendered by himself; but leaves these to be inferred from the list of honours, privileges and emoluments, by ancient prescription due to him from his patron (or rather from his partner in the government of Clan-Colla), in the exaction of which he means to be exceedingly punctilious:—

"R í escop acus ollam . ó lucht eolais fuaromar :
 gabtha uaimse mh'índ orra . triur as uaisle anmonna
 I nann dáib ní dáil lethtroim . díol éca is einchloimn :
 inann dóib comairce is cion . ó thromaicme mhóir Mhíliod
 G airn ollaimh is é a bhunad . do réir úird na heludhan :
 ní thiobhra rí innme as ferr . do'n tí dá ndingne a dhícheit
 D lighter do díograis muirne . scoth toirbheart tás comuirle :
 guata ríogh roinn a chuille . díol a geoill 's a geomuirce
 R iom féin do ben a bhríg sin . míthid lem ní a los uabhair :
 beith ag dréim re a ndligh ollam . ag sin céill ar chanomar
 N í cubaid ríomsa ná rib . go mbeinn a Aodh Mhég Uidir :
 ag tnáilh rem aithgin eile . aithnid dáin nach dlighfeide
 A g gaibhnib glanta ár geerdecha . fuaras faighredh drithhenta :
 a leth Mogha i minleth Chuinn . togha fírbhech ár bfoghluim
 N í iarrfa sinn is é a shruim . ort ach breith rugadh romuinn :
 gach ní thagraim is dlecht dán . ní abraim cert do chlaochlúd
 N í bhia a aithber acht ort féin . dá mb'eadh go mbeinís aimréid :
 maith lem nach inbhéime inn . ó chenn fhinnfhréime Fheidlín
 A d chogar a chnes mar thuinn . ní dligh duine dul romuinn :
 trén ós mo chionn ní cubaid . ná sén ionn mar ollumain
 D imaoín damhsa a dhrech mhála . scoth th'innmais nó th'édála :
 gan imle chothaighthe chruid . innme dochailheme in dúthchuis
 C enn innme gach énfhir dán . ferann i bfochair áirdríg :
 fá choimhréir ingelta is air . is imthechta oirshléib fhásaig"

i.e. "A King, a Bishop, and an Ollave (from the skilled ones it is that I have it, wherefore my doctrine concerning them is to be accepted from me) are three that as to their designations are the most noble. Identical (and no unfair assessment 't is) are the payments of their eric and of their 'honour price'; identical the rights of affording sanctuary, and the regard, due to them from Milesius' teeming great posterity. In its fundamental notion the title of Ollave (according to the ordinance of Science) implies that even upon him in whose favour a king puts forth his best endeavour he shall not confer benefits superior to them [that his ollave has of him]. To him is due the warmth of lovingkindness, the primest of all largesse, the initiative in counsel; 'the king's shoulder' [i.e. the seat next to the chief], the sharing of his bed, payment whether 'in wood' or 'in sanctuary.' The gist of all which bears upon my case: therefore I think it time (and this not by effect of vanity) to take steps towards assertion of an ollave's rights, and there's

the sense of that which we have uttered now. Neither for myself nor yet for thee, Hugh Maguire, is it befitting that as toward any that is my counterpart [i.e. an ollave like myself] I should be in a state of envy [at his more liberal entertainment]; that such [a condition of things] ought not to be I know right well. At the hands of smiths that purged my art¹ I, in both southern and gentle northern Half, underwent a sparkling process of attempering; [or again] our erudition is the choicest product of most genuine bees. The matter's sum is that we will not claim of thee any but the award that hath been made before us [i.e. of old time]: every item for which I plead is my due; I say not that the right thing should be altered [i.e. I am no innovator]. On thyself only will lie the blame if it ever come to pass that we should be at variance; I am well pleased that I should not be censurable by the head of Felim's veritable stock. O thou of skin [white] as [foam of] wave! to take the lead of me in thy counsels no man is entitled; that even a mighty one [i.e. chieftain or noble] stand higher than I is not beseeeming; in my capacity of ollave deny [i.e. ignore] me not. O diffident of face! without borders in which to maintain cattle, without a share of imperishable patrimonial soil, the very pick of thy treasure and of thy various gear is but all vanity to me. To every man of us [that are ollaves] the highest species of estate is a piece of land close to the chief and blessed with equal facilities for grazing or for tilth, as for resort also to the bordering pasture mountain" (quatt. 4-7, 9, 10, 12, 15-17, 20, 21).

Our excerpt is far from exhausting the bardic prerogatives e.g. he asserts that at his dictum Maguire is bound to protect one district, to harry another; and insists very strongly upon the necessity of his being domiciled right alongside of the chief's mansion: otherwise he must be exposed to incursions of all sorts, and on days of convention when his counsel is needed most he may be far away and unable to appear in time; the ancient practice of Conor mac Nessa king of Ulidia, of Core king of Munster, of Melaghlin king of Meath, of Brian Boru king of Ireland, quoted as precedent.

113. The same, on the inauguration of Maguire (Hugh) in 1589: 53 quatrains, an energetic poem.

Begins:—

*"S virghech sin a Eire ógh . gairiú duitse do chlaochlódh:
a fhérmair na ngrianchnoc nglan . térnaim ód chiachbrot chumaid"*

i.e. "This is a case of courtship, O virgin Ireland! a transformation is at hand for thee and, O thou grass-abounding one of the clear sunlit hills! so is thy recovery from the mist of woes that as a mantle wraps thee."

f. 120, col. 2.

¹ The text has *cerdcha* i.e. 'forge'; which not only suits the metre and carries out the smith-simile, but may according to Irish usage stand for 'the art or craft exercised in the forge.'

In the midst of his exultations at Hugh's accession, and of his prognostications of his career, O'Hosey introduces an apologue (quatt. 13-33):—Once upon a time a young gentleman of Greece, after knighthood just conferred on him, was by his high spirit and ambition driven forth to seek adventure and to court danger; he finds himself one day in a sequestered glen, the recesses of which conceal a narrow but clear and sparkling burn; on the brink of this, under overshadowing boughs, sits a young woman who to his infinite disappointment turns out to be ill-favoured and in fact hideous beyond all reason; but she is in great trouble as well, therefore in knightly wise he enquires gently the cause of her distress: was it transgression of her own, was it wizard's machination, was her plight one that might be remedied? She made answer that she had been a girl whom for her beauty, her wit, her wealth and rank, warriors came from afar to woo; a bevy of thirty highborn beauties she had, with whom once she went out: their purpose being 'to wash their smooth skins in unison' at the foot of a certain waterfall; but lo, the heaven pours forth a shower of some secret property so noxious that she is metamorphosed presently to the ugly thing before him now; the cascade being on the sea shore, and her father 'with his philosophers' and all his nobles patrolling the sands just then, her misfortune is patent to all; the 'prophets' aforesaid prescribe her instant seclusion, and she is relegated to this distant solitude: but 'a druid of the druids' [i.e. one of the philosophers] forebodes that a young and sweet-spoken gallant of angelic semblance will appear yet, who shall wash her face in this same clear stream and rid her of the distorted mask she wears; here she has been ever since, seeing nor man nor woman, and now she has told him all; sir Greek is the man clearly: he washes her face for her and she is changed; never had such beauty been revealed to him: whiter than the floating swan, and again redder than the rowan's berry; the effect on the deliverer is instantaneous: he woos, wins, weds, and for ever afterwards they live happily together. Application (quatt. 34-36):—The tearful young woman is Ireland with her rain- and dew-bespangled grass; the knight-errant figures Fermanagh's chief; the malignant downfall that disfigured her is the foreign horde, and the salutary bath

that restores her charms means English blood that must be spilt.

114. The same, when upon the all but completion of his professional studies he at his chief's desire was about to leave the province of Munster on his return to Maguire's country: 23½ quatrains, a good and instructive specimen of the *droighneach* metre (art. 75).

Begins:—

“ *A taim i gcás eidir dhá chomoirle
cá chás as rodhóilge ina dáil adeirimse:
guars techt ó chríochbun in dhá chomairle
dhá nert chomaidhle dár síorchur dár sleigidne*”

i.e. “I am in a dilemma betwixt two counsels [i.e. courses of action that suggest themselves]; than a conjuncture of which I speak now what case can be more difficult? a hazardous matter it is to escape [creditably] from the ultimate conclusion of both counsels [which are] two forces of equal magnitude that perseveringly deflect me from my path.”

f. 121, col. 2.

That is to say that no sooner is he about to yield to the one impulse than the other plucks him back and, they being equal and opposed diametrically, he finds himself in an equilibrium exceedingly hard to break:—He hears the voice of family and other ties that summon him back to Ulster although he has not yet fully gleaned the field of science; but just as he has made up his mind to start he reflects that to go home when he has climbed all but the bardic ladder's last rung will be to stultify his journey out of Ulster and his hitherto sojourn in Munster; he argues the matter at some length, and in the long run decides that to linger where he is instead of responding to Maguire's behest would be graceless and reprehensible, therefore he will go north; the remnant is taken up with a glowing forecast of the welcome that shall be his, of the delights and glories (intellectual and material) of the court on the banks of Erne.

115. The same, a castigation of the northern chiefs' torpor and an address of compliment to Red Hugh's brother Rury earl of Tirconnell¹: 52 quatrains, a spirited piece.

¹ Sir John Davies A.G., who when he was not writing hymns (in which he had a pretty taste) spent much of his time in 'blacking' the Irish, says in his long account of the Earls' flight (addressed to Salisbury) 12th of September 1607:—‘As for the earl of Tirconnell he will appear to be so vain a person that they will scarce

Begins:—

“ *N í comthrom cogadh Banba . terc tír mar atá a natharda :
 lucht a senchosnaim re seal . nemchosmail d’ulc is d’innead
 C ríoch bhregh na mbuinneadh ngothmall . atá a himlaoid égeomthrom :
 cuid sonn le an imshúm a hail . drong le an dimbríg an decair
 A g collad ar a cneid sen . atá cuid do chdoinn Mhíled :
 gan fhios dechra gan díth suain . gan sgíth nechtra gan anbhuaín
 D rem oile rug do roghain . beith í mbethaid urchrothaig :
 adhruis d’ulc naoiminsi Néill . ní lucht aoinirsi iadséin
 D ainimh do’n tí lér tocha . síneadh re síos bfuarsthrotha :
 síamh do’n chathlaochraid roscar . banchoimthaig dáib ag dérgad
 I n chlannta Chonaill mheic Néill . do éirig dermad dóibséin :
 a los fhiadaig nó ar ól mbenn . más lór iarraid na hÉirenn
 I n inaain as oírches dáib . sochar na hÉirenn d’faghbáú :
 na coimsig loighios ó ló . ’s do’n droingsin oíríos anró ”*

i.e. “Ireland’s warfare is not a fair one : but few lands are as their patrimony is—[fatherland of] them that of old and for a time strove for it—incomparable for evil, for calamity. Bregia’s land of softly murmuring springs—her alternative is all unequal : some there be here [i.e. now] to whom her shame is a source of constant sorrow, while others esteem the desperate state of things to be a thing of naught. Upon her wounds some of Milesius’ children slumber (cf. art. 80) : they know not hardship, they suffer not loss of sleep, nor expedition’s toil, nor yet anxiety. Another set again there are that have elected to drag on a wretched life : they are such as cleave to [i.e. are accomplices in] the mischief wrought to Innisfail, not people of one faith [with them of old] are they. ’T is a reproach now to him that had rather stretch himself on a cold stream’s bank [in bivouac], and [erstwhile] men of battle taste an easy time : that love to have a woman-friend to make their bed for them. These children of Niall’s son Conall [i.e. they of Tírconnell]—some forgetfulness must be befallen them if they suppose that it suffices to claim Ireland in virtue of hunting [the deer] or as the price of quaffing goblets. Is it then in this way forsooth that it befits them to acquire Ireland’s privilege ? the easy-going ones that loll on after daybreak, they are the gang whose just lot might be misery.”

f. 122, col. 1.

give him means to live if the earl of Tyrone do not countenance and maintain him.’ Hear on the other hand Tyrone to the King at some previous date in the same year : he calls the Attorney-General ‘a man more fit to be a stage-player than counsel to his Highness—who gave the Earl very irreverent speech before the Council table.’ Sir Henry Wotton, from Venice 8th of August 1607, sends to Salisbury a short account which he had received (in Italian) of Tírconnell’s last illness and death, and appends a postscript of his own:—‘This accident is likely to breed a great confusion among those vagabonds, and much to straiten the counsels and the designs of Princes upon them ; and the more so that all Rome reported Tírconnell (as he was in truth) to be a man in his own country of more power and possession than Tyrone.’

He goes on to expound 'the unequal alternative': which means that, in comparison with the solid claims of energetic men of action to whom ease and comfort, personal safety, life itself are less than nothing, pretensions of the feather-bed and winebibbing contingent are preposterous: if Ireland may be won in their way, then have all former O'Donnells been but grievously deceived; if she is to be tamely handed over to a set of noisy roysterers [*lucht medhra*] what a mistaken career of peril will Rury's by-and-by have been; in his country's interest he has from his boyhood been a foe to peace, hardship has had no terrors for him, and a chief element in his martial promise is this: that he was 'suckled at the paps of the breast of War'¹; as the bee lays the bitterest plants under contribution, so from the Irish wars James's² grandson plucks profit for his nation; but he is young yet and, though his good will be indisputable, needs more practice and achievement in order to secure the sept's confidence against his turn comes to stand for chief; the whole case of Ireland with her 'alternative' finds its parallel in that of the bird which men call *acuil*³: two of a brood she

¹ i.e. "*fuair eol a stothchuingi sain . ag deol chíoch bruinni in chogaid*" (quat. 12 c d).

² i.e. the celebrated *Séamus Mac Donnell* or *Mac Donald*: more commonly known as '*Mac Connell*,' who in the State Papers occurs (and has even been indexed) as '*Mac O'Nell*.'

³ Hardly necessary to say that here the poet borrows '*aquila*,' which yields him a convenient noun of feminine form: whereas the genuine Irish *iolar*, *fiolar* (masculine) would have involved him in a difficulty, as did '*pelicanus*' a while ago (art. 105 excerpt). The normal gen. of *acuil* is *acuille*, but farther on he makes it *aicille*: and this by the process which philologists call sonorously '*retrogressive assimilation*,' taking place when a word's final vowel (whatever its quality) is taken as the keynote, and those of the preceding syllables conform to it. The reverse is '*progressive assimilation*': as in the '*Alaexandar*' of good MSS. for '*Alexander*'; and this gives *acla* for *aicile* (contr. from *acala*, *aicile*) as *eacail* i.e. '*Achil*' makes *eacila* for *eacaille*; *dabhach* i.e. '*a vat*,' '*a kieve*,' norm. gen. *dabhaighe* makes *daibhche* (the form current in Munster) but IV Masters '*progress*' and write *dabhcha*: which has the disadvantage of coinciding with nom. pl. contracted from *dabhacha*; adj. *reamhar* i.e. '*fat*,' '*gross*,' makes gen. m. and f. *reamhair* (normal) *reamhra* (which is nom. pl. also) and *reimhir*, *reimhre* (used in Munster). Native grammarians divide the vowels into *cael*, *caol* i.e. '*slender*': E, I; *leathan* i.e. '*broad*': A, O, U; and assimilation (whether it belong to the foregoing two categories or to others) of one class to the other they term respectively *caolachadh*, *caolughadh* i.e. '*attenuation*'; *leathnachadh*, *leathughadh* i.e. '*broadening*'; phonetic principles which are of very extensive and various operation in the language, and the only key to certain formal and other phenomena.

produces, no more; in appearance the chicks are identical—very dissimilar in nature: the one (degenerate from his mother's stock) is dull and torpid, blinking and winking in the light of day, and him as a changeling she ousts from the eyry; but the other, that is bold and perky and able to outstare the sun in his strength, she takes under her wing and rears. Application:—The eagle figures Ireland; the good-for-nothing eaglet stands for the laggards, while the dauntless youngster is O'Donnell's son, Manus's grandson, Rury.

Would seem to have been written before Black Sir Hugh resigned in favour of Red Hugh (art. 109).

116. Farewell to Ireland at the writer's departure for the continent, anonymous: 7 quatrains, a pretty bit.

Begins:—"Dímbáidh triall ó thulchaib Fáil" i.e. "Sorrow it is to pass away from the hills of Innisfail." f. 123 b, col. 1.

Printed by James Hardiman in his *Irish Minstrelsy II* p. 226, but without information other than the author's name: Garrett Nugent.¹

117. Didactic stanza, headed "*Tadhg mac Daire .cc.*" i.e. "Teigue mac Dary [Mac Brody] cecinit."

Begins:—"Atá cóir agunsa druidim le dia dhá réir" i.e. "I have a right [i.e. it is my duty] to draw near to God to do His will."

Short as the poem is it is written too corruptly for reproduction. *ibid.*

118. On the manner and pleasures of the life led by the man of *Druim ceit* and his followers, anonymous: 5 quatrains.

Begins:—

"*T ní neithe chuirios na geodladh . teghlach úi Dhuach ó dhruim Cheit*"

¹ A younger son of Christopher, 13th baron of Delvin; brother to Richard, 14th baron, 1st earl of Westmeath. He writes to Salisbury, in January 1607, that he is in England and utterly unprovided; prays for 'means from his Highness,' to be taken into Salisbury's service, or licensed to repair to his own country. Lords of Council to Sir Arthur Chichester, from Whitehall 26th of February, state that he is come hither out of France; but 'for want of exhibits and maintenance' (withheld by his mother) desires to pass into Ireland, where however he fears how he may be dealt with on account of his brother (now defeated and fallen); on condition of his presenting himself immediately on his arrival, Chichester is to allow his mother to dispose of him as she shall think good, without hindrance of the State [she was Lady Mary Fitzgerald of Kildare]. The verses were no doubt written for, not by, him when he fled to France.

i.e. "Three things that lull to sleep the household of *Duach's* descendant of Drunkett."

f. 123 b, col. 2.

119. Unconnected epigrams, anonymous: 3 quatrains.

(a) Against sloth: an antidote to 'a rolling stone gathers no moss':—

"*I gcosáibh con bhíos a cuid . innsim dhuit a dhúine leisg:
seanfhocal agus é fíor . ní gnáth siubhlach stor go seisg*"

i.e. "In a greyhound's legs his victual lies, I affirm to thee O slothful man; an adage it is (and it veracious) 'the constant trudger is never barren of result.'"

(b) On dignity of the literary status though linked with poverty:—

"*A mbeith i mbrataib loma . ní nár do mhacaib fhoghloma:
buille ar meath ní nár do nech . 's a dhán do bheith ar bisech*"

i.e. "To be in threadbare mantles is no disgrace to 'sons of learning' (p. 394 n. 1); to be somewhat run to decay [outwardly] is not a shame to any so long as his science is progressive."

(c) To a disdainful beauty:—

"*O nach bfuil a Shíobhán Sál . t'faicsin abhus i ndán dín:
ar shliab Shíoin na bfer mar chách . benfad asat lán mo shúil*"

i.e. "Seeing, O Joanna Saul, that to behold you on this side the grave is not decreed for us: upon Mount Sion where all males shall be congregated I, like the rest of them, will take my two eyes' fill of you in your despite."

ibid.

120. Anonymous, to O'Rourke (Brian *na murtha* art. 85): 16 quatrains.

Begins:—

"*A tá cás comairle im chionn . fada as óir techt na timchioll:
cúl ris O Ruairc do rochtain . cuairt na dhún nó an dióngontain*"

i.e. "A predicament confronts me which all too long ago I ought by rights to have circumvented [i.e. solved]: whether to turn my back upon [i.e. renounce] the making my way to O'Rourke, or whether a visit to his mansion shall be made."

f. 124, col. 1.

Some little indication there is that the poet was of Thomond: in any case he was going the rounds, and (his mind being quite made up to be the chief of Brefny's guest) would either send this in advance or recite it immediately on his arrival.

Not only was O'Rourke a patron of the literati but (if he could not speak English) had the not very common accomplish-

ment of writing his own language well, so that in his correspondence with other chiefs he could dispense with a secretary; when he wrote to Elizabethans however he had recourse to some follower who had mastered the foreign idiom, as in the following curious version¹ of his wife's death which Sir Richard Bingham mentions so curtly (see p. 419 n. 4):—

“Liatroime the last of July 1589. First: aboute Easter last Sir Richard hem self cam in persone with a hunderd horse men and four honderd shouldieres be nightit (I being then not upon me keping in that I was in good peac) and they cam upon the bordereres of me contrye to be tray me in mein one house at Dromaher. Me change [chance] was so hapy that I hawe had warning; and when Sir Richard heard that I had warning, hee with all his traine retorned back againe. Further: at the moneth of Maye last (I being then in the fore said twone hauing trwes with me lord Deputye and Sir Richard) though ther was no warres be twxt me and the lord Deputy yet (be cause I suspect not eny polysey [ruse]) I hawe leisencid all the peopell that I had to gard me self aboute me to go with ther one affaires, sauing one honderd I had to atend and waitte upon me in meine on huse; and so when Sir Richard hawe sped [spied] that I hawe dischargd all me peopell and intertaineres sawing fewe, he did perswaid the earle of Clanrickard with seven score horse men and 6 score souldiours to com upon a sodain at night to be traye me self with all me company. But after they hawe over take all both horse men foot men (I and me lady me wif² being at oure bed

¹ Endorsed: “lettres to Sir John Perrott: complaining of Sir Richard Bingham, allowing to obey Sir William Fitzwilliam”; the signature (a very ornate one) is in a firm Irish letter, and autograph no doubt.

² At what date O'Rourke married his first wife, Lady Mary Burke, and how long he retained her, we do not learn; but a reference to p. 448 n. 3 will show that the following must have been written shortly after her son Teigue's birth: Irish Council to Queen, 12th of September 1577:—“[The Burkes' turbulence will 'stretch into Munster'] for this appeareth by the confession of sir John of Desmonde that sithence the earle was commytted [Clanrickarde II p. 375 n. 3] his sonnes and their force beinge not yet subdued but remayninge armed in the feildes, mediacion and entreatie was made for the conclusion of a maryage betwene Marie Burke the Earle's daughter and the said sir John: allthoughe he hawe another wyfe lyyng and she another husbände; and further it appeared by examynacion that he receaved severall lettres from John Burke [art. 52] and Mary” (Eliz. lix. no. 6). On the 8th of February, 1583, Patrick Fox [clerk and interpreter] writes to Walsingham from Dublin:—“O'Rwark's wife was here an earnest suter to the L. Deputie not to place any sherif in her husband's cuntry; but (as I perceave) her request in that behalfe is denyed” (Eliz. cxli. no. 16). This is the unfortunate lady above; whose death *Loch Cé* and IV Masters mention ad an. without detail, the latter saying:—“Eleanora, daughter of James fitz John [14th] earl of Desmond, wife of O'Rourke and wife of James fitz Pierce Rua [9th] earl of Ormond's son Edward, died.” Our excerpts show that in this sentence the first husband is last and the last first; but it misled John O'Donovan, who had not seen the documents, therefore correct (apart from the clerical error of ‘Desmond’ for ‘Ormond’) his amplified version of the passage.

when they cam about the twne) albeit me fortune was so good that I have scaped haply [happily] against ther will ; and me Lady haw takin suche feare and desease at the same tim, in so much that she neuer recouered til she deid : for at that tim she was almost brought to bed with a child . . . I mene not to be inferior nor under eny man in Ierland the lord Deputy only exept, and to his lordship I mene to shewe me obedienc and loyalty” (Eliz. cxlv no. 85).¹

121. A welcome to Sir Arthur O'Neill's son Turlough on his return from England (art. 66), anonymous: 23 quatrains.

Begins:—“*Rug cabhair ar chláir Banba*” i.e. “Help hath overtaken Ireland's land.”

f. 124 b, col. 1.

In young O'Neill the poet professes to see a deliverer who will live up to the renown of his fathers; he describes the universal joy mingled (as in like case always happened) with surprise at his safe escape from over seas: the perils eluded being not marine but political; prescribes a line of conduct, and congratulates his wife:—

“*I n choill do mhédaig a mes . in talamh tug a toirrches !
atáid got fhógra fuáinn 's dinn . i bFódla Chuínn ná cheilim*”

But how came Lady Eleanora and the honourable Edward (who long outlived her and O'Rourke) to part originally? The whole question of Irish matrimonial causes 'throughout the ages' is curious and obscure; over such matters all the annalists glide on skates.

¹ Naturally the chiefs objected very much to English sheriffs. Sir John Davies A.G. says:—“When Sir William Fitzwilliams (being lord Deputy) told Maguyre that hee was to send a sheriffe into Fermannagh, being lately before made a county: ‘Your sheriffe (suide Maguyre) shall be welcome to me; but let me know his ericke (or the price of his head) afore hand, that if my people cut it off I may cut [assess] the ericke upon the countrey” (A Discoverie [etc.] p. 167: London 1747). Bingham to Burghley, 4th of July 1589, describes the manner of the O'Rourkes with a sheriff, but assigns the exploit to Brian Oge (surnamed *na sánthach* i.e. ‘of the short axes’) the newly returned Oxford man (p. 465 n. 1):—“No longer ago then vpon fryday last Owroure's soune Brian with a multitude of rebels most traterously murdered 25 souldiers and 3 young gentlemen horsemen all in companye of the sheriffe of the county of Sligo (and in the highe way) as they were passing homewards, the sheriff himself escaping away sore hurt and wounded” (Eliz. cxlv no. 61); and the same to Walsingham, 26th of July (postscript):—“Even as I was scaling vp of this, I receyued newes that Brian Owroure should be dead of the hurtes which he receyued at his byckering with the sherif of the county of Sligo vpon the Corlewes” (*ibid.* no. 79). *Loch Cé* tells this story of Brian's brother Owen (with more probability, for he died at the end of the year) adding that he and O'Conor-Rua's sons captured the sheriff's colours and drums. The official was ‘Bingham's man,’ another such as himself, Richard Mapother: then returning from a filibustering expedition of his own, and carrying off O'Conor-Rua, an aged man and ‘in the Queen's peace’; see the transaction characterized by Elizabeth's Archbishop of Armagh (Adam Loftus) and Commissioners for Connacht, 31st of May 1589.

*A ua ríogh fhréimhe Eogain . aithbeadh aois éidtreoraig :
 atá anos sin mBamba mbinn . a los th'anna fá Eirinn
 In taos gráidh ag guidhe lib . atá in filid 's in féinnid :
 atá in uairse trá ar gach taoib . ar nuaisle ár mnú is ár macaoim
 N á gabh a chnú mo chraide . cumha óir ná echraide :
 do chéim féin nó go bfaigha . do réir Néill anallana
 C úirín do chomairce ar dhia . ar aonmhac mhílis Mhairia :
 dot dhíon ar ghallfhocal ghall . 's ar ghníom anfhodal echtrann
 A inghen Enrí a ghrúadh gheh . altaig é risin dáilem :
 a stuaiigh ghléigil go ngloine . gur tréiged uaibh th'eolchoire "*

i.e. "The forest: it hath multiplied its mast; the earth: she hath yielded her increase; lands and hills are proclaiming thee throughout Conn's Ireland, I do assert. O scion of the kings of Eoghan's stock! in virtue of thy name pervading Erin there is now in that pleasant land a resurrection of all feeble folk. They that are in orders second thee with prayer, the poet and the fighting man likewise; on this occasion (and in every quarter) so do our nobles, our women, and our striplings. O my heart's innermost! accept no gift whether of gold or else of horses; but wait until thou take thine own degree according to [the rights of] Niall of old. Thy safe-guarding I confide to God: to Mary's sweet and only Son; that He may shelter thee from Anglo-word [i.e. 'punica fides'] of Englishmen, and from the gentiles' act of violence" (quatt. 17—21, 22).

122. Address to Magennis of Iveagh (Sir Arthur art. 73) on his succession in 1595, anonymous: 44 quatrains.

Begins:—"Trí uaithe ar inis ghaoidel" i.e. "Three pillars there are to the island of the Gael." f. 125, col. 2.

The bulk of the piece is in the regular bardic style:—The writer starts from Milesius and traces downwards until he reaches the man whom he seeks i.e. the famous hero Conall Cernach son of Amergin, from whose two sons Irial and Laoigh-sech¹ descend the Magennises of Iveagh and the O'Mores of Laoighis ['Leix' a territory comprising the Queen's county] who are near akin therefore. He concludes with a few didactic quatrains:—

*"A Mhég Aonghusa as árd céim . mór bfáth fá a bfaighthar oilbéim :
 déna in fáil le a bfoghar síodh . grádh as omhan in áirdríogh
 U i Echach na naibhneith nget . cosain iad d'ais nó d'éigen :
 ór as ort as cáir a chion . olc cáich [let] muna goisectior
 B í go sesmach ar son chirt . bí umal do'n aos aimhúirt :
 congaib srian ret mhermain mhúir . mebraig gach ciall is cuimúig*

¹ With the O'Briens this name has been latinised 'Lucius' (so they make *Donnchadh* 'Donatus,' 'Donat,' as well as 'Donough'); others anglicise it 'Louis,' and the 18th-century bards always use it for Louis XIV, XV.

*T abair onóir d'eglais dé . mór a luach i lé in fhinné :
 ag so in tór as ferr d'inmus . gerr in lón do fhlaithemnus
 I n chliar léghus gach lebhair . d'eglais agus d'fíledhaib :
 in méidse bhús foirfe i bhíos . ná tréise choidche a gcáirdíos
 D eich naithenta aoinmhic dé . comail iad in gach aoinghné :
 an chomhuirle ar atá ag techt . dá na forshuigle d'éisteacht*

i.e. "Magennis, thou that art high in degree! many are the causes for which reproach is had; construct thou the fence [rampart] by which peace is secured: 't is love that best procures submission to a mighty chief. Iveagh of the lightsome rivers by fair means or by force maintain as thine; since on thee it will be just to lay the blame thereof if the calamity of all be not by thee curtailed [lit. 'impeded']. Stand fast in the cause of right; to them that are feeble [lit. 'to folk of un-strength'] be affable; keep a tight rein on thy rash spirit, perpend all wisdom and remember it. Give honour to God's Church: in the Day of Testimony the guerdon of this will be great; this is the gold that by way of treasure is the best, for thy chiefry is but a brief provision. The company that read all books, they of the Church and of the poets both: such of these as shall be perfect in knowledge, forsake not thou their intimacy ever. The ten commandments of God's Son: fulfil them thou in every point; the counsel upon which I descant now: 't is fitting to listen to the words [in which I do so]" (quatt. 39-44).

123. Religious poem, headed "*Gofraidh fionn O Dálaigh .cc.*"

i.e. "Godfrey Finn O'Daly (art. 26) cecinit": 13 quatrains.

Begins:—

*"C innus dhólfad mo luach leighis . in liaig nemda is é romfóir :
 racha sinn do dheoin ár ndocra . dá dhíol do rinn mholta mhóir*

i.e. "How shall I pay my healing's fee? the Heavenly Physician: He 't is that hath succoured me; with permission of our distressful condition we will essay to fee Him with an effort of some great hymn of praise."

f. 126 b, col. 1.

Indited when the poet lay very sick, but had already experienced some relief.

124. Religious poem, headed "*Tadhg mac Daire .cc.*" i.e.

"Teigue Mac Dary cecinit": 9 quatrains.

Begins:—"Rogha gach bethadh beith bocht" i.e. "Of all lives the choicest is to be poor."

f. 127, col. 1.

125. The same, an address to the Holy Cross: 28 quatrains.

Begins:—

*"A istrig chugam a chroch naom . a chroim fuair folcadh ndonnbhraon :
 dar sgaoil dtoghail a dhiomda . d'fionshuil tuib mo thigiorna*

i.e. "Change thy place [and draw near] to me, O Holy Cross! O Tree that hadst a bath of crimson drops (whereby the penalty of His displeasure was dissolved) furnished by the wine-blood of my Lord's side."

f. 127, col. 2.

126. Address to O'Conor-Connacht (Manus¹ mac Conor Rua mac Murtough *Muimhneach* p. 348 n. 1) †1293, headed "*Tadhg mór OhUiginn .cc.*" i.e. "Teigue More² O'Higgin cecinit": 42 quatrains; a right good piece in a variety of *rinnard*, the six-syllable metre in which Angus the Culdee wrote his *féilire* or *Festologium*.

Begins:—

"*C ach én mar a adhba . oirdere so is é lentar :*
cach elta mar oilter . ní chlechta acht a chlechtad
L achain illiúb snechta . ac snám oighridh uaine :
ní ferr leo lá gréine . as teo ná in clé as cruaidé
E oin íchtair na fairrge . d'an nach fogmann faidfhér :
bít choidche can chadógh . cach oidche fō'n aigén
E dána eoin mara . ar muigh nach mar thrága :
eoin moige ná móna . ar dhoire ní dána
E oin choilleadh ní chlechtait . cuairt ar muigh nó ar maigshléib :
nócha n'faghbaid d'anbhruain . nach adhraid do'n ainréid
B ethadaig in betha . mar bhít eoin na neltadh :
cen cob d'aonchrúdh oilter . can chlaochlúdh do chlechtadh
C ách fá a gclechtad bhunaid . bláth d'ecan tré dharaig :
fí fō chdíl a ginedh . is dáib sin as samail

¹ "1285. Manus O'Conor defeated Adam Cusack and the English of West Connacht at Ballysadare; where many persons were killed, and Adam's brother Colin was taken prisoner. 1288. Manus O'Conor, with as many Connacht men as he could muster, went to Bellashlishen [county Roscommon] where his brother [Cathal] king of Connacht lay with his troops; a battle was fought between them, in which Cathal was taken prisoner; Manus then deposed his brother and took forcible possession of Connacht" (abridged from IV Masters). In 1289 he joined Richard Tuite and the English of Meath in an expedition against O'Melaghlin and the Meath men; they were well beaten, Tuite ('the noblest baron at that time in Ireland') and *Siacus* [Jacques] O'Kelly, son of Thomas bishop of Clonfert, being of the slain (*Loch Cé*). In 1291 he is defeated with loss by his brother Cathal, who is wounded however; next day, with help of the O'Conors-Sligo and of the English of Roscommon, Manus pursues and recovers his preys. In 1292 Richard, "Red Earl" of Ulster, makes an ineffectual inroad on him, and retires; yet, in despite of his people's objections, O'Conor follows de Burgo to Meelick and makes his submission. Next year, after lying sick for three months, he dies (*ibid.* and IV Masters).

² "1315. *Tadhg OhUiginn sói choitcheann gacha céirde dá mbenann re filidhecht mortuus est*" i.e. "Teigue O'Higgin, a universal proficient in every branch of art appertaining to poetry, died" (*Loch Cé*). During all this year too the Red Earl was 'a powerless wanderer in Ireland'; and O'Donnell (by counsel of our Manus's daughter, his wife) ravaged the land of Carbery-Drumeliff [county Sligo], while 'she herself with all she could get of gallowglasses and of Clan-Murtough attacked the churches of Drumeliff, and several of their clergy and of their coarbs were harried by her in hoc anno" (*ibid.*).

C ach macaom mar máinter . Maghnus maith do máinedh :
 slat bregh brian na ngaoidel . mac mar Niall ghel ghlúinech
M aith do máinedh Maghnus . mac Chonchobair charna :
 cid trén nochta togha . cách én mar a adba
R í gáiscédach ngaoidel . gorm a chloidem crosghlan :
 rí na nech a echsan . doghní in chrech do chosnam
N í hécosmail aicnedh . dá eoch 's d'fior a dhrúimne :
 lán Eire dá ninne . re chéile isat cuibde
N ár chumea nert námat . ní dhosan ná dhisi :
 dia deisel na déise . eision ocus isi
I s í in liath mór Macha . mór nambuain ro fhulaing :
 tuc seisen bú a Boirinn . 's is eisen Cú chulainn
I s isi in tech oírrdherc . ech gel Taidg ghil ghraifúig :
 ó a chalq tesiomh teichter . Tadhg esiomh nó a aithgin
I n bldr Aodhán ise . ocus Aodhán eisen :
 léicthi an magh dhí is dosan . dá rabh sí is seisen .”

i.e. “Every bird as his nest [i.e. after the manner of his own brood and breed] : this is notorious and a rule that is followed [undeviatingly] ; every bird flock, according as it is reared, will practise its own use [and none other]. Ducks in days of snow, paddling about upon green ice : the hottest day of sunshine they prefer not to the hardest icicle. Seafowls are timorous [lit. ‘unbold’] on flat land other than the beach ; birds of the plain or of the moss make no freedom with the oakgrove. Birds of the wood use not to frequent whether champaign or moorland ; on them comes no alarm [lit. ‘anxiety’] but they cleave [closer] to the rough [or ‘intricate’¹ i.e. the forest] country. Nature’s brutes—just like the birds [in their respective species]—though they be not reared of the one milking [i.e. suckled by the actual same dam] yet go on without changing. All other things too are subject to their own ancestral wont : the acorn’s bud forms in the oak ; while men (for they are just like the rest) discover the quality of their stock. ‘Every stripling as he is taught’ : now Manus has been taught well ; Bregia’s scion, word [i.e. constant theme] of the Gael, a lad like the bright Niall Black-knee.²

¹ Adj. *réidh* means (according to collocation) ‘even,’ ‘smooth,’ ‘devoid of involution, of intricacy, of obstacle or entanglement’ (much like n.f. *learg*) ; hence ‘plain’ and ‘plane,’ ‘easy,’ ‘ready,’ ‘agreed, reconciled together,’ ‘facile à vivre,’ etc. : *bí réidh anois* ‘be easy now’ ; and *aimhréidh* of our text signifies the contrary of these. Henry mac Niall More O’Neill (†1392) was surnamed *aimhréidh* i.e. ‘the cantankerous’ : per antiphrasin [a figure very common in Irish] says *Loch Ce*, for he was the very reverse ; and topographically it indicates any ground that is not clear and open, hence in the excerpt = ‘woodland’ ; in a military sense it indicates any rugged broken ground affording a natural strong position : the Highlands would be the *aimhréidh* of Scotland, and the Lowlands her *réidh*.

² Son of *Aedh finnliath* king of Ireland 861-876 ; in 900 ‘a challenge of battle’ passed between Niall and his brother Donall, but intercession of their own tribe, the O’Neills of the North, averted the encounter ; in 915 he is made King of Ireland and (with the O’Neills of both North and South) visits Munster, where the Danes had just been severely hauled, and further punishes the newly arrived invaders ; Sitric son of Ivor however defeats Leinster in the battle of *Cennjuait* [‘Confey’]

Manus has been taught well—son of Conor of Carne—but if he be strong yet is he not extraordinary, for: ‘every bird as his nest is’ [i.e. he is but as in virtue of the O’Conor blood he must be]. A king he is among the warriors of the Gael: his sword with the bright cross-hilt is blue; a king of horses his charger is, that effects successful lifting of the prey. No dissimilar natures are they that animate his horse and him who backs him: Ireland is filled with [the fame of] their great wealth [i.e. riches amassed by their joint exertions]; they are fitted to each other accurately. Foemen’s power fails to injure either man or horse; God be propitious to the pair of them: to both him and his horse. The horse is [as it were] the great *Viath Macha*,¹ hardship in plenty he has suffered; Manus has driven cattle out of Burren, and he [in his turn] is Cuchullin. The one is that famous animal, bright Teigue,² the horserace-lover’s white horse; the other, from whose hot blade men fly, is Teigue or else his very counterpart. The horse is *Aedhán’s* [that was named the] *Blár*; himself again is *Aedhán*: they made a pair to whom, whenever they appeared together, the field of battle was abandoned always” (quatt. 1-9, 28, 29, 33-35, 39).

f. 128, col. 1.

Quat. 14-27 set forth the very complete course of physical education to which Manus has been subjected by his tutor, who ipso facto merits to be looked on as a public benefactor:—This functionary (who turns out to have been Teigue More himself) has inured his pupil to every species of hardship, trained him over all varieties of country, and from childhood’s age impressed on him the necessity of ceaseless action; his feet he has taught to outstrip all his young men and, though his brogues were full of blood, to carry him still unflinchingly in the wake of his cattle-prey; from Teigue, his breast has learned to interpose between a friend and the hostile spear in battle’s shock; his neck, to crave no night covering but the *muince*; his head, to dispense with all shelter but the twigs that wave over it; and his body, to despise bedclothes other than his shirt of mail; the

county Kildare] where Niall was not, and on the 17th of October 917 [recte 919] the same father and son slay the Black-knee in the battle of Kilmashoge, by Rathfarham just outside Dublin. *Gormflaith* [Gormley] his wife, who after his death had to beg her bread, died in 946 (IV Masters).

¹ i.e. ‘Macha’s Grey’: the more celebrated of Cuchullin’s pair of chariot horses (see tale of *Bristeach mhór mhóighe Mhuirtheimne*).

² Son of Cathal:—In 1023 he was ‘O’Conor-Connacht’; in 1029 he blinded Conor, *ri gdhannna* i.e. ‘roydamna’ (=‘regimateries’) or heir apparent of Connacht (see p. 369 n. 1.); in 1030 Melaghlin ‘lord of Meath’ slew him, and in 1067 his son Hugh ‘of the Gapped Spear’ (a reigning O’Conor) was killed in the battle of *Turlach aghna* by Hugh son of O’Rourke (Art *uallach* or ‘the proud,’ surnamed *an caillech* i.e. ‘the Cock’) king of Connacht whom in 1046, the second year after his harrying of Clonmacnoise, the O’Donnells had slaughtered.

grateful guide, philosopher, and friend does not omit to record the liberality with which Manus has recognized the care bestowed on him, and the residue expatiates yet farther on man and horse.

II. Poems for the most part relating to Ireland's prehistoric period, and taken (whether at first or at second hand) from Michael O'Clery's *leabhar gabhála* (see Eg. 105).

127. Rhapsody uttered upon first touching the soil of Ireland, headed "*Amargen glúngel .cc. A.M. 2935*" i.e. "Amergin White-knee cecinit": 20 lines, glossed, cf. BB. 40 β, l. 20.

Begins:—" *Ailiu iath nEirenn*" i.e. "I demand Ireland's land."

f. 130, col. 1.

Printed by James Hardiman: Irish Minstrelsy II p. 349.

128. The same Amergin, another rhapsody: 37 lines, gloss not filled in, cf. LL. 12 β, l. 39; BB. 39 β, l. 1.

Begins:—" *Am gaoth i muir*" i.e. "I am a wind on the sea."

f. 130, col. 2.

Printed in Irish Minstrelsy II p. 350.

129. On *Ollamh Fodhla* and his sons, headed "*Fercheirtne file .cc. anno mundi 3950*" i.e. "The poet *Fercheirtne* cecinit": 8 quatrains, cf. LL. 19 a, l. 10.

Begins:—" *Ollamh Fodhla feochair gal*" i.e. "Ollamh Fodhla of furious valour."

f. 131, col. 1.

Gives derivation of *Laighen* i.e. 'Leinster,' *Mumha* i.e. 'Munster,' *Uladh* i.e. 'Ulster.'

Printed in Irish Minstrelsy II p. 253.

130. An objurgatory poem addressed to *Finnachta* surnamed *fledhach* i.e. 'the festive' on his conceding to S. Moling remission of the Boromean tribute, headed "*Adhamhnán .cc. A.D. 704*" i.e. "Adamnanus cecinit": 13 quatrains, cf. LL. 307 β, l. 15.

Begins:—" *Andú cid cenglait cuacca*" i.e. "To-day although they tie up back hair."

f. 131, col. 2.

Occurs in Eg. 1782 f. 63; printed by John O'Donovan in *Annals of Ireland* (three Fragments) p. 82: Dublin 1860, L. A. C. S.

131. Poem headed "*Cennfaeladh foghlamtha .cc. A.D. 678*" i.e. "Cennfaela the erudite cecinit": 14 quatrains.

Begins:—" *Luid Golam as in Scithia*" i.e. "Golam went forth out of Scythia."

f. 131 b, col. 1.

132. Poem on the reign and battles of *Tuathal techtmar*, headed "*Maelmura Othna .cc. A.D. 884:*" 67 couplets of *trefhoclach*.

Begins:— "*Triath ós triathaib Tuathal techtmar . teihra ar dtuille*" i.e. "A lord over all lords is *Tuathal techtmar*, and a sea that is poured forth as a flood." f. 132, col. 1.

133. Poem on Flann son of Melachlainn (otherwise *Flann Sinna*) king of Ireland †914, headed "*An Maelmura cédna .cc.*" i.e. "The same Maelmura cecinit:" 21 couplets of *trefhoclach*.

Begins:— "*Flann for Eirinn i dtigh togaide . Tuathail techtmair*" i.e. "Flann over Ireland in *Tuathal techtmar's* chosen mansion." f. 133 b, col. 2.

134. Poem on the colonization of *Cesair* and of *Partholón*, headed "*Eochaidh O Floinn . cc. A.D. 984*" i.e. "Eochy O'Flinn cecinit": 25 quatrains, glossed, cf. LL. 5 β, l. 1; BB. 24 a, l. 54.

Begins:— "*A chaema chlár Chuinn chaeimsheing*" i.e. "Ye gentles of refined Conn's land." f. 135, col. 1.

135. Poem on the *Tuatha Dé Damann*, headed "*An fear cédna .cc.*" i.e. "The same man cecinit": 14½ quatrains, glossed, cf. BB. 33 a, l. 45.

Begins:— "*Eire co nuair co niodhnaib*" i.e. "Ireland proud and full of weapons." f. 136, col. 2.

136. The same, on the division of Ireland between the brothers *Sobhairce* and *Cermna*: 18 quatrains, cf. LL. 17 a, l. 38.

Begins:— "*Dún sobhairce dian sluaig linn*" i.e. "*Dún sobhairce* ['Dunseverick'] full of intrepid hosts." f. 137, col. 1.

137. The same, on the settlement of Ireland by the Gael: 80 quatrains, cf. BB. 36 a, l. 10.

Begins:— "*Etsidh a aois eena aoibhinn*" i.e. "Hearken, O ye pleasant wisdom-folk." f. 137 b, col. 1.

138. The same, on the legend of *Macha* and the building of *Emania*: 46 quatrains, cf. LL. 21 a, l. 6.

Begins:— "*A Emhain iodhnach aoibinn*" i.e. "O *Emania* weaponful, delightful." f. 139 b, col. 1.

139. The same, on the partition of Ireland between *Partholón's* four sons: 7 quatrains, cf. BB. 25 a, l. 5.

Begins:— "*Cethrar mac ba ghríbda glór*" i.e. "Four sons that in their speech were most impetuous." f. 140 b, col. 2.

140. The same, on the partition of Ireland among the pos-

terity of Hugony the Great: 9 quatrains (a short copy) cf. LL. 22 a, l. 19.

Begins:—"Ugaine uallach amra" i.e. "Hugony, proud, illustrious." f. 141, col. 1.

141. Poem on the Gael, headed "*Giollacáimghin .cc. A.D. 1072*" i.e. "Gillakevin cecinit": 37 quatrains, cf. LL. 3 β, l. 10; BB. 20 β, l. 15.

Begins:—"Gaidhel glas ó dtáit gaoidhil" i.e. "Gadelus Glas a quo the Gael." f. 141 b, col. 1.

III. Modern poems, miscellaneous.

142. Didactic poem on the fleeting nature and utter vanity of life with all its interests, headed "*Seathrún Cétainn .cc.*" i.e. "Geoffrey Keating cecinit": 30 stanzas, a poor copy.

Begins:—"Fáidh bréagach an saogal 's ná humhlaighidh dhó" i.e. "A false prophet the World is, to whom do ye no reverence [i.e. pay no heed to his doctrine]." f. 143, col. 1.

143. Complimentary verses addressed to *Tadhg O Cobhthaigh* i.e. 'Teigue O' Coffey,' a harper, attributed to the same Geoffrey Keating, D.D.: 8 quatrains; *ceangal* 1 stanza.

Begins:—"Cia an saoi¹ le a seinnter an chruit" i.e. "Who is the sage by whom the harp is played?" f. 144, col. 1.

Printed in Irish Minstrelsy II p. 378.

144. Envoi to Ireland, written on the continent and attributed to Geoffrey Keating, D.D.: 6 quatrains.

Begins:—"Mo bheannacht leat a sgríbhinn" i.e. "My blessing, O writing, go with thee." f. 144, col. 1.

Printed in Irish Minstrelsy II p. 218.

145. Anonymous poem, called *na fuatha* i.e. 'The Hatreds': 16 quatrains; *ceangal* 1 stanza.

Begins:—"Fuath liom fanamhain ó aifrionn" i.e. "Hateful to me is the staying away from Mass." f. 144 b, col. 1.

146. A stanza headed "Epitaphium":—

"A chóirchloch do tógadh ós liagaib leacht
sin óirchiste Fhóda fáid thiaig san bfeart;
do'n mhórfhaíl do fhóireadh ár ndiachra seal
Onóra inghean Domhnaill úi Bhriain 's a mac"

i.e. "O chiselled stone that art erected over the sepulchral flags, there in thy custody thou holdest in the grave all Ireland's golden treasure; [two]

¹ ms. an tsaoi.

of the great blood [i.e. breed] that used once to succour our distresses :
Donall O'Brien's daughter Honora and her son." f. 144 b, col. 2.

147. Elegy on Art O'Keeffe, who died in France, headed
"Eoghan O Caoimh ar bhás a mheic 1720" i.e. "Owen O'Keeffe
on the death of his son": 7 quatrains, a worthless copy.
f. 145, col. 1.

148. Song in praise of Croom, county Limerick, headed
"Seaan O Tuama .cc." i.e. "John Toomey cecinit": 10 stanzas.

Begins:—"Gach sáirfhear saordha séimhghlic soirbh súgach"
i.e. "Every first-rate and freehearted man that is refined and
intelligent, affable and hilarious." f. 145, col. 2.

149. The witty satire known as *Cúirt an mheadhoin oidhche*
i.e. 'The Midnight Court,' composed in 1780 by Brian Merri-
man¹: 1024 lines, a short copy.

Given here without author's name or other heading, and
divided into four-line stanzas: an arrangement altogether foreign
to the metre, which is the Irish equivalent of Butler's, Byron's,
and Walter Scott's octosyllabic narrative; spelling bad.

Begins:—

"B a gnáth mé ag siubhal le ciumhais na habhann
ar bhánsigh úir's an drúcht go trom;
anaice na gcoillteadh a goim an tsléibhe
gan mhaing gan mhoill ar shoillse an lae.

¹ Many copies give *Mac Gillameidhre* as the Irish form of this name, but it is a question whether this be not a translation from the English rather than the English a version of it: 'Merriman' was a patronymic well known in the time of Elizabeth, whose bishop of Down †1571 was John Merriman; while her captain of foot, Nicholas Merriman, occurs frequently 1585-1600 in various parts of Ireland. Certain it is that in Clare the remnants of a generation with whom his memory was yet green, and who delighted in this poem, always spoke of him as 'Merriman'; and a transcript made by a scribe named *O hTomhair* [anglice 'Howard'], who it was said spoke no English, bore this colophon:—"Foircheann mar fuaras a leabhar an ughdair féin .i. Bryan Merryman: ag seo nídh nach féidir le haon duine eile a rádh acht liomsa amháin mar as agam atá an leabhar céadna . scríobhtha le hAnntoine O h-Umhair [leg. ut ante] chum úsáide an athar Tomás Cnoc an tan fa avís do'n tighearna míle ocht gcéad agus ocht mbliadhna ó cionn dhá fhithcheid nó mar so 1848" i.e. "Finis ocht gcéad agus ocht mbliadhna ó cionn dhá fhithcheid nó mar so 1848." Age was one thousand, eight hundred, two score and eight, otherwise: 1848." Antony gives 1070 lines (and there are versions that exceed 2000) but whether he had Brian's autograph is doubtful; a transcript of his copy, made by John O'Daly in 1852, is in the possession of Standish H. O'Grady.

D o ghealadh mo chroidhe an uair chuidhinn loch Gréine
an talamh 's an tír is aoidhír na spéire ;
ba thaidhmeamhach aoidhinn suidheamh na sléibhteadh
ag bagairt a gcinn tar druim a chéile ;
do ghealfadh an croidhe bheidheadh críon le ciantaibh
caithe gan bhrígh nó líonta phiantaibh ;
an séithleach searbh gan sealbh gan saidhbhreas
d' fíchfadh tamall tar barra na geoilltedh.
D o bhí lachain na squainte ar chuan gan cheo
's an eala ar a bhfuaid 's t ag gluaiseacht leo ;
na héisg le meidhír ag éirghídh anáirde
péirse am radharc go taidhbhseach táirrbhreas ;
dath an locha is gorm na dtonn
ag teacht go tolgach torannach trom ;
do bhí éanlaith a gceoinn ann go meidhreach módlmhar,
léimreach eillte a gcoillte am chómhgar,
géimreach adharc is radharc ar shléightib,
tréinrith gadhar is Reynard reompa."

i.e. "I used for ever to be strolling along the river's bank upon the fresh greensward and the dew lying heavy—skirting the woods and in recesses of the mountain—all in the day's full light; devoid of care I was, untrammelled with impediment. My heart would light up when I saw *loch Gréine*,¹ the land and country [round], heaven's atmosphere [above]; delightful, pleasurable, was the lie of the mountains that lifted each one his head lowering over his fellow's ridge [lit. 'back']. Well might the heart grow bright there which long time now had withered been, spent of its vigour, filled with many a pain—the wasted wretch embittered with lack of property, of substance: even such might well be fain to gaze for a while athwart the forest's tops. Wild ducks in flocks were on the mistless bay, among

¹ i.e. *Grian's loch* ['Lough Grancy'] which is in the north-eastern extremity of Clare and the largest in that loch-abounding county:—Into its head runs the Drumandoora river; from its foot issues *abhainn Ghréine* i.e. *Grian's river* ['the Grancy River'] above, to enter after a devious S.S.E. course the western side of Loch O'Grady and emerge from the eastern, whence under the name of *abhainn na squairbhe* ['the Scariff River'] it runs E. into the bay of Scariff, a westerly expansion of Loch Derg. According to IV Masters *loch Gréine* was one of several lochs the *tomlaidhm* or first eruption of which occurred A.M. 3506; for its legend see John O'Donovan's Ordnance survey letters from Clare, and Joyce's 'Irish Names of Places' series II s.v.:—The name is derived from *Grian* [i.e. 'Sun'] a woman of great beauty that was drowned in the loch; her body was carried down the Grancy, picked up at a spot called thence *doire Gréine* i.e. *Grian's oakgrove* ['Derrygraney'] and buried at *tuaim Ghréine* i.e. *Grian's mound or tumulus* ['Tomgraney'] halfway between Loch O'Grady and Scariff bay. Her *tuaim* is extant, and gives name not only to the adjacent village but to the parish of Tomgraney; the spot (which during the Middle Ages was of considerable importance ecclesiastically) is by the IV Masters mentioned first ad an. 735. This *Grian* is to be distinguished from her a *qua enoc Gréine* i.e. *Grian's hill* ['Knockgreany'] and *pálás Gréine* i.e. *Grian's mansion* ['Pallasgrean'] in the county Limerick; the latter was a fairy, the former a human being.

them was the swan and drifted in their company; high flung themselves the fishes in their wantonness—there in my sight was the gaudy and belly-variegated perch¹; there the loch's hue too, and azure of the waves which [in their season] came crushingly with thunder and with weight. There in the trees, merrily and becomingly, were birds; bounding of the doe hard by me in the woods; winding of horns and a full view of crowds [i.e. horse-men in numbers], hard galloping of hounds with Reynard well in front of them."²

f. 146, col. 1.

After the exordium Brian³ describes very prettily the glory of one particular summer's day when, as he takes his favourite walk, the heat compels him to refuge in a shady nook; he flings himself down on his back, spreads his 'plough-handles' [i.e. legs] and, with his face covered up from the flies, falls asleep; short was his nap before he heard a commotion, elemental and terrestrial, heralding a weird and colossal female figure's advent; a tipstaff's brass-mounted official baton she bears in her hand, and her complete picture is drawn with much humour; loudly she hails the poet, rates him for a lazy scamp, and asks how he can wallow on there: is he ignorant of the great matter in hand, to which for now two days with their intervening night the fairy folk of Thomond, in grand conclave assembled at *brugh Gréine*, have devoted their best energies? she goes into

¹ The dead language school of translators invariably render adj. *breae* by 'speckled,' whereas the meaning is much wider: it = *παικίλος* exactly, 'speckled' being but a particular case:—In virtue of his spots the trout is named *an breae* i.e. 'the speckled one'; but (for his beautiful shading from dorsal fin to belly) the unspotted salmon also is described as *breae*, and *eochairbhreae* i.e. 'surface-varied'; our perch's epithet here refers to sealiness, and to the rich red of pectoral and other lower fins that set off his altogether speckless abdomen.

² We are not to understand that a set of incompatible phenomena all met his view on this one summer's day: he gives a list of what he saw, year in and year out, in his chosen haunts.

³ He was a 'philomath' or country schoolmaster at Feakle, some three miles S.S.W. of *loch Gréine*, and at various times did the office of resident tutor with one or other of the surrounding gentry. It may be assumed that the priest and the parson, the doctor and Brian, were the cardinal points (perhaps sole depositaries) of 'the humanities' in that wild and hilly parish of Feakle which up to 1823 did not boast a road practicable for a wheeled vehicle. His sentcheon was *breae* or *breaeithe* i.e. 'varied' or 'adorned' with the bar sinister (which would account for his having a fancy patronymic) and some annoyance to which this fact had subjected him is said to have called forth 'the Midnight Court': certain passages in which suggest that he was acquainted with Richard Savage's well-known poem (personal details derived *ex ore populi*). For some seventy years after its composition this piece had a great vogue in the counties Clare and Limerick.

particulars and, after specifying various social and political grievances, reaches that which is the result and climax of them all: Ireland is going to ruin for want of population; between emigration and foreign wars kindled by the ambition of kings her manhood's flower is drained away to perish over seas, and the remnant at home show no disposition to make good the loss; women are in despair: never was their good will better than it is, yet in spite of their endeavour the matrimonial market stagnates: there is no demand; their woful cry gone up has brought about the aforesaid meeting, the crisis has had full discussion, and the 'good people' have deputed *Aoibheall na craige léithe*¹ (chosen by cast of dice) to hold a court of enquiry into feminine grievances and to sift out male shortcomings, with plenary powers to pass remedial measures and to make penal the crime of bachelorhood or, at any rate, of childlessness; Brian is amenable, she holds a warrant to bring up his body, and he must come at once; with a hook that she has she gaffs him by the collar of his 'cape,'² drags him at supernatural speed down through the glens and upward then to Feakle church where, with the fairy queen presiding, the court is in session:—The first witness called is a young woman endowed with every charm: she states her own and her suffering sisters' grievance: invincible sluggishness of the male creature, which will drive Ireland's maids to help themselves; man's perversity too is enormous: they care not to marry until none would care to marry them; but if some one in seven of their strapping youth takes it into his head to do so at the right time (i.e. with the sprouting of his beard) he neglects the lovely and the love-

¹ i.e. 'Evall of the Grey Crag,' queen of the Thomond fairies, who had her residence on the top of *craig liath* ['Craglea'] a steep hill sloping down to the Scariff road a mile N. of Killaloe, a little way beyond 'Brian Boru's Fort.' The acclivity is well seen in profile from the lands of *Aireannach* ['Erinagh'] eight miles lower on the Shannon; and backwards from the summit is *tobar Aoibhle* i.e. 'Evall's Well' to which at one time many virtues were attributed. Her name *aoibhell* dat. *aoibhill* gen. *aoibhle* pl. *aoibhleacha*, means 'a spark,' 'a coal of fire' (see Cormac's glossary s.v. *geliastar*: the phrase *atáid na ba ar aoibhill* is still a common one) and she was *bean sídhe* ['banshee' or tutelary] not to the O'Briens only but to the Dalcassian race at large: her wailing was heard when the death of any member was at hand. She is called *Aoibhinn* [O-Ir. *óiminn* = amœna] as well.

² The *caba* [fr. Span. 'capa'] anglice 'cape' [pron. 'cabe' in some parts] or 'riding-coat,' is the now nearly obsolete long frieze cloak with sleeves and ample cape: successor of the old Irish mantle.

able of his own age for some old bag of bones that happens to have gathered pelf (no matter how: 'num olet' is the word); even such a specimen is this very night to be made a wife: where or what then are the speaker's imperfections that she had not the preference? here ensues a very alluring catalogue of her own qualities of both mind and person; with a description of her strenuous but barren efforts to secure a husband, including a number of charms practised in the country; she is becoming reckless, and will soon have recourse to stronger measures: downright magic, and philtres, to which latter some women that have been more successful than herself attribute their matrimonial bliss; this threat forms her peroration, and she has done. Now gets up one of the incriminated seniors, very wrath:—First he speaks to the credibility and respectability of the last witness, and then goes into his own experience of marriage: he 'makes flitters' of his wife's character; gives an extraordinary laughable account of the wiles with which she fished for, hooked, and landed him; of their wedding, and of a son and heir's supposititious birth; and proceeds to ventilate some opinions that are very advanced indeed: why all this preposterous expense merely to yoke a couple? to what end the stuffing and the guzzling of the feast; the priest's dues, and his clerk's perquisite, for a few words pattered between them? marriages are made in Heaven, not here, nor is the proof far to seek: is there beneath this roof an offspring of dull routine, of cold conventionality, that for heroic mould and manly spirit may compare with yonder fruit (whom he points out) of parents that despised these ancient fads? the desperate old man, writhing in his bonds, shrinks not from seeking leave to introduce a bill for the instant rescinding of sacerdotal celibacy and, since farther than that he could not well go, sits down. A right of reply is the young woman's privilege, but in silence she keeps her seat:—She is only maturing her plan of campaign however, which soon takes the form of a stinging argumentum ad senem delivered from the witness-table; to be followed by a brilliant defence of the last speaker's wife, in whose behalf the advocate in petticoats denies everything and pleads justification. Now the crier of the court calls 'Silence,' and the hall is hushed; the fairy queen in her brilliant beauty stands up and gives judg-

ment:—She finds that the young woman has right and reason on her side: be it enacted therefore that every gallant whom thrice seven years shall find unwed be seized by the weak sex, stripped to the waist, tied up to the tree by yonder tombstone, and rope's-ended till further orders; as for hopeless old curmudgeons and grey misogynists, they must be killed; but not out of hand, that were too good for them: torture must precede their end; she will not particularise however, but gives the women *carte blanche*: they will do the right thing; just for the present the clergy were better left alone: some day or other the Pope, with consent of an œcumenical council *ad hoc*, will look into all these matters and every vestige of abuse be swept away; pressing duties call her elsewhither, but she will return next month. Here the whilom plaintiff detects Brian: she calls for women volunteers to say that he comes within the scope of the act, and to carry out its provisions; let them make him ready while she enters the date of their glorious emancipation: 1780¹—which while she does, and he expects to be flayed alive at least, terror breaks the spell and he awakes where at first he had lain down.

Cúirt an mheadhoin oidhche contains descriptive passages of great beauty, others of much humour, and the whole runs with the utmost ease and smoothness in the language of the people.

150. Table of scribal compendia and sigla, in nine columns. f. 153.

Egerton 176.

Paper; XVIIIth cent.

Octavo; ff. 26.

Written in a square and distinct but uncouth hand, by the prolific scribe Maurice Mac Gorman or (as he and some of his contemporaries began to write themselves) 'O'Gorman': native of Louth and country schoolmaster.

Note by James Hardiman (f. 1 b):—"Extracted from the Book of O'Byrne"; f. 2 exhibits a table of contents by the scribe.

HISTORICAL POEMS: A.D. 1570-1600, culled from the so-called *leabhar branach* i.e. 'the Book of the O'Byrnes'; but

¹ Versified thus:—"céad is deich fó leith is míle . dubail ceart an freastal fuighligh" i.e. "one hundred and ten apart and [then] a thousand; accurately double the overplus remaining [after subtraction]" and you have $(1000 - 110) \times 2 = 1780$.

whether copied from the original which (unless it lurk in private hands) seems to be unknown now, or from a complete transcript of the same (presently H. 1. 14. in Trinity College, Dublin) made by Hugh O'Daly for Francis Sullivan¹ in 1756, it is impossible to determine. The *leabhar branach*, cod. cit. ff. 81-139, is divided into (i) *duanaire Aodha mhic Sheacain* i.e. 'Poem-book of Hugh² mac Shane': 14 pieces (ii) *duanaire Fhiachaidh mhic Aodha* i.e. 'Poem-book of Fiach mac Hugh': 28 pieces (iii) *duanaire Fheidhlim mhic Fhiachaidh* i.e. 'Poem-book of Felim mac Fiach': 25 pieces, among which a few on other members (iv) *duanaire Bhriain mhic Fheidhlim* i.e. 'Poem-book of Brian mac Felim': 2 pieces only, followed by several pedigrees of the sept in its various branches: the posterity of Shane mac Hugh or the tribe of Ballinacormore, according to the authors, poets, and retainers of the O'Byrnes-Ranallach; of the race of *Séamus mac Cahir*, or the tribe of Ballinakil etc.; of the old tribe of Doon; of another branch of Ballinacor, and of the tribe of Knockrath.

1. Panegyric of Fiach O'Byrne³ of Glenmalura, headed (by

¹ Francis Stoughton Sullivan: scholar of Trinity College, Dublin, 1734; fellow 1738; regius professor of laws 1750; professor of feudal and English law 1761. He was a large employer of Hugh O'Daly, whose transcripts (for the most part written in an outrageous style) suggest both that his patron was very easily satisfied and that ink was not the only fluid present on the scribal table; see also a stanza of his own (added by way of *ceangal* to a piece occurring in H. 1. 17. f. 117 b) in which he confesses that he had overnight been taken into custody by the authorities of the College within the precincts of the same.

² The last regularly inaugurated 'O'Byrne' was *Déinlaing* mac Edmond, who in 1578 succeeded O'Byrne (Teigue Oge) and †1580; this, the senior branch of the sept, possessed *críoch bhranach* or 'O'Byrne's country': the barony of Newcastle with part of Arklow. Hugh above †1579 was head of the junior but ultimately much more powerful *gabhal Raghnaill*: 'branch of Ranall' (the O'Byrnes-Ranallach, baronies of Ballinacor North and South: 153,000 acres); his hold was in Glenmalura: 'the Glen' and 'the Glynne' of Elizabethans. Sir W. Doewra to Walsingham, from Waterford, 6th of March 157 $\frac{1}{2}$:—"Since my cominge from Dublin (which was the xiiijth of the last monethe) I have in my way hitherwarde passed through the Byrnes and Tooles, and visited Hughe mac Shane and all his strengthe and fastness; from whence he coulde have been contente to have spared my company and to haue provided for me els where at his owne chardgs, though he gaue me the best interteinement he coulde when he saue that needs I wolde be his geste" (Eliz. lxvi no. 2).

³ Fiach in his turn provided 'best interteinement' in Glenmalura. Sir W. Stanley to Walsingham, 31st of August 1580:—"I knowe your honor is certified of our unhappye exploite made into the Glen the 25th of Auguste. . . . There was of vs a coroneld, foure captens, and one levetenaunte appointed to goe through the

our scribe) "*Atá an dán so iarna sgríobhadh as duanaire Fhíachaidh mhic Aodha úi Bhroin*" i.e. "This piece is copied out of the Poem-book of Fíach mac Hugh O'Byrne" and "*Niall O Ruanaidha .cc.*" i.e. "Niall O'Roney¹ cecinit": 46 quatrains [H. 1. 14. f. 97].

Begins:—

*"M ór cóir cháich ar chórch Laighen . caoinheng ar nár cumhengaighed :
ní gnáth dóigh do dhéaniamh dhí . cóir ag gach éinfhíor wirri
C óir uirre ag uaislib Banba . mór lecht rígh is ríghdamna :
críoch thíormaibhnech na dlóinn ngel . fá fhonn líonmháighrech Laighen
C óir aosda im nach fuil fala . atá lecht Bhriain bhorama :
i mesg óigfher báinlerg Breg . i gcóiged láimhberg Laighen*

aforesaid glen with half our company. Mr. George More was our coronel, and our leader with hym in the vawwarde was Sir Peter Carewe, capten Audley and the leutenant of capten Ffurrs (?); the leading of the rearwarde was committed to Sir Harry Bagnall and my self. The place was syche as the enemy had all the advantaig that might be: when we entred the foresaid glen we were forced to slide some times 3 or 4 fedoms or we colde stalc or feete; it was in depth where we entred at the least a myle: full of stoncs, rocks, bogs, and in the bottom thereof a ryver full of stoncs which we were dryven to crosse dyuerse tymes. So long as our leaders kept the bottome the oddes of the sermych (*sic*) was one our syde; but our coronel, being a corpolent man not hable to endure travaile, before we were half through the glen (which was foure myles in length) ledd vs vp the hill that was a long myle in highet. It was so steepe that we were forced to vse our handes as well to clymbe as our feete; and the vawwarde being gone up the hill we muste of necessitie followe, and the enemy charged us verey hottlye . . . it was the hottest peece off service for the tyme that euer I sawe in any place. I was in the rearward and with me 28 soldiours of myne, whereof were slayne 8 and hurt 20 . . . I lost diuerse of my deere frendes: they were laid all along the woode as we shoulde passe behinde trees, rocks, crags, bogs, and in covert . . . the places was such, soe verey ill, that were a man neuer so slightly hurte he was loste, because no man was able to help him vp the hill; some died being so out of breath that they were hable to goe no further, not being hurt at all . . . The names of suche [gentlemen] as were loste:—Sir Peter Carewe, capten Audley and his levetenant, Mr. Cosbie, Mr. George More, George Staffarde; of my owne company: Hastings Wirs (?) John Shawe a neve of capten Rauf [Ralph] Saluserie (?) that was borne in Spaine, my page with fyve others. There were not in all above 30 Englishmen slayne" (Eliz. lxxv no. 83). Camden ad an. says:—"The greatest part of 'em by far were slain, the rest with much ado climbing up the rocks through cumbersome and difficult ways" (tr. in Kennet II. p. 472, col. 2). From Sir John Perrott's Life: London 1626, we learn that "he tooke pledges [hostages] of Fiaugh mac Hugh, the fierbrand of the mountaines between Dublin and Wexford, which were his son and vnkle" (p. 16). Stanley's account is much softened down: Sir Richard Gardner to Burghley, 16th of February 1594, speaks of having been in "the Glinnes, where my Lord Greye tooke the great ouerthrowe" on the side of "a monstrous stipe mounetaine" (Eliz. cclxxviii no. 43).

¹ A visitor from the North: Cellach O'Roney, chief poet of Ireland, †1079 (IV Masters); Shane O'Roney, chief poet to Magennis, quievit 1376 (*Loch Cé*); Cormac O'Roney slain in pursuit of a prey taken out of Corann 1583 (*ibid.*).

*A tá lecht Mhurchaidh mhic Bhriain . mac rígh do iomchradh airmghliaid :
sgáth an tsaorchuire ó Bhóinn bhregh . do chóir laochruidhe Laighen”*

i.e. “Great are the charges that all others have against the land of Leinster : precinct fair that never was reduced to straits ; never do any indulge expectations [to have aught] of her, though every [extern] man have a charge to bring against her. Charges against her all Ireland’s nobles have : that beneath the salmon-abounding Leinster country’s soil—region of shallow rivers foamy-waved—there is many a grave of their kings and of their heirs apparent. An ancient charge respecting which no grudge is felt [by them against whom ’tis urged] : Brian Boru’s grave is among the young men [i.e. warriors] of the grassy Bregian fields in the red-handed Leinster province. The grave of Murrough son of Brian—a king’s son that bore the brunt of weapon-fight—terror of the noble band from Bregia’s Boyne—is an item of the charges against Leinster’s warriors.”

f. 3.

To recount a third part of his exploits is not possible, they may be summed up thus :—

*“B éim sin mbéim is goin sin ngoin . tugadh go fóill re Fiachoidh :
beg dochim d’imarcaidh air . i dtír ingantaigh Fhintain
C ath sin chath is bó sin mboin . crech sin chreich i gairt Fhiachoidh :
giall sin ngiall ní fios falaidh . ó gach líos d’iath Fheradaigh”*

i.e. “Stroke for stroke and wound for wound have for a time now been returned by Fiach ; in this respect I see but few arrears [i.e. none at all] accumulated against him in the wondrous land of Fintan. Battle for battle, and cow for cow, and prey for prey stands in Fiach’s record ; with captive for captive (’tis no prejudiced assertion) from every liss in Feradach’s domain” (quatt. 33, 34).

The poem proper ends with quat. 43, quatt. 44–46 being a postscript in laudation of Fiach’s wife Rose¹ : described as tall,

¹ Sister of Felim mac Turlough mac Art O’Toole of *Fir-chualann* [half barony of Rathdown] who lived at the present ‘Powerscourt’ ; she was not mother of Fiach’s older sons, and to Turlough, the eldest, she was most hostile ; but divers passages witness that she was very devoted to her husband. Sir Geoffrey Fenton to Burghley, camp in ‘Shyllelowe’ [hod. ‘Shillelagh’], 5th of May 1595 :—“Since they [Fiach and sonnes] were expelled the glynnes, which was uppon good fryday last, they haue lyved without foode other then such as is stolen to them by the borderers : in so much as before I left the camp they began to eate horseflesh, which yet the cold not haue but as they cold kill some wyld studd [i.e. mare] ronninge vpon the mountaynes. Every daie some heades were brought into the camp . . . besides, Feoghe’s wife was taken ij daies before my cominge away, by whome I hope service wilbe don uppon Feoghe’s worst some named Tirleoghe mac Feoghe, for against hir husband wee cold not worke hir to do anie thing” (Eliz. clxxxix no. 68). Elizabethans had scant respect for Irish ladies ; in “a note of the sergeaunt-maior [Sir John Chichester] his services since the 16th of May 1572” we find :—“Also I was drawn by a stocogh [stocach : an idle ‘somer,’ a ‘vagrom’ man] of Feagh mac Hughes . . . he drewe me into Glanluckin vpon the further side of the riuier of Avanagh, whcare wee killed two of Feaghe’s foster-brothers : Arte mac Hughe and

walking with stately gait, having crimson lips and a full 'poll' of curling hair, with a disposition that makes her the theme of poets all over Ireland and the especial darling of her own bards.

2. The same, announcing to Fiach that his poet is about to pay him a visit: 28 quatrains [H. 1. 14. f. 96].

Begins:—"Mithigh cuairt a gceann Fhiacha" i.e. "It is time to go and seek out Fiach." f. 8.

The patron's generosity and consideration are extolled; the antepenultimate and following quatrains being, as before, devoted to the perfections of Rose his wife.

3. On the posterity of Shane O'Byrne, headed "*Fergal mac Luighdeach mhic Eochadha .cc.*" i.e. "Ferrall mac Lughaidh M'Keogh¹ cecinit": 5 quatrains [H. 1. 14. f. 102]:—

*"M óirsheiser laoch língios troid . ar síocht Sheain óig ordhoire:
cuaine in ghairgleomhain ó'n glenn . áirdeochaidh uaité Eirenn
Fíacha is a chlann taoibh re taoibh . clann Aodha Conall Cathaoir:
secht nguaishebaic in ghleanna . na nuaithnedhaib imresna
A táid gan fhear dá neshaid . timchioll na secht saoirfhersain:
terc nach inshóidh do'n fhedhain . secht dtinóil do thréinfheraib
T imchillit le triath na mBrain . oírer Bóinne brugh Tuathail:
líon debtha fa trom dtinóil . 's na telcha im fhonn Eirimóin
I n uair do ghleosat is goill . fá'n ngallráith ndaingin ndíghuinn:
rug sluagh raghnallach go réidh . buadh na nachtrannach naidbóil"*

i.e. "Seven warriors that take a fight by storm there are of glorious Shane Oge's posterity: litter of the savage lion from the Glen, which shall make Ireland to sound with their roar. Fiach and his sons side by side; Hugh's sons Conall and Cahir: the Glen's seven danger-loving falcons, aye [seven] that are pillars in the fight.² Round about these seven noble men are seven gatherings of stalwart fellows: their muster is not short by a single soldier, and a scant one indeed [i.e. there is not one at all] of the force but is adapted to secure a good event. Along with the leader of the O'Byrnes they range the brink of Boyne and Tuathal's burg (in force sufficient to make head against a weight of numbers), likewise the hills in the land of Heremon.

Robert mac Hughe, and two of their sisters . . . also I had a spye vppon Simon mac David, who annoyed this countrey very much. Vppon the spiall's worde I drew the soldiers; but by meanes of intelligence he had I missed him, and apprehended his sister whome (if she do not stand me in steede) I mean to execute" (Eliz. xxxvi no. 31).

¹ This sept were hereditary bards, and furnished the poets in chief of Leinster; at this period they were followers of the O'Byrnes-Ranallach in especial. A Fergal M'Keogh †1480 (*Loch Cé*).

² There are but six mentioned expressly viz. Hugh's sons Fiach, Conall, Cahir, and Fiach's sons (whom we know to have been three: Turlough, Felim, Raymond); Hugh occurs only incidentally, as above.

What time they and the English fought for the strong and spacious foreign rath,¹ the Ranallach army cleanly won a victory over the formidable gentiles."

4. A plea for the election of Fiach O'Byrne to the chieftry in 1579, headed "*Ruaidhrí mac Aodha Mhég Chraith .cc.*" i.e. "Rory² mac Hugh Magrath ccinit": 30 quatrains [H. 1. 14. f. 102].

Begins:—"Fógradh cruinnighthe ar chrú mBroin" i.e. "A summons of gathering is issued to the blood of Bran." f. 12.

Rory, after enquiring several times of the messenger what can be the cause of a muster so extraordinary, answers himself: they are come together to inaugurate a chief, nor can their choice be doubtful; he tells the story of *Cormac Conluingeas* (see tale of *bruidhen Dáchoga*), which he considers applicable to Fiach's case; at quat. 21 the latter is addressed directly with praise of his beneficent yet efficacious rule as practised already, witness the idyllic condition of the hill country e.g. :—

"*I b'fad uait re ró riaghla . do budh lór lenbh aoinbhliadhna :
ar in raon do chaomhna chruidh . taob re haongha dot armuib*"

i.e. "In virtue of discipline's severity it is that even far away from thee a one year's child, in addition to but a single javelin of thy weapons [planted by him], might well suffice to herd cattle on the open way" (quat. 24).

The antepenultimate and following quatrains are devoted

¹ Hugh O'Byrne's extraordinary (to English minds diabolical) activity and successes cannot be realized without perusal of his *caithréim*, i.e. exploit-roll, a curious poem of 89 quatrains (H. 1. 14. f. 91) reciting his *creacha* or *ceana* i.e. raids, which covered the country from Dublin nearly to the Shannon. The names of places harried are given to the number of some 180, one of which must be meant here. His heirs were not degenerate; Captain Sir Warham St. Leger writes to Ormond, Monasterevan, 9th of December 1597:—"It may please your lordship: I have advertised the lords justices of the mishap fallen to my company and captain Ovenden on Wenesday last the vij of this instant. Tirrell and Owny mac Rory [O'More], accompanied with at the least 400 fighting men, came into Leix and encamped first in Slyemarge [*sliabh mairge*] then near Fearne priory . . . in the meane my leftenant was drawn out with his two companies out of the forte near the Desert [*an désert*] the sheriff's towne, wher captain Ovenden lay sicke. To conclude, divers messages passing betwext them (a matter purposed by Tirrell and not well considered by our leaders) they fell together by the cares, and both our companies are vtterly defeated. My leftenant is only scaped with I thincke som xx other of no marcke . . . after which they went and borneyed the towne of Maryboroughe, and lay about the forte with many menaces to force it." According to IV Masters the assailants consisted of Captains Tyrrell and Nugent, Kavanaghs, O'Conors-Faly, and O'Byrnes-Ranallach.

² No particulars.

to Rose,¹ whose wide influence (ever used in the interests of peace and concord) must insure success and avert a contested election.

5. Poem of incitement addressed to the Irish in general, but in particular to the O'Byrnes-Ranallach, headed "*Aonghus mac Daighre úi Dhálaigh .cc.*" i.e. "Angus² mac Daighre O'Daly cecinit": 15 quatrains [H. 1. 14. f. 102], a remarkable piece:—

- " *D* ío líbh a laochradh Ghaoidel . ná chruinter claoitecht oraibh :
riamh nír thuillebair mastá . i nam chatha ná chogaidh
D éntar líb coinghlic chalma . a bhuiden armghlan fhaoidlech :
fá chenn bar bferaimn dúthchois . puirt úrghoirt inisi Ghaoidhel
M adh áil líb agradh Eirenn . a ghasradh chéimenn geródha :
ná sechnaidh écht ná iorghaíl . ná catha míonca móra
F err beith i mbarraib fuairbheinn . i bfeichenn shuaingherr ghrinnmher :
ag seilg troda ar fhéinn echtrann . gá bfuil ferann bar sianser
M ó as mall gur hagradh líbse . magh Life nó líos Temhra :
nó Caisel na srebh nuaglan . nó míochlár cruachan Medhba
I s díth cuimhne a chlanna Mílead . fonn réidh na rígleas ndaithgel :
tug oraib gan agradh Thailtlen . nó láth erloch maighrech Maisten
N í tacha láidh ná lámaig . tug oraib a ógbhadh Bhanbha :
beith dhaoibh urramach umhal . do mhershluaig ghusmar ghallda
A cht nach deoin le dia a Éire . sib le chéile do chongnam :
ní bhíadh bar mbuadh i neinfhecht . ag stuagh chríoch léidmhech Lonudan
C rádh líon echtrann dá bfógra . réghradh Fhódla sin oirecht :
's nach goirther dtobh na ndúthchais . acht ceithernn chúthail choilleadh
S iad féin i nglennaitib garbha . laoich Bhanbha beg dá lethbrom :
fonn mín in chláir se Chríomhthainn . ag fedhain fhlochmhcair ecétronn
G ach rún fill dá bfuil chugtha . buidhen fhial churad geogthach :
's a liacht náma ar thí a ngona . dobeir orn codla corrach
I n tráth beirit laoich Laighen . cinn daighfer geldár na gouradh :
buidh echtrann in chraoi Chuinnse . bí m'aigne suilbir subach
D ubhach bhimse uair eile . mar beirit buaidh na saoirfher :
na goillse tig tar tonnmhuir . do chomluit ghasradh ghaoidhel
L ton gleoidh do laochraídh lannghuáim . clann Raghnuill dia dá ndúden :
méd a nguaise sin nglennsa . do chuir mo mhenma i míner

¹ Report enclosed to Burghley by Sir Robert Napper, 4th of July 1595:—
"Lymester : ffeffe m^e hughe [Fiach mac Hugh] hath yolt above fiftie followers; his wief is attayneted of treason, but not yet executed; he hath sente in Turlogh m^e ffeffe his sonne and heire to be executed by Sir Henry Harrington's meanes; his other two sonnes married his wiefe's sisters, and did euer malice this Turlough, who is yet respected (*sic*) for a smale tyme vpon some hope of seruice" [Eliz. clxxi no. 7 (i)]. Ultimately Rose was pardoned; but the threats of fire and sword made by Fiach during her captivity, and the subsequent terror of the jury that convicted her, cast doubt upon this statement of his exhaustion.

² No particulars; nor can the precise date of the poem be determined.

*D ia leo ag luidhe is ag éirgidh . tréinfir as treise i dlaca :
dia na sesamh 's na luidhe . leo 's i dtráth chartha in chatha"*

i.e. "God be with you, ye warriors of the Gael! let not subjugation be heard reported of you, for infamy ye have never merited in time of battle nor of war. By you, O generous and weapon-glittering company! for sake of your own natural soil¹ be a valiant struggle made: for homesteads of the Gadelian island's fertile field. If, O gallant band of hardy enterprise, ye would fain enforce your claim to Ireland, never shun desperate deed nor contest, nor great and frequent battles. Better to be on the cold hills' summits, keeping a watch that is brief-slumbered and alert, and seeking chance of bicker with the foreign horde that have the land of your forefathers. Rather is it somewhat sluggishly that [of late] Moyliffe and the Fort of Tara are by you vindicated for your own; or Cashel of the pure-bright streams, or *Cruachan's* smooth sward that was Meave's. Children of Milesius! defect of memory it is that hath made you to omit the putting in a plea to be seized of *Taillte*—level domain of fine white-coloured dwellings—and to annex *Maisten's* salmon-fertile borders. Not lack of active vigour is it, not want of skill in shooting, that made you—young men of Ireland—to be reverential and obedient to them: the pushing and aggressive English crowd. Ireland! it is this: that God hath not seen fit to have you help each one the other; else, to the force from London's baleful quarters victory over you all together had never appertained. Torment it is to me that in the very tribal gathering foreigners proscribe them that are Ireland's royal chiefs, in whose own ancestral territory is vouchsafed them now no designation other than the lowly 'wood-kern's'² name. They (and this is but a little part of the iniquity wrought on Ireland's men) are in the rugged glens, while the plain country of this that is *Crimthann's* region belongs to a rabid gang of strangers. All the treacherous designs that are entertained against them—generous war-accustomed champions that they are—and the number of enemies vigilant to slay them: these be the things that make me to have troubled sleep. When Leinster's heroes—primest of the good men of this land of braves—have victory over the foreigners of Conn's fold [i.e. the English intruders into Ireland] my mind is cheery, blithe, indeed. Again, when these English—that with purpose to work universal ruin of the Gael are come over the billowy sea—achieve success over our free men, I am all

¹ As regards the O'Byrnes and O'Tooles the point of the poem depends on this, that originally both septs were seated in the level and fertile district now called 'the county Kildare': the former holding the northern, the latter the southern half. About 1180 Walter de Riddlesford ejected the O'Tooles who, by applying the same process to the O'Teiges ['Tighes'] and other minor tribes, made good their hold on the district of *úí Mál* ['Imalle'] in the north of Wicklow. In 1202 the O'Byrnes, yielding to the pressure of Miler Fitz-Henry and his adherents, in like manner possessed themselves of almost all the rest of Wicklow (*Lebhar na gceart* p. 205 note a, p. 207 note d).

² Whereas *cetharnach* 'kern' meant a bona-fide light infantryman of the Irish discipline, the term *cetharnach coilledh* 'wood-kern' was used in malam partem, much as 'bashi-bazouk' is now; or as the French say of one, that you would not care to meet him 'au coin d'un bois.'

gloom.¹ The children of *Raghnall*—God be their shelter—are a complement of blue-bladed warriors sufficient to encounter fight; yet is it the extremity to which in this glen of theirs they are reduced that affects my mind with debility. God be with them in their lying down and in their rising up—men of strength that they are, most vigorous in the *mêlée*—God be with them in their standing up and in their lying down, and in the time of delivering the battle.”

f. 15 b.

6. A farewell to Ballinacor,² headed “*Donnchadh O Fialáin*”

¹ It is noteworthy that Irish annalists, and even poets, show much impartiality in recording their enemies' successes as well as their own; even when there is some natural expression of regret the facts are not garbled or palliated, often they are stated quite impassively. Not so with English historians, and especially with writers of state papers: these latter, living in chronic dread of a penurious yet exacting sovereign's displeasure, exaggerate their smallest achievements and water down their losses; where the mishap has been too considerable for that, they seek to muffle it up in excuses and with calling of bad names. Evidently this piece was written when for the moment the fortunes of Gaval-Ranall stood low.

² The fortune of Ballinacor was varied: Lord Grey (Arthur) to Walsingham, 6th of April 1581:—“Sir Wylliam Standley and capten Russell twoo nyghtes past made a roade [raid] into Coalrannell in hoape to haue surprysed Phyagh mac Hugh; but the fourdes and passes the (*sic*) were too pass were so well kept as they (*sic*) crye roaze before they could reache his howse, wherby hymself had gotten owte and assembled his force to the number of 200 kirne and 20 or 30 horse. Yet dyd hee guyve them leave to burne hys towne and howse called Ballinacore, and kyll certayne of his kirne and churles without the loss or hurtt of any of owres” (Eliz. lxxxii no. 6); Sir Nicholas White to L. D., 20th of October 1584:—“I was at Ballynecorre, ffeaghe m^e hughes chiefe howse, standinge at the mouth of the Glynne, where [English] lawe never approached. He vsed me with many speches and signes of greate obedience, and wold willingly have awnsered the sessyons but for offendinge his capten” [Eliz. cxii no. 26 (i)]; Sir William Russell L.D., Adam Dubliniensis (Loftus) etc. to Lords of Council, 23rd of January 1594:—“Of late, vpon a draught made by Hugh Duffe mac Donnell (an auncient enemye to Feoghe and his neare neighbour) I the Deputie, with Sir Richard Gardner, Sir Robert Napper and Sir George Bouchier, whome I drewe owt vnder coollor of hunting; and travelling all the night wee fell before the dawninge of the day with Feoghe's chief howse called Ballynecor, having before directed such of hir maiestie's forces as we thought meete for the action to meet vs there, which they did accordingly. There weare within the howsse (as we understoode by good espyall) Feoghe himself, his wife and all his sonnes, with Walter Reoghe [Fitzgerald, his son-in-law] and manie other of their principall followers, who wee hoped wold all haue fallen into our hands; or at least the greatest number of them, for that we had so besett the howsse as we saw no reason that they shold escape; neither had they escaped had it not bin [negligence of a capten' detailed here] nevertheless the howsse was entered and taken, and a garrison placed therein for her maiestie; wherby the traytors being dislodged and left to the soocer of their glynnes and fastness, wee have proclaymed them” (Eliz. clxxviii no. 14). Richard Cox, Recorder of Kinsale says:—“... in the beginning (*sic*) of August [1596] Pheagh Mac Hugh (although he was under protection) enter'd into open rebellion, and by surprise took and raz'd the fort of Ballynecor” (*Hibernia Anglicana* I. p. 411: London 1689); but it was

.cc." i.e. "Donough O'Phelan cecinit": 3 quatrains [H. 1. 14. f. 107 b]:—

"*B* emacht ag baile na corra . mo chuairt ann is aithgherr liom:
ní fhuil mo thol dán ag díorgadh . dola ó'n dán fhionmar fhionn
B aile na corra ár geuan selga . searóimh oiníg innsi Néill:
beg in tiongna buadh gá baidhnib . d'íolra na sluagh suilbir séim
M o bhennacht féin fághaim agaib . a fhuil Raghnaill na recht suairc:
bar medh gá héineng na bfuighbhinn . fedh Éirenn dá geuirinn cuairt"

i.e. "A blessing bide on Ballinacor: my visit thither I deem all too brief; mine own will is not prescribing for me to depart from the wine-abundant white-walled mansion. Ballinacor is our resort for the chase [i.e. to it we repair in quest of largesse]: ancient sanctuary of Innis-Neill's generosity; such is the multitude of its blithe and accomplished companies that 'tis small wonder though its denizens bear away the palm. My benediction I leave with you, O Ranall's blood of the pleasant features; what single nook is there in which I might find your 'counterpoise' [i.e. a match for you] though I should visit and search out all Ireland?"

f. 17.

7. On the house of Ballinacor after Fiach O'Byrne's death,¹

later, for Sir W. Russell on the 15th of August still writes to Burghley:—"I do herewith send your lordship the copie of a letter from capten Tutecher, who nowe hath charge of the fort of Ballineecorre, shewing that, fyue of his companie going abroade to fetch vittles, haue by James Butler and some of the Cavanaghes been hanged up" (S. P. Ireland). Tutecher says that the 'vittles' were "iij beoves and vj muttons," the fort being "vnprovided of all but bread and drinke" (*ibid.* enclosure).

¹ Sir William Russell in his journal, Sunday the 8th May, states that early in the morning his foot entered into the Glynnes and fell into the quarter where Feagh Mac Hugh lay: "and coming several ways on him it pleased God to deliver him into our hands, being so hardly followed as that he was run out of breath and forced to take a cave; where one Milborne, sergeant to capt. Lee (see p. 414 n. 2) first lighted on him, and the fury of our soldiers was so great as he could not be brought away alive; thereupon the said sergeant cut off Feagh's head with his own sword, and presented his head to my Lord, which with his carcass was brought to Dublin to the great comfort and joy of all that province' (Carew Cat.). The same to Lords of Council, 13th of May:—" . . . Beinge returned I finde heere, and every where els as I came, gladnes and joyfull acknowledgment of her maiestie's power and justice in cutting off this hateful and abhorred member" [then comes panegyric of Sir John Chichester's and Capt. Thomas Lee's help "in this mountaine prosequeion"] (S. P. Ireland). Now hear Edward Stanley to an official in England, 12th of May, on "the death of feagh mecue":—"I will make a trewe report of the ceruice for that I was an eye witness of the same, as foloweth: the Deputy, being promysed a draught vpon him by one of his owne followers, commandede the forces lying in Lynster attending that ceruice secretly to mete him at a place 30 miles from Dublin (caled Raghdrum) whether hemselpe came and from thence spedely marched alnyght towards the glences; and vpon Sundaye morning (being the seventh [8th] of May) with a good gyde he entred the strength (*sic*) with his forces; att which tyme the gydes played their partes so well as they brought some of the soulders presently

headed "*Ruaidhrí mac Aodha Mhég Chraith .cc.*" i.e. "Rory mac Hugh Magrath cecinit": 8 quatrains [H. 1. 14. f. 103] which in some degree betray the spirit of 'le roi est mort vive le roi':—

"*C* innus atá in trebh so astaigh . na bfaicimís mná is macraidh;
re belaib a míir amuigh . ag déanam léidh is lémuigh
O mhaidin go nel nóna . mar do bheith cúirt chomóla;
gáir bhan is macraide amuigh . fá'n gcladh dlóchtmaige dtesbuidh
A nn sin do b'fiadnaise sinn . ar dhúine as gach áird d'Eirinn;
ar mbeith dreas i ndoghraínn tseigh . ag foghlaim chleas is chluicheadh
I s ann ba mhionca mac ríogh . gan dubhachas gan dímbríogh;
ag dáil a séd ar a son . ar gháir théd ina dtimchol
I s ann do bhíodh Fiacha féin . ar lár in bhrogha bháithréid;
is lucht dagmholta duan nglan . is sluagh armghonta i nothar
A nn sin do b'ingantach leam . ré bfaicinn d'éigsib Éireann;
é dá thol féin re gach fer . fá réir na scol do scaoilid
G ach anshógh dá ndeocha dhí . trebh na frith d'fílíd fáilti;
dar liom féin ní doilig di . ós léir a hoighír innti
R e a thaoib 'sin treib sin astig . má atá Rós in ruise shuaimnig;
ní doilig liom mar tá in treb . má atá ar mo chionn in chéisghel"

i.e. "How is this dwelling now within itself? inside of which we used once to see women, and abroad before its walls young men in companies at practise of athletic sports, of shooting. From morning till the evening's cloud—as though it had been a public banquet-house—there was gay uproar of lasses and of lads outside, along the rampart of the ornamental lawn that lay exposed to the [summer's] heat. There it was that we were witness of a man out of every airt in Ireland, after his having [already] for a season served in hardships of spears, [yet coming thither and] learning farther feats and martial games. There it was that sons of chiefs devoid of melancholy or of lassitude did most abound, on their own account dealing out their valuables in reward of the strains of harpstrings played around them. There it was that Fiach himself was wont to be—in the bright well-appointed mansion's centre—and panegyrists with their polished *duans*, and the weapon-wounded lying to be healed. There it was that I found it wonderful—considering all that I saw of Ireland's poets [there]—that of his own free will he devoted himself to each individual man in order to dissipate the desire [i.e. to gratify the demands] of the schools. But every calamity that hath befallen it—the house in which for a poet welcome was forthcoming always

vpon him in his cabine before he was aware (where he was secretly headen with thre or fower swordmen with him, and no more; which wear all slayne with himselfe vpon the instant, without any resistance or lose of any one man of oures). This was the end of that vnhappy traytour which assuredly hath bene longe a dangerous enemye, and more hurtfull to the pale then all the rebels in Ireland; but notwithstandinge (what the cause is I knowe not) but generally the people heare (ther hearts be so hardened towards vs that fewe of them reioyseth at any good ceruice don. Therefore in my semble judgment the Statte is in some daunger" (*ibid.*). On the face of it Stanley's is the truer version.

—in my opinion need not be cause of sadness to it, seeing that its heir is in it plain to view. Alone with whom within that house if Rose¹ of the gentle eye there be—I may not sorrow for the manner of the house if she, the white-skinned, be there to receive me.”

f. 17 b.

8. A *croántacht* or complimentary piece in verse and prose, addressed to Felim mac Fiach O'Byrne, headed “*Domhnall carrach Mac Eochadha .cc.*” i.e. “Donall Carrach M'Keogh eccinit”: 14 couplets, and paragraph in prose; 9 couplets, and prose; 17 couplets [H. 1. 14. f. 121].

Begins:—“*Iomdha urrainn ag cloinn Chathaoir*” i.e. “Many an honour belongs to the children of Cathaoir.” f. 18 b.

¹ In the Grenville library is a curious tripartite treatise (Add. 33,743) ascribed to the notorious Captain Thomas Lee above, entitled ‘The Discouery and Recovery of Ireland, with the Author’s Apologie’: in which he ‘discovers’ the miserable state of the island; shows how it may be ‘recovered’ [made whole], and labours to prove that he is about the only capable and, above all, honest Englishman in it. He suppresses all dates, as well as names of high officials at whom he girds; Elizabethan subordinates he specifies, and Irish gentlemen: the latter with epithets. Evidently he wrote during the command of Ormond (see Add. 29,614, art. 34) to whom the following passage must refer:—“ouer and besides these two great helpes he hath alsoe a third, viz. Fewgh mac Hughe’s late wyfe [inter lin. ‘the widow’] Rose O’Toole whom [in marg. ‘the ace of hartes in wickedness’] oftentimes he graceth with the name of ‘cosen’: a trustie instrument and follower of his, and by him she is maintained. She goes often to the mountaynes to these traytors, who are her brothers and sonnes in lawe [stepsons], carryenge to them newes and admonishing them [in marg. ‘a turstie intelligencer’] that they ought to haue a great care and to giue straight commaunde to their men and to the straungers amongst them that they doe not spoile his lands nor hurt his tenants, This I affirme for truth by the waye, that all those parts of Ireland are the worse [in marg. ‘a note most true’] through this female fauorite of his lordship: Fewgh mac Hewghe’s wife [in marg. by Thomas Grenville: ‘Rose O’Toole’s widow, Fewgh Mac Hugh’s wife’] who beares herself so bould on his fauours that she is not afraide (amongst those whome she supposeth annie thinge to affect the traytour’s proceedings) openlie to pray [in marg. ‘she neuer prayeth better’] for the good successe of Tyrone and her brothers the traierous Tooles, neuer prayinge for her maiestie who did most graciouslie pardon her lyfe [in marg. ‘a pardon il bestowed’] condemned to death for treason. Yf this be a fitt woman to be countenaunced by a man of his place, I humblye referre it to your honorable consideration” (f. 159 b: Apologie). This worthy captain was zealous for religion too:—“There are in euery prouynce diuers bishoprickes (the worst whereof is yerelie worth £100) yett is not the word of God trulie preached nor the sacraments duly ministred in anie of their diocesses, because the bishoppes of moste of them are knowne and noted to be drunckeards and dishonest persons” (f. 129 b: Recovery); and a yett weightier matter exercised him:—“Water is now their [the soldiers’] drinke, which breedeth many deceses in our Englishmen” (f. 143 b, marg.: tract. cit.) In but a short time after this he himself, as a ‘traytour,’ hung on Tyburn Tree; let us hope that he was ‘trulie preached’ and ‘duly ministred’ to, neither contracted any ‘decesse’ from having to drink water on his last journey.

A *croántacht* (see Add. 29,614, art. 40) is the vehicle of either praise or blame and, as its name implies, invariably pitched in a pleasant key. Here follow a few couplets of the first set with their prose, which is short, and introduces Felim's genealogy carried up to the remote ancestors a quibus both tribe-name and patronymic (see p. 470 n. 2):—

“*D óigh nár léicset a los oimigh . urraim uatha
na luoch fuair le cert a geríocha . nach terc tuatha
A ngníomradh ní héidir áiremh . ógbhadh fhromhtha
buidhen choisge einfhír iomtha . tréinfhír thoghtha
A tá dhíobh i ndiaidh na sinser . sebhac úrlamh
mac mhic Aedha na dtres dtinnmher . tes gan túrnabh
I s é áirmhim oighre Fiachaidh . feichmheoir ágha
béithir échtach chennchus cliara . chenglus cána
F eidhlim O Broin branán Laighen . lingios berna
mór do chaith tar cenn a geomhtha . flaith benn mBerba
T riath ragnallach na ruag mbaoghlach . béithir dhreclnár
téid tré armaibh na gcaor gciothruadh . saobh an sechrán*

Agus is saobh an seachrán agus in turas tárta do mhacámh óg fhoghlamta do Mhuhain mhínálainn Mhaicniadh . ar ndul go teagh scoile dhó is é cédchonnradh ocus cédturas dorighne i leabhar foghlamtha ocus foirchedail do bhí aige do dhíol agus clogat caomh ceannchumhdaighthe do bhí ag óglách san tír láimh ris do cheannach go daor ar luach a leabhair . an uair nach roithe feidhm ar chlogat ná ar chathbharr ar arm ná ar éideadh ag énduine . agus dá mbiadh ag aon oile nach aigesion do bhíadh feidhm riu . ocus tar gach arm solámhdha dhíobh sin nachar bhfer feadhma do dhéanamh re clogat é . Agus ní hionnsamháil agus ní hionann sin agus an ceannach agus an cruinnúghadh lann agus lúireach arm agus éideadh eirreadh agus eachraidhe doghnó Feidhlimidh mac Fiachaidh mhic Aodha mhic Sheacain mhic Réamoinn mhic Sheacain mhic Aodha mhic Dhonnhaill ghlaís mhic Chonchobhair mhic Raghnaill mhic Lorcaín mhic Philip mhic Raghnaill ó nabarthar ragnallaigh mhic Dhonnchaidh mhóir úi Bhroin mhic Mhurchaidh mhic Oiliolla an fhiodhaigh mhic Dhántaing dubhchluana mhic Dhonnchaidh mhóir mhic Dhonnhaill na sciath mhic Dhonnchaidh [na con buidhe] mhic Bhruin ó nabarthar branaigh . Agus is a naimsir a thoiridh agus a tharbha do theacht asteach cheannchas sé gach uile arm infheadhma do choimhéad a chlá agus d'indhídean a athardha ar thréinneart bhíodhbhadh agus easgearad a nam eachtra” i.e. “Certain it is that, in the matter of generosity, the warriors that [in time of old] rightfully had their countries (abounding in tribal districts) never suffered an honour to pass away from them. Tried young men as they are, to count their actions were not possible; selected men they are: a company to bridle any one at all that seeks to rival them. Of these there is, following in his forefather's wake, a ready falcon: son's son of Hugh, of the sore-daring conflicts, a fire that may not be abated. He it is that I recite, Fiach's heir: one ever on the look-out to discern battle; an exploit-working champion, subsidising cohorts and [of his enemies] enforcing contributions.

Felim O'Byrne—Leinster's raven—that carries battle's gap by storm : much hath he, chief of Barrow's hills, expended to secure their [Leinster's] revenues. Chief of the Ranallachs, a man of perilous incursions and a hero with chivalry in his very countenance : among weapons redly showering glowing missiles he adventures himself on many a reckless ramble¹ :— And that was a silly ramble and operation which it befell a certain learned youngster of Macnia's fair Munster to effect when (upon his going to a seminary) the first bargain and piece of business that he brought off was to sell a book of erudition and of instruction that he had, and to purchase expensively (even at the cost of his book) a polished head-protecting helmet possessed by a fighting man in his near neighbourhood : albeit none had [at the time] occasion whether for helmet or for head-piece, for weapon or for panoply,² and, if any had such occasion, assuredly it was not he ; while a helmet, above all manageable accoutrements whatsoever, he was not the man to use. But this proceeding of his was neither alike nor similar to the purchase and amassing of blades, of mail, of all other arms, armour and equipment, and of horses, made by Felim son of Fiach son of Hugh son of Shane son of Redmond son of Shane son of Hugh son of Donall Glas son of Conor son of Ranall son of Lorcan son of Philip son of *Raghnaill* (a quo 'the Ranallachs') son of Donough More O'Byrne son of Murrrough son of Olioll of the Forest son of *Dúnlain* of Duffcloyne son of Donough More son of Donall of the Shields son of Donough of the yellow Wolfdog son of *Bran* (a quo 'the Branachs' i.e. O'Byrnes).³ And in the season of his produce and of his profits coming in it is that he buys every item of armament suitable for service ; and this for the preserving of his own fame, and for the protecting of his patrimony against enemies and foemen in time of expedition."

9. A welcome and congratulation to Brian mac Felim⁴

¹ Of this kind : Sir Henry Sidney L.D. to Queen, 7th of December 1572, after telling her that she is too weak in Ireland, touches somewhat jocosely on the doings of Fiach, of the O'Conors and of the O'Mores :—"Owte of Kyldare the prayes are driven by faire day lighte 5, 6, 8, 12 and 25 myles thorough the countrie. The bawnes be broken up ; xiiij of this cuntrey carts laden at once and caryd awaie with howsholde stuffe ; 5 or 600 head of cattell, sometymes 50, 60, sometymes more, sometymes lesse. The nombres that do it is sometymes 220, 80, 40 kern and 4 horsemen, sometymes fewer. The maner of their coming is by fayre daylighte with baggyes, and by nighte with torchlighte, because they should neither be harde nor scene" (Eliz. xxxviii no. 51).

² When was such a time in Ireland ? we know not whether in its day the following proclamation was well obeyed :—"None whosoever they be] shall after Esterdaye next, beinge the 19th days of Aprill next, 1579, were any kynde of armour or weapon : as shirt of maill, jack, scull, targett or gantlett, or any other kynde of of weapon defensive or offensive, saue only the vsuall and accustomed weapons of sworde and dagger or skeyne [*sgian*] vpon payne of forfeitare of all and euery suche armour or weapon . . . and of xx markes Irishe" (Eliz. lxi no. 11).

³ cf. IV Masters ad an. 1580, p. 1746 note t.

⁴ Felim mac Fiach had 8 sons, of whom Brian was the eldest ; he had a son, Shane mac Brian mac Felim of Ballinacor, colonel of Confederate Catholics in 1641,

O'Byrne on his safe return out of England, headed "*Domhnaill mac Fhir gan ainm Mhic Eochadha .cc.*" i.e. "Donall son of Anonymus¹ M'Keogh cecinit": 14 quatrains [H. 1. 14. f. 137].

Begins:—

"*F áille r6t a Bhroin úi Bhroin . cuirfed a mhic mhic Fhiachoid:
d'ús t'aisdir ar dtocht astech . 6 Shacsuibh go gort gaoidhel
T echl duit is láthgháirech tinn . 6 ghuais mhara a mhic Fheidhlim:
go crích Raghnaill fhréimhe Bhroin . a chéile in gharbhfuinn glennoig'*

i.e. "A welcome I will make before thee, Brian O'Byrne, son's son of Fiach! now that after thy voyage thou art out of England re-entered into the field of Gael. That from the peril of the sea thou art escaped back to the land of Ranall and of Bran's stock is to me a matter of great joy, O son of Felim, O spouse of the rough and glen-seamed country!"

f. 23 b.

10. A welcome to Felim mac Fiach¹ O'Byrne on his return

after which date this family disappears from history. Their territorial ruin was effected by the Lord Esmond of the day (Sir Laurence Esmond of Little Limerick, county Wexford) who in vain racked Owen O'Byrne, a prisoner in Dublin Castle, to extort an accusation against Brian and his brother Turlough (5th son). See IV Masters ad an. 1597, p. 2017 note h, where John O'Donovan gives copious details that form what he terms "a picture of human depravity and perfidy in those murderous times." As to Brian's eastward journey, its period and purpose are obscure.

¹ *Fer gan ainm* i.e. 'vir sine nomine' was used formerly both as a proper name, and in the sense of an 'anonymous' e.g. the common heading *fer gan ainm .cc.* i.e. 'vir sine nomine cecinit' = 'a poem by anonymous.'

² By a wife other than Rose O'Toole (whom he married in 1593) Fiach had issue three sons and a daughter:—(a) Turlough: touching whom Sir William Russell L.D. to Burghley, 18th of June 1595, says ". . . the weake and hard estate of Feagh mac Hugh did partly appear vnto your lordship by the offer he made to putt in his eldest sonne Tyrlagh mac Feagh so that he [Fiach] might haue protection for a tyme from vs here, and bee left only recommended to her Maiestie for grace and pardon from thence. But having (vpon our refusall of that his offer) yesterdaie sent in his said sonne (being the only man of action and expectation of all the rest) nowe at this tyme of my going northward (when by Walter Reaghe's confession they were to expect ayde from the Erle to bee sent them by sea), and that without any assurance or promise at all (save only in hoape therby to worcke the more favour for him self and the rest), and hath left him meerly to satisfie the lawe (as I meane God willing) he shall, and that in some extraordinary maner of death, for the notorious offences he hath comitted), yt is nowe most manifest and apparant his estate is altoggether desperate; and would no doubt by this tyme haue appeared to th'extirpation of him and his rebellious complices, yf this greater action of the north would haue permitted me to prosequute them" (S. P. Ireland). Russell's induction was perhaps an imperfect one; Philip O'Sullivan writes:—"Terentius O'Bruin, trium filiorum Fiachi natu simul et virtute maximus, quod Anglis patrem prodece constituerat insimulatur. Fiachus id eo facilius credit quod monitus fertur a Rosa ni Tuchile [*R6s ni Thuathail*] uxore sua, Terentii noverca (quæ Dublinne ab Anglis custodia tenebatur), nimiumne mariti vitæ timente an protestantium arte et fallacia decepta

from Ulster, headed "*Domhnall mac Eochadha .cc.*" i.e. "Donall M'Keogh cecinit": 11 quatrains [H. 1. 14. f. 116]:—

"*E ist rem fháiltese a Fheidhlim . ó'n taoibh tuaidh do sheinéirían:
ar dtecht daoibh dia do bhetha . do scaoil dia na daoirbhretha
Dia do bhetha arís tar th'ais . in lá gerr b'fada at égmáis:
a gcrích bhranach na mbenn nglas . drem gan falach ar innmhas
Dia do bhetha ar dtecht dot thoig . m'fháiltese a oighre Fhiachoid:
in tres uair más onáir é . uaim ní foláir go bfaighthé
Dia do bhetha ó fhonn Ulad . a lenmáin fher nebudan:
do chur bhruaidhíortha ar ghlóir Ghall . sluaigshíortha ar fhóir echtrann
Dia do bhetha ar sén síobhail . tángabhair toisc aithríomhail:
gan chreidhim ó'n taoibh atuid . a Fheidhlim le caoir chathshluaig
Dia do bhetha ó'n tír sin tall . na ngnáthaigedh Ois is Conall:
óigfhir gan slóg a samhail . do phór chóigidh Chonchabair
Dá míorbhuil cá mhó cabhair . ó'n leith atuidh tángabhair:
rí in bhetha fá séd sochair . do chédbhetha i mbranochaib
I bfuad uaim atá tusa . lór duit dia do bhethusa:
a chinn omhsaine na geliar . a Fhinn ghasraide Ghailian
A g triall i bfuad re fáilte . do lucht fuatha is fírpháirte:
mór dot aithne ar na hardaib . a gelódh d'aithle th'innarbaid
M ar fháilte mar luach lesa . do ghébhá cáis cáirdesa:
laoidh fhada dámadh áil lib . dom dhán ar aba th'aisdir*

incertum" (Hist. Cath. Hib. lib. II cap. 9). With this latter hypothesis compare another letter (holograph) to Burghley, written on the 2nd of September in this year by the same Deputy as he writhed under the long lash which just then a turn of the royal wrist had from London laid across his face in Dublin:—"I am afraid I shalbe the less able to preform that which from my hart I most desier, the which is and hath benn to kepe this realme in quiett and peace: what practicies so euer I hould to mak pycke amongst themselues [the Irish] is discourced euer (by our selles I fear me); and yet I will not surcess to eys (*sic*) all the florentie's [the Florentine's i.e. Catherine de Medicis] practices, as her Maiestie firmeth them, to mak them cutt the throghts one of the other" (S. P. Ireland: this missive testifies to an extreme disorder in the penman). (b) Felim: of whom (and his brother) O'Sullivan, relating Fiach's death, says:—"Nec ob id tamen ejus filii Felmius et Raymundus arma a patre mota omiserunt" (*loc. cit.*). He married Rose's sister Una O'Toole, who bore him five of his eight sons; sat in the parliament of 1613; was tried and condemned at assizes of Wicklow in 1628; in 1629 lived still, a prisoner in Dublin Castle. He is said to have died at Ballinacor, in 1630; but Una died two days after his condemnation: 'her heartstrings broke,' says a contemporary MS. account quoted by O'Donovan (c) Raymond (or Redmond) of Killaveny, in 1625 J.P. for the county Wicklow; the ruins of his castle, a little west of south from Ballinacor, are marked on the ordnance map. He too wedded a sister of his stepmother's, on the occasion of whose marriage Felim and he had been two of the four *cuir agus teannta* [= trustees to settlement]. Unlike Turlough (who perhaps opposed her marriage) they got on very well with Rose; she stuck at nothing to save her husband, and was suspected of causing her brother Felim to give up Red Hugh O'Donnell after his first escape in order to debar Fiach from compromising himself, as on the occasion of Hugh's second escape he successfully did (d) a daughter: married to Walter Riach above, son of Gerald Fitzgerald of Kildare.

*I n drong táinic túb tar ler . rompa i gertch láimhdheing Laigen :
muna gceirinn friu fáilte . riu ní fhuilim inpháirte*"

i.e. "Felim, hear my welcome to thee [newly come] out of Old Ireland's northern quarter: now that thou art come, all hail! for God hath rescinded His harsh judgments [on us]. All hail—the shortest day was all too long without thee—on thy return back again into the green-peaked land of the O'Byrnes: a people that hoard not up their substance! All hail on reverting to thy house! my welcome thou must e'en have from me a third time (if honour there chance to be in that), O Fiacha's heir! All hail back out of Ulster's country, beloved of the men of Art! to work perturbation in the exulting of the English, to make searching forays in force on the foreign rabble. All hail! 'tis with propitious march, Felim, that thou art come (the trip was one worthy of thy father) out of the north part: without loss suffered, and with a goodly mass of battle-strength. All hail out of that yonder country in which Cuchullin and Conall practised once: young men that of the denizens of Conor's province had not many for their peers. Of His miracles what succour could be greater [than this: that] out of the North thou art come safe? may the World's King, granting thee a [continued] happy path, be thy main prosperity among the Ranalachs! Too long thou art away from me, and yet simply 'All hail' suffices thee—thou leader of auxiliaries here now in thy service, thou Finn of [thine own] flower of the Galian! As from afar thou journeyedst to encounter welcome here, many were they—both haters and well-wishers—that on the hills marked thee in good form after thy [temporary] banishment. In welcome's way, and as thank-offering [due by me] thou (were it but thy pleasure) shouldst of my poet's craft obtain a lengthy lay on the theme of this thy travail. The band that is come with thee over sea—were I not to greet them with a welcome, I were not worthy to be their ally."¹

f. 23 b.

¹ Fiach had for many years been in close touch with the northern chiefs; and the O'Mores with Clanricard's son John of the Shamrocks (p. 375 n. 4). His son-in-law Walter Riach above, examined just before his death, 9th of April 1595, says that in answer to Fiach's appeal Tyrone had promised him 1000 men: 400 from himself, 400 from O'Donnell, 100 from O'Rourke (Brian Oge), 100 from Maguire (Hugh) and Mac Mahon would add 100; the whole to be shipped out of O'Donnell's country and landed at Arklow. If Felim's mission was not at this period it occurred in 1579 probably, after his father's death. Walter was an exceedingly active and warlike character, of whom Ormond writes to Burghley, 7th of April 1595:—"The traytor Walter reoghe is this day broght hether grevosly wounded by my cousin James fitz Piers his men. I caused two notorios traytors of the Demsies to be taken, who are broght to my lord deputy and are fit to accompany Walter reagh to the gallose" (Eliz. clxxx no. 13). Sir W. Russell L.D. informs Burghley that the prisoner is hurt in shoulder and in leg, and on the 10th of April writes to Lords of Privy Council "... whose examination wee send to your lordships hearewith; wherein being not hable to drawe anie further matter from him for her Maiestie's awayle, wee haue caused him to be hanged in chaynes on lyue for xxiiij howers; meaninge in this manner of punishment to make him a notable example of justice" (cod. cit. no. 23). Burghley in marg.:—"Walter reoghe hanged alyve in chaynes;" the document

Egerton 177.

Paper; XIXth cent. (?)

Octavo; ff. 36.

This MS. may very well date from the end of the XVIIIth century. The Irish portion is by Fineen O'Scannell (Eg. 111); the English is in Edward O'Reilly's hand.

HISTORICAL POEMS: A.D. 1570-1600; transcribed either from Eg. 176 or from H. 1. 14.

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|--------|---|----------|
| I. 1. | Niall O'Roney's poem for Fiach O'Byrne (Eg. 176, art. 1). | f. 1 b. |
| 2. | The same for the same (Eg. 176, art. 2). | f. 10 b. |
| 3. | Angus O'Daly's address to the O'Byrnes (Eg. 176, art. 5). | f. 16 b. |
| 4. | Rory Magrath on Ballinacor (Eg. 176, art. 7). | f. 19 b. |
| 5. | Donall M'Keogh to Felim O'Byrne (Eg. 176, art. 10). | f. 21 b. |
| 6. | Ferrall M'Keogh on Shane O'Byrne's posterity (Eg. 176, art. 3). | f. 23 b. |
| II. 7. | English version, in prose, of art. 1. | f. 25. |
| 8. | " " art. 2. | f. 29 b. |
| 9. | " " art. 3. | f. 32 b. |
| 10. | " " art. 4. | f. 34. |
| 11. | " " art. 5. | f. 35. |
| 12. | " " art. 6. | f. 36. |

These translations are exceedingly inaccurate.

Additional 29,614.

Paper; A.D. 1725 sq.

Folio; ff. 62.

The MS., which towards the end is somewhat defaced and mutilated, is written in an ugly but distinct letter by *Seaan O'Murchadha na Rathainneach*

encloses the examination, its tenour being as above with a justification of the patient's previous conduct. Felim's experience rendered him cautious, cf. 'Report by Lords Justices to Lords of Privy Council, 2nd of August 1598':—"Phelym mae feaghe, though he haue of late receaved her maiestie's free pardon (without proviso) for himself, his brother, and followers; yet he holdeth a course jeleouse and suspicious, shonnyng to 'comme in to the State' [i.e. to trust himself in Dublin Castle] but maketh meanes by his lettres and mesengers to haue his contry 'passed to him' [i.e. affirmed to him by English law] as was promised vpon his submission" (S. P. Ireland).

i.e. John Murphy of Raheenagh,¹ near Blarney county Cork, a good and a prolific scribe.

HISTORICAL AND POLITICAL POEMS: XVIIIth century; Ossianic Poems; Tales in prose.

1. Tale headed "*Cath Cnucha ann so*" i.e. "Here is 'the Battle of Cnucha'"; a good copy.

Begins:—

"Do bhádar Laighnig leath ar leath gan rath gan righe gan róchonách d'éis Chathaoir mhóir mhic Fheidhlimíth fhírúrglais mhic Chormaic ghelta goath .i. airdri uasal oirdhere ardehumachtach Éirenn do mharbadh i geath mhúighe hagna le Conn céchathach. Is ann sin tug Conn a oide ionmhain dá ionsaighidh go hadbhalghrod .i. Criomthann caomchosgrach cúbhuide mac Niadhchuirb . agus ó ráinic ardfhlaithes Éirenn cham Chuinn tar éis Chathaoir mhóir do thuitim tug urlámhas cóigidh Ghailian go líthgháirech ocus críche Lúe gan lagughadh gan leonadh ar chumus Chríomthainn do'n chur sin ocus do bhí go haobhinn ardehonáigh re hathaidh fhada ina cennus" i.e. "On the one side as on the other they of Leinster were without royal regimen, without fortune or prosperity, after that by Conn of the Hundred Battles Cahir More (son of Felim son of Cormac) Ireland's noble, excellent, supremely powerful archking, was slain in the battle of *Magh-acha* [A.D. 122]. Then it was that Conn in all haste summoned to him his beloved guardian [i.e. the guide, philosopher and friend of his youth]: the valorous yellow-haired *Crimthann* son of *Niachorb*; and so soon as, Cahir More being fallen, Ireland's monarchy came to Conn, forthwith he consigned to *Crimthann's* discretion the plenary power of Gailian's province [to be enjoyed] exultingly, with that of Liffey-land free of all diminution or curtailment; and for a length of time *Crimthann* held their sway, pleasurably and in the height of all worldly good things."

f. 1.

The story goes on to explain how the politics of the day placed *Cunhall* son of *Trénmhór*² at the head of affairs in Leinster; how he (backed by the *fianna Éirenn*, whose leader he was) dealt in a way that procured him the universal hostility: one item of his turbulence being the determination to resist the ancient impost on Leinster known as 'the

¹ Where he was born in March 1700. He became president of a bardic congress (an 'eisteddfod' on a small scale in fact) that sat periodically at *Ráth Luire* i.e. Charleville, county Cork, and was still transcribing in 1758. It is said that for four stanzas composed on four brothers named Armstrong, slain at Aughrim, their sister presented him with as many bullocks (see John O'Daly's 'Poets and Poetry of Munster': 3rd ed. p. 48).

² A sobriquet epd. of *trén* 'mighty' + *mór* 'great,' his real name being (according to our MS.) Fergus, son of *Suall*, son of *Báisene* a quo *clanna Báisene* or *Baoisene*, i.e. the *fianna Finn* as distinguished from the *clanna Mórna*.

Boromean Tribute'; how Conn above and his nobles in conclave resolved to deprive *Cumhall* of his command in favour of *Goll*, chief of the *clanna Mórna*, and how (the *Fianna* cleaving to the former) the battle of *Cnucha* was fought. In this action *Goll mac Mórna* slew *Cumhall*, and thus originated the feud between the *fianna Finn* and 'the children of *Mórna*.' We are told how, shortly before the battle, *Cumhall* won *Muireann mhongchaomh* [i.e. 'the smooth-haired'] daughter of Teigue son of *Nuadha Néid*; how in vain she sought to dissuade her lover from the fight, and how he prophesied the future fame of their coming offspring i.e. of *Finn mac Cumhaill*. The whole is told in great detail; with much ornament, and introduction of subsidiary characters and episodes.

Colophon:—"Féinít le Seán O Murchadha an deachmhadh lá do December 1725" i.e. "Finis: by John Murphy, the 10th day of December 1725."

See the tale *fotha catha Chnucha* i.e. 'the Cause of the Battle of *Cnucha*': LU. p. 41, col. 2; printed by W. M. Hennessey, with translation, in *Revue Celtique* II, p. 86. The earliest copy of our recension mentioned by Henri d'Arbois de Jubainville¹ is of 1701: 23. H. 1., R. I. A.

2. Poem headed "*Caithréim an dara King Séamus . agus Dáibhídh O Bruadair* cecinit October Anno Domini 1686" i.e. "Triumphs of the second king James, and David O'Bruoder² cecinit [etc.]" : 23 stanzas; *ceangal*, 1 stanza.

¹ See p. 61 of his 'Essai d'un Catalogue de la littérature épique de l'Irlande' (E. Thorin: Paris 1883) a most useful work, the unpretending style and modest title of which might well have guaranteed it against the unscrupulous and discreditable attacks that have been made on it.

² Believed to have been a native of Limerick city: fl. 1650-1693; the date of his death is unknown. His compositions, which are curious and exceedingly copious, disclose incidentally the fact that he was poor; but he was cheerful, humorous and, undoubtedly, a man of observation and reflection: while deploring the desolation and misfortunes of his country he seeks for some rational explanation, and spares not those whom he deems responsible for her condition; his tone is manly: he is never lachrymose. For literary purposes he possessed and wielded the language after a fashion that died with the last of the pre-revolution men:—in *dán díreach* he wrote correctly, as one trained in the still lively traditions of the now proscribed, dispersed, and expiring schools; as regards modern accentuated non-syllabic metres, he was an astonishing master of both rhythm and rhyme (which he never divorces from reason); and his poems of this class, none of them set (as are the vast majority of XVIIIth and XIXth century efforts) to song-tunes, have a lilt and swing that convey

Begins:—

“*D’fígh duine éigin roimh an ré so uige as léir am dhóid anois
d’inghin Hannraoi is d’iomad a campaidhe ise do b’amhchaoín bírne
abhus:
gur tríd nach fuilimse buidhech do’n fhilidh sin daoire a cuinge go comh-
naigtheach
ar dhlíge an phápa is ar chloinn Phátraic a neing fháilbhúig Olchobair.
A ndiaidh ar éilimh dia na spéire d’fiachaib thréigthe a thrócaire.
Ar na clannaib ba shia cennas san iaith engaig Fhólla so:
ar chaoi go gereidft luighim gan cheilt daoibh nach í Eilís mhóraimse
acht Séamus Stíobhart an rélta rígha d’éirig faoi dár bfóirithin”*

i.e. “Once on a time before this present a certain fellow wove a web (which plainly now is in my hand) for Henry’s daughter, and for the multiplicity of her camps: she that to us on this hitherside [the sea] was so ungentle; and here’s the wherefore that to that rhymer I cannot be grateful: the constant oppression of her yoke on the Pope’s law, and on Patrick’s children, in the soft-glebed soil of *Olchobar*. After all the fines [i.e. penalties] for abandoning His mercy that Heaven’s King hath exacted of the clans which longest have held sway in this tumultuous land of *Fodhla*: in order that ye shall believe me I swear to you without reservation that Eliza is not the one whom I magnify, but James Stuart, the royal Star that under Him is risen now to bring us succour” (quatt. 1, 4).

f. 11 b.

David describes grandly his hero’s military capacity and resplendent valour;¹ very naturally he exults too at the restoration of the true religion once more established amongst us, and at certain salutary judicial changes:—

“*A táid bhar bhírechliar sámh gan dtíniad d’áis an chaoimniad chómachtaig
is cléirche Chaillín bás nach anaoid gan phlé a bpeaidhe ar phópairecht:
atáid ar binnse Dálaig Rísig’s dá náileth saoi do Nóglachaib
re héistecht agartha an té nach labhrana bérla breganta beoilbirm”*

i.e. “By the gentle yet powerful champion’s good will your genuine clergy

the idea of rapid extempore utterances: which of course they were not. Many of his metres (peculiar to 1650–1700) necessitate free use of compounds; added to which he strictly adheres to formal rules of the ‘schriftsprache,’ whence some in later days have thought him pedantic. Antiquated words and obsolete inflections he uses occasionally; but up to 1700 these were familiar enough, just as ‘destrier,’ ‘dight,’ ‘hight,’ ‘yclept,’ ‘zounds’ etc. etc., when fancifully used to-day, need not puzzle the moderately learned English reader. Since David’s poems relate to current events, and are not songs, they have not survived in ore populi nor are they to be found in many MSS. much younger than this of ours; indeed his very name has for many generations been forgotten in his own county.

¹ However good the Duke of York’s martial record, and be it ill luck or his own incompetence that militated against James II. in Ireland, since the day of the Boyne he has not been known there otherwise than as *Séamus an chaca do chaill Éire* i.e. ‘conquatus Jacobus Hiberniam qui perdidit.’

are in cosy comfort and safe from all disrespect, while Calvin's clerks are (an arrangement that breeds us but little sorrow) without their bosom friends to urge their accusations against 'Popery'; upon the bench too are Dalys, Rices and, saluting them, a sage of Nagle's breed (art. 45): all for the purpose of hearing [at first hand] the plea of him that speaks not the conceited-sounding and mouth-parching English" (stanza 19).

3. Tale headed "*Cath muighe Mhúchroimhe*¹ *ann so*" i.e. "This is 'the Battle of *Mucramh* [A.D. 195]'" : a good copy.

Begins:—

"*Airdrí cródha cruithníamdhá calma ciallhbhrethach ro ghab airdchennas Eirenn i. Art ollchosantach airdghentmhach aoinfhir mac Chwinn chalma chéd-chathaig. Is maith ro thá Eire i naimsir an ardfhlatha sin gur fhás inresan oirdherc idir Maccon mac Maicniadh mhic Lughaidh mhic Dháire mhic Shithbuilg mhic Dheghamhraic mhic Nuadhairtig mhic Lachtaine mhic Lugaíd mhic Chríomthainn mhic Mháil mhic Lugaíd mhic Ithe agus Olioll Olom mac Eogain mhóir i. rígh Munhan gona chloinn . agus is é fáth an inresain sin*" i.e. "It was a monarch hardy, of brilliant aspect, brave, delivering wise judgments, that held Ireland's supreme power: Art [surnamed] 'the Solitary,' mighty to defend, high in achievement, son of the valiant Hundred-battled Conn. Well off was Ireland in that lofty prince's time, until there grew a notable feud between Maccon (son of Macnia son of *Lughaidh* son of *Daire* son of *Sithbolg* son of *Deghamraic* son of *Nuadhairtech* son of *Lachtaine* son of *Lughaid* son of *Crimthann* son of *Mál* son of *Lughaid* son of *Ith*) and Olioll Olom, son of *Eoghan Mór* and king of Munster, with his children. The cause of which dissension was this. . . ."

f. 13.

Sadhbh ['Saby' or 'Sara'] daughter to Conn of the Hundred Battles was wife of Macnia, by whom she had a son: *Lughaidh* surnamed *mac con*; Olioll Olom, king of Munster, carried her off forcibly; Macnia died of grief, and to her ravisher she duly bore ten [leg. seven] sons. Olioll's residence was a fort (of which the remains are extant) by the Maigue's side, called after him *brugh rígh* [= 'königsburg,' angl. 'Bruree,' county Limerick]. One day his two eldest sons along with Maccon walked down the Maigue till at *cathair easa* [angl. 'Caherass'] they came upon a yew tree whence sounds of music issued; each one claiming the tree for his own, they returned to Bruree to abide Olioll's award, which favoured his own eldest son *Eoghan Mór* (a quo the *Eoghanacht* in their branches); Maccon impugns the verdict, hot words ensue, and a challenge to pitched battle follows; in one month

¹ Sic, perperam; but such is the current pronunciation (how old it may be none can say) and with few exceptions modern scribes reproduce it.

the fight is fought on *sliabh caoin* (the well-known *sliabh riabhach* ['Slievereagh'] of later times) county Limerick; Maccon is beaten with great loss and, as he flies, a cast of *Eoghan Mór's* spear lames him for life; he retires to Scotland, and at a year's end returns with a great and composite army of 'oversea-men': Britons, Saxons, Scots, Franks; they land at *euan easa dara* ['Ballysodare' county Sligo], and a challenge is sent to Art the monarch at Tara; he craves twelve months in which to prepare, and at maturity the battle comes off on *magh mucrainhe*; Art is killed and, save *Cormac Cas*, Olioll Olom's sons also perish; the tale ends with the popular *nuallghubha Oilella ótuim i ndiaidh a chloinne* i.e. "Olioll Olom's loud-weeping after his children": each son in turn being lamented as the messenger, answering the old king's question, recites the manner of his death. On the battle's eve Art, who by his soothsayers knew that he was doomed, had (like *Cumhall* art. 1) a love affair, and his posthumous son (the famous *Cormac mac Airt*) when he attained to years of action ousted the usurper Maccon and reigned in his stead.

See a much more ancient version of the battle, and origin of the local name LL. p. 288a, and Laud 610 f. 96; and of Cormac's birth BB. p. 260a; the oldest copy of this recension mentioned by d'Arbois is of 1701: 23. H. 1. R. I. A. (Essai p. 75).

4. Tale headed "*Cath chluana tarbh ann so*" i.e. "Here is 'the Battle of Clontarf'": a good copy.

Begins:—

"Anno Domini dá bhliadhain dég agus míle . sluagh le Maolmórdha mac Murchaidh rígh Laighen ocus le gullaib átha chiath i Míidhe gur airgset an ttr go termonn Féichín ocus go magh Bregh . agus an bhliadain ina dhiaidh sluagh le Maolshechlainn mór dá dhéoghaíl sin i gertch Ghall gur loisg go beinn Edair í go rug Sítrech mac Amhlaoibh agus Maolmórdha mac Murchaidh ar dhruing oco gur marbadh les iat . téid Maoilsechlainn dá ghearán sin le Brian boroinhe .i. lochlannaig agus laighnig dá ionnradh . agus d'iarr Brian dá fhurtacht" i.e. "In the year of Our Lord one thousand and twelve a hosting was made into Meath by Maelmora Mac Murrough king of Leinster and by the Danes of Dublin, when they ravaged the land as far as Termonfechin and to the plain of Bregia. In the year after this, to avenge the same a hosting was made by Melaghlín mór into the Danes' borders, which he burned as far as the Hill of Howth; but Sitric son of Amlaff and Maelmora Mac Murrough caught some of them [the invaders], and these were slain by them. Of this, viz. that the Danes and they of Leinster wasted him, Melaghlín came to

lodge a complaint with Brian of the Tribute, and craved that Brian would succour him."

f. 21 b.

The story proper (sufficiently bombastic¹ in style,¹ and dealing in the supernatural) then begins thus:—

Anno Domini .1014. *dorin Brian mac Cinéide sluagh Mumhan Connacht agus bfeair Midhe go rabhadar a bfostrongphort ar ghallaibh ocus ar laighnibh ó lughnasa go nodlaig móir agus ná bfuair cath ná braighde ó laighnibh ná ó ghallaibh risan ré sin. agus ó nach fuair ro airg Brian osraighe. agus do chruaidh Murchadh mac Briain a laighnibh agus ro airg an tír go tearmann Cuimín agus tugadar braighde agus creacha leis go cill Maighnenn a geimne Bhriain*" i.e. "A.D. 1014: Brian son of Kennedy made a hosting of Munster, of Connacht, and of the men of Meath; then from Lammass to 'Great Christmas' they were in camp against the Danes and the Leinster men, but neither from these nor from the others could during all that time have either battle or pledges. Which when he could not obtain, Brian harried Ossory, and Murrrough mac Brian entered into Leinster; then he ravished the land up to *Termann-Cuimín*, and they drove the preys to Kilmainham to join Brian."²

ibid.

Scribe's colophon:—"Finit do chath chluana tarbh arna sgríobh nóin tsathairinn le Seaan O Murchadha an .13. lá do November san mbliaghain d'aois ár dtigherna Iosa Críost .1725." i.e. "Finis to 'the Battle of Clontarf': written on Saturday afternoon by John Murphy, 13th day of November, in the year of Our Lord Jesus Christ's Age 1725."

5. Three epigrams.

(i) stanza on the expropriation and exile of the old native gentry after the capitulation of Limerick, headed *Dáibhí O Bruadair ce.*" i.e. "David O'Bruadar cecinit":—

*"D o chealg mo chom go trom le haicéidibh
aister na gcodhnach lonn do leasaigheadh sinn?
is nach faicim ar bonn isan tfoinn do thathaighéidís
gan easbaidh gan fhoghaíl acht moghaídh is maistínidhe"*

i.e. "The expedition [i.e. departure for the continent] of the gallant leaders that were our benefactors has severely stung my body with [as it were a variety of] disorders; because that in the soil which once they did

¹ After the manner of 'the Wars of the Gael with the Galls': edited by J. H. Todd, D.D., for the Master of the Rolls: 1867.

² *Nodlag mhór* i.e. 'Great Christmas' was and is the Feast of the Nativity; *nodlag bheg* i.e. 'Little Christmas' is that of the Circumcision. As Mahomet's ultimatum was 'the Qorān or Tribute,' so that of the Gael was 'Pledges or Battle' i.e. 'either submit and put in your hostages, or come and fight it out.'

frequent I see now none but serfs and cur-dogs planted on their feet, or untouched by necessity, and free of spoliation."

(ii) stanza ridiculing those who (in order to meet the new order of things) strove to speak English,¹ headed "*An fear céadna .cc.*" i.e. "The same man cecinit":—

*N ach aít an nós so ag mórchuid d'fearaibh Éirenn
d'at go nó le mórtus maingléiseach?
gidh tais a dtreoir ar chódaibh gallachléire
ní chanaid glór acht gósta gairbhbérla"*

i.e. "Is not this a funny habit that great part of the men of Ireland have adopted—such as newly are puffed up with a most vanitous purse-proud conceit—feeble as is their mastery over the 'codes' ['codices,' books] of a foreign clergy, yet they utter not a sound but some mere ghost of rugged English?"

(iii) quatrain on James the 12th Earl of Ormond's advent as Lord Lieutenant in 1643, anonymous:—

*M airg atá gan bérla binn . ar dtecht do'n iarla in Éirinn?
ar fedh mo ré ar chlár Chruinn . dán ar bhérla dobhéruinn"*

i.e. "Alas for him that lacks melodious English now that the Earl is come into Ireland; for the span of my duration in the land of Conn [i.e. for the rest of my life] I would bestow a poem to have the English tongue."

f. 24 b.

In his edition of art. 34 (q.v.) John O'Daly prints (ii) (iii) with translations in prose, attributing the latter as well to David O'Bruadar.²

¹ We have David's own authority for supposing that, though he 'had English,' he had no great fancy for speaking it: the sixth prose of his *croisantacht* written on the marriage of Dominic Roche with Una Bourke, daughter of John fitz Redmond of Cahirmoyle (art. 39) runs thus:—"Agus Croma féin spréachbhailtín sprionnlaithe atá ar bhruach na Mágha eision . ocus ní bréoghnhar beoir an bhaile sin acht go gcluáim gur slachtmhar seannda so-ola ag ministír maith an bhaile í . gidheadh gé hionannhain líom an bhíotáille sin atá d'oleus fhéadaim mo theanga do chuibhriughadh dochom an ghailbhéarla do labhairt go líomhtha gurab dom leith chlí fhághaim teghlach an tsagairt sin gach vair ghabhaim ina ghoire" i.e. "And as for Croom itself, it is a contemptible and most niggardly little town that stands on the Maigne's side; the beer of which town is not potent, although I hear that the good minister [i.e. Protestant parson] of the place has it of a knock-me-down quality, old, eminently potable. Nevertheless, and dearly as I love such stimulant, so poor is my ability to fetter my tongue to the point of speaking the foreign language fluently, that 'tis on my left hand I leave that priest's establishment every time I pass in its vicinity."

² O'Daly, who had a large knowledge of paper MSS. both in and outside of the Royal Irish Academy, was likely to have written authority for this. His version of (ii) c runs:—"Tho' feeble their power over the substance of the stranger-clergy;" where *códaibh* is taken = *códaibh* dat. pl. of n.f. *cuid*, gen. *coda*, *codach*, nom. pl.

6. Prophecy couched in form of an Ossianic poem, headed "*Tarrngaire Fhinn mhic Chumhaill ann so ar Eirinn . agus Oisín mac Finn .cc. do láthair Pátraic*" i.e. "Here is a prediction of Finn mac Cumall's concerning Ireland, and Finn's son Ossian it was that pronounced it in presence of Patrick": 46 quatrains (see Add. 30,512, art. 9).

"Begins (Patrick loquitur):—"*A Oisín inmráidhse linn*" i.e. "O Ossian recite to us." f. 25.

7. Ossianic poem, headed "*Oisín mac Finn .cc. ar bhás Aodha mhic Gharaidh ghlánuibh .i. gaisgedhach d'fiannaibh Eirenn*" i.e. "Finn's son Ossian cecinit on the death of Aedh son of Garadh Black-knee viz. one of the heroes of Ireland's *Fianna*": 11 quatrains. f. 26.

8. Lines on the vanity and sinfulness of youth, headed "*Seán mac Muiris úi hUrthaile .cc.*" i.e. "John mac Maurice O'Hurhelly¹ cecinit": 7 quatrains:—

"*I s aithrech liom beith go hóg . as mo thós do melladh mé :
féch anois mar do chuaidh m'uaill . is gairid uaim cenn mo ré
A n óige mo mhallacht lé . d'fág sí mé i ngioll mo locht :
ní thicfaidh sí dom bhreith as . ní sgaoilfidh sí glas mo chos
N í bhia tuille buidhe rinn . biaidh sisi fá mhúirn ag cách :
uch dá mbeinn ag dul re sruth . ní chuirfedh sí a guth im dháil
M airg do loisg a thimpán ré . mairg do char a gné ba ghlan :
mairg nár aithin a dhé bhí . go raibh sí dom char amach
A n óige go nímáid gealg . minic lé beith derg is gel :
gidh é a dath as áilne ar chlé . d'fágáib sí ar m'anám sal
A bhuidhe re haonmhac dé . mar do sgar mé rena cás :
is ós liath foirbthe mo lé . mo mhallacht lé go dtí an bráth
C lann Ebha do thuit na cion . mairg ina riocht do gheibh bás :
ní haithrech do Mhuire mhóir . sinna uili ro fhóir ó'n gcás"*

i.e. "Matter of penitence it is to me that ever I was young ; from my very inception I have been deceived : behold now how my pride is passed away, and my time's end is but a little space from me. Youth—my curse go with

euideanna, cotcha, cotchanna; and David, like others, does sometimes use such license (e.g. in stanza 5 c of art. 24 he for rhyme's sake has *dearmádaid* for *dearmádaid* 'they forget'); but the collocation seems to favour the notion of a loan-word with meaning as above, and applying to the English Bible and Book of Common Prayer, which such time-servers could do no more than pretend to understand, cf. "*Céad atá dá rádh mar ghallaibh . a ngaol do tháth san áglmharaicme*" i.e. "Hundreds, in order to make good their favour in the eyes of the winning party, are having themselves enrolled as Protestants" (art. 16, stanza 7 a b).

¹ No particulars; from a solitary entry in the IV Masters, ad an. 1167 p. 1167 the name appears to have been Ulidian originally.

her! she hath left me mortgaged for my sins; she will not come back to redeem me, she will not loose the fetters of my feet. None any more will court my favour, but of all men she will be dearly cherished still: were I being swept off with the current, her voice alas! she never would transmit to me [i.e. no sound of her wailing would reach me]. Alas for me that with her burned my 'timpan'! alas for me that loved her form so pure! alas, O living God, for me that recognized not that she was but sending me astray! Youth with deceptions multifarious—'tis 'often with her' to be pink and white; although her hue [i.e. species, semblance] it be that is loveliest on the body, upon my soul she hath left behind a stain. But thanks for it be to God's only Son that from her danger He hath severed me; now that my colour is but grey and faded, my curse be with her until Doom shall come! Eve's children that are fallen for her fault—woe to him who (being still in their species) finds death; but cause of penitence is none for great Mary that hath rescued us from [the desperate] case [in which those others were]."

f. 26 b.

9. A farewell to *Benn Edair* i.e. 'the Hill of Howth,' anonymous: 2 quatrains:—

"*B enn toungehlas sech gach tulach . 's a mullach craanghlas corrach:*
cnoc lannach crannach crenhach . benn bhallach bhennach mhongach
B enn as áilne ós ímiol Eirenn . glébhinn ós fairge faoilenn:
a tréigen is céim chráidh linn . benn dlainn Edair aorbhinn"

i.e. "Hill that beyond every *tulach* is verdant-surfaced, whose summit is green-treed and tremulous [i.e. with waving boughs]; eminence famed for sword-blades, forest-clad, gentian-growing; a hill variegated, having jutting points and flowing mane (p. 426 l. 10). Hill the most beautiful that dominates Ireland's coastline—sweetly melodious there is the gull over the sea; to us the leaving of it is an act of pain—lovely and pleasurable Hill of Edar!"

ibid.

10. Invocation of the B. V. Mary, headed "*Dáibhí O Bruadair .cc.*" i.e. "David O Bruadar cecinit": 21 quatrains; *ceangal*, 1 stanza; a well-written piece.

Begins:—"Eist m'osnadh a Mhuire mhór" i.e. "Hearken to my groaning [i.e. complaint, supplication] O great Mary." f. 27.

11. Praise of Shane¹ O'Neill's residence, addressed to him,

¹ Among many curious documents relating to this remarkable man is one endorsed: 'The letter that O'Neill send out of Ireland to the erle of Argyll, translaitait [by some Highlander] out of Eris in to Skottis as neir the phrays of the Eris as it culd be':—" [19th of July 1560] O'Neill herein sendis his blessing to his luiffing frend, that is to the erle of Argyll, for salutacioun. We haue send our letter and errantis to you before this tyme, for we beleiffit not to send our awin man to yow for feir of the way. And suir it is that our mann and letter suld be at you ani owir this quartar of yeir gif he had leif to pas the way; and theis ar our errantis to yow now and befoir: that we wale bind frend ship and amete betuix us and you, and for performans and establishing therof your sister to be gewin ws to wyff; and gyf ye

headed "*Tadhg dall O hUiginn .cc.*" i.e. "Blind Teigue O'Higgin cecinit": 18 quatrains.

Begins:—

"*L ios gréine as Emhain d'Ultaib . trebh nach ba thréithe Taillein :
tech nach fuil barr ar bhronntaib . bronntar crech ngall sin nglaintreib*"

i.e. "A sunny liss that to Ulster is an Emania [in lieu of the ancient one]; a house than which *Tailte* was not more excellent; a mansion whose largesse is nowhere exceeded; prey had of Englishmen is given away in that polished dwelling."¹

be the mann that sall cum in Yrland (as we hard) to bring thi woman with yow in Yrland, and we sall gif yow for hir all thing as [i.e. thingis] becidis. And gif it hapnis that your self cumis not in Yrland, and send that woman hidder, swth and guid men with her; and schew sall not pas fra ws for falt of contentment. And be ye assurit that ther is not in all Yrland and partes anc frend nor meach [i.e. 'maitch'] that is meller for yow nor better nor we ar. And to notiefe the same: gif your self cumis in Yrland, in despyt of all that is in Yrland except the man that occupeis the kyngis place thair, gew and grant sallbe youris and ouris, we beand of ane consall (as we salbe allways without the wyit be in yow). And gif that band of alya [alliance] beis bound betwix ws and yow, the profett that is to be had in this syd of Yrland sallbe ouris and your menis; and the maist part therof sall cum to yow eft. And gif it beis said that thair suldbe impediment on ovr pairt towching that alya be resoun of James [Mac Connell] is dochter, we sweir vnto yow be our kyngly oath theris nane; nother be resoun of ony other woman. And we will not bot that ye sall caus the Clandonail to gif free passage to our man to yow and fra yow contenuallie fra this furth; and we sall use your counsall in agreing with all your frendis, and in doing harm to yowr enemies in lyke maner at yowr counsall. And send ws your anser writtin without delay concerning all pointes heirin. Na mair, bot fair weill" (Eliz. ii no. 26). On this very day it was, so experts believe, that Argyll wrote his letter to Elizabeth (cod. cit. no. 27) offering to invade Ulster and to harry O'Neill. Not that the 'alya' ratified would have in any wise barred such a move.

¹ On the 16th of May, 1567, Captain Phettyplace an English 'rover' [pirate] then in durance, looking hourly to be carried to execution and craving her Majesty's mercy, gives in answer to interrogatories some curious particulars of O'Neill e.g. :— "Thomas Phettyplace, wryt what you can of John Onele in Ireland: what power he ys of, and wherein his strength dothe consist? Hys power and strenght and saff' kepinge of him there in his countree dothe not consist in his number of men, which ys butt a handfull (yff I maye so boldie saye vnto your honours) of raskoles; what ys his preservacyone, safftee or kepinge, butt onelye his subtle and craftye slyghtes; by the pryvytes of his countree with his 'creat' [*caorai-ghecht* i.e. nomadic cattle with their armed drivers] covereth himself, when he and his countree is attempted. What noble men or gentlemen do holde of his parte, and who maye do most with him? Hys trust and his sewartie dependith not in the noblest men of his countree—no, not in his kinsmen nor brothers—butt holye he assewreth him self vppone safftee of his ffoster brothers, whoe are of the nasyone and name of O'Donnelly, that are of the number of thre hundreth gentlemen. . . . The noblest man of his countree, and his rere warryar indeed, ys Turloennaghe: ane that ys of the greatest feere, and next lyke to be Onele yff

So long as Teigue keeps to laudation of the stronghold and of its lord he moves (according to the standard of his time and place) within the limits of reason and of fact; but in becoming didactic he tenders some advice which (O'Neill being the disciple) he as well as any knew to be altogether futile:—

*“D áin mar dhún oirdhere Uisnig . do thoirbir cú na gclesrad:
ná beir mnaoi astegh do'n torsain . medh chosmail do'n Traoi in teghsan”*

i.e. “A fort like Usnagh's glorious fort, which Cuchullin of the varied weapon-feats bestowed: no woman introduce into that citadel—an exact equivalent of Troy that mansion is” (quat. 7).

12. Flann Magrath's poem on Ireland: 21 quatrains; *ceangal*, 1 stanza (see Eg. 111, art. 56). f. 28.

13. Poem on the state of Ireland, headed “*Seathrún Céitinn .cc.*” i.e. “Geoffrey Keating cecinit”: 7 stanzas.

Begins:—“*Om sgeol ar árdmhaigh Fáil ní chodlainm oidheche*”
i.e. “From my tidings [i.e. those which I have to tell] of Innisfail's grand country never a night I sleep.” f. 28 b.

Quat. 4 shows that this was not written (as from the first line some have supposed) on the continent; it is chiefly a lamentation for the departure thither of so many of the native gentry, who are not named, but indicated by localities e.g.:—

*“N a taoisigh tháisg ó'n Nás gan bhogadh bhrighnairt
i ngleo gér gháibhtheach ágh na lonnabhuidhne:
fá shróin an stáit ba ghdáth ag cogadh i ndiormuibh
ní dhóibh ba nár acht cách gan chomhall dlíghé ar bith”*

i.e. “Not to themselves was the disgrace that the chieftains of renown from Naas were left without a stir of strength and vigour (though formidable in

he [Shane] fayle; whoe Onele douteth, and in dede trusteth not. ffor the safe keeping of his persone, yt ys to longe here to rehearse” (Eliz. xx nos. 91, 92). The ‘raskoles’ did not too badly, cf. Sir Henry Sidney to Cecil:—“Alredy the world here thinkyth that I am in dysgrace with the queene, and so [I am] in dyscredyt here, and therby unable to do her any saruyce. Besech her hyghnes to haue compassyon of her one charges, though thear be lyttell care had of thys cuntre and less of me; for I testify to God to her hyghnes and to you that all the charge is lost that she ys at, with thys maner of procedyng. O'Neyl wylbe tyran of all Ireland if he be not spedily withstood (?) and he hath (as I here) woon the rest of O'Donellys castellys; he hath confederated with the Scottes [who killed him next year], he ys now in Mac Guyr ys cuntre; all thys somer he will spend in Conaght, next wynter in the Inglysh pale. . . . I wyll gyue all my land in Rutlandshyer to get me leaue to go into Hungary, and think myself bound to you whyle I liue. I trust thear to do my cuntre sum hanor; her I do nother good to queene cuntre nor my self. Kilmainham this 13 of Juyn 1566” (Eliz. xviii no. 1).

the fight was the prowess of the mettled numbers that under the State's very nose incessantly made war in companies) but that others fulfilled [i.e. observed] no law whatsoever [human or divine]."

14. Poem written after the battle of Aughrim: very similar to art. 13 but more personal to the writer, headed "*Eoghan O Caoimh .cc.*" i.e. "Owen O'Keeffe¹ cecinit": 8 stanzas; a type of many pieces written at the same period: 1692-99:—

"*A r treasgradh i nEachdhrúim do shíol Eibhir
is cailleamhain an mhachaire do'n droing chédna:
fearannas na ngallachon i gerich Fheidhlim
tug sealad mé gan seasairecht ar bheinn sléibhe.
A r mhaireadar do'n ghasraidh ghnímhéachtaigh
gan chailleamhain san spairra tug teinn tréith mé:
tar fairge go ndeachadar an bhuidhean tséaghain
chum cathaighthe le danaraibh i gerich éigin.
C uiseal Chuiric gan Charrthach le cíos d'éiliomh
ó sgealgaibh go hAlmhain an ríghfhéinnidh:
gearaltaigh gér chalma na groidheghréagaigh
gur sgaipeadar mo dheacarbhroid a tír Eireann.
M arcradh dhroma táirbh na luighe i néscruth
ina bferthaibh curtha dearbhaim gur dhíth d'éigsibh:
a mbaille puirt gur sealbhadh go slíngheitheach
gan easba ar bith le bathlachaibh an bhinnbhérla.
A arraidmhic nar chaigil fuil do chroidhe chréichtaigh
do sgaipe ar chrois mar anacal ar shíol Ebha:
mo tharrngaire do'n aicme sin do phrímhchéas mé
ná tarcaisnigh acht abraidhse bíodh sé libh.
G ach Sacanach ó'n daingean soir go beinn Eadair
is ó dhún Dealgan mar ghabhaid sin go baoi béara:
go gclaiseamne gan eachraidh gan mhíntréada
dá nargain gan tearmann le rígh Séamus.
A n fanatic lér feannadh mé gan dlíge d'féachain
tug tartmhar mhé gan amhrus le trí féiltibh:
am ghlacaibhse gan eadrainn acht prímhspéice
go nagrainn ar a asnaichaibh mo dhíth spréchnuic.
A r neaglais go bfaiceamne go prímhléideach
ag teagaisg lochta an ainbhs a slighe a saortha:*

¹ Born at Glenville, county Cork, in 1656; married early, and had a son [Art] who died, a seminarian, at Rochelle in 1709; his wife [Eleanor Nagle] died in 1707 [6th of October] and Owen then took Holy Orders; he died on the 5th of April 1726 as parish priest of Doneraile in his native county, and was laid in the graveyard of Oldcourt (just to the west of *Dún ar aill* [i.e. 'the fort on the cliff'] where Donough O'Daly, a local stonemason, carved on his tombstone an Irish epitaph printed by John O'Daly in 'Poets and Poetry of Munster' (p. 47) whence, and from Owen's own poems, these particulars are taken. His memory has lived, and divers of his pieces have retained their popularity.

*athchuingim gan dearmad a Chrtost caomhain
cham cabhartha na nanbfann le díol déarca*"

i.e. "All that at Aughrim are laid low of the seed of Heber—loss of the field by [the remnant of] the same—the greedy Protestants' territorial settlement in the land of Felim—these things are they which for a while now have left me on the mountain-top in ruined circumstances. Again, such of the prowess-dealing gallants as survive unperished in the struggle—they too have made me to be sick and weak, because the genial band have crossed the sea to do battle with the English in this or that foreign border. Corc's Cashel is without a Mac Carthy to lift tribute from the Skelligs to the royal champion's *Almhain*; and valiant though the noble Grecians be (see p. 428 n. 3) sure the Fitzgeralds—O tribulation to me—are dispersed out of Ireland's land. That the horsemen of Drumtarrif lie in [death's] deformity—laid in their graves—also that by sneaking devices of all kinds their residences in their entirety are possessed by the English-speaking bumpkins, I certify to be a great loss to the poets. O mighty Son that in ransom for Eve's seed sparedst not to spill thy riven Heart's blood on the cross! my 'prophecy' [i.e. the future things that I invoke] for that gang which plagued me utterly, despise not Thou, but say 'be it with you [i.e. let your imprecations have effect].' Every Protestant from Dingle eastwards to the Hill of Howth, and from Dundalk (even as they are settling themselves) to Berehaven—may we hear that they are horseless, deprived of their sleek herds, and beyond possibility of refuge harried by king James. The fanatic¹ by whom I have without respect to law been skinned—that for three successive church festivals indubitably caused me to be thirsty—may I have him in my grips with nought between us but a sturdy cudgel, till on his ribs I argue out the claim to my hill pasture that is taken from me. May we see our Church enjoy her privilege, and teaching the ignorant in the way of their salvation; I forget not, O Christ, to implore that Thou wouldst protect her for the succour of the feeble with her almsgiving."

f. 29.

15. Political poem, headed "*Dáibhí O Bruadair .cc. ar dhobhuidheachus lucht mhillte an toraidh ar na coinghiallaibh do fríth tré mhórtócaire an athar neamhda a Luimneach anno domini 8^{br} 1692*" i.e. "David O'Bruadar cecinit upon the ingratitude of those² that would have marred the benefit of the conditions which through the Heavenly Father's great

¹ Author's marginals:—"i. Sam Abbott *bhíos a bport na Maighe lér creachadh mé an 28 lá do 7ber A.D. 1692*" i.e. "Sam Abbott namely, that lives at Portmoy, by whom I was stripped of my all on the 28th of September, 1692." He must have added this and the next stanza later; they are wanting in an autograph copy of the piece in R. I. A.

² David's opinion of Sarsfield (art. 32) must have engendered disapproval of all the opposed party of prolonged resistance; but here he seems to aim chiefly at a certain class among that party, and the form of his remarks would show that he even had some individual specially in his eye.

mercy were had in Limerick, October 1692": 5 stanzas; ceangal, 2 stanzas; a very curious little piece:—

" *G idh ainbhfiosach feannaire¹ nár fhiar a ghlúin*
is nár anacail an eaglais ná an fiabhocht umhal:
ag damnadh na nairteagal do fiadadh dhoiúinn
go dearbhtha ná fhúil m'fearsa re dia na ndúl.
A chit machtnamhaim a charthannacht a chiall 's a chonn
is adamhaim a thairisín gur thriall tar brú:
is nach deargluisne lasrach nó diainchrith tonn
d'ár nargain do gharbchuir a mblíadhna fúinn.
I s barbartha bhagrus an stiallaire úd
chum aiffrinn nach rachaidh sin go liatha a chúl:
ní taisé dho le halmsa ní riarfuidh gnúis
fá an laqsaine do lethchiorraigh a riaghail úird.
N í haithbreach leis a cheannaraic re triath na dtonn
dá seargann an fhairge le hiadhadh na súl:
's is anait leis gan Bhanba is a biataig sonn
ar bailchrith do'n eagla re siansa a ghlonn.
G ér chalma tar allamhair na gliatha tuigha
do lairrageadh le ceartfhulang an tía d'ár mbrúidh:
ní saxanach ná ar cheangail ris do stiall ar dtrúip
acht anabhroic an deamhain sin re dia gan chúis.
an ceangal.
O úis tar lear do sgaip ár saoithe uainne
's do mhúch ar fhan fá shlait go fíorghruama:
drong d'ár bhfearaibh seanga ar síorbhuaille
is drong re slad gan stad go mistuama.
B iaidéan strapaire ó d'athraig an coimhde a chás
a chliar nach leanfaidh ná a dteagas arís go bráth:
's a dhia cá haite dham aitheasg an sgainnse phláis
ná fíorán cailleach is a bhfearg re rígh na ngrás"

i.e. "How much soever this or that extortioner² that has not bent his knee

¹ *Feannaire* (rendered 'extortioner') is 'one that flays,' hence 'that strips of everything'; *stiallaire* (quat. 3 a: rendered 'grabber') is 'one that plucks or snatches with rending, tearing'; the verb (*stiallaim*) occurs quat. 5 c.

² This would seem to fit those Commissaries of whom the gallant Jacobite colonel Charles O'Kelly of Aughrane (then serving in Limerick) writes in his 'Macarie Excidium or the Destruction of Cyprus [Ireland]':—"But the most intollerable oppression of all was the unlimited power assumed by the storekeepers and their under officers (who were ordinarily the worst men they could find) to seize upon the corn, cattle, butter, leather, tallow, wool, linnen, and indeed every commodity, goods and utensils, that could be named in a man's house or land; without any privilege to the noble, or even to the sacred bishops, but converted by these harpyes to their own use. These catterpillars, coming out daily in swarms to search in all places both above and under ground, were still guarded by a party of soldiers, and that commonly by Sarsfield's orders; for he was soe easy that he would not deny signing to any paper that was laid before him" (ed. J. C. O'Callaghan p. 96: I. A. S. 1859).

[in gratitude]—who [when it was yet time] saved neither the Church nor yet the generous humble poor—may in his ignorance damn the articles that have been obtained for us, most positively my wrath at least is not towards the Elemental God. But rather at His lovingkindness, at His wisdom and understanding, I stand amazed and confess that His faithful mercy has o'erflowed : in that not the red lightning-flame nor some desperate convulsion of the waves it is that now at length He hath in sternness sent to punish us (art. 25). Scurrilously yon grabber [of whom I speak] makes menace that, till his poll grows grey, to Mass he never again will go ; neither in matter of alms is he more amiable : he will not gladden a single face,¹ and all because of the relaxation [i. e. cessation of arms]² that has docked his order's rule by half. Penitence he feels none for his mutiny against that Sovereign of the Waves for whom Ocean parches up in the winking of the eyes ; but much displeased he is that at the noise of his great deeds [told by himself] all Ireland and her hospitallers now tremble not in every limb. Brave as the crowded ranks were that by just sufferance of The One were hither brought across the sea to bruise us : no Englishman it was that rent our troops, 'twas not all they that confederated with him, but that demon's impious and groundless invectives against God.

The *Ceangal*.

The cause that has scattered our gentlemen across the seas away from us, and subjected to the rod in deep dejection such remnant as remain behind, is this : that, while some of our fine fellows were for ever 'on the booly,'³ others in their turbulence made rapine a profession."

¹ Lit. 'non morigerabitur [eujusvis] vultui.'

² "But that which raised the admiration of all people . . . was the sudden, unexpected, prodigious change of Sarsfield, who appeared now the most active of all the commanders to forward the treaty of Limerick and took most pains to persuade the colonels and captains to a compliance, representing that there was but a small quantity of provisions left, and noe expectation of any supply out of France till next spring ; that if they rejected the conditions now offered they were to hope for none when their provisions were all spent ; and that therefore the necessity to capitulate, at present, was absolute and unavoidable (lib. cit. p. 154).

³ Translated as it stands:—*buaille* pl. *buailte*, *buailteacha* is (as in dict. and present use) a 'milking-green,' 'cowhouse' or 'byre,' 'oxstall,' any place in which horned cattle are kept up ; deriv. adj. *buailteach*, used substantivally, means 'dairy' also ; *buailteachas* (occurring in Add. 33,567, art. 8 quat. 7) is both 'a summer grazing ground for such cattle,' and 'boolying.' Speuser's remarks (abridged) may shed some light on the passage:—" . . . there is one use among them : to keep their cattle and to live themselves the most part of the year in boolies, pasturing upon the mountain and waste wild places, and removing still to fresh land as they have depastured the former. But by this custom of boolying there grow in the mean time many great enormities unto that commonwealth : if there be any outlaws and loose people which live upon stealths and spoils, they are evermore succoured only in these boolies ; such stealths of cattle as they make they bring commonly to those boolies, where they are readily received and the thief harboured from danger of law" (State of Ireland, ed. cit. p. 76). Pelham writes to Walter Hope at Mullingar, 15th of December 1579 :—"One M^r Nugent having done some service upon

16. Political poem, headed *Dáibhí O Bruadair .cc. ar leagadh a narm do ghaoidhealaibh anno domini 1652*” i.e. “David O’Bruadar cecinit upon the laying down of their arms by the Irish, A.D. 1652” :¹ 50 stanzas; *ceangal*, 2 stanzas.

Begins :—

“ *C récht do dháil mé an árrthach galair
taomach láith gan tábhacht gan tapa :
gaothchlis áigh na náirsedh neartmhar
fuon ar lár ’s a náiriomh ghaisgidh* ”

i.e. “A wound that has reduced me to the condition of [as it were] a vessel of disease, [rendering me] infirm and feeble, vigourless, shorn of all activity, is the fact that flat upon the ground lie there the able-bodied combatants’ wound-dealing implements of battle, and along with these all mention of their owners’ prowess.”

In language which shows that David’s feelings did not in any degree cloud or warp his judgment, this piece expresses bitter disappointment and unsparingly criticises the various shortcomings of those whom he considers responsible for the disastrous upshot of the war; upon the fatal results of faction² he leans especially and generally, not favouring any.

17. Poem on poverty, anonymous: 26 quatrains.

the O’Conors, and taken a principal person of them, you and Mr Justice Dillon shall examine the prisoner and see whether he can procure the taking of Rory Oge O’Connor: you may use what torture you please’; among other names occurs ‘Robert Barnell of Iniscan, who is the owner of a boilie that receaveth many stealths: examine him [the prisoner aboue] touching said boilye’ (Carew MSS.). It will be seen now how *buaile* gains the secondary meaning (which it bears here) of ‘profuseness,’ ‘reckless hospitality’; and how *buaillteachas* = ‘the exercise or practice of such.’

¹ The varied sources for this period are familiar:—much less known are Father O’Mullane’s journal in Irish (original was in possession of Lord O’Neill when O’Curry made his transcript: 23. H. 7 in R. I. A.); a curious little narrative in English by an Irish officer of Sir John Clotworthy’s regiment (supposed to have been of the Mulhollands [*O Maoilchallainn*]) who, though a Protestant and serving with the parliamentarians, betrays strong Irish sympathies and would evidently have been much more at ease telling his story in his mother tongue; and a book mentioned in the next note.

² The great schism was that by which the nuncio Rinuccini hopelessly rent asunder the confederate Catholics, concerning which see Philopater Irenæus in his rare work ‘*Vindiciarum Catholicorum Hiberniæ libri duo: quorum primus rerum in Hibernia gestarum ab anno 1641 ad annum 1649 verissimam et actorum publicorum fide munitam synopsis, secundus libelli famosi in Catholicos Hiberniæ proceres . . . accuratam confutationem continet*’: Paris 1650, 12° [Elzevir style]. The libellus was ‘*Epistola nobilis Hiberni scripta ex castris catholicis ejusdem regni*,’ by Paul King, O.S.F.: printed in sentences, with a confutation appended to each, by Irenæus (for whose identity cf. Grenville Cat. I p. 363).

Begins :—

“ *B ráthair do'n bhás an daidhbhreas . ní dhlighidh faoidheach faoilte !
 dásgaidh foilmhe fuath gearad . ní charthar neach gan mhaoine
 N í chuata riamh agá rádh . gur ghránda neach má saidhbhir !
 bíodh na sheasamh na shuidhe . gráin mharbh ar dhuine dhaidhbhir
 M ínic bhíos damhna flatha . saidhbhir rathmar óg dlainn !
 a mhac í bfeidhm na síuste . trí glúine ó rígh go rámhainn
 M á bhídh ag ól 's ag aoibhneas . fir ghawidheal na ngleo neamhlag !
 bí tús suidhe ag an saidhbhir . is bí an daidhbhir ar dearmad
 N í mísdé an té bhíos saidhbhir . bheith aimhghlic tréith í dteagmháil !
 bheith balbh tuitmeach í dteangain . bheith ar lethchois nó ar lethláim
 N í ferrde an duine daidhbhir . bheith róghlic foirbhthe í bfoghlaim !
 bheith fosaidh dearbhtha í ndegchéill . bheith nemthréith ag cur chomlainn
 N í ferrde a bheith rómhaorda . bheith fraochda nó bheith cenna !
 beith do threilb Chvuinn nó Chathaoir . beith sochoise dathchaoin delbda
 N í ferrde a bheith soilbhír . má chluintear a bheith folamh ;
 mar atáimse mairg thárlaidh . lámh ag breith éraigh oram
 N ó gur measadh mé as mo neamhstór . do b'fú deargór mo labairt !
 andú ní b'faghbhaim éisteacht . do thréigsear mé mo charaid
 D ígheolaidh mé mo thréigin . ar nech éigin nach aibéar !
 d'uaislibh gaoidhel nguirt Muman . d'ar dual m'furtacht óm aimshéan
 O s deghairl dúinn re chéile . a bharr ag frémhaibh fionnbhloid !
 ó Fhorghas na b'fonn lígheal . doghéan mo dhícheal iomloit ”*

i.e. “ Poverty is brother to Death ; he that complains ever is not entitled to have welcome ; ‘ emptiness ’ [i.e. lack of the world’s goods] rouses the hatred of friends, without wealth no man is beloved. Never have I heard it said that such and such was ugly, if only he were rich ; be he standing up or lying down, to the man that’s poor a deadly hideousness attaches. Many a time though, there is [i.e. has been] a chief’s heir apparent—opulent, fortunate, young, handsome—and his son [after him] wielding the flail : ‘ three generations from king to spade.’ If men of the Gael—they that are devoted to sturdy contentions [in the field]—chance to be drinking and in festive enjoyment : the rich man obtains ‘ precedence of seat ’ [i.e. the seat of honour] the poor is forgotten altogether. He that is wealthy is none the worse though he be silly, and a laggard in encounter [i.e. in battle’s shock] ; though he be halting and stumbling in the tongue, though he have but one leg or a single arm. The pauper on the other hand is not a whit the better of being acute, perfected in learning ; of being steadfast, well proved in good sense, of being stubborn to wage the combat. No whit the better is he of being grave, of being whether violent or gentle ; of being either of Conn’s tribe or of Cahir More’s, of being tractable, comely of face and form. Be it but said of him that he is ‘ empty,’ and for his being cheery in company he is none the better : woe to him that comes to be as am I, that have [every man’s] hand asserting puissance over me ! Until that my value was assessed on the basis of my lack of means, my speech was worth red gold ; to-day I cannot get a hearing, and my friends have forsaken me ! This desertion of me I will avenge how-

ever upon a certain one whom I will not name : one from among the nobles of the Gael of Munster, whose natural duty it was to have succoured me from my ill fortune [lit. 'unluck']. Since then needs must that we part one from the other, better than he are to be had among the scions of *Blod's* race [O'Briens and correlative septs] : therefore from [banks of] *Forghas* of the white-flecked¹ soil I to the very utmost of my ability will launch my requital."

f. 31.

The poet goes on to explain the nature of his bardic vendetta, and an expression applied to his former patron : *ursa chathshlóigh chláir Chlíodhna* i.e. 'doorpost of the battle-host of Cleena's land' (quat. 13) shows that he was Mac Carthy of Carbery, otherwise Mac Carthy Riach. The sum appears to be that, as he had but grown poor in Desmond, he would now try his luck in Thomond.

18. Poem headed "*Iomarbhágh leithe Mogha agus leithe Chuinn ann so agus Tórna éigeas .cc.*" i.e. "The Contention² of the Southern with the Northern Half here, and *Tórna* the Poet cecinit [this first one of its parts]" : 53 quatrains.

Begins :—" *Dáil chatha idir Core is Niall*" i.e. "A meeting of battle between Core and Niall."

f. 32.

A plea for the North, showing that *Core* son of *Lughaidh* (of Cashel) agreed to 'go into the house of' [i.e. submit to] *Niall* of the Nine Hostages and, accompanied by five hundred horsemen, did so ; that there he yielded to *Niall* eight hostages of rank, with his own son *Cairbre* ; and in token of *Niall's* suzerainty accepted of him a thousand horses, five hundred loricae, nine score rings of gold, and fifty drinking horns. The ante-penultimate and following quatrains contain impartial praise of either hero, and express regret that both are gone.

19. The same, panegyric of *Niall* and *Core* above : 14 quatrains.

Begins :—" *Mo dhá dhalta ionmhain liom*" i.e. "Dear to me my two pupils were."

f. 33.

¹ This refers to the weather-bleached points and patches of limestone, called 'crag,' that so plentifully crop up through the surface of Clare. As for 'the kingdom of Burren' it is a vast slab of that formation, with a few fissures.

² This MS. contains but a very small assortment of the pieces known under this head, which have been transcribed and admired down to our times : a copy (and a good one, all things considered) written by Martin Griffin [*O Grábhtha* p. 367 n. 3] a blacksmith of Kilrush (county Clare) in 1848, and now in possession of Standish H. O'Grady, contains 820 quatrains.

20. Rejoinder to art. 1, headed "*Tadhg mac Daire .cc.*" i.e. "Teigue mac Dary [Mac Brody] cecinit": 31 quatrains.

Begins:—

"*O le do thagrais a Thórna . gé bheith d'feabhas t'ealódhna:
tar ceann leithe Mogha amuich . le Niall coscrach a Cruachuin
D o thógbais nír chiall chuimhneach . iomarbháigh a hucht Muimhneach:
agus do léigis í ort . ar bháigh le cathaibh Connocht
N í do'n Mhumain do mhaicne . nír dhlighis caomhna a gearte:
é'n leith atuaidh táinic sibh . do shliocht Ir mhóir mhic Mhóidh"*

i.e. "Ill hast thou argued, Torna—though it were with the best of thy science—in behalf of Munster (which is extern to thee) against triumphant Niall from Cruachan. Thou hast raised—and no sapient exercise of memory it was—a controversy in character as it were of Munster's representative, and thou hast but feigned the thing for partiality to Connacht's cohorts. Thy kindred are not of Munster—thou hadst no business to defend her charter; out of the northern quarter thou issuest, and of the posterity of Milesius' son great Ir."

f. 33 b.

21. Reply to art. 19, headed "*Lughaidh O Cléirigh .cc.*" i.e. "*Lughaidh O'Clery cecinit*": 17 quatrains.

Begins:—

"*N á brost mise a mhic Dhaire . go laochraidh fóid fionnmaige:
atá agaibh madh áil daoibh . coigil d'áibh Táil nó tathaoir
N á dlúisigh feasta ár bfala . ná báidh cheana ár gcomhrama:
dom bhrostadh i gceann na gCais . is fearr m'fostadh na néagmais
G idh cáirdeach mé ag maicne Chais . do b'adhrú dáinn a ndearnais:
tar ceart i dteagmáil Tórna . gan teacht d'eadráin mh'ealódhna"*

i.e. "Provoke me not, son of *Daire*, to assail the brave men of the fair Maigue's land; you may have (as it shall please you) either forbearance for *Táil's* progeny, or censure. Henceforth awaken not our resentment nor drown now [i.e. seek to obliterate] our deeds of fame, inciting me thereby against the Dalcassians: better to stay me [and withhold me] from them. Dear as the offspring of Cas hold me, yet [considering] all that in encountering with *Tórna* thou hast done beyond the bounds of right, it were a shameful thing for me not to intervene in favour of my art [i.e. of my fellow-artist maltreated by you]."

f. 34 b.

22. Answer to art. 20, headed "*Tadhg mac Daire .cc.*" i.e. "Teigue mac Dary cecinit": 31 quatrains.

Begins:—

"*A Lughaidh labhran go séim . ná bíom go trén ar thoibhéim:
cúis inbheadhgha nár bfeidhm duib . deilb mh'indhearghtha gan fhochuim
B eith dhamsa máiseadh as áil . créid bhar gcóir ar chloinn ríghtháil:
dream dhreachrachaoín toghtha i dtreas . neamthathaoir orra as oircheas"*

i.e. "O *Lughaidh* speak we quietly; let us not violently resort to aspersion: a cause of startled astonishment [in us], and a piece of work not fit for you, is your concocting of unfounded revilings levelled at me. But even though to have at me be your desire, what is your charge against the progeny of royal *Táil*—a people the most excellent in facial beauty, and picked men in fight—when laudation is that which it were fitting to award them?"

f. 35.

This piece is altogether didactic, and very temperate in tone; *Teigue* ends by commending *Lughaidh* for upholding his own, but says that there is a right manner of doing so and a wrong one.

23. Poem headed "*Seaan O Cléirigh .cc.*" i.e. "John O'Clery cecinit": 44 quatrains in behalf of clan-Rury.

Begins:—

"*E istidh a éigsi Bhanba . tabhraidh dhúinn cead agallmha:
go labhraidh sinn sonna seal . do shliocht Ir mhóir mhic Mhílead
D o tógbadh imarbhágh uaibh . a éigsi Bhanba theas is thuaidh:
eatorra féin 's a stol seal . Eiremhón ard is Eibhear
T abhraidh dhóibhsen a seal féin . do chlannaibh Rudhraighe réid:
congaidh anocht a nallan . tosach éigse is ealadan."*

i.e. "Hearken, bards of Ireland: vouchsafe us leave to join in the conversation, till we too for a spell speak here in behalf of the posterity of Milesius' son, great Ir. In both South and North a contention hath been raised by you, Ireland's bards, between them—lofty Heremon and Heber—with their seed respectively. To these now—to ready Rury's children—yield their proper turn: maintain ye [for them] this night, as of old, precedence in bardic art and science."

f. 36.

24. Poem headed "*Tadhg mac Daire Mhic Bhruaidedha .cc. ag iarraidh dhiola annsan gcosnamh dorighne ar leith Mogha re filedhaibh an tuaisceirt*" i.e. "Teigue mac Dary Mac Brody cecinit, claiming a fee for the defence that he made for the Southern Half against the poets of the North:" 37 quatrains.

Begins:—"Faghaim ceart a chlann Eibhir" i.e. "Children of Heber, let me have right."

f. 37.

The object of this poem in particular is but that of the 'Contention' in general, viz. to stimulate the waning spirit of both native Irish and Anglo-Irish gentry; and the form of an appeal for payment is chosen merely as affording an opportunity of doing this with greater point as regards Munster, by introducing a muster-roll of those concerned.¹

¹ Mac Carthys: of Carbery (Riach), of Muskerry, and Mac Donough of Du-

Teigue, beginning in Kerry, on the banks of *Leamhan*, will first collect his due from the race of *Eoghan Mór*, in Desmond; then he will visit *dáil gCais* i.e. 'the Portion of *Cas*,' commonly called 'the Dalcassians,' in Thomond; his panegyric of the reigning fourth earl (Donough) is simply conventional, perhaps prudent too; as for the Old-English, he says:—

*D o fhássat ardchroinn aile . a préim ár gerann geubhraine :
ní choisic mé dá maoidem sin . nach i ngné ghaoidel ghairmtír
B úrcraig builléraig barraig . róistig gid do ríghallaib :
cuir as a senmáithrib sin . na ndegbráithrib d'fuil Eibir
D o thaoib bhán is d'ár mbanad . Tomás iarla Urmuman :
mó as tenn a nertcluaine anos . in seng drechnuaide ó Dhárlos
D o fhássat fós d'ár bfiodbaid . drong do fhás ó ár ningionraid :
dá mánféchtar maicne Luirc . d'áicme ghníméchtraig Gheruill
D á mbiadh Ríocard flaith forbair . aco in Eirínn iuborghlain :
gá ghéga d'fiodbaid as ferr . dá bféga im fhionnmaig Eirenn"*

i.e. "From the root of our own peculiar fragrant trees certain lofty others too are sprung; nor has the fact that these are not classed under species of the Gael deterred me from laying claim to them. Bourkes, Butlers, Barrys, Roches: though they be of the prime English, nevertheless (and in virtue of their grandmothers) enter them as good kinsmen to the blood of Heber. On the women's side Ormond's earl, Thomas, is of our stock; and their stalwart faction is all the sturdier for accession of the noble-featured cavalier from Thurles. From our forest are grown moreover (if Lore's progeny be sifted accurately) a certain number, springing from our women, of Gerald's grand-exploit-working family. Had they but Rickard,¹ gallant chief, in yew-abundant Ireland now: than he what other forest-boughs [i.e. scions of the Gael] could be found more excellent as tested in the service of Ireland's fair extent?" (quatt. 26-30).

25. Poem headed "*Teagasg Dáibhí úi Bhruadair do thrúipéir do bhí ag dul i narm an lá sin . gideadh biodh gur chuige do cuadhas*

hallow; O'Mahonys, O'Sullivans, Mac Gillycuddys; Mac Auliffes, O'Donoghues; O'Moriartys, O'Donovans, all of Eoghan More's race. O'Briens, Mac Mahons, clan-Teigue of Aran; O'Kennedys, Magraths, O'Mearas, O'Hurhellys, O'Hogans; *clann Chonmara* [Mac Namaras], O'Heas; Mac Coghlans, O'Deas, O'Carrolls, O'Keanes, O'Haras of Leyney, and more than he can rehearse, of the Dalcassian stock.

¹ i.e. Clanrickard IV, surnamed 'of Kinsale' for his doings on the 23rd of December 1601, of whom Sir George Carew says: "The earle of Clanricard had many faire escapes, being shot through his garments; and no man did bloody his sword more than his lordship that day, and would not suffer any man to take any of the Irish prisoners, but bad them kill the rebels" (*Pacata Hibernia* Bk. II. chap. 21). Late in 1602 he was in London, where: "His coming over was to doe his duty to us" (*Elizabeth to Carew*: lib. cit. III 20). Our poet's real feelings towards him may be imagined.

ní chuige do bíothas . anno domini 1686" i.e. "David O'Bruadar's advice to a trooper that was joining the army that day (but though 't was to him it was sent 't was not at him it was aimed)¹ A.D. 1686": 10 stanzas; *ccangal*, 1 stanza.

Begins:—

" *A thrúipfhir más mísgaill ó'n mbaile fáilgeas
ar chúntas do phríonasa go harmálta :
ná táirling ar chomntaraibh amadánta
gan úrchuid do'n chúigeadh mar cheannach láimhe.
A n conn líbh an gráidfhine qairbhcheárdach
do lionsad a Lonndain i leathanbhádaibh :
san bfonnsa tré thombhriseadh an tseanaghnáithimh
gur dáinice gach dáiste aco ar amalánaibh.
N í dúil a los dúthchais i mbeartaibh árda
ná líúilhinneall íomghona i dtreasaibh láithreach :
thuq fátha go cúthoil ár bflatha Fáilne
acht contract is diomdha an athar neámhdha "*

i.e. "Trooper, if thy desire be to rouse out from home in panoply for thy Prince's cause, never condescend to any terms such as a fool would make; but rather insist on a good slice of the province as retaining fee for thine arm. For: holdest thou it to be rational at all that those rabble dregs of manifold coarse trades which (through cataclysm of the old order) in broad-beamed craft have lately jumped across from London hither into this land, should become (every churl of them) dukes as it were over a pack of poor simpletons? No innate taste of theirs (outcome of hereditary nature) for deeds of high emprise—not strength nor skill of hewing in pitched battles of the field—is that which beneath them has reduced our chiefs of Innisfail in this their present low estate; but 't is displeasure and disfavour of the Heavenly Father."

f. 39 b.

The drift of the piece will appear from some marginalia in English, such as the author was fond of annexing to political pieces (see art. 41), printed here with number and line of the stanzas to which they belong:—

¹ In some copies this remark occurs in inserted commas (which marks it for an adage) and the day is specified: 13th of October. It shows that the piece, which is very forcible and judicious, was meant for the benefit of the whole Irish army, including those of a rank much higher than the humble private dragoon's. He was one *Séamus O Eichthighern* [i.e. James 'Ahiarn,' 'Aherne' and, in England, 'Hearn'], proceeding to serve under Tyrconnell; and David entrusts to him salutations for Justin Mac Carthy (Lord Mountcashel), his seneschal, and his chaplain. Both formally and in meaning the name a quo our soldier's patronymic (cpd. of *ech* 'equus' + *tighern* 'dominus,' and belonging to Clare) = *ἱπποκρίπιος* exactly.

"(2 a) see Taylor Tinker and Tucker¹ (2 c) a rupture in the boddy politicke² (4 a) disobedience, pride, and vain glory (4 d) his great grandmother was a lady forsooth (6 b) disunion, envy, and oppression (8 b) drinking wenching and blaspheming the way to perdition, not to perfection³ (ceangal b) .i. an Talabóideach [i.e. the Talbot]."

26. Poem headed "*Tadhg mac Daire .cc. san imarbáigh*" i.e. "Teigue Mac Dary cecinit in 'the Contention'": 16½ quatrains (left unfinished), other copies have 22.

Begins:—

"*A r shíol Eibhir as do thríur . aithne dháinn arana a níl ;
maoidheamh mór ní déanta dhuit . acht amháin briathra Chormaic*"

i.e. "As against Heber's seed and in respect of thy three heroes—we both of us know all about them—by thee no great bragging should be indulged in, but only [to the extent prescribed in] Cormac's words."⁴

f. 40.

This is an answer to *Lughaidh's* poem that begins:—

"*D ámad do shíol Eibhir dóib . tríur as a ndlighfide dóig ;
cosmail go maoidhfide lat . Conn Conaire is Cormac*"

i.e. "Were they but of Heber's seed—three on the strength of whom one

¹ To the native Irish a host of similar English patronymics has always been a source of both mirth and wonder; this fact, and their extraordinary antipathy to the 'nouveau riche,' are familiar to those that know the people.

² The Revolution.

³ In his 'State of the Protestants in Ireland under the late King James's Government': London 1691, John King (bp. of Derry, abp. of Dublin in 1702) speaks of "the perjuries in the courts, the robberies in the country; the lewd practices in the stews; the oaths, blasphemies and curses in the armies and streets; the drinking of confusions and damnations in the streets" (p. 207). The Williamite Anglicans, Dutch Protestants, Danish Lutherans, French Huguenots etc. etc. were not far behind, according to a letter written by Robert Gorge, Schomberg's secretary in Ireland, 'to collonel James Hamilton in London,' April (or May) 1690:—"You cannot but as well remember who affirmed that the restoration of civil government was a diminution of the power of the [Williamite] army; that free quartering was the least retaliation [return] that Protestants could give for being restored to their former estates; that religion is but canting, and debauchery the necessary character of soldiers. If to these you add the pressing of horses at pleasure, quartering at pleasure, robbing and plundering at pleasure, denying the [Protestant] people bread or seed of their own corn, whereby multitudes of families are already reduced to want of bread, and left only to beg, or steal, or starve: these being the practices, and these the principles, can it be wondered at that the oppressed Protestants here should report us worse than the Irish; or can it be wondered that God should pursue us with His dreadful judgments who have so provoked Him with our daring sins?" (printed at length by the able Protestant Jacobite and nonjuror Charles Leslie, chancellor of the Diocese of Connor, in his Answer to King's work: London 1692, App. no. 2).

⁴ i.e. in the *teasc rigda* or 'Royal Doctrine' ascribed to him.

justly might presume—it is probable that by thee *Conn, Conaire*, and *Cormac* would be boasted."

27. Verses after receiving Holy Communion, headed "*Aonghus na diadhachta .i. O Dálaigh .cc.*" i.e. "Angus the Divine (O'Daly) cecinit": 6 stanzas:—

"*G abh mo choimeirc a chuirp Isa . a abhlainn naomtha as mó maoin :
saor mo chli ó chith na bpeacad . ní san mbith ní decar daoib
A thigherna atá fám bhruimib . benmaig mise a ghrvad mar ghrís :
scar m'anam rem chli gan chionnta . ní as nach racham ionnta arís
T abair ar mo dhán a dhúilimh . a dhé neime a ghrúis mar ghréin :
cuir mo mhenma i dtaoib toile . a shaoir nemhda ó ataoi tréin
B í trócairech dham a dhúilimh . a dhé neime a ghrúis mar ghréin :
mar bhíse do gach aon uile . saor in chléise ó bfuile féin
I n corp fuarsa a bfuile a thrinóid . ó atá nemghlan a chúl chas :
ó is truaill chlaon i dom anam . díbir a rí m'fala as
A Mhichíl a aingil uascail . in tiul díreach déna dham :
tu mo threise is mo thor díona . mise ar son mo ghrúma gab"*

i.e. "Body of Jesus, vouchsafe to defend me! O sacred Wafer that most precious art, save [i.e. purify] my body from sin's downpour [that continually falls on it], for nothing in the world is hard to Thee! O Lord that art within me now! O Visage shining with the ember's glow! bless me, and from my body purged now of its guilty deeds sever my soul that no more I relapse to them. In answer to my hymn, O Maker, O God of Heaven, O Face radiant as the Sun! set my mind to a right inclination for, Heavenly Artificer, Thou art all-powerful. To me, as to all other men Thou art, be merciful—O Maker, God of Heaven, Face radiant as the Sun—and save this body in which now Thyself Thou art. This cold body of mine in which, O Trinity, Thou dwellest now—seeing that 'tis unclean, and a depraved casing for my soul, expel out of it that which makes me criminal, O King! O Michael, noble Angel, show me the straight course—thou art my strength and my tower of refuge: in spite of all that I have done, accept me [and protect]."

f. 40 b.

28. The same, a poem on devotion to the B.V. Mary: 27 quatrains.

Begins:—

"*A oighe mise ag máthair dé . ní mise in bráthair nach bí:
go fuar im dheymháthair dé . truaigh is mé an dherbráthair dí"*

i.e. "I am but as a guest with the Mother of God; I am not the brother that is not cold towards God's good Mother: alas for this, and I own brother to her!"

ibid.

29. The same, invocation of the B.V. Mary: 15 quatrains.

Begins:—

“ *P each bocht mé a Mhuire . t'aire dham éist m'áruide :
a ghnáis chaoirghel as glan grádh . gab a chaoibhen mo gherán* ”

i.e. “ A poor sinner am I, Mary ! give heed to me, listen to my prayer ; O Face, berry-red and white, of purest love, O gentle Woman, admit my complaint ! ”

f. 41 b.

30. The same, a poem on the Crucifixion considered both physically and theologically : 40 quatrains.

Begins :— “ *Slán ar marbadh mac dé* ” i.e. “ God's Son though He be slain is whole.”

f. 42.

31. The same, on the keeping of his flesh in subjection : 16 quatrains ; *ceangal*, 1 stanza.

Begins :—

“ *C uir srian rem chorp a choimde . ós é as ech d'ár nanoimne :
m'ech imchuir ag triall re tol . do b'inchuir srian dá seoladh* ”

i.e. “ Set a bridle to my body, Lord, since he it is that to my soul is horse ; the horse that carries me travelling according to his wilfulness, a bridle must be imposed on him to guide him aright.”

f. 43.

32. Verses on the dolours of the B.V. Mary, headed “ *Donnchadh mór O Dálaigh ec. ar a adhbhar féin* ” i.e. “ Donough More O'Daly cecinit upon his own occasion ” ; 7 quatrains which (if they be Donough's at all) certainly never left his pen in this incorrect form, which is most unusual with our scribe.

Begins :—

“ *C áig cáis na raibh Muire mhór . dá chás díobh nach doilíg dúin :
feibh mar fuaras dílse an sgéil . do bhérad dílse a níul* ” ¹

i.e. “ Five dolours in which great Mary was (two dolours of which are not a cause of grief to us) : even as I have gotten the rights of the story, so will I put you too in the true way of it.”

f. 43 b.

33. Poem on Patrick Sarsfield's exploit which caused the first siege of Limerick to be raised, headed “ *Dáibhí O Bruadair . ec. anno domini 1690 do'n iarla Lucan .i. an Sáirséalach an uair do chuir sé an ruaig ar ghallaibh agus do réab sé an canóin mór do bhí aca dá thabhairt ó bhaile átha cliath do ghabáil Luimneich . a mbaile an Fhaoitigh dorighneadh an gníomh* ”

¹ ms. *C huig cáis ina raibh Muire mhór . dá chás díobh nach doilíg dúinn :
fá mar fuarus dílse an sgéil . do bhéara dáibhí an níul*

where *chúig*, and *dílse* (like *mílse* for *mílse*), are colloquial forms ; also the metre is defective.

so le ar fóireadh mórán d'uaislibh gaodhal" i.e. "David O'Bruadar cecinit A.D. 1690 for the Earl of Lucan: for Sarsfield¹ namely, when he routed the English and burst the great cannon that they had in process of bringing from Dublin to take Limerick. It was at Ballineety, county Limerick, that this deed was done; whereby very many gentlemen of the Gael were rescued": 18 stanzas; *ceangal*, 7 stanzas.

Begins:—

"*A n' na cruinne doríghne isí is gach ní uirre atá dénta
fuaigáil Fódla a guais an ghleo so is fuaigh a fóirne i ngrádh a chéile:
ó chuaidh sísi i nuathadh oide is gan luach uighe á háirdghrésaibh
crenfad féin re cantáin réda ar shrengáibh saora sráidéigse
B íodh nár mhesas choidche tafann laoiach i rannaibh ráifléise
d'éis ar chumas d'éigse ghliogair do'n tréid thug mo rádh brégach:
do mhéin gheighnóm an té lesaighios gné dá bfaillighe fáiragéithfed
bonn a mbraithim sonn ar m'aire lonnradh tesda an tSáirselaig"*

i.e. "O King of the Globe that madest it and all things on it that created are, Ireland redcem out of this war's extremity and her kindreds knit together in love one to the other! Since then she is reduced to but a paucity of instructors, nor has the value of an egg left her of all her wealth and worth, I [for want of better] will myself make effort to play something on cheap strings of street minstrelsy. Although, after all that I have composed of silly rhyming for a set that have falsified my dicta [in their praise], I never thought to yelp again in jingling stanzas at any warrior's heels: yet for love of the bright deeds of him that remedies some part of their neglect [i.e. of the effects of their incompetence] I will e'en proclaim aloud the gist of that which now I can discover in my mind: the lustre of Sarsfield's renown."

f. 44.

The special occurrence that called forth the poem is mentioned briefly, thus:—

"*A n tan do thionsaig persa an phrionnsa nert a tháip's a áirnéise
timchioll inuill innse Sinann is Muimhnig uile fá mhéla:*

¹ Whether the Irish settlement of the 'de Saresfelds' be temp. Henry II or not, they were among those Anglo-gentry of the Pale whom Edward I (in 1302) and Edward III (in 1335) summoned to render military service in Scotland. Under James I Sir Dominick Saresfield (premier Irish baronet) was created Viscount Kilmallock. The head of another branch (of Lucan, county Dublin) was Sir William Saresfield, Knt., whose son Patrick married Anne daughter of Rory son of the Callough O'More (colonels of Confederate Catholics) by whom he had William (married Mary sister of James Duke of Monmouth and d. s. p.) and Patrick above, who married Honora de Burgo daughter of Clanrickard VII. In March 1692 he was made *maréchal de camp* in the French army; and at Landen, in July 1693, was mortally wounded (see John Cornelius O'Callaghan's *History of the Irish Brigades in the service of France I*, p. 130 sqq.).

*nír fhág bámba ná báid úmha ná bánbhonn da bpráisghréithrib
i mbaile an fhaoitig gan a sgaoile mar ghal choimle i ndáil spéire*"

i.e. "When round about the fortifications on the Shannon island 'the Prince's person' [i.e. the Prince of Orange in person] had collected the full force of his troops and of his appliances of war (Munster being all in tribulation) at Ballineety he [Sarsfield] left not bomb, nor copper boat, nor fourpenn'orth of all their brass nicknacks that he did not abolish as it were the puffing out of a candle encountering [wind of] the open firmament" (stanza 9).

Scribe's colophon:— "*Arna sgríobhadh ó lámh an ughdair .i. Dáibhí O Bruadair*" i.e. "Written from the hand of the author, viz. David O'Bruadar."

34. Complimentary poem¹ addressed to Donall MacCarthy² in early life, headed "*Baathghalach dubh Mac Aodhagáin nó Muiris mac Dáibhí dhuibh Mhic Ghearailt .cc.*" i.e. "Black Boetius Mac Egan, or else Maurice fitz David Duff FitzGerald, cecinit": 12 stanzas.

Begins:— "*Fuasgail Fódla a ua Eoghain*" i.e. "Descendant of Eoghan, release Ireland." f. 45.

After prescribing Donall's task (quatt. 1, 2) the poet goes on to rehearse the means at his disposal for executing it:—His various 'strengths' (in Elizabethan phrase) and places of arms contain horses in troops, and their complete equipment of war; his armouries are full of helmets, of guns, of blood-letting javelins; of the very primest skenes, of swords with cunningly guarded hilts; of shields with rims of ornament and bearing mottoes incentive to the charge on superior numbers; for his horses he has riders of the best, his footmen are numerous and in the highest spirits; in the course of a peregrination from *tonn Chlíodhna* [Glandore] to *eas Ruaidh* [Assaroe on the Erne] Boetius has not seen one that was but half worthy to be mentioned in comparison with his hero. In his residence—profuse abode of wine, of music, of all mirth—young women,

¹ The animating sentiment of poems such as this is genuine enough, but their style is not to be taken seriously; these long metres are used for the purpose of pouring forth a rolling volume of sound, with astonishing rhyme-effects calling for strings of adjectival and other compounds; hence a character of inflation and hyperbole intended to amuse hearers supposed to be capable of reading between the lines.

² Particulars of our poet are not forthcoming: O'Reilly does not mention him; but it is plain that he extolled a MacCarthy More, and he can hardly have been other than Clancarthy or 'Clancare' I (see p. 177: Eg. 111 art. 54).

highborn beauties, move in beves; swordgirt gentlemen and youths abound; the bardic contingent muster strong: their clamour, their quips and cranks resound on all sides, and tale-reciters are kept busy; the professional gamblers must not be forgotten, for hither they are flocked together; the utmost concord and good-fellowship prevail, but serious men too there are: grave and reverend seniors, repositories of the ancient wisdom; last but not least, a swarm of friars: replete with divine grace, imitators of the Lord. To the 'shamefaced young man devoid of haughtiness,' his theme, he ascribes Conall Cernach's valour; qualities and appearance of queen Meave's husband Ailill; blandness and amatory seductiveness of Cuchullin, with Guaire's proverbial unbounded generosity. Quatt. 11, 12, recapitulate that which is expected of him, and the programme is a sufficiently full one: the last item being Donall Mac Carthy's self-installation once for all in the seat of the kings at Tara after (above everything) complete extirpation of the English tongue, for which the black bard entertains a holy horror.

35. Panegyric on Black Thomas¹ Butler, 10th Earl of Ormond and 3rd of Ossory, anonymous: 23 stanzas.

Begins:—

*"Toghaim Tomás rogha is róghrádh gacha hógmhna aolchrothaighe
toghaim dom chuidach bíont Dárlais mílid máchta ar méirtechaib:
toghaim iarla Urmuman iarla fuinniúil iarla cipinil céimennach
iarla Osraigech iarla sochroidech iarla as cogthaige cédechtra"*

i. e. "I select Thomas, choice and exceeding love of every alabaster-skinned young woman; for my protection I elect the viscount of Thurles, the hero went to stifle traitors;² I elect Ormond's earl: a vigorous earl, an earl

¹ Born in 1532; John O'Daly says (lib. cit.):—"His great talents, valour, and profuse hospitality, gained him much renown; he has been blamed for too great an attachment to the fair sex, to which the opening lines of the poem allude; but it is said that he repented in his latter days, having been struck blind fifteen years before his death, which event took place on the 22nd November, 1614. He was one of the handsomest men of his time." Cecil writes to Lord Deputy, 31st of March 1566, that her Majesty's good opinion of Ormond is thought to grow from the memory of his education with 'that holly young Salomon King Edward [VI, whose condisciple at Oxford he had been].'

² This he did steadily, according as it suited his own ends. His political morals were up to the Elizabethan standard: he writes to Burghley, 2nd of August 1598:—"ffor the offer touching the chefe traitours, I haue put seuerall men in hand therewith; and haue sundry promises made vnto me by diuers to whom I

backed by forces, and aggressive; Ossory's earl: an earl good-hearted, an earl that has been most warlike in a hundred expeditions."

f. 45 b.

Printed at length in the Transactions of the Kilkenny Archæological Society for 1851, with literal translation by John O'Daly, notes by John O'Donovan; separate reprint by John O'Daly: Dublin 1853. O'Daly, who edited the piece from this copy, attributes it to Flann mac Owen Magrath (fl. 1580 sqq.) author of 46 quatrains in praise of the Black Earl, beginning "*Eolach mé ar mheirge an iarla*" i.e. "I know all about the standard of the Earl" (see O'Reilly, p. cxli).

There is nothing to fix the exact point of his long career at which this eulogium was pronounced; he became governor of Munster in 1582.¹

36. Ostensible panegyric of Queen Elizabeth, headed "*An fear céadna .cc. (ach ní fheadar cia hé) agus ní mó sgríobhfáinn an aistesi mar ghrádh dhi acht go bfuil a freagra ag Dáibhídh O Bruadair ag leathanach xxii d'ár ndéis*" i.e. "The same man [as he of art. 35] eccinit, but who he was I know not; neither would I transcribe this composition for any love that I bear it, but that David has its answer [i.e. has answered it] at page xxii behind us":² 15 stanzas.

promised considerations. Which I pray God may take the effect I desire" (S. P. Ireland; refers to a plan for assassinating Tyrone). In the same connection hear Sir Geoffrey Fenton to Cecil (?), 4th of August:—"For the other greater matter mencioned in your honour's letter: though I know it wilbe difficult to draw one dogg to byte of an other, and more desperat to fynde an ox to stryke down at one blowe a greate oke that hath growene ypp in many yeres, yet I will cause the forde to be sownded, to see yf their may be founde a passage that waie" (*ibid.*).

¹ In 1584 he was out of favour with his great personal friend, the Queen; in February Sir Warham Senteleger had written accusing him of treason, and raking up the fact that formerly he had 'relieved' the famous Rory Oge O'More, with whom he had been fostered. On the 26th of November, 1571, is announced 'a general hosting to extirpe Rory Oge, the O'Conors and O'Mores, who have cost the crown of England £200,000'; and on the 1st of July, 1578, Sir Henry Sydney announces to Privy Council 'the killing of Rory Oge: he hath hitherto escaped beyond all expectation; either by swiftnes of footmanship or else by sorcery or enchantment.' Upon a certain tremendous subject Ormond could write to Burghley thus, 3rd of December 1571:—"I wish all good sucesse to her maiestie's maryage; but I beleue the wether wolbe extreme cold afore she be content to accept a bedfello."

² John Murphy appears to have taken a matter of fact view of this piece, which is a manifest specimen of dispraise 'per antiphrasin,' i.e. by attributing good qualities to those in whom the same were notoriously wanting: cf. the farcical

Begins:—

“*I naim an áirdmhic doghnt grása is éinmhic álainn óghMhuire
doghén aiste do phrionnsa Shacsan cuntha cneasta cóirigthe:
bhias dá haithris ag lucht aitis ar fedh fuitche feorghloine
is bhias na sólas in gach comhdháil le glés comlán ceolchruite,
D á thegh Sacsan na slóg sesmach do ba chneasta comarsanacht
an sechtmad Hamraoi cathach campadach do na planndaoib pórghlana:
tug chum éintige cuid dá réimídecht an dá thig réidlighech róschrethach
is í dar lionsa an cáigmed prionnsa ós a gcionn so cómnaigthech.
A tá sí cáirdinil gaolmar grásúil saorghlan sáirchúin sóchoisgthe
atá sí grésach sgéimíníil sgiamach bérlúil básach beoilchliste:
cuid do thréithib na mná séimhe a grád d'féile is d'eolachaib
is nach ferr órgáin ná a hógmhá i gcáil chomráid ar cheolmairecht”*

i. e. “In the name of the High Son that granteth grace—of Mary Virgin's only and lovely Son—for England's sovereign I will frame a ditty well turned, gentle, orderly: which merry folk shall practise to recite on all grass-swarded fair-greens; and which in every assembly shall prove to be a solace, when well accompanied with music-harps in tune. It was two Saxon houses, with their steadfast forces, that lived in kindly neighbourliness: the seventh Henry it was (a man of battalions and of camps, and issuing from both those same distinguished stocks) that in one house combined (and an item of his achievements 't was) these two, conspicuous for their colours and for their rose-flaunting; while her I esteem to be the fifth abiding sovereign over both. Friendly she is, affectionate and gracious, nobly pure, pre-eminently quiet, docile to reproof; she is skilled in all feminine work, beautiful and comely, linguistically accomplished, well-mannered, deft of mouth [i. e. eloquent]; while a portion of the mild lady's perfections consists in the love she bears to generosity and to the erudite; and for musical intonation sure even organs are not superior to her young women when engaged in conversation merely.”

f. 47.

37. Panegyric of Edmond¹ fitz Richard Butler, 2nd Lord Mountgarrett, and of his wife *Gráinne*²: 20 stanzas; *ceangal*, 1 stanza.

character of Elizabeth and description of the houses of York and Lancaster in the excerpt. By ‘David's answer’ he means art. 2, quat. 1; doubtless O’Bruadar thoroughly understood the drift of our article, but it was a common practice of the bards to carry on such mock controversies with all gravity.

¹ “1598. The lord of Mountgarrett: Edmond son of Richard [1st viscount] son of Pierce Butler [Ormond VIII] concluded a friendship with O’Neill in the autumn of this year” (IV Masters). “1599. The Earl of Essex [Robert], in spite of all the difficulties he met with, at last arrived in the country of the Butlers. The Earl of Ormond came to meet him with honour and respect; as did also the lord of Mountgarrett, who had been in alliance with O’Neill some time before” (*ibid.*). He died in 1602 (Burke's Peerage).

² Daughter of Mac Gillpatrick (Brian) anglice ‘Barnaby Fitzpatrick’, 1st baron of Upper Ossory, and of Margaret daughter of Ormond VIII; by the hand of her

Begins:—"Fuaras nóchar uaibhrech óignher d'uaislibh Fhódla fóirnáille" i.e. "I have gotten [for my theme] a proud and youthfully vigorous bridegroom, one of the nobles of Ireland that abounds in comely families." f. 48.

The piece (very much akin to art. 34) contains a minute description of that nobleman's toilet, from the first motion of getting out of bed and pulling on his *fáidtriubhas*, i.e. 'long trews,' to his final grasping of sword and lance. In the last stanza the poet's energy betrays him into something perilously akin to facetiousness, and the *ceangal* thus sums up the extraordinary hospitality of Ballyragget:—

*"I omdha séad álainn némhárd is fearachoin laoich
is méar fáinneach créchtghearrtha ó tharrang gad righín:
éadail mhna déadbháine ar leabaidh na luighe
do ghéabhthása i mbéal átha ragada araoir"*

i.e. "Many a splendid gem of glorious lustre, many a lusty warrior too; with many a ring-laden finger hurt and cut from tightening of the rigid gads, and many a precious booty of white-toothed woman lying in her bed, you would have found last night in Ballyragget!"

38. A distich in adulation of James Duke of Ormond (created in 1661), headed "*Bladaireacht dorighne duine éigin do dhiuic Urmhúmhán*" i.e. "A piece of flummery that some one or another made for the Duke of Ormond":—

*"Is ferra fá sech do'n talam a thecht dá chasnam ar nert aineolach
ná Conn is Niall Goll is Brian is Fionn na bfiann bflathfhódla"*

i.e. "His coming to protect her from the ignoramus-party's sway is for this land of ours conspicuously better than were Conn and Niall, Goll and Brian, and Finn of princely Ireland's *Fianna* [supposing them resuscitated all]." f. 49.

39. Answer to the above, headed "*Freagra Dháibhí úi Bruadair ar an lánbhréig sin*" i.e. "David O'Bruadar's rejoinder to that out and out lie": 9 stanzas; *ceangal*, 12 stanzas.

Begins:—

*"A dhaoi re gliogar gid bé tusa níl mé dhuít acht d'aithcheodhach
an chántais chluainse ad chúrsa sgríobtha ar chúig do righaib rathFódla;
dá rádh ríusan gur ferr díuice mar fhál chúil do'n tseanfódla
ná Conn is Niall gart Fionn is Brian geal is Goll grianda mac Mórna"*

eldest brother, Brian, fell Rury Oge mac Rury Caech mac Conall O'More: "this Rury was head of the plunderers and insurgents of Ireland in his time; and for a long period after his death none cared to discharge a single shot against the Crown" (IV Masters ad an. 1578).

i.e. "You dunce devoted to empty flattery, whoe'er you be I seek not to have aught to do with you but just to reprove this perverse statement that in your effusion is written down concerning five of Ireland's regal chiefs: asserting at them [i.e. of them] that for this ancient sod a duke by way of covering fence is better than Conn and generous Niall, than Finn and brilliant Brian, and than sunlike Goll mac Morna."

ibid.

See remarks on art. 36.

40. Epithalamium¹ in form of a *croántacht*, headed "*Dáibhí O Bruadair .cc. xber 1674*" i.e. "David O'Bruadar cecinit, December 1674": comprising (i) 20 couplets and prose (ii) 12 couplets and prose (iii) 17 couplets and prose (iv) 7 couplets and prose (v) 9 couplets and prose (vi) 8 couplets and prose (ix) 6 couplets and prose (x) 7 couplets (xi) 7 couplets, headed "*Mo sgéal féin anocht*" i.e. "My own history this night" (xii) 7 stanzas; *ceangal*, 1 stanza.

Begins:—

*"Cuirfed chuain² ar chrobaing³ gheighall . dam ní hé dóig
 enuas na goill gan aighnes aimréid . saidhbres sédchóir
 S édhóir sochla an fuadar féise . é agus ise
 Oílfer úr is inghen Anna . inbher írse
 P íosaim pósaim iad re aroile . ágh is arthuib
 craobha cubhra a coill gan chagat . goill go ngartghoil
 O ílfer óg go maire a nuachar . glan a mianach
 séise saor an fholtcham ionraic . eoghyghall sqiamda
 F ionghaill Eirenn elbha as uaisle . frith lá filedh
 drem nach diultadh gláim uim aiséid . máil nár míledh
 I s nár melladh i geruas chrábaid . saoithe senghall
 's ná tug céim ar goill i ngroidghleo . glún re gelchrann
 G é atáid goill do bhréithár bhunaid . riv dá rathchur
 cia re cosgar ghall ba ghrinne . am i dtachur*

¹ On the marriage of Oliver son of Richard Stephen, county Cork, and Eleanora daughter of John fitz Redmond Bourke of *cathair mhaothail* [i.e. 'Calirmoyle'] county Limerick: sister of Una Bourke on whose marriage to Dominic Roche of the Fermoy family David emitted a piece similar to this (see p. 522 n. 2). Oliver's mother was named *Aine* [i.e. 'Any': an anglicised form rhyming with 'rainy,' not with pron. 'any'], and she was of Thomond: an O'Brien likely. Eleanora and Una were daughters of Anna, also of Thomond: a woman of the O'Hurhellys.

² This word, which means 'a trick,' 'a wile': of an arch character, not in malam partem, sometimes stands for a *croántacht* of this pattern; it would not apply to one of a bitter satirical or political nature. The derivative *cuanaire* denotes 'a coaxer,' 'a wheedler,' etc.

³ n.f. derived from *crobh* 'hand,' 'paw,' 'claw': meaning a quantity that may be grasped and held, especially of nuts and small fruit; hence 'a bunch,' 'a cluster.' O'Reilly mis-explains it 'a strong-handed man,' which appertains to another derivative (omitted by him): n.m. *crobhaitre*. These words are common.

*I ad as líomtha labrus scóitic . chabrus cella
iad a bfuil re dréctoib d'fulang . échtchoin tsenga
I omda tonn do ghrianfuil Gholaim . chum a sloinnté
a lebraib loma do mhell mise . cenn a dtóinnté
N í bfuil iontaib iarmar treibe . acht triatha troma
d'fíorchrú Eibir uill is Echaid . Chuinn is Cholla
A ga ó Eochail fuaras fáirdel . go raibh nodlaig
agus bainnse san mbrug bfiann so . sub chum sodair
F ána dtuairim tugas iarracht . am a bpósta
Súil go soichfinn cinnte an cúrsa . rainnse is rósta
C réd acht táthadh uaisle is oiníg . umhla is ana
snadhmadh suaire na saoirghég sona . maolsúgél mara*

Agus Maolsuthain O Cerbhaill¹ anamchara Bhriain mhic Chinnéide agus oide foghlama na dtrí nDomnall eision . agus i ninis faithlenn do bhíodh sé . agus mar ráinic an duanaire donnshúilech O Druibhgenáin i dtír iar mbeith lá go noidche i mbiorcán bhriste bhruaichéise ag luamairecht locha cime i ndóigh go bfuigedh bunadhas imthechta an mhara mhórabbhail do mhionscrúdadh is é ar aithris d'iongantus do rath a rámhaidhechta .i. go raibh an mhuir fíoch fairsing fíordhoimín go niomad éisg agus ainbfine ann . innis go saoilid sráithe ar an muir gur maol a sgéla . agus nach maóile indid mo sgélasa dá ndernainn maoidhem ná iongantus uim an uile dhegháil daonda d'fagháil fá chaom-chuing phósta na déisesi .i. Oilifér Stíbhinn agus Eilionóir de Búrc²

i.e. "Upon a couple of 'White-English'² I will e'en essay a bit of cajolery by means of which I need not to despair of having (without cantankerous wrangling) the rifling of these hazels, of gaining some right opulently valuable consideration. Right opulent I say, and propitious ingredients of a marriage-bedding are he and she : fresh young Oliver and Anna's daughter —depositories of the faith! I graft and wed them both together (she represents good fortune, manly vigour he) fragrant boughs as they are out of

¹ "A.D. 1009 [recte 1010]. Maolsuthain O Cerbhaill do mhuintir insi faithlenn prímsaói iarthair domhain ina aimsir ocus tigherna eoghanaughta locha Léin d'ég iar ndeighbhechaid" i.e. "Maolsuthain O'Carroll of the familia of Innisfallen, in his time chief doctor of the world's most western portion [i.e. Ireland], and lord of the Eoghanaught of loch Léin [the Great Lake of Killarney], died after a good life" (IV Masters).

² The denominations *fiónghall* 'white-stranger,' *dubhghall* 'black-stranger' (the latter furnishing the proper name and the patronymic anglicised 'Dougal,' 'Dugald,' 'Mac Dougal,' 'Mac Dowall'), current in Ireland from very early times, have according to time and circumstances varied their meaning : in our poet's day the former was applied to the Strongbonian or Old-English; the latter to Elizabethan settlers, to 'undertakers' of James I, to Cromwellian and Williamite 'adventurers.' Early in the XVth century John mac Rory Magrath frequently writes *glasghall* 'green-' i.e. 'fresh-stranger' [cf. 'a green hand'], whereby he distinguishes de Clare's actual new importations from the English who at the time of which he treats (1260-1318) had been born and bred in Ireland: Butlers, de Burgos, Comyns, Fitzgeralds.

a wood free from all noxious undergrowth : English, yet moved by generous impulse ! Young Oliver—well may he wear his bride, her ore is pure ! she of the curling locks—lovely one of the very flower of the English—makes a noble mate. Ireland's White-English have proved themselves a company the most precious on a 'bardic day' : a folk they are that never have refused the importunate professional cry¹ for largesse, and heroes whose reputation is undamaged. Gentles and sages of the Old-English I say, who as concerning steadfastness in religion have never been bamboozled [into heresy²] ; in hot fight never have taken a pace to the rear, but always have stoutly stood up to the white shaft [i.e. of spear]. Though the New-English with pleading of common origin continually seek to identify themselves with them, yet who than these (when occasion offers) are stouter to cut and carve such English in the fray ? 'Tis they that in most polished form discourse the Scotie,³ in highest degree are bountiful to churches ; thoroughbred gentlemen they are, and all that now remain to keep up bands of followers. . . . Many a dash of *Gotamh's* [i.e. Milesius'] blood as being tributary to their pedigrees I have myself painfully evolved [lit. 'coaxed'] out of ancient well-thumbed books,⁴ [so picking up] the end of their genealogical clew [to wind it off]. In them we have no mere refuse remnant of a house : chiefs preponderant they are, of mighty Heber's blood, of Eochaid's, of Conn's and of Colla's. . . . A little way off Youghal it was that I had a message

¹ The word *glámh* as used here refers to the demands of poets, which in their palmy days resembled the 'stand and deliver' of highwaymen, or of ladies at a fashionable bazaar, rather than the mendicant's supplication. The rhymer's sanction was the supposed fatal, or at the least very deleterious effect of his satire.

² Thomas Lea or Lee (ante pp. 414 n. 2, 509 n. 1) in his memorial to Elizabeth, 1598, states that, whereas Tyrone himself when 'visiting the State' [i.e. in Dublin] would not only accompany the Lord Deputy to church and home again, but would enter and sit out service and sermon, the English of the Pale on the contrary would but escort him to the door in the first instance and then 'depart like wild cats.'

³ This may refer immediately to Geoffrey Keating (see art. 46), but was quite true in a wider sense. A main object of the famous Statute of Kilkenny was to restrain the English of the Pale from speaking Irish ; yet in 1541 chancellor Sir Thomas Cusack's 'right solemn proposition in giving land and praise to his Majesty, and for the extirpation of the usurped power of the Bishop of Rome out of this realm' was to certain noblemen 'briefly and prudently declared in the Irish tongue by the mouth of the earl of Ormond, greatly to their contentation' : the peers in question being the lords Barry, Roche, Fitzmaurice, Bermingham, of English blood (Sentleger to Henry VIII, quoted by John O'Donoghue 'Historical Memoir of the O'Briens' : Dublin 1860, p. 480 n. 8 ; and see art. 46).

⁴ In his minute account of the Bourkes of the county Limerick, taken from the O'Mulconrys (ante p. 333 n. 2) David adds a colophon ; "*Tuig a léigtheoir nach fuaras . . . ní as mó do bháircaib na tírese . agus dá bfaighinn go bfuil do mhéid mo ghrádhá do ainíthior do'n chraoibh nach geobhadh tuirse mhé ré críochnughadh a gcairte*" i.e. "Know, reader, that I found not any more of the Bourkes of this country ; but that, had I done so, such and so great is the love I bear to any man of the branch that I should not have wearied in completing their document" (H. I. 18. f. 14 b).

announcing Christmas- and wedding-doings in this white-walled mansion : which made me trot. To catch my pair at this their marriage tide I posted off (the trip was one that of necessity must be made) in hopes to come in for a reel to dance, a roast to eat. . . . And this blithe splicing of our felicitous and well-born youngsters—what is it but an amalgamating of nobility, of generosity, of high consideration, of all this life's good things? Yet surely to advance all this is but to tell 'a barren story of the sea':—

"*Maolsuthain*¹ O'Carroll now, he was Brian mac Kennedy's spiritual director [lit. 'soul-friend'], and eruditional tutor of the three Donalls; the place in which he dwelt being Innisfallen [and that is all we have to say about him]. But [and this is more to our purpose] when the dark-eyed rhymer O'Duigenan managed to land after having for a day and a night navigated *loch cime*² in a staved-in low-gunwaled bit of a cock-boat—and all in expectation that thus he should succeed in minutely investigating the actual fundamental theory of sailing the vast-tremendous ocean—the sum of that which in the way of wonderful discovery resulting from his paddling-match he could report was this: that the sea must be wet, wide, outrageously deep, forby containing great store of fishes with other queer breeds of things. Marine experts therefore have held his yarn to be but a barren one; yet was it not more barren than would be mine now were I to make parade of, or to express astonishment at, the discovering of all humane good quality compact within the gentle marriage yoke of these two: Oliver Stephen and Eleanora Bourke."

f. 50.

41. Political poem by David O'Bruadar, headed "*Suim phurgadóra fhear nEireann ó'n mbliadhain 1641 gusan mbliadhain 1684*" i.e. "A summary of Ireland's purgatory from the year 1641 to the year 1684": 26 stanzas; *ceangal*, 1 stanza.

Begins:—

"*D o feradh a flúithes tré phécadh na prímféinne
ó ar haithredh a mairenn do mhaicne chríche Eibir;
acfaínn a gcascartha a grechta 's a gceoidhechsta
i nglacaib na haicme le ar felladh ar ching Sérlus.*

¹ The word rendered 'barren' is *maol*, lit. 'bald,' meaning here 'devoid of either pleasure or profit'; and since a rule of the *croisántacht* is that a word out of the last preceding couplet's tag must either begin the following prose or be prominently near to its beginning, this individual is introduced 'all out of nothing' [Hiberno-English equivalent of 'à propos de rien,' 'à tort et à travers'] to satisfy the condition, and as unceremoniously dismissed.

² A small inland loch in the barony of Clare, county Galway; now called 'Lough Hackett,' from an English family planted there by de Burgo earl of Ulster in the XIIIth century (O'Flaherty's West Connaught, ed. Hardiman, p. 148). Before that its name was *loch sealga* 'loch of the chase,' and more remotely still *loch cime*; the IV Masters record its 'eruption' in the same year as that of *loch Gréine* (p. 494 n. 1), and that in 990 (leg. 991) it sank thirty feet (the entry is vaguely worded); in this year too died *Duibhlítir O Bruadair* lector of Leighlin, an ecclesiastic of great repute.

G abuid dá aithle go calma c'éirépeach
gradam is fairche na flatha is a shíol tréigid :
airgid cella gan chaigil a bprimhléide
is derbhaid festa gan fecadh fá'n ríghshéla.

S elbaid atharda is aitrebh gach aoinéigne
do b'fesach gan fáille ina charaid do'n chraoib réva :
scaraid ar achtaib tar fairrge a gcinnréllna
is gach airgthech ainicthe i naitherrach taob éigin.

N a gairb do cepadh re desgaib gach daoirc'éirde
is nár mesadh chum cennais go cennaraic laoi an tsléibe :
srethaid go sesgair i mbailtib na saoirchléithe
mar mhacaib fher maise go masgalach míntredach "

i.e. "For sins of the original heroes from whose loins are sprung such as survive of the tribes of Heber's land, the power to cut up these, to plunder them, to wring their hearts, is from Heaven showered down into the hands of them that showed treachery to King Charles. After which consummation, confidently and contentiously they lay hold on the sovereign's dignity, on his crown, and desert his seed ; without benefit of privilege they plunder churches, and swear that for the future they will not bow to the royal seal. They possess patrimony and home of every gentleman that was unmistakably notorious as a friend to the royal family ; their leading luminaries [lit. 'head-stars'] they dismiss across the sea upon conditions, and every despoiled unfortunate that is spared [from banishment] they transplant into some other quarter. The roughs concocted of the lees of every basest trade, that never were accounted likely to attain to power—no, not from the present till commotion of 'the Mountain's Day' [i.e. the Judgment : to be held on Mount Sion]—smugly they spread themselves far and wide in freeborn gentry's seats : ostentatiously, in sprucely attired companies, as it were the sons of decent men."

f. 54.

The nature of the piece will best appear from a running analysis which accompanies it in the margin of this as of other MSS. : printed with number of the stanza to which each item is annexed :—

"(1) The first year's depredation slaughter and combustion—then the king is murder'd (2) they possess the power to destroy churches—they protest against monarchy (3) estates of loyalists seized upon—some transported—others transplanted (4) they seat themselves in their [the loyalists'] mansions—mechanicks now lords and masters (5) poor transplanters daily committed upon new suspicions till the King's restoration (6) *i.* [i.e.] Oliver Cromwell—*i.* an dara Cormac [i.e. the second Charles] (7) our Irish accompanied his Majestie in exile, yet are excluded from the benefit of his grace (8) the vsrpers cannot enjoy themselves nor think them happie, tho' they have all, while they see the old proprietors liveing (9) they contrive a new engine to destroy *i.* an plot [i.e. the plot : Oates's] (10) *i.* na faisnéisidhthe fallsa [i.e. the false witnesses] (11) he [Charles II] becomes

jealous of his best friends (12) witness Stafford and others (13) we were all condemned by our neighbours yesterday (14) now their designe is blasted they creep into our bosoms (18) *i. méirlich an fheill* [i.e. 'the perfidious traitors'] *na hinformers—i. an plot* [Oates's]—*ceannaraic do shíolchur idir na cáirdibh agus cos an ionnraic do chur a nionad choise an mhéirlich budh mhian leo anois*¹ (21) they are commanded from abroad, they obey, are all disbanded, not admitted back (22) *i. a bheith a dtuarasdal amuich* [i.e. 'to be mercenaries abroad']—not as much as a petty constable's staff at home, but or steale or hang: a hard 'censure' [i.e. sentence] (24) *ní fheadradar cé fearra a geur ar bhior nó ar ghriosaigh . agus dochí dia sin.*²

42. On the creation of the first Lord Carbery in 1715, headed "[*Ag so ranna dímholta Sheoirse Aoibhinn*]. *Diarmaid mac Dhomhnaill mhic Fhinghin úi Shúilleabháin nó . . . mac Mhíchíl Mhég Charrthaigh .cc.*" i.e. "Here are some verses in dispraise of George Evans, which either Dermot mac Donall mac Fineen O'Sullivan or . . . mac Michael Mac Carthy cecinit": 67 stanzas, with contemporary English version³ written after each:—

*"N ach fadtuirsech an tresgairt sin ar phór Mhéd
a [mblíadhna] d'anabhroid gur sgaipedar fá chóigertochaib:
an trian mhairios amsan bhaile acu gan fód díles
tug triath cairbrech dá ghairm ortsa a Sheoirse Aoibhinn.
O sad the ruin of Milesian bands,
they're some thro' want exposed in foreign lands;
Their few remains at home being dispossess'd⁴
did thee, George Evans, lord Carbery invest!
T riath Bretan shoir ag fanatics gach ló ar ndíbirt
is triath cenannais ina aice sin gan slóghuidne ?*

¹ i.e. "To sow dissension between friends and to put the innocent man's leg in the place of the traitor's [i.e. in fetters] is what they would fain do now."

² i.e. "They know not [i.e. cannot make up their minds] whether it were better to put them on a spit [to roast] or to lay them on embers [to broil]; but God sees it all."

³ It must be remembered that this and many similar efforts were made by men to whom English was a foreign tongue, hence an adherence to Irish idiom and syntax which often conveys the notion of rudeness and obscurity; the reproduction of Irish internal assonances attempted in some versions for the most part altogether eludes the English ear. With all defects however these rough native renderings are, as interpretations of their originals, immeasurably superior to the polished exotic verse of 'translators' that had not even a smattering of the tongue out of which they 'translated': see James Hardiman's *Irish Minstrelsy*; William Hamilton Drummond's *Ancient Irish Minstrelsy*; James Clarence Mangan in O'Daly's *Poets and Poetry of Munster*. Of all these Mangan was the best; he at least had John O'Daly at his elbow to give him some idea of Irish tune and measure.

⁴ In English of England this line means: 'the expropriation of such few of them as still remain at home.'

triatha Alban gur chaitheadar dá ndeoin stríocadh
tug triath cairbrech dá ghairm ortsa a Sheoirse Aoibhinn.
 Britannia's Prince by phanatigs exil'd,
 and lord of Kells for want of troops revil'd ;
 Each Scottish peer (his projects drop'd) lo ! mild,¹
 makes thee, George Evans, lord of Carbery stil'd.
T riath parrathais gan bhailte phuirt a mhóirshiuinsear
is triath carrathach ina aice sin go róchlaóidte :
an triath as mesa liom gan selbh aige a bhól Faoidé
tug triath cairbrech dá ghairm ortsa a Sheoirse Aoibhinn.
 Pharasias's² peer without paternal right,
 and the adjacent Carthean phenix bright ;
 My greater grief the chief has Whiddy lost,³
 for thee, George Evans, lord Carbery engross'd !
A n triath calma sin cairbrech go rómhuoidte
is gach triath furrais sin do chairbrib san mhóirthimchioll :
triath senaghlais a nAmburg oille as mó chaoimín
thug triath cairbrech dá ghairm ortsa a Sheoirse Aoibhinn.
 That martial peer of Carbery now debas'd,
 and other chiefs of that large scope harass'd ;
 In Hamburg Muskry's peer⁴ (my deeper moan),
 makes men, George Evans, thee lord Carbery own !
T riath Senaide is gan labairt air san chóigeid choideche
is triath calma na carraige nach eol díbse :

¹ i.e. 'the fact that each Scottish peer has been coerced into mildness': after the '15 namely.

² The writer's fancy equivalent of the textual *parrathus* = *parrthus* for *parrdhus* O.-Ir. *parrdus*. We gather that the place was in, or bordered on, Mac Carthy More's country; but the name is obscure.

³ i.e. 'and (what to me is a grief greater still) the fact that the chief has lost Whiddy': an island at the head of Bantry bay, on which stood a castle of O'Sullivan-Bearé's, and this line marks Dermot above for the author. Under James II. the lord lieutenant of the county Cork was Justin MacCarthy, lord Mountcashel; whose deputy lieutenants were the titular O'Sullivan-Bearé, Donall titular Mac Carthy-Riach, Cormac Mac Carthy titular Mac Donough of Duhallow, and Pierce Nagle.

⁴ i.e. 'the fact that Muskerry's peer is in Hamburg.' This was Donough, Clancarty III, colonel of foot and, after Sarsfield, captain of James's second troop of Horse Guards; his father was Callaghan Mac Carthy brother and successor to lord Muskerry (Add. 33,567, art. 4), his mother was Lady Elizabeth 6th daughter of Kildare XVI. When Marlborough took Cork, in October 1690, Clancarty was taken and sent to the Tower; thence in the autumn of 1690 he escaped to France, but early in 1698 ventured back to plead his cause in London. On the 5th of June he was brought before the Court of King's Bench, and pardoned on condition of residing abroad. He retired to Hamburg and, notwithstanding that in 1721 his attainder was reversed, never returned: he died at Pralshof on the 19th of September 1734. With the death of his son Robert lord Muskerry, captain R.N., the genuine title of Clancarty disappears (for many further interesting particulars see J. C. O'Callaghan's Irish Brigades, pp. 135 s19.).

*triath chenna tuirc nach abarthar a shórd triotha
tug triath cairbrech dá ghairm ortsa a Sheoirse Aoibhinn.*
Desmond's great peer is (and his title) gone,
and Carrig's peer, who is to you unknowne ;
Kanturk's great peer (alas ! none such now call'd)
makes thee, George Evans, lord Carbery installed !

*is triatha Banba go feacas duit dot dheoin [d'bhirt] :
a dhia an geasfuirse an mhalairt sin go deo arís de
le nach biadh triath cairbrech dá ghairm ortsa a Sheoirse Aoibhinn.*
Almighty Prince who ransomed man most dear,
and sec'st Hibernia's peers are rooted clear ;
Will thou this suden change undoe att all,
that we George Evans shall not lord Carbery call ?

f. 55 b.

43. Poem headed "To the honourable Sir James Cotter,¹ knight, congratulating his safe return out of England. *Dáibhí O Bruadair cecinit*" : ² a *conachlonn* of 9 quatrains and 9 stanzas. Begins :—

*"F áilte úi Chellaig ría Sir Séamus . sochraídh sinn ó thecht an tréin ;
dá thecht tar linn slán a saeaibh . máil nach slán do chasnaimh céim"*

i.e. "O'Kelly's Welcome' greet Sir James : cock-a-hoop we are at the champion's advent—at his arriving safe and sound across the pool from England—a gentleman that in no weakling fashion has made good his procedure."

f. 56.

In 1689 Sir James was colonel of a regiment of dragoons, sat as one of the members for Cork (his colleague being John Galway) in the Jacobite Parliament of May the 7th, and was collector for the port of Cork. The panegyrist alludes in the usual, to us obscure, style to some great service rendered by his hero in connection with Oates's plot in England apparently, and celebrates his generosity to the rhyming brotherhood, to the poor, and to strollers of all sorts.

¹ Of Anngrove, county Cork, who died (according to Burke's Peerage) in 1705. The statement (*ibid.*) that he was James's commander-in-chief in the counties Limerick, Kerry and Cork, seems to be one of the many 'Romances of the Peerage' ; his name does not even occur in "An account of the general and field officers of King James's army, out of the muster rolls, 2d. June 1690" : printed by William King in *State of the Protestants* p. 341.

² In some MSS. the heading runs :—"For the honorable Sir James Cotter congratulating his safe returne from England ; composed by a faithfull friend who cordially wisheth him and his all happiuesse both spirituall and temporall."

" *F éinnid fromtha nach tuar toibéim . truag a dhúithe as faoilid fé :
 sonnach suairc nach dubh re deoraid . ní tur an chuairt colaig é
 E go misúig d'fiort an athar nemhda
 d'éignig fíucha ar fud a dhergnámad :
 i nglés gur seuch do'n mbith a dtarbh tána
 is dá éis sin tric do sciob go baile an báire.
 B áire sochlú rug an ruanaid . rian a láime as buan ar bun :
 imdín tug seal suain dá phrionnsa . gan fear smuail na chionna so ag cur "*

i.e. "A warrior approved, to whom reproach is not likely to accrue: his country's pauper it is that rejoices at him; genial protector that has not black looks for the wanderer: he is not one the man of erudition's visit to whom will be fruitless.¹ He it is that with courage, and by the Heavenly Father's miracle, forced on a great commotion amongst his deadly foes: in such wise that their parish bull made off out of existence; after which he [Sir James] promptly drove home the ball and won a goal. A goal of honour it is that the strong man has won, and his hand's trace that shall abide enduringly; a hurling-match that for his Prince procured a spell of sleep, nor left a secret traitor to oppose him" (quat. 2 sqq.).

44. Strictures on some critics and sciolists of his day: carpers at other men, non-performers themselves, headed "*Per feasa O an Cháinte .cc.*" i.e. "*Farfasa O'Canty cecinit*": 19 quatrains.

This piece forms a pendant to Eg. 111, art. 72, and is of perennial application:—

" *M ór doghaid daoine dhíob féin . le cinnseal beg le baoithchéill :
 le labra grianda nach glan . d'iarraid anma nach faghtar
 I s é as déit do dhremaib . bhíos gan iúl gan aointengaid :
 mes do chur ar cheird gach fir . mar sheib ar ndul i ndaoimib
 M aoidhíd do bhriathraib baotha . go mbúl fesach fíorshaotha :
 gan d'elodain ann acht sen . barr merabaill an maoidem
 A deir ughdar aca sin . bhíos gan phoinn féin dá phaidir :
 do thuill tár do chaith a chion . ní maith an dán re déiniom
 A deirid do dhreacht shnoighte . bhíos gan easbaid ullmoighte :
 's nach fuair tár do thogha ar sgoil . is dona an dán an dán soin
 D'egla go lenfaide a lorg . adeir trú bhíos na bhastord :
 ní chongbann a chuma anos . ní fhognann sunna an senchos*

¹ The word thus rendered, adj. *tur.*, means 'dry'; substantively 'that which is dry,' 'poor,' 'profitless,' 'refuse'; yesterday's cold remnants of porridge or stirabout sticking to pot or platter are the *tur*, whence in 1781 Simon Bermingham impleading Dominic Bourke at Quin, county Clare, for poaching on his domestic rights says: "*is amplace a d'iosadh mo ghannáil am chuimhrem is gan anlan na hoildhe acht an tur agam féin*"; a small loch, dry in summer, is called *turlach* or *turloch*, gen. *turlaigh*, i.e. 'dry-place.' It was a *tur*-pot that the stingy house-wife in the county Kerry set before Egan O'Rahilly who, after fracture of the scallop-shell commonly used as a spoon, remarked: "*do bhriseas mo shliogán a dteannta an chorcáin is ní le méid a ulaigh*" i.e. "I have smashed my shell against the pot, but not with the immensity of what it had to carry."

- A* deir fer fedghoile díobh . risan geol bud cheol d'airdríogh :
 ní chuala serbas acht sin . nembas uada ar na hoidib
- G* lór an amláin gan aithne . drong lemh lucht a shaothraighte :
 tiuafa riu sonn a serbas . ní fíu bonn a mbreithemnas
- G* ailian Ipocráid amhra . gér bh'éginnte a neladhna :
 tábochtaig gan cheo gan ches . ní lánfortail leo a leighes
- A* deirid na buirb bhochta . risin ndochtáir ndiadhochta :
 mar do chlecht a ndíomus dóib . nach cert shíolus a shenmóir
- N* í bhí ina ainbfiós orthaib . aonphonc do na helodhnaib :
 más fíor da bfaradmáil féin . amadáin farior iadséin
- S* aoidid féin le foglaím mbig . nach maith ní acht ní adeirid :
 nó ní gan fhaitchíos gan oil . nó ní thaithníos re a dtolob
- D* o'n fhuirinn is aithme suilt . glóirbhriathar begán tábuicht :
 caint halla íota ghér . píopa canna is coilér
- B* edaidhecht brasairecht búird . tathaoir eoluis gach aonáird :
 dáil í méin toirn gan treise . as foirm do'n droing daoineise
- B* riathra forránta feidhm tim . fuairchinnse nach fíu pinginn :
 delb mhagaid egra gan fhos . fregra abaid gan eolos
- D* aondacht gan dérlacad bhuinn . saighdiuracht sechnadh comluinn :
 caint bhregdha chéionda gan chéill . gníoma na helbha iadséin
- M* airg thair iadsan d'aithle cháich . lucht maoidimh nach mór édáil :
 druiddelta do chailt ár geion . maing d'ar chuidechta a geinnsiúl
- I* náit na soibhés sernda . is na nguithedh ngaoidelta :
 a geerda naoide is maing mhór . daoine gan aird a nár mhór
- F* íu ár nguíoma gan ghabáil rinn . in lá bértar breith cirinn :
 a lenb muna b'ille an óg . a fherg linne bud rómhór"

i.e. "It is a great deal that some people make of themselves: with petty detraction, with a silly sapience, with brilliant words that yet are not clear, in quest of a name not to be had by them. That which in certain folk is congenital is this: upon all other men's productions to set a value of their own, which they do after the manner of cattle which should have been converted into humans [but with retention of their own irrational nature]. With reckless words they boast themselves knowledgeable, exceeding wise, when all the science they possess is just the doing of that same; the height of aberration this their bragging is. Says one authority of the set (a fellow without so much as a rap of his pater itself, one that has earned contempt and worn out his welcome everywhere): 'poetry is a sorry art to ply.' In respect of some well-trimmed piece turned out without a flaw, the singling out of which from a whole bardic academy has not been impugned, they say: 'this composition is a wretched one.' For fear lest his own derivation be investigated your scamp that is a bastard cries: 'antiquarian lore no longer keeps its shape [i.e. is out of fashion now]; among us here it will not do at all!' Of strains that were music fitted for a king another gaffer of them, whose only tune is the rumbling of his own inwards, says: 'I have never heard real discord but that,' accusing the very masters of ill flavour. Utterance of the bungler devoid of insight: they are but a mawkish crew that seek to acquire such; their acerbity shall come against themselves here [in my verse]: their criticism is not worth a great. Galen and marvellous

Hippocrates—boundless as was their science, and themselves superlative, free from obscurity and all irksomeness—even their therapeutics our critics will not have to be adequate and efficacious. According as their conceit hath prompted them the poor ignoramuses tell the doctor of divinity that not aright in preaching he disseminates his doctrine. Of all the arts no single item is unknown to them: that is if their own pretentious assertion be true—alas, they are but simpletons however! Themselves with a little learning think that save what they utter nothing is good; or else [some other man's enunciation] lacking diffidence and breeding, or again something that jumps with their own inclinations. Instruments of mirth to the gang aforesaid are noisy language with a minimum of meaning, and frequentation of [the festive] hall: a keen thirst, with the pipe, the can, the cellar. Epicurean appetite, parasitic table-talk, ill-natured cavil at knowledge of all orders, determination to have the object of their longing, noise without vigorous effect: such is the form of this cabal of people. Violent verbiage followed by feeble effort; dull aspersions that are not worth a penny: a simulacrum of mockery, wisdom without stability, the flippant but ill-directed answer; humanity without bestowal of a groat, soldiering that consists in shirking the fight; fine language making show of sagacity, but without pith: these are the doings of the herd. Alas for him who, having known all others, lights on these: braggadocios altogether profitless! a starling-flock that have treacherously disappointed our affection: alas for him to whom they with their malevolence become companions! In lieu of the gracious olden practices, of the right Gaelic intonations, their childish specimens of art are very pitiable: people without accuracy the majority of them are. Our deeds have merited that in the Day when Judgment shall be passed on us we should not be received: unless therefore the Virgin turn her Son, His anger to usward then will be excessive."

f. 56 b.

45. A *crosántacht* in praise of David Barry Lord Buttevant †1617, son of James †1581 son of Richard, whom the poet recognises by his Irish title only: *an Barrach mór* i.e. 'the Barrymore,' ignoring the English dignity, headed "*Dáibhí O Bruadair cecinit*" i.e. "David O'Bruadar cecinit"; to which the scribe appends this judicious marginale: "*Ní thuáim gurab é Dáibhí O Bruadair dorin . féach geinealach an Bharraigh san leabharsa*" i.e. "I do not think that it was David O'Bruadar that composed it, see the Barry's genealogy in this book": it comprises (i) 10 couplets and prose (ii) 4 couplets and prose (iii) 12 couplets and prose (iv) 10½ couplets and prose (v) 6 couplets.

Begins:—

"*T' ellach coisrectha críoch bharrach . buaile dhúimhe
clár bethaigthe na neng nuaine . fá'n seng sáile*

i.e. "A sacred domain the Barry's country is: a 'booly' of the poets; a domain supporting many [both men and cattle], and abounding in green patches: one around which the salt sea runs in narrow inlets."

f. 57 b.

This piece is exceedingly flowery, with the exception of prose (ii) which runs thus:—

"*Agus is soilbhír sólasach adubhairt an sionnach agus é aon do lé ar mbualadh tré naoimchill uaignigh i ndiamhair fhionnfhásaig . agus do bhí dúrtheach diamhair do-eolais i nimeall na huasailchille a mbíodh dáthreabhach diadha discrídéach ag foghnámh do'n fhréidhú fhíorórdha. Agus do bhí clog fírbhinn fogharmhongrach ar bhinn chlogáis an áirdtíge sin do beantaí i nam aiffrinn agus iairmheirge do'n uasalathair . agus do bhí téad táithleabhair tomhasfhada i gcoimcheangal do'n chlog lena mbeantaí é in gach am bud áil a bhuaín. Agus do bhí iall fhada fhíorchruaidh chadad choimrighín ag leanmhain do cheann na cruaidhthéide . agus mar ráinic an sionnach í do rug uirre go hocarach airciosach anbhuaíneach d'éis a aistir agus a ainsíubhail . agus tug téibeadh agus tréntarrang uirre gur bhain an clog go cainteach congháireach. Agus tug an sionnach arna chlos sin do silleadh agus sírfhéachain go hathumh-alta fair agus adubhairt go mailíseach míchédfadhach:—*

"*I s iomdha glór dímhaoín san chlog so . is cúis aonaig. . .*"

i.e. "Now it was a merry and diverting thing the fox said one day and he after chancing to strike across a lonely out-of-the-way churchyard in a desert place. For in the border of such precious churchyard was an intricately situated retreat in which a certain godly and discreet hermit continually served the very and all-glorious God; and on the pinnacle of this lofty structure's belfry was a most melodious and sonorously-murmuring bell, which at the time of the patriarch's performing of Mass or of nocturns used to be rung. A long hempen rope of protracted mensuration there was, made fast to the bell: by means of which it was rung at all times when it was desired to sound it. But at the end of this tough rope hung a still tougher, harder, stiffer long strap of leather which, so soon as he came to it, the fox after his travail and excessive peregrination grabbed hungrily, famine-strickenly, anxiously, and most lustily pulled and hauled on it; whereby he made the bell to ring out clamorously, vociferously. Upon hearing this the fox in dudgeon looked long and fixedly at the bell, then in tones of malice and displeasure said:—

"Much idle noise this bell contains: it is a cause of convention. . ."

f. 57 b.

46. Anonymous address to John Keating, James the Second's Chief Justice of the Common Pleas¹ in Ireland: 7 stanzas; *ceangal*, 1 stanza; *envoi*, 1 stanza.

¹ Appointed 6th of July 1689, with his colleagues Dennis Daly 2nd J., and Peter Martin 3rd J.; in the King's Bench sat Thomas lord Nugent, baron of Riverston, C.J., and Sir Brian O'Neill, bart., 3rd J., appointed 1st of August 1689; in the Exchequer were Sir Stephen Rice C.B., Sir John Barnewall, knt., 2nd B., and

Begins:—

“*D o tháilleadar clú an dís d’árchraoib chétaingech
ag furtacht a ndéthaige ar sgiúirsidib éda is uile:
an duine do sgrúid síos cúrsaide u bprémh go bun
is an bile do b’fín díob d’fionnsgaoil féire an phlúit*”

“In succouring their country against the scourges of envy and of wickedness a pair sprung of the Keatings’ noble branch have earned renown: he namely that to their very origin closely investigated her people’s ramifications; and the worthiest champion of them [the Keatings] all, that perspicaciously unravelled the tortuousness of the Plot.”

f. 60.

In these verses the writer¹ expresses a very great and apparently quite sincere admiration for the character and proceedings of this Judge who, albeit a Protestant, was staunchly Irish and Jacobite.² Thus at the Wicklow assizes, in his charge to the Grand Jury, 6th of March 1688, he says:—

“His sacred majesty King James the Second: whom God long preserve for the preservation of all his good and dutiful subjects, and for the subversion and irradicating (*sic*) of all those who desire the subversion of the government either by foreign force or inbred conspiracy.”³

Sir Henry Lynch, bart., P.B., appointed 16th of January 1689; James’s Attorney General was Sir Richard Nagle (his Secretary for War in 1690) of Aghnakisha and Carrignacouny, county Cork (King’s State p. 334 sqq.). Judges Daly and Rice, with Nagle A.G., are alluded to in art. 2 (see p. 519).

¹ That he was David O’Brúadar may be inferred from his metre and style, from the little affectation of using ‘superscription’ below rather than *foirsgrúbhinn*, and from the turn of a marginale to st. 6 in which he praises the Chief Justice for having either hanged or pilloried two individuals named Murrough and Downey [*Murchadh is Dúnaoi*] on whom he throws this light:—“Two grand informers with their lines hanging from aloft fishing for farthings. *agus mo bhennacht do’n té do chuir ann iad*” i.e. “. . . and my blessing to him that put them there.”

² But when Sir Richard Nagle as A.G., and member for the county Cork, framed a bill for the repeal of the Acts of Settlement and Explanation (J. C. O’Callaghan lib. cit. p. 24), Keating, on the grounds that a recognition of accomplished facts was absolutely necessary to save the country, strenuously opposed the measure. In his long, able, and far-seeing ‘Address to king James in behalf of the purchasers under the Act of Settlement’ he says:—“Where or when shall a man purchase in this kingdom, under what title or on what security shall he lay out his money or secure the portions he designs for his children, if he may not do it under divers acts of parliament, the solemn and reiterated declaration of his Prince, and a quiet and uncontroverted possession of twenty years together? It were a hard task to justify those Acts [of Settlement and Explanation] in every particular contained in them; I will not undertake it” (King’s State p. 377, App. no. 22: slightly abridged).

³ This was followed by the trial of John Price and one hundred Protestants for high treason; it was proved however that they had Tyreonnell’s license for arms, and had only taken measures of protection against the armed rabble of rapparees.

On the morrow¹ the following passed between him and the Ordinary, who was about to test two prisoners 'for their clergy':—

Ord. "My Lord, I show them the fiftieth psalm."

C.J. "Let them read the fifth verse: this is an act of mercy, and I do not know why it should not be in Irish rather, the country language" (see State Trials IV: London 1776).

*"Is ionmhain crú groidhe an úirghoill éireannaig
ór duinedhadh dúinn dis d'ionntaob éifechtaig:
a fuinnemh na bfiannghníom d'fonn sinn d'édrochtadh
do chuireas tar triuch í an chonnlaoidh buidechais so.*

an ceangal.

*I s comaoín órda ar Fhólla Néill is Chuire
an coinghiall cóir so ar fhóir an chétaingig:
filide feoidhite d'fógair Séthra dhi
's do chuir gaois tSeoin a fórsa féith an phluit.*

an superscription.

*O s ionann mé i nacfainn 's an ainder gan úirbhroian óir
ionnas na haisge do thairg do'n iudaidech óil:
an litir so a thechtaire tabair go nmlaigecht mhóir
i bfuirm gan ghairbe i nglacaib an ghuistis chóir"*

i.e. "Dear to us is the good Hiberno-Englishman's brave blood, of which for our behoof have been brought into human form two in whom we might have serious confidence; and it is because of the vigour displayed in those deeds of equity prompted by a desire to clear us that to a distance I have sent this significant epistle of gratitude.

The ceangal.

"A golden obligation laid on the Ireland of Niall and Core are this right couple that complement each other, belonging to the Keating stock: poets that were grown musty Geoffrey published for her; John's wisdom has paralysed the energy of the Plot.

¹ At the trial of three rapparees: Maurice Kavanagh, John Bowland [now Boland i.e. *O Beolláin*] and William Poor [de la Poer] for cattle-lifting; the first ("the greatest rascal of the three" said the Judge) was acquitted, the others returned 'non legit' and condemned. At these trials Keating, apparently with the concurrence of his brother on the bench, Sir Henry Lynch, inveighed strongly against every man in the country carrying 'a half pike and a maddoge or skean: weapons only fit for the mountains, not to walk abroad with at noonday.' Maurice pleaded that he was a butcher by trade, and only had his professional knife; but a witness called out: "My lord, it was near ten inches long, thick in the back, sharp at the point; every way a skean." A *meadóq* or *miodóq* was the long Irish dagger (the word is the same as Sc. *bíodag* 'a dirk') and these weapons are said to have been (like those that used them) of extraordinary strength and temper.

The Superscription.

“Since in respect of ability [to make an offering more valuable than this] I am on one footing with the woman who for want of a lapful of gold presented a simple petition to the deboshed Jew¹: do thou, messenger, with great reverence and in a manner devoid of all uncouthness place this letter in the hands of the just Justice” (stt. 7 sqq.).

47. Genealogical memoranda made Irish by the scribe, headed “*Ag so cineadhacha chraobhsgaoilios an leabhar béarla .i. Céitinn*” i.e. “Here are some tribes which the English book, Keating namely, sets forth in their various branches.”

Then follow the names of some septs descended from
(i) Heber the Fair (ii) Cormac Cas (iii) Ir son of Milesius
(iv) *Laeghaire Iorc* (v) Cahir More. f. 60 b.

Colophon:—“*Ag so cineadhacha buaidhtear san leabhar béarla nach áirnmhighthear san ngaoidheilge . arna sgríobh a neagar le Scáin O Murchadha an dara lá fithchíod do mhé na bealltaine san mbliadhain d’aois Chríost 1726*” i.e. “Here are some races mentioned in the English book, but not recited in the Irish: written by John Murphy on the twenty-second day of the month of May, 1726.”

At f. 62:—“*Ag so clár nó ‘index’ ar a bfuil sgríobhtha sonn a néagmuis foruis feasa ar Eirinn*” i.e. “Here is a table or index to all that is written here, with the exception of Keating’s History of Ireland.” Incomplete; reaching only to art. 39. The scribe’s Keating, of the same size as this MS., is in the Royal Irish Academy.

48. A well-known Jacobite song,² headed “*Aodhagán O Rathaille .cc.*” i.e. “Egan O’Rahilly cecinit”: 8 stanzas; ceangal, 1 stanza; mutilated.

Begins:—“*Gile na gile dochonnarc ar slighe an uaignis*” i.e. “It was the brightness of all brightness that I saw upon the lonely way.” f. 61.

49. On the death of Philip of Orleans Regent of France, †2nd of December 1723, by *Donnchadh caoch O Mathghamhna*

¹ lit. ‘the tippling Jew,’ as the unjust Judge of the Gospel is often termed in Irish; the idea being that in order to maintain a rank and evil style of living he looked for bribes, in default of which the empty-handed woman could not have justice. With that corrupt official the poet contrasts Keating C.J.

² Belonging to a class hereinafter described as ‘Visions’; their nature is explained elsewhere.

i.e. 'One-eyed Donough O'Mahony': 6 stanzas; *ceangal*, 1 stanza; defaced and mutilated.

The energy of this piece shows how lively had been the Irish hopes of aid from France, and testifies to the bitterness of Irish resentment at the Regent's traffic with England¹:—

- A n tég togarthach taomghoinídeach nár fhéich do neach
cé dhoirtidh mé le a dtorchar ana d'ár taochraid lag:
is é mholfadsa tré an soirbhhirtse séimh le neas
crécht bhrostaigthech do ollamhaig do'n Régent theas.*
- B ér foilche fé lomaine na gcaorach ngeal
lér hosgladh céd dorus ar ár néing asteach:
tré ar dhoirtedar sgaoth sgolbhonaib féige ár geneas
fé chlochaib gan aonlorg air ní méla an spreas.*
- I s é an donas ort a fhéig oirdeire nár thraoch a glais
é i adoirchios nae nodlag ó shoin faon i nglas:
saoth sonasda bud é a shochraid ntr bhaogal teacht
gaodhal geoscartha le torannaib im Chaesar cheart.*
- I s é an corbmhac clé corra so do sgéidh go fras
méin fhoilchech lér hobadh tuile trén na dtreas:
fraochhogadh na laoch lonnarda do réidhfedh cleas
le tolguib a gcóig is le tréine a nglac.*
- I s é chothaig do'n dréim bhoirb so gach claonadh beart
's gach céim doilig dá ndéin orainne gan ghéilleth 'n cheart:
an taondonas an ghné dhochair sin do chés gach nech
ár réx oirdherc 's é thostaig sin mo lén tar ler.*
- I s glé d'osglais dlaomh doirchis is géibheinn ceas
ngaodhal noirdherc féd osgailse ó ghléisais leat:
léna fhothragadh i mbél Chocytus is é gan phreab
an taonphosta lé ar hobadh ar ár Caesar teacht.*

an ceangal

*A icimse ar arradmhac an ríg chomachtaig
tresgairt ar an aicme sin i gerích Phóilla:
nach gabadh sin go menmnach an ríg cróda
mar tachtadh an fer fala so .i. ré Orleans."*

i.e. "Ravenous Death, that wounds by seizure of disease, that never yet has had respect of persons: although with [grief for] them that of our good men are ever and anon prostrated in feebleness me too he exhausts, yet is it he whom for this joyful exploit (worthy to be accounted as a pious one) I, even I, will praise: inasmuch as for the Regent yonder in the south he prepared a stroke that hurried him off instanter. A bear disguised in fleece of the white sheep, by whom were thrown open a hundred doors at which to enter in upon our land, whereby a pack of sharpset wolves made tatters of our skins: that the mean wretch lies without a trace behind him

¹ Which resulted in the treaty of the Hague, 4th of January 1717, and the triple alliance of England, France and Holland, against Spain.

[i.e. without posterity] beneath the stones is no matter of regret. But, O marauder most illustrious [i.e. Death], bad luck to thee that didst not nine Christmases ago precipitate him prone into the pit in darkness, there to lie shackled fast! An auspicious mishap his funeral had been then, and no fear but our scattered Gael had with thunders [of artillery] returned to us escorting their own genuine Cæsar. This misbegotten left-handed spurious son it was who [when the time came] gave prompt vent to that lurking purpose in accord with which the mighty tide of battle [when it served] was refused, and raging war of heroes that with their swords' dint and hands' strength had cleanly done the trick. He 't was that in favour of this truculent folk [the English] supported every iniquitous deed and woful process which they, ignoring right, wreak on us; but the crowning misery and particular mischief that brought all to grief was this: he it was that, alas! detained our king across the sea, inactive. Pleasantly [O Death] thou hast dissipated the Gaels' pall of darkness and cast loose their tribulation's fetters, since thou hast trussed under thine arm^r and (in order well to wash him in Coeytus' mouth and he without a kick in him) hast walked off with him by whom above all it was evaded to come over in our Cæsar's interest.

The *Ceangal*.

"Of the High Son of Heaven's all-potent King I crave confusion on such gang in Ireland's land that would not with frank heartiness receive our gallant King now that that man of malignity is choked: the Chief of Orleans."

f. 61 b.

Additional 33,567.

Paper; 1806 sq.

Quarto; ff. 105.

Very poorly written; spelling exceedingly incorrect; the following memoranda etc. occur:—

f. 1 Book plates of John Fiott, B.A., S. John's College, Cambridge (for whom the MS. was written) and of a subsequent owner: John Lee, Colworth.

f. 2 Notice by the former:—"These poems were written for me from old manuscripts, during the winter of 1806 and 1807, at Cork, by the assistance and favor of Mr. Flynn, a grocer of the town. The characters which are used in these manuscripts is (*sic*) the Anglo-Saxon, or the old Latin character, but of a bad and corrupt formation and full of the abbreviations used in the dark ages. It is a specimen of the most barbarous written characters."

ibid. Inscription by Whitley Stokes, D.C.L., LL.D.:—"Presented to the Library of the British Museum in gratitude for courtesy received from its present officers: 10 May, 1889."

f. 3 Memoranda of payments made to scribe.

f. 4 Metrical address to John Fiott, headed "*Chum an uasail Seaghan Fíot ar dtéachd do ó Bhreatain mhóir go Corcadh a[g] foghlaim 'gaoidheilg[e] etc. a ndeichmhí na bliadhna 1806*" i.e. "To the gentleman John Fiott, come from Great Britain to Cork to learn [lit. 'a learning of'] Irish, in December of the year 1806": 11 quatrains in a free *ógláchas* or imitation of *dán díreach*, by Denis O'Flynn above; begins:—

“*F áilte r6t ar dteacht anall . a shrúith do chrú na seanghall :
ag tiacht nár measg an le gean . ó aon d’árdscolaibh Breatan*”

i.e. “Upon arrival from the other side a welcome greet thee, O erudite one of the Old-English blood ; and upon coming hither amongst us (is it in smiling guise ?) from one of Britain’s chief Academies.”

f. 5 Address to the famous Welsh Antiquary Edward Lhuyd, headed “*Seaghan O Murchadha na Ráithneach .cc. do Eadbhard Lúid do chum focalóir gaoitheilg[e]*” i.e. “John Murphy of Raheenagh [Add. 29,614] cecinit for Edward Lhuyd that compiled an Irish dictionary” : 5 stanzas ; *ceangal*, 1 stanza ; begins :—“*Bíodh nár ghaodhal Eadbhard glan eagnaíthe Lúid*” i.e. “Though the clear and sapient Edward Lhuyd be not a Gael.” These little pieces are in Denis O’Flynn’s hand.

f. 104, inserted Table of contents, written by William Maunsell Hennessy.

HISTORICAL AND POLITICAL POEMS ETC.: XVIIIth and XVIIIth centt.

1. The well-known genealogical poem called “*Duan Chatháin*” i.e. “Cathan’s duan” : 126 quatrains.

Begins :—“*Eistidh re coibnes bar geath*” i.e. “Listen to the kinship of your battalions.” f. 6.

2. John O’Connell’s popular poem on the history of Ireland, headed “*Tuireamh na hEireann*” i.e. “Ireland’s Elegy” : 244 stanzas.

Begins (perperam) :—“*An tan smaoinim ar shaoithibh na hEireann*” i.e. “When I reflect on Ireland’s nobles.” f. 16.

3. Burlesque poem headed “*Eachtra an amadáin mhóir*” i.e. “Romance of the Big Fool” : 63½ quatrains ; *ceangal*, 1 stanza ; a short copy.¹

Begins :—“*Do chualadh sgéal uaigneach gan bhréig*” i.e. “I once heard an exceptional yet veracious tale.” f. 27.

4. Anonymous elegy,² headed “*Marbhnadh Dhonnchaidh agus Chormaic Mhég Charrthaigh na Blárnan*” i.e. “Death-song of Donough and Cormac Mac Carthy of Blarney [1665]” : 92 stanzas ; *ceangal*, 1 stanza.

¹ A version in Griffin’s MS. (ante p. 533 n. 2) comprises 160 quatrains.

² Poems of this class are run in the same mould as those extempore rhapsodies which practised ‘keeners’ or professional mourners (male and female) could utter at funerals ; in written form they present therefore great irregularities of rhythm, which lent themselves to the peculiar manner of their oral delivery.

³ i.e. Donough, Clancarty I, †late in August 1665 in London ; Cormac his eldest son, otherwise Charles lord Muskerry, sl. in the Duke of York’s great action with the Dutch Admiral Opdam, off Southwold bay, in the preceding June. He was buried in Westminster Abbey.

Begins:—

“*O ch mo threighid is teinn do chéas mé
an lot gan leigheas ar dheighshliocht Eibhir:
cosg a meidhre is feidhm a ngéarghuil
cailleamhain Donnchaidh is Chormaic éachtaig*”

“Alas my pain! sorely tormented me has this incurable wound inflicted upon Heber’s good posterity: a stoppage of whose mirth and a vigorous promoting of whose bitter weeping is the loss of both Donough and Cormac doer of heroic deeds.”

f. 32.

These deaths are mentioned in chronological order (Lord Muskerry’s with some detail) and the dates recorded thus:—

“*D o chéantaíoch Mhátsgraide do b’féile
nár raibh riamh acht dia go dércach:
och do chráidh a mbás go léir mé
is bás duine aco gur mhíse fir Eirenn.
C ormacc mac Dhonnchaidh mo ghérghoín
b’é cenn breagh na Blárnan aolta é;
ar ndul uaib go luath fá chlaonadh
’s is brón liom comhra mar éidedh air.
A n dara lá do iuin nár ghléigil
is edh do mhairbh céir dhecair a dhénamh:
i loing an diuib is a shúil dá fhéchain
is é i dtroid re hOpdam pléimíonn.
P úilér slabraidh do stang a thaob as
is fuil a chroide aige tríd dá thréigen:
is gerr an seal do mhair an laoch sin
go techt do’n chaiplín dá éistecht.
M úle bliadhain cuir bliadhain fá chéd leo
cúig bliadhna is trí fichit ’s cúig céda:
feibh mar áirmhid fáidhe is cléirig
do b’aos do Chríost ar maidín an lae sin.
A n dara d’águst dá éis sin
bás Donnchaidh mhic Chormaic mo léirsgríos:
iarla ná tug bliadhain dá shaogal
acht ag snoidhe a chnám i gcás na hEirenn.
A táid a gcáirde go cráidte césta
gan chroide gan inntinn gan éifecht:
gan súil lena bpudhair do réidhtech
acht dóchas i geomachtaib dé aco.
I gcóngnamh Iosa Chríost an aonmhic
d’fulaing bás is páis d’ár saoradh:
ó sgaradar re gradam an tsaoghail so
iad go flaitheas na naingel dá léigen. Amen.”*

i. e. “As for lady¹ Muskerry that ever was most generous, may she never

¹ lit. ‘countess’: partly from ignorance of peerage niceties, partly metri gratia.

have God otherwise than mercifully inclined to her; alas the death of them all together wrings me so much the more that the demise of either would by itself have been a detriment to all Ireland. My pungent wound it is that Cormac mac Donough—'tis he was limewhite Blarney's stately head—is suddenly gone from you and laid low; my grief, that for all armour now he wears a coffin! The gloomy second day of June it was that slew him (hard as the thing was to accomplish) on board the Duke's ship, while the Duke's eye looked at him, and he in action with Opdam the Hollander. A chain-shot 'twas that tore away his side,¹ whereby his heart's blood ebbed away from him; but a short space of time that warrior lived: just till the chaplain came to hear him. A thousand years with added years a hundredfold, five years, a triple score, and hundreds five—according as prophets and clerics reckon it—was Christ's Age on the morning of that day. My ruin! on the following August's second day Donough mac Cormac's death took place: an earl that never spent a year of all his life except with wearing out his bones in Ireland's disastrous cause. Their friends are all in pain and in affliction, their heart gone, and their spirit and their vigour; without a hope to have their [i.e. the dead men's] lot amended [in this world], but brought to put their trust in God's Almightyness and in help of Jesus Christ the Only Son, that for our salvation suffered death and passion; may the which, now that our two are parted from this world's grandeur, forward them to the Angels' Heaven" (stt. 23, 34-38, 40, 41).

5. Elegy headed "*Marbhnadh Dhiarmada úi Laoghair* . agus *Aodhagán O'Rathaille .cc.*" i.e. "Death-song of Dermot [mac Donall] O'Leary; which Egan O'Rahilly cecinit": 50½ stanzas; *ceangal*, 2 stanzas.

Begins:—"Créd an sidhebhrat sidhese ar F'hódla" i.e. "What elfin fairy pall is this that lies on Ireland?" f. 36.

6. Political poem, headed "*Longar langar Eirenn . agus Dáibhí O Bruadair .cc.*" i.e. "Ireland's Hurly-burly,"² which

The lady was daughter of Ulick, Clanrickard V, and respecting her Bernard Burke says that 'Charles Mac Carthy' married lady Mary Bourke (Extinct Peerages: ed. 1883); again, that he married lady Margaret Bourke (Peerage and Baronetage: ed. 1887). Be it noted that 'Mary' and 'Margaret' are not convertible equivalents for any one Irish name; the former is rendered by *Máire*, except in the case of the Blessed Virgin, when it is *Muire*; the latter by *Mairgréig*.

¹ lit. 'that knocked the side out of him.' The one shot killed lord Muskerry, the earl of Cork's son Richard Boyle, and Charles earl of Falmouth, as they stood with James on the quarterdeck of the Royal Charles.

² In formation *longar langar* resembles the 'hurly-burly' and 'topsy-turvydom' by which it is rendered here (see following note), and vocables of the class abound in Irish, as: *gárlé guairle, lúlabá halaba, hárta hárla*, which also express various shades of confusion; *fala fata, labara labara*, denoting clumsiness etc.; *dáibhart dáibhart* 'bavardage,' 'comméragé'; *driobar drábar* 'riffraff', in LL. 306 B, l. 34; *glug glag* 'gibberish,' and many more. In st. 13 *d* David forms a verb *longaraim langaraim*: "*longaraid langaraid scaipid nar sguaine thrud*" i.e. (if one may say it) "They 'topsize,' they 'turvify,' and scatter like a flock of stares."

David O'Bruadar cecinit": 40 stanzas; *ceangal*, 1 stanza; a curious and eloquent piece.¹

Begins² :—

- "*L e ciontaib na helta agár dalladh a gcluastuigse
le friotal a lesa tan tairgthe a dtuaslaicthe :
fá mhionnaib an lebair dá lemhainn ní uamhan dam
an tuiremh so ar n'aire gur serb an duanaireacht.*
- I nnimhe ag gallaib ní machtnamh dom thuairimse
is cunnaíl a gcaingean 's a gearadas buan gan sgar :
ní hionann is clanna na naindear ór ghluaiseassa
do ruithfeadh a gceangal go rantaib le ruainne fuill.*
- N í hionna Banba mheasgaithe i ruain a cuil
do thuáim san aindeisse i gceanaib a cuallachta :
's ar chisidh dá cathaib ag casadh re cruadhтанаib
dá geiorrbadh gan fhios ag gangaid mar fuarassa.*
- D á gcurtar i bpratainn gan fhala gan uallchobar
an síosma 's ar chreanadar maíthe ghuirt Nuadhat ris :
dar linne ní peaca a chur deachtaigthe i nduanaire
nach oirbhert meatha an margadh fuaradar.*
- N í hionann is agalla an amail 's an fhuargaire
chuintios teanga re cneasaib ár dtuailgineach :
d' ionamhus Shaxan is d'arm seacht stuagphobal
is curata an seasamh le ar bheanadar duais ar bith.*
- G é cuireadh i gcarcair na cathurraidh fhuadracha
is tuirm gach treasa ar a marbhadh ag bruachaireacht :
d'fuinneamh a neagna is d'feabhas a gcruidmhiotail
is iomdha anam a hanfochain d'fuargladar.*
- G ach goile nach bearbh na hairteagail fhuarthainnse
do cinneadh dá dtairbhe is d'feartaib an tuatangaig :
do tuighfeadh a leathchuma ar aithearrach uaigneasa
dá bhfeadh a bhfeacasa dealbh ar bhuaiteachas.*
- D' imirchib leanb is mbunatran mbuaideartha
ó Shionainn go Leamhain fá ainimh ag ualfartaigh :
gan siolla ar bith eatorra is rabharta an ruadchuilg
acht inneamh an fheartaig is faire na nuasal sin.*
- A n conáclonn cneasda lér leanadh an fuainnimeint
is d'fuling seach manar i leargaib buaimneacha :*

¹ In other and better MSS. the heading is "*Dáiblé O Bruadair .cc. ar Eirinn dona anno domini 1691 amháil dorónsat peacadha a cloinne féin longar langar d'Eirinn san bhliadain sin . regnum in se divisum desolabitur*" i.e. "David O'Bruadar cecinit upon wretched Ireland, A.D. 1691, showing how in this year her own children's sins had made topsy-turvydom of Ireland: 'a kingdom divided against itself shall be desolated.'" Manifestly the poem is directed at the factiousness of leaders, to the exonerating of the people from all responsibility for political and military disasters, and to the support of Sarfield's party.

² This excerpt gives the categories into which the writer divides his contemporaries; the remnant is a discourse on this text.

*cumbhtha gé gealladh do'n ghasraidh ghlúair abhus
 ní thuigim ó ramataib gur leamhas a geaird tar muir.
 G ach inchinn mheasarda mheasus gan truailleadh ní
 fuireach fé bheannaib an cheannais rug buadh an ghúirt :
 más iodhan do braitheadh gan fairbre fuaim go se
 ní túlg ina fhallainn dom bharramail stuagha anois.
 D ronga do dheachaid ní fheadar an geualabair
 go hímhal chum deabtha san machaire ar mbualadh an druim :
 soineann a seallh an sealad beag fuaradar
 tug sílleadh na bpearsan ó bhraitaigh a mbuanaigthe"*

i.e. "Owing to the misdeeds of that cabal in whom at the time of their redemption proffered to them the understanding of their ears was deadened to words spoken for their weal, by my book oath I fear not that (might I venture¹ to speak out) this elegy which now I meditate would be found an over bitter piece of rhyming. That the Protestants have wealth is not, in my opinion, a thing at which to stand amazed: their [mutual] compact is secure, their friendship with each other lasting and indissoluble; not like the children of the women from whom I too am sprung, whose bond of cohesion would with the traction of but a single hair give way and fly in all directions. Small wonder though Ireland, thrown into confusion at her defilement's² very instant, be by her own brood's wrong-doings fallen into tribulation: consider how many of her battalions have marched to face hardship and difficulties, and to be killed unsuspectingly (so I have learned) as the result of underhand intrigue. If without malice, without exaggeration, the schism and all that Ireland's gentles wasted on it be brought to an estimate; then is it not in my opinion any sin to dictate and to set down in a poem-book that the bargain they [the people] have gotten³ is no cowardly achievement. Not like discourse of the fool and flatterer that rubs his tongue to [i.e. licks] the skin of our men in power [is that which I hold here; for I maintain that] a gallant stand was that whereby from England's wealth and from an army composed of seven banded peoples⁴ they wrung any terms at all. Although the

¹ Here *leamhainn* is *metri gratia* for *lámhainn*, from *lámhaim* 'audeo' (the present *leamhaim* occurs in Eg. 154, art. 58), which would indicate reluctance or fear to name names and to be otherwise more precise. Apart from this however the Irish poets cultivated as a rhetorical ornament that which in historical pieces must to us often appear a provoking obscurity, and may be described as the extension on a large scale to persons, places, events and dates, of that 'kenning'-practice whereby mere vocables may be so successfully disguised. Even to his own readers O'Brudar thought that marginalia (given below) would be useful.

² For many ages, and to our times, bards have rung the changes on a metaphor presenting Ireland as a married woman, and the chances and changes of her régime as so many acts of infidelity to her lawful spouse, i.e. the Gael as personified in Milesius, Heber, Heremon, Core, Niall, Brian, or whichever other antique personage best favours the metre in hand.

³ marg. :—"má choimlíontar . agus muna geoimlíontar ní hiad as cionntach" i.e. "if it [the treaty of Limerick] be carried out; and if it be not carried out it is not they that are in fault."

⁴ An allusion to the Williamite army's composite character.

energetic leaders were as good as incarcerated,¹ while all war's thunders for their destruction boomed [lit. 'hovered'] around them; yet by their wisdom's vigour and their hard metal's excellence many a life they redeemed from dire extremity. As for all stomachs that cannot digest these articles of relief appointed for their profit and by the Almighty's wondrous operation—their unjust censure would have lighted in quite another quarter had they but witnessed all those that I have seen in misery and driven to shift like cattle; all the wandering droves of children, of distracted widows, from Laune² to Shannon: in disfigurement and loudly wailing while, save the Wonder-Worker's power and those gentles' vigilance, between them and the frenzy of the cruel sword no jot nor tittle interposed. The honest set³ by whom the game is played out to the end and who, in spite of all desertions on the ways crowded with swift fugitives, have still endured—albeit that here terms have been offered to that brilliant band, yet from no point of view can I conceive their journey over sea to be a folly. All men of temperate brain⁴ that deem it best to abide here (but without deterioration of their principles) obnoxious to the horns of that power which has won the field—if such have up to the present been found pure [i.e. of integrity] and with 'their cloak undamaged,' in my estimation it is no 'hole in their coat' that now they stop at home. Certain others that went⁵ (I know not have ye heard of them) in docile wise at the drum's tap to fight a stricken field—the little spell of fine weather that they had in enjoyment of their possessions was the thing which made these individuals to turn back from under the colours of their enlistment."

f. 42.

The *ceangal*, expressing disappointment, begins:—

"G é shaoileas dá saoirse bheith seasgair soghamhail
am stiobhard ag saoi aco nó am ghearraphróbhaist:
ós értioch dhí mo stríocadh go seanabhrógaibh
finis dom sgríbhinn ar fhearaibh Fódla."

i.e. "Though I had thought to be, as the result of their liberation, comfortably and prosperously installed as steward to some gentleman or other of them, or as some petty provost: since the end of it all is that I am come down to a pair of old brogues, here's an end of my scribbling about the men of Ireland."

¹ marg. :—"i. i. Luimneach" i.e. "viz. in Limerick."

² The river *Leamhain* in Kerry; in Scotland the name is anglicised variously as: *mórmaor na Leamhna* 'the great steward of the Lennox' (under the Stuarts); *loch Leamhna* 'loch Leven,' and *sraith Leamhna* 'Strathleven.'

³ marg. :—"an lucht nár ghab cumha acht an cás do leanmhain" i.e. "the folk that accepted no conditions but to follow the hazard to the end."

⁴ marg. :—"an deghlucht d'umhlaigh fá an smacht táinic agus nár chaill ar chill ná ar charaíd riamh" i.e. "the good folk that submitted to the de facto powers, but never proved false to either Church or friend."

⁵ marg. :—"an lucht agá raibh súil le tighearnas agus nár fhan dá sheasamh" i.e. "the folk that nourished expectation of being in power, but did not abide to make a stand for it."

7. Political song, headed "*Nuallghubha an athar Uilliam Inglis a dtaobh a bhróg do goidedh le gadaidhe luathlámhach*" i.e. "Father William English's loud lamentation after his shoes that were stolen by some nimble-handed thief": 16 stanzas.

Begins:—" *Mo ghearán cruaidh le huaislibh Fhódla*" i.e. "My pressing plaint to Ireland's nobles." f. 49.

8. Answer to the above, headed "*Eadbhard do Nóglá .cc. ar lorg bhróg an athar Uilliam Inglis*" i.e. "Edward Nagle cecinit upon the track of Father William English's brogues": 23 stanzas.

Begins:—

" *Ná bí i narraid liom a athair ghlaineolaigh*" i.e. "Be not at variance with me, O Father possessed of lucid erudition."

f. 51.

9. Sequel to the last article, headed "*Ar dtabhairt bhróg an athar Uilliam Inglis abhaile . agus Eadbhard do Nóglá .cc.*" i.e. "Upon the bringing home of Father William English's brogues; and Edward Nagle cecinit": 20 stanzas.

Begins:—

" *Cúis aoibhnis le hinnsin mo sgeolsa*" i.e. "A cause of pleasure it is that I have my tale to tell." f. 53.

10. Political song, headed "*Im bó an bhráthar . agus an tathair Uilliam Inglis .cc.*" i.e. "The butter of the Friar's cows; and Father William English cecinit": 7½ stanzas.

Begins:—" *Cré agus cill go bhfuighidh gach bráthair*" i.e. "Churchyard and clay may every friar have." f. 55.

11. Elegy, headed "*Eamonn do Bhál .cc. ar bhás tSéamuis Mhic Choitir*" i.e. "Edmond Wall cecinit on the death of James Cotter": 14 stanzas; *ceangal*, 3 stanzas; an epitaph in English.

Begins:—" *Fochtaim ort an doilig leat a rígh na ngrás*" i.e. "I ask Thee if Thou deemest it a displeasurable thing, O King of Grace." f. 56.

12. Song by the same, on the same theme. 7½ stanzas.

Begins:—

" *M o léirghoin go bráth an daorsmacht atá
ar laochraidh na hÉireann ag faolchonaibh plágha.
is na tréinfhir gan táir do chéidghéin ó'n Spáin
go tréith tuirseach traochta gan aonchothram stáit:*

*ar na héachtaibh mar bhárr sin féinnidh an áir
do phréimhshliocht na saorfhlaithe ná géilleadh dá namhaid.
go faonlag ar lár arna dhaoradh chum báis
ag claonchoiste an bhéarla do léirsgrios gort fáil”*

i.e. “My utter and permanent undoing is the vile oppression which pestilential wolves exercise on Ireland’s manhood, and that the unblemished strong ones who draw their origin from Spain [i.e. the Milesians] are at the present weak and feeble, unable to have equity in the matter of their estates; and now, by way of consummation to all hitherto slaughterings, here the brave warrior, sprung from the radical stock of noble chiefs that never knocked under to their enemy, lies prostrate and prone upon the ground after having been condemned to death by the corrupt English-speaking jury which thereby have annihilated Ireland.”

f. 60.

13. Anonymous verses on the same subject; 6 stanzas.

Begins:—

*“N íl taitheamh san ngréin, atá éclipse fola ina diaidh
ar easaibh níl éisg san ré níl solus le cian:
ní bhfuil lucht ag tréad ’s is éadtrom tortha na bhfiódh
ór tachtadh le héitheach Séamus posta na geliar”*

i.e. “There is no splendour in the sun—an eclipse of blood is coming on him; in streams there are no fish, in the moon for now a long time light is not; the herd is milkless, the forest fruits are light, since James, mainstay of poets, has been strangled with a lie.”

f. 61.

14. Song headed “*Luainchreach dhuine bhoicht d’ar ciorbhadh saoghal a choileáin ghadhair*” i.e. “Utter spoliation of a poor man the life of whose foxhound pup had been untimely cut short”: 5 stanzas.

Begins:—*Atá grian le teacht síos*” i.e. “The sun is about to set.”

f. 62.

The animal, a very promising one and the gift of John O’Driscoll, was found drowned maliciously; the disconsolate owner therefore curses the assassin thus:—

*“M o mhallacht go dtuitidh a gciontaibh an sgéil
a mbáithis a mullach ’s a gceobhaibh gach naon.
dá mbasgadh dá mílleadh ’s dá mbriseadh gach lae
do threasgair a nimeall na linne sin é:
gan sagart ná bhráthair ná charaid ná cháird
bheith farrais an ngrásgar do choirrbhaigh a shaoghal.
acht aisioc is áilgeas is anacra ghnáthach
do threasgairt a shláinte go ndeachaidh fé’n gcré”*

i.e. “In requital of guiltiness in this transaction let my curse fall on the crown and apex, and lodge in the paws, of all such (to their overthrow and

ruination and to the breaking of them daily) as took a hand in his destruction upon this pond's edge. Neither priest nor friar, neither friend nor kinsfolk, be [at the last] alongside any one of the low rabble that cut off his life; but may vomitus and tenesmus and all other misery perpetually pull down his health till he dives under clay" (st. 2).

15. A well-known religious tract in prose and verse, headed "*Páirlimeint na mban thráchtus ar na dubháilcibh do sheachnadh agus do thréigean agus ar na subháilcibh do leanmhain agus do ghnáthughadh . arna thionnsgnadh agus arna chumadh re Domhnall O Colmáin san mbliadhain 1670 . agus arna nuaidsgriobh go fírinneach re Seaghan O Leighín do Sheaghan Fiott a gcathair mhóir Chorcaighe san mbliadhain 1807 d'aois ár dtighearna*" i.e. "The Parliament of Women": which treats of the shunning and of the abandoning of vices, and of the following and practising of virtues; begun and composed by Donall O'Colman in the year 1670, and faithfully written out anew by John O'Leyne for John Fiott: in the city of Cork in the year 1807 of Our Lord's Age."

Begins (preface):—

"*Is tearc obair nach foghaibh fódhuine éigin locht uirre*" i.e. "Few indeed are the works in which even some petty vulgarian or other does not discover a fault." f. 65.

16. Anonymous verses, headed "*Adhmholadh*" i.e. "A Panegyric": 5 stanzas, in laudation of 'The Parliament.'

Begins:—" *Mo theasdás ar an leabhar so na laoitheadh lán*" i.e. "My testimony concerning this book of perfect ditties."

f. 102 b.

17. Verses to the same effect, headed "*Conchobar O Briain .cc.*" i.e. "Conor O'Brien cecinit": 7 stanzas.

Begins:—" *Chuala sgata ban gur suidheadh fá mheidhir*" i.e. "Of a bevy of women I have heard that they were in session joyously." f. 103.

A colophon states that the MS. was finished on the 9th of March 1807.

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Begins (preface):—

"*Is tearc obair nach foghaibh fódhuine éigin locht wirre*" i.e. "Few indeed are the works in which even some petty vulgarian or other does not discover a fault." f. 65.

16. Anonymous verses, headed "*Adhholadh*" i.e. "A Panegyric": 5 stanzas, in laudation of 'The Parliament.'

Begins:—" *Mo theasdas ar an leabhar so na laoitheadh lán*" i.e. "My testimony concerning this book of perfect ditties."

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17. Verses to the same effect, headed "*Conchobar O Briain .cc.*" i.e. "Conor O'Brien cecinit": 7 stanzas.

Begins:—" *Chuala sgata ban gur suidheadh fá mheidhir*" i.e. "Of a bevy of women I have heard that they were in session joyously." f. 103.

A colophon states that the MS. was finished on the 9th of March 1807.

stood in from the eastward, heading right for them, and at all points fitted out for war and contention."

f. 7 b.

3. Metrical history of Ireland, headed (incorrectly) "*Dán Sheagain Mhic Chonaill espuig Chiarraidhe*" i.e. "Poem of John Mac Connell bishop of Kerry": 98 quatrains.

Begins:—" *An uair a smaoinim ar shaoithibh na hEireann* " i.e. "When I reflect on Ireland's nobles." f. 10.

4. Ossianic poem headed "*Suirghidh Ghuill*" i.e. "Goll mac Morna's Courtship": 287 quatrains, a short copy.

Begins:—" *Suidhemna síos a Phátraic* " i.e. "Patrick, sit we down." f. 16.

5. Ossianic poem headed "*Agallamh roimh laoidh na sealga*" i.e. "Dialogue prefatory to 'the Lay of the Chase'": 30 quatrains, imperfect.

Begins:—" *A Phátraic an gcuala tu an tsealg* " i.e. "Patrick, hast thou heard of the chase?" f. 24.

6. Ossianic poem headed "*Laoidh na sealga*" i.e. "Lay of the Chase": 49 quatrains.

Begins:—" *A Phátraic gídh adhbhar caoi* " i.e. "Patrick, although it be cause of weeping." f. 25.

7. Ossianic poem headed "*Laoidh Thaile mhic Threoin*" i.e. "Lay of Talc son of Treon": 20 quatrains, a short copy.

Begins:—" *Lá dá raibhe Fionn na bfeadh* " i.e. "One day when Finn of the banquets was." f. 26 b.

8. Lines headed "*Duanmharbhnadh a mhná .i. Máire ní Mhic Uidhir le Toirdhealbhach O Chearbhalláin síosana*" i.e. "Death-song of his wife: Mary Maguire, by Turlough Carolan [the harper]": 4 stanzas.

Begins:—" *Inntleacht na hEireann na Gréige is na Rómha* " i.e. "The intellect of Ireland, of Greece and of Rome." f. 27.

9. Verses in praise of Miss Peggy Deane: 18 quatrains.

Begins:—" *Lá dá rabhas a geathair na Gaillmhe* " i.e. "Of a day when I was in Galway town." f. 27 b.

Colophon:—

" *Paidir chum dé is cré le m'anamsa*

Fillip O Raghallaigh is é as ainm dam.

Beannacht le hanam an fhile agus flaitheis do'n sgríbhneoir "

i.e. "A pater and a credo to God for my soul: Philip O'Reilly, that's

what my name is. A blessing on the poet's soul, and Heaven to the transcriber."

10. Satire on a priest named Anthony O'Donoghue, headed "*Turas an tsaol chum tighe an tsagairt*" i.e. "The Gentleman's trip to the Priest's house": 13 quatrains; 3 stanzas; *ceangal*, 1 stanza.

Begins:—" *Lá dá rabhas am aonar*" i.e. "One day that I was all alone." f. 29.

Preceded by a short preface in prose.

11. Lines headed "*Cáineadh an bhodaigh*" i.e. "Dispraise of the bodach": 19 lines.

Begins:—" *Aimplis aimligh anncomach.*" f. 29 b.

12. Humorous verses headed "*Dán an bhotháin*" i.e. "Poem of the Cabin": 80 lines.

Begins:—" *A óigfhir atá rómhear díomsach*" i.e. "Young man that art too impulsive and conceited." f. 30.

13. Lines headed "*Goid ó ghadaidhe*" i.e. "Theft from a Thief": 3 quatrains.

Begins:—" *Sagart sanntach cian ro clos*" i.e. "An avaricious priest, of old 't was heard." f. 31.

14. Lines on Miss Grace Nugent, by Carolan: 3 stanzas.

Begins:—" *Is mian liom trácht ar bhláth na finne*" i.e. "Fain would I hold forth on the blossom of all loveliness." f. 31 b.

Printed by Hardiman in Irish Minstrelsy I 56.

15. Lines headed "*Fearthlaoidh le Toirdhealbhach O Chearbhalláin*" i.e. "Grave-song [epitaph] by Turlough Carolan": 3 stanzas.

Begins:—" *Is truagh sin mise is mé atuirseach a ndiaidh mo chúil*" i.e. "Woful my plight and I in grief after him that was 'my back.'" f. 32.

Carolan pronounced the verses upon the receipt of an erroneous report that his friend and brother harper Cahir Mac Cabe of the county Cavan was dead.

16. Lines headed "*Marbhnadh Thoirdhealbhaigh úi Chearbhalláin le Cathaoir Mac Cába*" i.e. "Death-song of Turlough Carolan [†1738], by Cahir Mac Cabe": 2 stanzas. *ibid.*

Begins:—" *Dorighneas smaointe do mheasas nár chúis náire*" i.e. "I have made some reflections which I deem to be no cause of shame." *ibid.*

Defective and very incorrect; a version differing in form, but of similar quality, is printed by Charlotte Brooke in *Reliques of Irish Poetry*: Dublin 1789, p. 307.

17. Lines headed "*Marbhnadh Sheain de Búrc chairn triall le Cormac Comon*" i.e. "Death-song of John [son of Colonel] Bourke of Carntryle [†1746; buried at Dunmore] by Cormac Common": 10 stanzas.

Begins:—"A nBreatain is a nEirinn do shaothraigh an tárd-flhlaith clú" i.e. "In both Britain and Ireland the highborn gentleman won fame." f. 32 b.

The bard celebrates many good qualities of the deceased, but especially his racing successes at the Curragh etc. :—

"M ó ghérchumha an té úd chuir an bás ar géal
ó léig uainn a géin clú go clár na Mímhán;
mar acht gur éag uainn an fear feidhmeamhail Sean de Búrc
ní bhéarfadh Sir Eadbhart chom réidh sin an pláta ar sibhal"

i.e. "My bitter grief is he whom death has done away, since he [being gone] has suffered honour and glory to depart afar from us into the land of Munster: but that John Bourke, that man of vigour, had died away from us, Sir Edward¹ never would have so easily walked off with the plate" (st. 7).

Printed by Charlotte Brooke, lib. cit. p. 307.

18. Carolan's bacchanalian ditty, commonly called his "Receipt for drinking Whiskey": 3 stanzas.

Begins:—"Más teinn nó slán a thárlaigheas féin" i.e. "Be it sick or whole I chance to be." f. 33.

19. Verses in Scottish Gaelic, headed "*Oran an tsamhraidh*" i.e. "The Song of Summer": 25 stanzas, a piece of some merit, but murdered by the scribe.

Begins:—"An uair thig an samhradh geugach oirnn" i.e. "When leafy summer comes upon us." f. 33 b.

20. Verses in the same, headed "*Oran gaoil*" i.e. "A love song": 9 stanzas.

Begins:—"Is a Mháire bhán gur barrail thu" i.e. "And oh, fair Mary, but thou art surpassing." f. 35.

21. Verses in the same, headed "*Oran do mhóirair Ghleann urchaidh*" i.e. "Song for the chief of Glenorchy": 23 stanzas.

¹ Sir Edward O'Brien of Dromoland, great-great-grandfather of the present Lord Inchiquin, a noted sportsman, †25th of November 1765; the allusion is to a cup won at the races of Galway.

Begins :—“ *Sgeul a b'ait liom rá innseadh mun óg aigneach ríomhach* ” i.e. “ ’Tis a tale I fain would tell about the spirited youth of good repute.” f. 35 b.

Colophon :—“ *Arna sgríobhadh re Eadbhard O Raghallaigh* ”¹ i.e. “ Written by Edward O'Reilly.”

22. Quatrain, headed “ *Rann² greannmhar le Toirdhealbhach O Chearbhalláin* ” i.e. “ Witty quatrain by Turlough Carolan ” :—

“ *M o chreach a Dhíarmaid úi Fhloinn . nach tu atá ar dhorus iffroinn :
ós tu nach léigfeadh neach dod chóir . i ndáit a mbeithéad ad dhórsóir ”*

i.e. “ Alas, Dermot O'Flynn, that 't is not thou that standest at Hell's gate ; since thou art one that wouldst not if thou couldst help it admit a soul into any place in which thou shouldst be as porter.”³

f. 36 b.

23. Popular didactic verses, headed “ *An teagasg ríoghda* ” i.e. “ The royal Precepts ” : 8 quatrains ; *ceangal*, 1 stanza.

Begins :—“ *Luigh 's éirigh ar do lámh dheis* ” i.e. “ Lie down and rise on thy right hand.” f. 37.

24. Lines by *Séamus dall Mac Cuarta* or ‘ Blind James Mac Court ’ on Brian O'Byrne's horse ‘ Punch ’ : 3 quatrains ; *abhrán*, 1 stanza.

Begins :—“ *B'fearr liom gearrán Bhriain úi Bhroin* ” i.e. “ I had rather have Brian O'Byrne's nag.” *ibid.*

25. Ode to Drunkenness, anonymous here : 66 lines ; *ceangal*, 1 stanza.

Begins :—“ *Is í mo chreach baincheannaidhe na féile* ” i.e. “ My ruin the she-dealer in hospitality [i.e. the alewife] is.”

f. 37 b.

26. Lines headed “ *Pléaráca na Ruarcach . le hAodh Mág Shamhradháin* ” i.e. “ The O'Rourkes' frolic, by Hugh M'Gauran ” : 12 stanzas.

Begins :—“ *Pléaráca na Ruarcach a gcuimhne gach uile dhuine* ” i.e. “ The frolic of the O'Rourkes is lodged in every human being's memory.” f. 38 b.

27. Lines headed “ *A shréadaidhe* ” i.e. “ O Shepherd ” : 4 stanzas.

¹ ms. :—*Air na sgríobhtha re Eadard ó Reaghallaíde.*

² ms. *dán*, which means a poem of more or less length.

³ Versified (qu. by Swift) :—

’T is a pity Hell's gates are not kept by O'Flynn :
So surly a dog would let nobody in.

Begins:—“*A shréadaidhe do chaill mé mo ghrádh*” i.e. “Shepherds, I have lost my love.” f. 39.

A translation from the English: made in Ulster, as the form *sréadaidhe* for the correct *tréadaidhe* used in the other provinces shows.

28. Lines headed “*Cáineadh Whaley*” i.e. “Abuse of Whaley,” being Fardorogha mac Cormac O’Daly’s lampoon on James Whaley the almanack-maker, of Dublin: 31 stanzas.

Begins:—“*Créd an tocht nó an sprocht so ar ghaodhlaibh*” i.e. “What is this silence, or what this dejection that is settled on the Gael?” f. 39 b.

29. Political poem [1650] headed “*An síodhgaidhe rómhánach*” i.e. “The Roman Sprite”: 280 lines; *ceangal*, 1 stanza.

Begins:—“*Innsim fis is ní fis bhréige*” i.e. “A vision I relate, and no sham vision ’t was.” f. 41 b.

30. Short metrical life of S. Patrick, by Fiach of Sletty, no heading: 34 quatrains.

Begins:—“*Genair Pátraic i Nemthur*” i.e. “Patrick was born at Nemthor.” f. 45 b.

31. On the ancient yearly ‘Feast of Tara,’ no heading: 6 quatrains:—

“*F éis Temrach gach tres bhliadain . do chomall rechta is riagla :
dognúthi in tan sin go tenn . ag rígaib amra Eirenn
D origne Cathaoir cleimhach . féis róchaomh na ríqThemhrach :
táncatar leis ferrde é . fir Eirenn go haonbhaile
T rí lá ria samhain do ghrés . trí lá ina diaid fa degbés :
do’n tsluag ro ba dhímór daig . ag storól risin sechtmain
G an ghoid is gan ghoin duine . acu in oired sin uile :
gan imirt airm gan dladh . gan echrada d’imradadh
G idbé dognúth ní dhúob sin . fa bhídaba troch co dtroimnim :
ní gheibthea ór a rann uaid . acht an anam i naonvair”*

i.e. “Tara’s Feast every third year, for consummation of law and rule, was at that time strictly held by the famous kings of Ireland. Cahir, the much allied by marriage, held royal Tara’s most delightful feast; with whom the men of Erin (and he profited by it) came all together to one spot. Three days always before *samhain*, and three days after it (a good custom ’t was), the most honourable company endured continuously drinking for the week. [The ordinance was] that during all that space they must have no thieving, no slaying of man; no using of weapons, no wounding, and no debate of horses. Whosoever should do any of these things was a low criminal obnoxious to the worst severity; gold in compensation was not accepted from him, but his life upon the very instant.”

f. 46 b.

32. On the rightful surroundings of a king, no heading: 4 quatrains:—

*“D eichenbar cuibrenn in ríog . gan imresan gan imshnám:
eol dam a náirem uile . idir ríog is ródhúine
D legar i gcuibrinn ríog raith . breithem is file is flaith:
an rí ag ná bia an tréde thall . ní dhlig féine einechlann
A nmchara ag foirchetal scél . senchad lesaigios gan lén:
oirfidech re tédaib thall . dlégaíd tóic is einechlann
L iaigh in cethramad duine . d’fios ghalar gach acóin uile:
triar fritheolmadh buidnib beinn . sloinnfed do shluagaib Eirenn”*

i.e. “Ten there are that constitute a king’s messmates, beyond cavil and indubitably: I am skilled to count them up all, both king and man of mark. In a prosperous king’s mess should by rights be a judge, a poet and a chief; the king that possesses not those three constituents is not himself entitled to have ‘honour-price.’ A ‘soul-friend’ [i.e. spiritual director] to hold forth and preach; an antiquary that improves, not irksomely; a minstrel to play on the strings—these merit fine and honour-price. Fourth man [in order after these last three] is a physician for diagnosis of all other men’s disorders; and three that should minister with many drinking-horns I will proclaim to the hosts of Erin.”

ibid.

33. Epigram, suitable for a scribe’s colophon, on the transitory nature of all things:—

*“F fínit d’ar sgríobhas ariamh go fóil
agus fínit darrib d’ar tsiabhrus bhróin:
fínit do’n aóilchneis na geraobfolt nóir
agus Críosta d’ar ndéan ar an tsiabh Síóin”*

i.e. “Shortly and there will be ‘Finis’ to all that ever I have written, and ‘Finis’ in good earnest to our grievous fever; ‘Finis’ to her too of the alabaster skin and flowing locks of gold, and may Christ be our refuge [in the Last Day] on the Mount of Sion.”

f. 47.

34. Epigrammatic verses,¹ ostensibly on the game of Backgammon: 3 quatrains.

Begins:—“*Más tóic díreach nó tóic cam*” i.e. “Be it a straight hit or another.”

ibid.

35. Brian Duff O’Reilly’s well-known tale in prose and verse, with the usual heading “*Siabhradh sídhe agus innéirghídh mhic na míochomhairle* [etc.]” i.e. “Hallucinations of the Enchanted House, and Adventures of the Ill-advised One.”

f. 48.

¹ “Some meaningless verses” O’Curry calls art. 33 and this one; but the former speaks for itself, and for the latter (addressed to an obdurate beauty) it is too many meanings it has: two in fact, and one of them highly facetious, which O’Curry knew well enough. A parallel passage occurs in art. 35.

36. Ossianic poem, headed "*Laoidh an mhaighre bhuirb sonn anosa . nó laoidh easa ruaidh*" i.e. "The Lay of Maighre Borb follows now, otherwise the Lay of Assaroe": 41 quatrains.

Begins:—" *Sgéal beag atá agam ar Fhionn*" i.e. "It is a little tale that I have concerning Finn." f. 60 b.

37. A Vision, headed "*Brian dubh O Raghallaigh .cc.*" i.e. "Brian Duff O'Reilly cecinit": 92 lines.

Begins:—" *Do bhíos lá ar maidin go deacrach déarach*" i.e. "At morn one day I was distressed and tearful." f. 62.

38. Lines on love, headed "*Rabhradh ann síos*" i.e. "Here follows a Warning": 4 quatrains.

Begins:—" *Rabhradh ó'n éag grádh do mhnaoi*" i.e. "A warning from Death it is to love a woman." f. 64.

39. Song, headed "*Conchobhar beag díleas dubh . Pádraig Mac Lionduin .cc.*" i.e. "'Dear little black Conor'; Patrick Mac Alindon cecinit": 10 stanzas.

Begins:—" *Tré chuisle gan tuirse le síansa suilt*" i.e. "Through a pipe devoid of melancholy and gifted with the note of mirth." f. 64.

40. Song, headed "*Anna ní mhic Ghobhann . Dall Mac Cuairt .cc.*" i.e. "Anne Mac Gowan; the Blind Mac Court cecinit": 6 stanzas.

Begins:—" *Is mian liomsa trácht ar sgéimh na mná do shíolraigh ó'n árdfhuil onóraigh*" i.e. "I desire to hold forth on the beauty of a woman sprung from high and honourable blood." f. 65.

41. Political song, headed "*Uilliam Mac Cartáin .cc. 29^o die Maii 1703*" i.e. "William Mac Cartan¹ cecinit, 29th of May 1703": 5 stanzas, suiting the air of *Gráinne mhaol*; *ceangal*, 1 stanza.

Begins:—" *Ro stríocadh dom phrímhírith 's do rian mo lámh*" i.e. "My original career and 'the trace of my hand'² are now brought humbly to an end." f. 66.

He says that this, which is to follow in the wake of certain that are gone abroad, shall be his last effusion on the subject

¹ Commonly called *Uilliam Mac Cartáin an dána* i.e. 'of Doon,' a bard of the county Cork, but belonging to an Ulster stock some member of which may have moved south during the plantation period, or remained behind in Tyrone's time.

² 'Vestigium manus': a common expression for the 'litera scripta.'

of the native gentry, whose depressed condition at date he deplures:—

*“T reoin líomtha do dhéthchennadh triatha táisg
 í ngleo fhíochmar dá sírgherradh í ngliahaib áir :
 fóid aoibhne ár dtavisech mo chiach mar táid
 fé naimhdib do dhógus a gliabh go sámh.
 I s brón croidhe líom ’n uair smaoinim í ndiaid gach cáis
 an ceo chimse gan sgaoileadh ’s ár gliar go láith :
 Eoin fíorghlan an chaoimhlaith do thrial tar sáil
 ís mó bhéith mé is do ghríos mé ná ís mian do rádh ”*

i.e. “The accomplished champions that used to behead leaders of renown, in raging fight and mortal combats are ever being cut and slashed [abroad]; as for our chiefs’ pleasant lands—alas for their condition: at the discretion of enemies that comfortably run fences over their surface. Heart’s grief to me it is when, after all past vicissitudes, I consider this mist without a break in it and our clergy in debility; that John most pure, the gentle prelate [see next art.], has passed beyond the brine is what has wounded me more sorely and provoked me more acutely than I care to express” (stt. 2, 5).

42. Lines headed “*Eoghan O Caoimh .cc. ar imtheacht an easbuig Seain baipstist Mhic Shleimhne .i. easbog Corcaighe Cluana agus Rois*” i.e. “Owen O’Keeffe ecinit upon the departure [for the continent] of John Baptist Mac Slevin, bishop of Cork, Cloyne, and Ross”: 3 stanzas.

Begins:—“*Mo bhrón mo mhilleadh anois mo léan go luan*” i.e. “Now is my grief and ruin, and lasting tribulation.”

f. 66 b.

43. Lines headed “*Uilliam Mac Cartáin .cc. an 29 lá do xber 1701 ag breith bhuideachais le hEoin baiste Mac Sleimhne .i. easbog Corcaighe Cluana agus Rois tré iasacht leabhair do dháil an teasbog remhráidhte dho*” i.e. “William Mac Cartan ecinit, the 29th of December 1701, returning thanks to John Baptist Mac Slevin, bishop of Cork, Cloyne, and Ross, for the loan of a book which the bishop aforesaid had granted him”: 5 stanzas; *ceangal*, 1 stanza.

Begins:—“*A leabhair bhig tráth do dháil dam sult ar fhian-naib*” i.e. “O little book that for a while hast afforded me amusement about the Fianna.”

f. 67.

This accompanied the return of the volume, which was a *leabhar fiannaigheachta* or ‘book of Fian-lore.’

44. Two independent quatrains, evidently from the same

hand, either headed "*Chum an easbuig chédna*" i.e. "To the same Bishop":—

- (i) "*I s ceann cléire thu ar Éirinn is taoiseach leagha
is ceann séimghlan na héigse is na saoihedh góidh :
ceann éifechta a léighinn tu is a ndiadhacht go hárd
is ceann réidhtigh gach téx thu dá dtighenn ad dhóil*"

i.e. "Head of the clergy and leading physician thou art over all Ireland, pious and pure head of the poets and of right-living sages too; head of their learning's efficacy thou art, profound repository of their theology, and arch-expositor of every text that is propounded to thee."

- (ii) "*T riall an easbuig chneasda chaoín gan cháim
dhiadha ghasda as maiseach gnaoi is cáil :
i gcian dá cheapadh i mbarc i gertch chum fagháin
d'fág ciach is ceas is cnead i ninnse fáil*"

i.e. "The mild and blameless godly Bishop's distant voyage—clapped on board a vessel and consigned to roam in foreign borders—is what has left sorrow, and pain, and woe in Innisfail."

f. 67 b.

45. Poem headed "*Uilliam Mac Cartáin .cc. 27^o Februarii ag cuimhniughadh ar an ionnarbadh dorighneadh a nert [an lá] sin le gallaib ar Eoin baiste Mhac Sleimhne .i. easbog Corcaighe Cluana agus Rois*" i.e. "William Mac Cartan cecinit, 27th of February, on the banishment which that day was by the Protestants forcibly inflicted on John Baptist Mac Slevin, bishop of Cork, Cloyne, and Ross": 5 stanzas; *ceangal*, 2 stanzas.

Begins:—"Mo phéin mo thurraínn mo thuirse mo léan mo chreach" i.e. "My pain [etc.]" *ibid.*

The *ceangal* runs:—

*"O seoladh tar bóchna le gallaibh uainne
ár dtreorach ár neolach ár gearaid uasal :
ár stóirbhíle móroinigh easbog Cluana
dom dhóthchus ní' glór suíll i bfearann Tuathail.
A r neaglais mhaith ní maith a bforus céille
's is dearbtha an bheart nach gean dár solusbhéithibh :
amharc am dhearc níor an mo dhochar cléibhse
ó cailtheadh do chreat i measg na bPoirtinnéilleach"*

i.e. "Since by the Protestants our guide, our director, our noble friend, our treasury of great generosity, Cloyne's bishop namely, is sent off across the main: no more, as I suppose, is there a merry word in Tuathal's land. Our good ecclesiastics no longer in perfection have their sense and wisdom, a positive thing it is that our blithe lasses are without a smile; while in my eyes their sight no longer lingers since, O my heart's oppression, thy person is outcast among the 'Portingales'!"

46. Stanza (the first one of a longer poem) headed "*Dáibhí O Bruadair .cc. 24^o Xmbris 1688 iar niompódh bfeair Saxan uile go róthruailligthe i naghaidh a rígh dhlighthigh féin le prionnsa na bpléimionnach*" i.e. "David O'Bruadar cecinit, 24th of December, 1688, after the men of England all most foully turned against their own king and to the prince of the Flemings":—

*"N a dronga sin d'iompaig cúl re creasaibh Eorpa
is d'imír a bprionnsa ar chántus airmdheoraídh:
budh ionann [dar liom] a gcérsa i searbghlórthaibh
is cumusc na dtrúp im thair na Baibiolóine"*

i.e. "Those [various] peoples that have turned their back on all the rest of Europe,¹ and [these] that have gambled away their Sovereign in favour of a military adventurer: the course that they will run with all their dissonant utterances [to be heard in William's army] must, I suppose, turn out identical with the confusion of the crowds that were occupied with the Tower of Babel."

f. 68.

47. Address to Sir James Cotter, headed "*Uilliam Mac Cartáin .cc. an 14 lá do July 1700*" i.e. "William Mac Cartan cecinit, the 14th day of July 1700": 7 stanzas; *ceangal*, 2 stanzas.

Begins:—

*"N íor bhuirbe an fhuirenn sin i nárthaighib grég
ag iomramh tuinne deirge i láintstíge a nglés:
tug urchar go cumusach fá ghárdaídhí Trae
ná an ridire atá ina fhuilngech dá ndáiltí an ghaoth"*

i.e. "Not fiercer were that band in ships of Greece when to their full career they urged their vessels o'er the raging wave, and in among Troy's garrison most potently let fly, than this our knight who is [i.e. who worthily represents] the staunchly enduring one to whom a fair wind was accorded."²

f. 69.

The portion bearing immediately upon the occurrence in question is:—

*"N íor chuibhartha mar thuigimse mac Dáibhí i goéill
is níor dhulchanta Conall Gulbain an lá ríghne écht:
ná an siollaire mer muilchennach mo ghrádh chroidhe an laoch
nár bh'urramach do thrudairecht an árdghoill é.
S iollaire sámh soinenta is lánchroidhech léighinn
mo bhurraiciollach cumainse noch d'fás faoi an bfeinn:
gach sursainnech do bhoinfedh ris i mbearnaídhí baoghail
le fuinnemh a loinne guirme is edh sháraighenn sé.*

¹ i.e. by following the Reformation.

² This seems every way more applicable to Ulysses than to Menelaus.

*I s iongantach an buille sin ar lár trí céid
tugáisse do'n phlucaire ná tláthaighedh d'aon;
an turchar do chuirísse le bágh fírstéin
i mbrollach chnis an bholcaire is d'fág sínte é"*

i.e. "Not more fragrantly endowed with wisdom was (as I apprehend the matter) David's son—nor Conall Gulban more impetuous on the day when he achieved his deadly deeds—than is our daring, towering, layer-on of strokes, and the warrior whom my heart loves because that to the high and mighty Englishman's bullying language he was not tamely submissive. A stroke-dealer I say (but an affable and a cheerful) and a large-hearted man of learning is my well-beloved stalwart gentleman grown of the Fianna's stock; for any full-paunched loon that would meddle with him in 'the gap of danger' he with his blue blade's vigour overcomes. That was a wondrous blow, delivered in the fair midst of three hundred, which on the big-jowled fellow that would yield courtesy to none thou didst bestow: the shot which with an enmity truly propitious thou plantedst in the hector's mid-chest, and which left him stretched" (stt. 3, 4, 7).

O'Curry says that the piece refers to Sir James's slaying of one of the regicides at Geneva;¹ but evidently the 'removal' of John Lisle² at Lausanne is that upon which William in his retrospect dwells with such complacency, perhaps D. O'Bruadar too in Add. 29,614, art. 43.

48. Poem headed "*Dáibhí O Bruadair .cc.*" i.e. "David

¹ He went on st. 2 of the *ceangal*:—

*"I s d' éigsibh na hÉireann bud dhoilbh an ciach
idir phéistibh Ghenéva dá geolladh an triath;
laoch mear nár traochadh i ngortaib na sgian
Sir Séamus mac Eoinn Mhic Choitir an fiann"*

i.e. "Tis to Ireland's poets it would have been a gloomy sorrow had the leader slept [i.e. been left dead and buried] among the reptiles of Geneva [i.e. the Calvinistic Switzers in general]: intrepid hero that in fields where skenes were plied never was prostrated—Sir James fitz Edmond Cotter, valiant champion."

² Appointed a commissioner of the Great Seal a week after the King's execution; in 1660 he thought best to leave the country, and so escaped into Switzerland, where he settled at Vevay, but removed to Lausanne:—"There he was shot dead on August 11, 1664, on his way to church, by an Irishman who was indignant at the respect and ceremony with which a regicide was treated. The assassin escaped" (The Judges of England, by Edward Foss, F.S.A.: London 1857, VI 454). The occurrence is described at length by Edmund Ludlow in his *Memoirs*: Edinburgh 1751, III 126; see also Heinrich W. J. W. Thiersch's lecture 'Ludlow und seine Unglücksgefahrten': Basel, 1881, and Macaulay III 506; in which authorities there is not even a surmise as to the slayer's personality. His work done he mounted a spare horse held ready by a solitary accomplice, cried 'vive le Roy,' and the pair rode hard for the French frontier, which they gained. The 'mid-chest' is an error of detail: Lisle was shot in the back, with a carbine.

O'Bruadar cecinit"¹: 9 stanzas; *ceangal*, 1 stanza; envoi, 1 stanza, a pretty piece.

Begins:—

"*A Shíle an tseaca a shíat na geiabh go drúcht
's an taoibh mar eala threabhús díabh na dtonn;
ar ríoghnaibh Bhanba ó'n tan do thriathadh tú
is díobaidh fhad go naitheim cía dochiú*"

i.e. "O frozen Celia, graceful one of the tresses that reach down to the dew [upon the grass], and of a body like the swan that ploughs the surface of the waves: from the time when thou didst queen it over the ladies of all Ireland so great a falling off there is that scarcely I may recognise who it is that I behold."

f. 69 b.

49. Elegy on Hugh mac Shane O'Reilly †1715, headed "*Tomás ua Cléirigh [sagart paróiste chille anaidh] .cc.*" i.e. "Thomas O'Clery [P.P. of Killanna, county Cavan] cecinit": 9 quatrains; *ceangal*, 1 stanza.

Begins:—"Do chaill an Cabhán a bhláth" i.e. "The Cavan has lost its blossom." f. 71.

Date of death and a character of the deceased are given in the last quatrain and *ceangal*:—

"*C úig déag míle is seacht gcéad . aois mhic dé mar dhearbthar linn:
go bás Aoidh mhic Sheacáin na séad . creach na gcéad é dhul i geill
T'ug Aodh searc gan stad do ghrásaibh dé
is ariamh níor chleacht acht ceart do'n truagh do'n tréin:
do sgaoil a mhaith i bfad ar nós na ngaothál
is le dianchar chatha chuir smacht ar a bhíodhbaibh féin*"

i.e. "Fifteen, a thousand and seven hundred, was the Age of God's Son (as is certified by us) up to the death of the munificent Hugh mac Shane, whose departure into the churchyard is a desolating of hundreds. Hugh bore affection to the grace of God, nor aught but justice ever practised towards either rich or poor; widely he scattered his substance after the manner of the Gael, and by persistent fighting quelled his own particular enemies."²

50. Jocose verses upon Mac Mahon of Oriel (Rory) when he followed the prey into O'Reilly's country, anonymous: 5 quatrains.

¹ Other and better MSS. have this heading: "*Dáibhí O Bruadair .cc. do Shíle ní Chorbáin iar bpósadh dhí agus do léig dhí bheith dáilteach do'n éipse*" i.e. "David O Bruadar cecinit for Celia Corban after she married and left off being bountiful to the poets"; and the piece is considered to be allegorical, Celia wedded standing for Ireland fallen away from the good old use and wont. The patronymic was chosen probably as being a derivative of *corb* (see p. 568 n. 2).

² We are to understand that this gentleman lived largely, was exceedingly devout, and prompt to back his opinion either at twelve paces or with his point.

Begins:—“*Lá dá raibh Ruaidhrí ag tóraighecht chrech*” i.e. “One day that Rory was in pursuit of preys.” f. 71 b.

Very incorrectly written.

51. Poem headed “*Dáibhí O Bruadair .cc.*” i.e. “David O’Bruadar cecinit”: 7 stanzas; *ceangal*, 1 stanza; expressing a wish that such another as Brian Boru should arise at this the country’s time of need.

Begins:—

“*O s anfadh a mbliadhna d’fiannaib einge Fheidhlim
is bagar na sgian gach dia ar a mainélaib :
is mairg nach fiadaid triatha chloinne Eibhir
aithris ar riaghaíl Bhriain mhic Chinnéide*”

i.e. “Since now a storm bids fair to fall upon the fighting men of Felim’s land, while daily the knives are threateningly suspended over their necks, alas that the leaders of Heber’s children cannot reproduce the rule of Brian son of Kennedy.”

f. 72.

Here we have, very well set forth, the qualities which contributed to Brian of the Tribute’s success; amongst which great stress is laid on his solicitude for the poor and feeble, that they should not be ground.

52. Lines headed “*Tomás Prinnbhiol .cc. ag moladh trí easbog .i. Chonchobair úi Chaoimh easbuig Luimneich. Thaidhg Mhég Charrthaigh easbuig Chorcaighe . agus Dhonnchaidh úi Mhuircheartaigh easbuig Chiarraidhe*” i.e. “Thomas Prindeville cecinit in praise of three Bishops: Conor O’Keeffe, bishop of Limerick; Teigue Mac Carthy, bishop of Cork; and Donough O’Moriarty, bishop of Kerry”: 3 quatrains.

Begins:—“*Trí mílid dón Mhumhain*” i.e. “Three champions belonging to Munster.” f. 72 b.

53. Jacobite song headed “*An bromach O Muireadhaigh .cc.*” i.e. “‘The Colt’ O’Murray cecinit”: 5 stanzas; air: *O a dhia iriu a Una*; a Munster production, copied from some very bad county Tipperary MS. apparently.

Begins:—“*Is fada mé ag súil libh am chodladh’s am dhúiseacht go dtriallfadh sibh chughainn go hEirinn*” i.e. “Long time I am looking for you, sleeping or waking, that ye should come over to us to Ireland.” f. 73.

54. Love-song in dialogue: 8 stanzas (7 *cd* wanting); air: *Bean dubh an ghléanna*.

Begins :—“ *Ag éirghidh dham [chum sléibhe] amach faoi an maidin aoibhinn cheomhair* ” i.e. “ As under the pleasant misty morning I went abroad toward the mountain.” f. 74.

55. English lines headed “ The following translation of the foregoing Irish song is nearly literal: it is made by some unknown bard, and is exactly written in the same measure as the original,¹ and of course must be sung to the same tune: The Black Maid of the Glenn ”: 9 stanzas; a merry ditty.

Begins :—

“ As I went forth² the mount for sport one gentle dewy morning,
I met a maid in bosky shade her arbour bright adorning;
Her aspect fair, her hand and hair, her skin the swan excelling,
My truant heart pierced by her dart, my vitals³ all rebelling.”

f. 74 b.

56. Tale in prose, headed “ *Oidhedh Chonnlaeich* ” i.e. “ The death of [Cuchullin’s son] Connlaech ”: imperfect, wanting about a folio at the beginning.

Fragment begins :—“ . . . *leathtaoibh na gabhla mara* ” i.e. “ . . . beside the arm of the sea.” f. 76.

57. David O’Bruadar’s poem on Sarsfield: 18 stanzas; *ceangal*, 7 stanzas; slightly defective.

Begins :—

“ *A rígh na cruinne doríghne ise* ” i.e. “ O God of the Universe, that createdst it.” f. 82.

58. Poem headed “ *Dáibhí O Bruadair .cc. 1^o 9mbris 1692* ” i.e. “ David O’Bruadar cecinit, 1st of November 1692 ”: 42 quatrains.

Begins :—

“ *M ithigh soichéim go síol gCarrthaig . cinnlitre chrú Eibhíar iad* ” i.e. “ Time it is to take a pleasant journey to the seed of Carrthach [i.e. the Mac Carthys]: the ‘ head-letters ’⁴ of Heber’s blood they are.” f. 83 b.

In this fine piece, the language of which is exceedingly good, the poet laments the loss by death of almost all his old patrons, and the indifference of such few as survive; the extirpation of

¹ That is so, and he renders not only the metre but also the spirit of his original.

² This word the translator pronounced ‘ fort.’

³ Original has ‘ heart ’ simply; but this is vastly more forcible.

⁴ i.e. the large interlaced and, frequently, coloured initial capitals of MSS.

the gentry and the exaltation of churls and varlets in their place. It is addressed to the titular 'Mac Donough of Duhallow':—

*"M o liach léigset mórán eile . d'uaislib muimhnecha ó nach mair !
go Mac Donncha an fhuilt mar afost . muirt ár norchraidh d'athchosc air"*

i.e. "My complaint many other of Munster's nobles have suffered to pass unnoticed: for till I reach Mac Donough of the hair like gold there lives not one on whom in order to relieve myself I may discharge the burden of my trouble" (quat. 3).

John Bourke too he praises (see pp. 522 n. 1, 547 n. 1).

59. Poem headed "*An fear céadna .cc. iar dtóghháil a neach is a narm ó ghallaib 26^o Feb^l 1688*" i.e. "The same man cecinit when their horses and arms were taken up from the Protestants, 26th of February, 1688": 8 stanzas; *ceangal*, 1 stanza.

Begins:—

*"I náit an mhagaidhse i naitreabaibh gall do bhá
an tráth do mheasadar ceangailte ceann ár stáit :
a cháirde is altaighte i gelasaihb ar gceall ga bráth
fás a natuirse im aithearrach anntromáin"*

i.e. "In place of this derisive mirth which in the homes of Protestants prevailed what time they thought the head of our state was fettered fast, it is, my friends, a thing for which thanksgiving should for ever be sent up in all our churches' anthems that now their grief is come to pass by reason of this alternation in the régime of oppression."

f. 85.

Besides exultation at the fact, there is an emphatic warning against listening to any cajolery which the other side may employ to recover what they have lost; the piece ends:—

*"I ndásacht deabaidh dá ndeachaid tar ceann an cháis
an dámh le gallaibh do craipilleadh treall i dtámh :
a ghrásaigh neartaigh a nacfaing 's a namnsa gnáth
go bfághaid ceannas a dtalaímh is a dteampall slán . Amen.*

an ceangal.

*A n dáilse a dhé le céilibh críche Chaitinn
is gach ndáil dá héis go néirghe a rí na ríogh :
a náireamh éacht ná léigse i nísle bhrígh
ina náitibh féin fá sgéimh arís go suighid . bíodh mar sin"*

i.e. "If into battle's fury they whom for a season the Protestants held lapped in lethargy rush now and dare the chance: fortify Thou, O Gracious One, their vigour and their mutual love in perpetuity, so that they may perfectly recover power over both their lands and their temples! So be it.

The *ceangal*.

"May this event, O God, and every other one that follows it, O King of Kings, turn to success with the rightful partners of Conn's land; nor suffer thou the tale of their bold deeds to dwindle low until in their own places again they be seated in prosperity. So be it."

60. Poem headed "*Seaan O Maoilehonaire árdollamh Eirenn ina ré féin .cc. an dán so thall do Bhrian na murtha O Ruairc*" i.e. "John O'Mulconry, Arch-ollave of Ireland in his own time, recited this poem for Brian na murtha O'Rourke": 22½ quatrains.

Begins:—"Fuair Bréifne a díol do shaeghlonn" i.e. "Brefny has gotten a sufficient chief." f. 86.

This is not in Edward O'Reilly's hand.

Egerton 209.

Paper; XVIIIth cent.

Small quarto; ff. 118.

This MS. is made up of two very incongruous fragments, joined and paged later than 1823.

(i) ff. 9-68, in what for the period is an excellent hand, were written in the county Cavan and owned there so late as 1809 by *Pátraic Mac an Ghobhann* i.e. 'Patrick Mac Gowan' (or 'Smith' as he writes himself in English) of Degnavanty. An utterly incompetent scribe has prefixed ff. 1-8: "continued to the old [i.e. the present] manuscript," as he notes on f. 8b; and the paging (f. 1 = p. 3) shows that these were preceded by at least another leaf. Scribe's name and date are wanting.

(ii) written in 1767 by *Seaan O Cinnéide* i.e. 'John Kennedy,' who was (says O'Curry, an excellent authority) a schoolmaster at Ballyket, near Kihrush, in Clare; owned in Sixmilebridge, same county, by *Seaan O Cuillegáin* i.e. 'John Culligan,' 1782 sqq. (f. 114), and in 1823 still in Thomond (f. 80 b); writing firm and legible, as of one well used to the character; orthography very unequal.

OSSIANIC AND OTHER POEMS; TALES IN PROSE.

I. 1. A considerable fragment, imperfect at either end, of the famous tale entitled "*Táin bó Cuailgne*" i.e. "The Raid for the Kine of Cuailgne."

Their extreme corruptness reduces the 'restored' folios above to a negligible quantity, and the text proper begins:—" . . . maith linn teacht go hEamhain" i.e. ". . . we would fain go to Emania." f. 9.

This recension is the same as that of Add. 18,748, art. 2, and

their language is of the same order, but the texts are not identical; while the Cavan scribe is vastly more correct than he of Louth, as well as a better penman. The collation is:—f. 9, l. 1 (as above) = Add. f. 48 b, l. 13, and the matter is continuous to f. 14 b, which ends “*dáigh ní fhuitngdis*” i.e. “for they could not endure” = Add. f. 54, lin. penult.; here is a lacuna older than the pagination, and f. 15 begins “*más é súd an chú chain*” i.e. “if you be the gentle Cuchullin” = Add. f. 56, l. 13; the fragment ends at f. 68 b with “*Glas agus Meann .i. dhá mhac Uithechair*” i.e. “Uitechar’s two sons Glas and Menn” = Add. f. 107 b, lin. penult., thus giving us 23 out of the 29 *buidhens* described: see Add. 18,748, art. 2 (31).

II. 2. Ossianic poem (spurious), a very incorrect fragment, headed “*Duan mhic rígh Ghréag ann so*” i.e. “Here is ‘the Lay of the King of Greece’s son’”: 17 quatrains.

Begins:—“*Tigheacht dúinn a noileán faoi thír*” i.e. “When we were landed on an island.” f. 69.

3. Didactic verses, anonymous: 8 quatrains.

“*G ab mo chomairle ré nég . a ghilla na dtréd 's na dtorc :
 ná melltar thusa mar chách . is go bfuigthead bás anocht
 C hugat na rith atá an bás . nach cuirfidh do thráth ar goil :
 ollmaig go hinnellta triall . pós th'anam re dia na ndúl
 D éin faoisdín aithrige ghér . ná goid agus ná sém t'olc :
 cuir díot go mallach ria mbás . a bfuil d'fachaib ag cách ort
 A isic uait ar ghrádh do dhia . gach a bfuair tu riam go hólc :
 déin in géin bheir ar do chéill . do thiomna go léir 's do thoil
 N á taobh th'anam re do mhnaoi . gidh áibsech a caoi is a deor :
 fá thuirse ní bhiaidh acht seal . gébaidh chúiche an fear bhias beo
 A n chlannsa re a bfuil do shúil . dá rabhair i nuaim na genumh :
 gach ar thacraisse red ré . cuirfidsen go léir le sruth
 L e drúis le himirt re hól . re swirghe na nóg re stát :
 sedh chaithfid an chlann do chuid . is t'anam i mbruid go bráth
 D ar an bpeann atá gan ghlés . dá dtuicféasa bás na mban :
 an tegasg dobheirim uaim . is duine gan stuaim nár ghab ”*

i.e. “Accept my counsel before death, young man possessing herds both of cattle and of swine: be not thou deceived like all the rest—surely this night thou mightest die. Towards thee at a run comes Death, that will not postpone thine appointed hour; with due equipment make thou thy passage ready, marry thy soul to the God of all created things. Confession make, do bitter penance, steal not thou, nor deny thine own evil; before death scrupulously free thyself from all debts that others have against thee. For love to Godward put away from thee forgivingly all ill which ever thou hast met withal [i.e. all injuries done to thee]; while yet thou shalt enjoy thy

reason, perfectly execute thy testament and thy last will. With thy wife never risk thy life [i.e. place not unlimited confidence in her]: terrible as her weeping and her tears may be, 't is but for a while she will be oppressed by grief; soon she will take to her some man that lives. These children respecting whom thou dost cherish expectation: when thou art in the pit, abode of worms, they even they will gaily send down stream all whatsoever in thy lifetime thou shalt have amassed. In carnality, in gambling and in tipping, in courting of young women and in keeping up of high estate: thus it is thy children will squander thy substance, and thy soul in captivity eternally [i.e. they will never spend a penny for thy soul's weal]. By the pen [with which I write and] that is not mended, didst thou but understand the ways of women [thou wouldst say that] this counsel which here I dispense none but a headstrong man could fail to accept."

f. 70.

The stanza a *Fhóidla an phráis is nár gur follus díbhse* affixed by way of *ceangal* does not appertain to this piece; it will be found elsewhere.

4. Love-song, headed "*Tomás O Conduibh .cc.*" i.e. "Thomas Conway cecinit": 15 stanzas; *ceangal*, 2 stanzas.

Begins:—" *Fuaras amharc do mhearaig mo chéadfadh*" i.e. "I have had a sight that set my senses all astray." f. 70 b.

5. Ossianic poems headed "*Comhrádh Oisín is Phádraig*," more generally known by the synonymous title "*Agallamh Oisín is Phádraig*" i.e. "Colloquy of Ossian and Patrick": 392 quatrains, a very short copy indeed, comprising the following parts of that whole:—

(i) "*Laoidh na seilge*" i.e. "Lay of the Chase," having here no special heading: 81 quatrains.

Begins:—" *A Phádraig a gcuala tu an tsealg*" i.e. "Patrick, hast thou heard of the chase?" f. 72.

(ii) headed "*Laoidh Mhaghnuis mhóir ann so síos*" i.e. "This below is the Lay of Magnus More": 51½ quatrains.

Begins:—" *Leacht Ghuill do chráidh mo chroidhe*" i.e. "Goll's tombstone it is that has pained my heart." f. 76 b.

(iii) headed "*Laoidh Thailc mhic Threoin ann so*" i.e. "Here is the Lay of Tale son of Treon": 22 quatrains.

Begins:—" *Cnoc an áir an cnoc so thiar*"¹ i.e. "'The Hill of Slaughter' this hill to the westward is." f. 79.

(iv) headed "*Laoidh Aircion mhic Chranchair na long ann*

¹ ms. perperam:—" *An cnoc so thiar cnoc an áir*" i.e. "'The Hill of Slaughter' is this hill to the westward."

so" i.e. "Here is the Lay of Aireion son of Crannchar of the Ships": 27 quatrains.

Begins:—"Lá dá raibh Pádraig a ndún" i.e. "Of a day that Patrick was in a dún" [or 'in Downpatrick']. f. 80 b.

(v) headed "Laoidh Dhiarmada bhrice" i.e. "Lay of Dermot the freckled": 28 quatrains.

Begins:—"Lá dhúinn ar charnán na sealg" i.e. "Of a day that we were on *carnán na sealg* or 'the little cairn of the chase.'" f. 81 b.

(vi) headed "Laoidh an duirn ann so síos" i.e. "This below is the Lay of the Fist": 51 quatrains.

Begins:—"Chuamar go tós na Teamhrach" i.e. "We went to Tara's border." f. 83.

(vii) headed "Laoidh an deirg ann so" i.e. "Here is the lay of Derg [son of Drechal or Drethal]": 75 quatrains.

Begins:—"Inneosad caithréim fir mhóir" i.e. "I will relate the triumphant progress of a big man." f. 85 b.

(viii) headed "Tuarasgháil chatha Ghabhra" i.e. "Description of the battle of Gowra": 93½ quatrains.

Begins:—"Mór anocht mo chumha féin" i.e. "Great this night my own especial sorrow is." f. 89 b.

(ix) should be headed "Laoidh Luinn mhic Líomhtha" i.e. "Lay of Lonn son of Líomhtha": 44 quatrains.

Begins:—"Sgríobh sin a Bhrógáin sgríbhinn" i.e. "Write now, O Brogan, a writing." f. 93 b.

6. Some independent quatrains which explain themselves, written consecutively:—

(i) *T ruagh sin a lebhair bhrice bháin . tiocfaidh lá agus bud fhíor:*

dérfaidh nech ós cionn do chláir . uch nach mair an lámh do scríobh

i.e. "A pity 'tis, O book all white and chequered, that the day will come when over thy page one shall say (and 't will be true): alas that the hand which wrote this has not endured!"

Of very frequent occurrence in modern MSS. as a colophon.

(ii) "*F eich re fagháil an dá sgél . madh áil let do bhreith bheith buan:*

gidh bé breithemh nach bí claon . doghná an dhá thaobh d'feicemh uadh"

i.e. "Wait to have both stories, if thou wouldst have thy judgment to be permanent; whatsoever judge is not a partial one makes it a rule to have both sides before him to consider them."

(iii) "A r ghrádh dē gnóthaigh ó'n Róimh . deispionsáid chóir agus chert:
ben mhaith dá bfuigtheá ag daoí . í dá fhágáil maith an bert
D eighil fós a chinn na gcliar . gach fer fial is gach ben lemh:
pós re chéile an dá shaoi . ní beg an dá dhuoi do mheh"

i.e. "For the love of God procure from Rome a dispensation correct and in due form: a good woman shouldst thou find mated with a churl, that she should quit him were a worthy deed. Divorce moreover, O head of the clergy, each hospitable man and worthless [i.e. stingy] woman [that are paired]: each two of the right sort wed together; that the niggards [being left single] should die out were a right good thing."

f. 95 b.

6. Poem, without heading, of the class known as "*Aighneas an pheacaigh ris an mbás*" i.e. "The Sinner's Argument with Death," and by other equivalent titles commonly rendered "Dialogue of Death and the Patient": 65 stanzas; a good recension of this particular one, but wanting two stanzas at the beginning: see *Cia súd thall ag teacht go dtí mé*.

Begins:—"Fóil a bháis a lámh ar síneadh" i.e. "Stay a while, Death with arm outstretched!"

f. 96.

To the following question:—

"cionnus roichir gach othar bhíos enaoidhte
is a liacht anam do scarais le colainn a naoinfheacht"

i.e. "how reachest thou every patient that languishes, so many souls as simultaneously thou hast divorced from flesh?" (st. 7 b c),

Death replies:—

"Is luaithe mé ná an fuadach gaoithe
lena dtóghthar an léch ó'n aoltuinn:
is luaithe mo chos ná poc tar maóibinn
is ná an míol ruadh ag tabhairt a sgríbe.
Is luaithe mé ná fionnóg fiolar is faoileann
is luaithe mé na eachradh díleann:
is ná an luingeas ar lígean na taoide
dá fheabhas a seolta is a gcóir ghaoithe,
Bím abhus is thall a naoinfheacht
bím ar mhuir is bím ar thíorthaibh:
bím go hárd is bím go híseal
is bím a geoilltibh caoinlucht siabhradh.
Bím ag tathamh 's ag taisteal san tslighe libh
bím a bfochair bhar leaptha san oídhche:
bím ag éisteacht sgéil bhar ngíomhradh
is bím astigh gan fhíos do dhaoinibh.
Suidhim suas ar ghualainn ríghthe
bím farró ar bórd na gcuibhreann:
mar a bhaghaim sógha rósta is fionta
ceolta is spórt gan eagla Chríost ann.

*Tugaim sgéat ó thaobh na gerióch liom
 bím a mbailtib 's a gcathrachaibh ríghthe :
 bím ann gach áit dá gcuireann Críost mé
 is beirim an tóg ó dheol na gerióch liom.
 B'eirim an fear 's an mac ó'n mnaoi liom
 beirim an fear óg do pósadh araoir liom
 beirim an bhanaltra 's an leanbh a naoimfeacht :
 beirim an tóg is beirim an críon liom.
 B'eirim an tuasal is beirim an tíseal
 beirim impridhe diuicidhe is fós na ríghthe :
 beirim an bocht bhíos go docht ag dtoghlaím
 is ní bhíonn scot le fer ná mnaoi agam.
 T'eachtairé mé is tá mé díleas
 ní ghlacaim dualgus duais na físe :
 ní ghlacaim breab ó neach san taoghalsa
 agus dá nglacaim do 'b' fairsing mo dhíoghlaím"*

i.e. "Swifter am I than the wind's rapine by which the foam-flake is lifted from the lime-white wave ; my foot is speedier than the buck athwart the bare hill's side, and than the hare a-running of her course. Swifter I am than crow, than eagle and than gull, than horses in their wildest rush ; than vessels suffered to swim with the tide, no matter how good their sails, their breeze how fair. I at the one instant am both here and there, upon the sea I am and upon land ; I am high up, I am low down, I'm in the forests haunted by the gentle fairy folk. Whether ye rest or whether ye walk the way I'm with you, and in the night I am beside your bed ; I give ear to the tale of all your doings, I'm in the house and all unknown to men. High by the side of all kings I seat myself, at table I am with them in their mess : where I find luxuries, and roasts, and wines, music and sport without the fear of Christ. From all lands' outmost borders I bring tidings in, and am in monarchs' towns and cities ; I am in every place whither Christ commissions me, and carry off the infant from his sucking of the breasts. The husband and the son I ravish from the wife, the young man that but yesternight did wed I hale away ; at once I take both nurse and nursling, the youthful and the withered both I snatch. I take the gentle and I take the lowly, emperors, kings, and dukes as well ; I grab the poor that hardly wins his store, nor take a fine to let off either man or woman. A messenger I am, and I am faithful : guerdon nor gift nor fee I take ; no bribe take I from any in this world, and if I did my hoard amassed would be a great one" (stt. 8—16).

7. Poem, headed "*Caithréim Duinn dabhach ann so le hAindrias Mac Cruitín iar mbeith dá fhuráileamh féin air chum dola ar chuinnmheadh agus ar chuireadh na nodlaige chuige san mbliadhain d'aois an tigherna 1733*" i.e. "The Triumph of Donn of Duach¹ : by Andrew Mac Curtin, when he invited himself to

¹ Donn was a fairy potentate supposed to inhabit the sandhills at Lahinch on the coast of Clare, as his congener and namesake *Donn enuic féiriúne* reigned on the conical and conspicuous Knockferna or 'hill of truth' in the county Limerick.

Donn, to go and quarter himself on him as a Christmas guest": 26 stanzas; *ceangal*, 4 stanzas.

Begins:—"Beannughadh doimhin duit a Dhuinn na daibhche"
i.e. "A profound salutation to thee, O Donn of the Duach!"

f. 102.

8. Poem, headed "*Ag so marbhadh Sir Donnchaidh mhic Chonchobhair úi Bhriain ó léim an eich iar néag an seachtmhadh lá déag do November . 1717 . le hAindrias Mac Cuirtín*" i.e. "Here is the death-song of Sir Donough mac Conor O'Brien of Lemenech,¹ after his death upon the 17th day of November 1717": a *slabhradh* or "chain-piece," in *conachlonn*, of 15 quatrains and 15 stanzas; *ceangal*, 4 stanzas; copies of this piece are very scarce says O'Curry, and this one is exceedingly incorrect.

Begins:—"Annamh sin a chláir Lughaid léir" i.e. "Seldom has it happened, O land of brave Lughaid!"

f. 104 b.

The *ceangal* consists of: an apostrophe to the church of Kilnasulagh² (st. 1) another to Ireland (st. 2) statement of year: 1717 (st. 3) and day of burial (st. 4):—

*"Is do'n mhí más áil an lá créchtach úd do ríomh
inar síneadh a bháincheas tigh fá chlá san geill:
sgríobh do ghnáth ar sál na samhain gan sgíth
dá bhínechrois bhláithe bhárreas. ú. is. í"*

i.e. "And if so be that of the month that woful day it be desired to count, in which his fortune-favoured white-skinned person was with honour deposited in the churchyard: then on the heel of [i.e. immediately following] All-Hallows write down two well-formed crosses, an 'u' and an 'i' [i.e. 1st of November + xxvi = 27]."

9. Another elegy, by the same, for the same Sir Donough: 32 stanzas, in ordinary elegiac metre, which to some extent are

¹ Conor O'Brien of *léim an eich* or 'the horse's leap,' a royalist colonel, was killed by the parliamentarians under Ludlow at the pass of Inchicronan in 1651; after the surrender of Limerick to Ireton (29th of October in that year) Ludlow took and garrisoned Lemenech, it never again was inhabited, and went to decay. The 'great Sir Donat' above (as he is called in Clare), who at this time was a little boy, afterwards lived at Dromoland. His mother was *Máire ruadh* or 'red-haired Mary,' daughter of Teigue Rua Mac Mahon, and celebrated in Clare tradition. This and the following art. lament also the death of Sir Donough's eldest son *Laoiseach* or 'Lucius,' husband of Katherine Keightley, † in January 1717.

² Where Sir Donough, finely executed in white marble, reclines majestically and as large as life upon cushions and under a formidable periwig of the same, on the north side of the chancel.

a paraphrase of the foregoing art. but not, as O'Curry says, a different copy of the same.

Begins :—

*“D o b'annamh thú a chláir Lughaid go héigneach
gan chonách chian d' fuil Bhriain mar aodhaire ort :
andúir cé atáir go tráighte traochta
ad chonair chuan is chuaid a néinfeacht”*

i.e. “Seldom, O land of Lughaid, hast thou been in extremity without having had throughout the ages some powerful one of Brian's blood to tend thee as a shepherd ; albeit to-day thou art at lowest ebb and wasted : a resort of roving bands and of incursions at pleasure.”

f. 107.

Here the deceased's age, the day and year of his death, are given as follows :—

*“A ois na hárdflatha an tráth do théarnaigh
Donnachadh O Briain flaiththriath na léime :
míle slán ar sgáth seacht gcéada
re seacht láinbhliadnaibh diana déaga.
A n seachtmadh lá lomchráidte ar éindeich
a dtáis an gheimhridh bhíodhgtha bhraonaigh :
ar mbeith gan tás fá bhliath ar an saoghal so
seachtmogha is a seacht cidh seag mo sgéalsa”*

i.e. “The Supreme Prince's Age when Donough O'Brien, chief of ‘the Leap’ departed was a full thousand alongside of seven hundreds, with seventeen completed rapid years ; upon the seventh day, one of desolation, with ten more, at outset of the tearful winter that has so startled us, when in this world for seventy and seven he had flourished in all vigour : and that's my story, and a barren one.”

10. Tale in prose, of a humorous character, headed “*Ag so comhairle Mic Lamhaigh ó achadh na muilleann dá bhráthair Airsigh ruadh litís re tréigean a mhná agus a bhotháin do agus re cuing chrábhaidh do ghabháil .i. sagartóireacht*” i.e. “Here is the advice of Mac Lavy of Achanamullion to his kinsman Archy Rua when he was about abandoning of his wife and cabin, and going to assume the yoke of piety, viz. the sacerdotal office” : preceded by 24 introductory quatrains.¹

Begins :—“*A Airsigh chroidhegheanamhail ruaidh*” i.e. “O noble-hearted red-haired Archy.”

f. 110.

Colophon :—“*Arna sgríobhadh an 13 lá déag do June an tan fa haois do'n tighearna 1767 . le Seaghan O Cinnéide*” i.e.

¹ This is a product of Meath.

“Written on the 13th day of June when the Lord’s Age was 1767, by John Kennedy.”

11. Verses, headed “*Ag so dán dorighneadh le cuilíneach ó fhíne ghall dá ghearrán ag tabhairt aithbhí air tré mar do leag é a log doimhín mhúlaigh ar chomhair ógmhá iar mbeith ag dul do shuirghe ría*” i.e. “Here is a poem that was made by a farmer from Fingall¹ for his nag, abusing him for having thrown him in a deep puddle-hole right in front of a young woman whom he [the rider] was come to court”: 10 quatrains, written very incorrectly.

Begins:—“*A ghearráin riabhaigh léir chailleas mo shearc*” i.e. “O grey nag by whom I have lost my love!” f. 116 b.

The cavalier, who seems to have learnt that in Fingall (no less than in France) ridicule is deadly, thus apostrophises his peccant mount:—

“*A dhiabail an cuimín leat an coirce . ar a raib t’anam ar chomoirce!
an sgríobán bíomtha ’s an bhruis . léir sgríosas thu ó bhonn go bathuis
Nach maith do dhiallait is do shríon . nach lethan do thiarach ’s do chwisian:
nach maith do shursáinn ríghín chnáibe . t’uchtach do lethar Espáine
C á bfuil do lethsgél anois . ort go raib fíos ina ainbfíos!
muillem gaoithe dhéanam dot ghégaib . léir chailles choidche mo Mhairgréasa*”

i.e. “You devil you, do you remember all the oats on which your life depended? the currycomb that polished, and the brush, wherewith from head to foot I rubbed you down? Was not your saddle good, and your bridle? your crupper and your pad were they not wide [and comfortable]? your tough hemp girth was it not excellent, and your breastplate of Spanish leather? Where now is your excuse (in you may all knowledge be turned to ignorance!) for having made a windmill of your legs, by reason of which I have for ever lost my Maggie?” (quatt. 5, 7, 8).

Egerton 129, ff. 3-92.

Paper; XVIIIth cent.

Octavo, ff. 90.

Prefixed is a memorandum in James Hardiman’s hand:—“This book (except the prayers and religious instructions at the end) is in the handwriting of Maurice O’Gorman, one of the best Irish scribes of the 18th century. I had this book, with others in his handwriting, from one Mac Entaggart, to whom O’Gorman left them at his death. The apathy and

¹ i.e. *fine gall* or ‘gens Northmannorum,’ applied territorially to so much of the county Dublin as lies north of the Liffey. There never has been any such proper name as Mac Pherson’s ‘Fingal.’

carelessness of the Irish people towards their national language and antiquities are strikingly evinced in the fate of poor O'Gorman. After a long life devoted to the transcription and consequent preservation of numerous volumes of the ancient poetry, tales, annals, etc. etc. of Ireland, he died in the greatest poverty in a ground-cellar in Mary's Lane, Dublin, about 1794: where he was a long time supported by the charity of Mac Entaggart, who was himself a poor man. Note:—Maurice O'Gorman taught Vallancey Irish, and transcribed out of this book some of the poems for Miss Brooke [Charlotte], which she published" (f. 1 b, 2).

Table of contents in Irish, by the same (f. 2 b).

OSSIANIC AND HISTORICAL POEMS; RELIGIOUS INSTRUCTIONS.

I. 1. Poem on the history of Ireland, headed "*Tuireamh na hEireann arna chumadh re Seaan O Conaill ó chonntae Chiarraidhe*" i.e. "Ireland's Elegy," composed by John O'Connell of the county Kerry": 124 quatrains.

Begins:—"An uair a smaoinim ar shaoithibh na hEireann" i.e. "When I reflect on Ireland's nobles." f. 3.

2. Ossianic poem, headed "*Laoidh chatha Ghabhra*" i.e. "Lay of the battle of Gowra": 97 quatrains.

Begins defectively:—"Innis sin a Oisín" i.e. "Ossian, relate to us now." f. 13.

3. Ossianic poem, headed "*Rosg Oscair mhic Oisín re lucht chatha Ghabhra*" i.e. "Warsong of Ossian's son Oscar just before the battle of Gowra": 21 quatrains.

Begins:—"Eirigh a Oscair fhéil" i.e. "Rise, generous Oscar!" f. 17.

4. Poem, headed "*Laoidh an amadáin mhóir sonn*" i.e. "Here follows 'the Lay of the Big Fool'": 68 quatrains, a very short copy.

Begins:—"Sgéal uaigneach do chualas gan bhréig" i.e. "An exceptional tale I once heard verily." f. 18.

5. Ossianic poem, without heading: 29 quatrains.

Begins:—

"L á [nann] dhúinne ar sliabh Fuaid . mise is Caoilte fa chruaidh lann :
Fionn mac Cumall ba mhaith brig . is é ba rí ós ár gcenn
D á ochtar sinne fá'n bfer . ní fhuaramar gen ar fhell :
a Phádraig na mbachall mtn . ní tu ba rí ós ár gcenn"

i.e. "Of a day that we were on Slievefuad—I and Caeilte that wielded a hard blade—Finn mac Cumall that excelled in strength, he it was that was chief over us. Twice eight there under the man were we, that found not

pleasure in deceitfulness: O Patrick of the polished croziers, it was not thou that wert chief over us!"

f. 23.

This is one of the many controversial jousts between the Saint and the aged solitary survivor of the *Fianna Eirenn*.

6. Ossianic poem, headed "*Laoidh agus imtheacht an Deirg mhic Dhroithchill sonn*" i.e. "Here follow the Lay and Proceedings of Derg mac Droichell": 66 quatrains.

Begins:—"Aithreosad caithréim an fhir mhóir" i.e. "I will relate the adventures of the great man." f. 24 b.

7. Ossianic poem, headed "*Laoidh Mhaghnuis mhóir*" i.e. "Lay of Magnus More": 49 quatrains.

Begins:—"A chléirigh chanus na sailm" i.e. "O Cleric that chanterest the psalms." f. 29 b.

8. Poem on the Maguires of Fermanagh, headed "*Tadhg dall O hUiginn .cc.*" i.e. "Teigue Dall O'Higgin cecinit": 43 quatrains, our scribe's predecessor noting at foot "*Atáid cheithre raind dég gan chríochnugad ina dhiaidh so*" i.e. "Here should follow 14 quatrains that are not completed [at this writing]"; even so it exceeds Eg. 111, art. 82, by 10 quatrains.

Begins:—"Daoine saora síol gColla" i.e. "Freemen the seed of Colla are." f. 32 b.

9. Ossianic poem, headed "*Buile Oisín*" i.e. "Ossian's Frenzy [i.e. rhapsody]": 134 couplets in *rithlearg* measure.

Begins:—"Fionn fáirsing síal" i.e. "Finn spacious and generous." f. 35.

10. Poem, headed "*Marbhnadh Fhloinn Mhic an Bháird*" i.e. "Death-song of Flann Mac Ward": 43 stanzas; *ceangal*, 1 stanza.

Begins:—"Is mór an béad do'n éag nár chaomhain" i.e. "It is a great act of treachery on the part of death that has not spared." f. 38.

11. "The Irish beggar's petition," as it is called in English: a specimen of the patter which country mendicants of the good old school used to reel off with extraordinary volubility when 'collecting their dues' at farmers' houses.

Begins:—"Go mbeannaighidh dia Muire agus Pádraig agus Colum cille mac Feidhlimidh . Peadar na neochrach Eoin baiste an dhá easbog déag agus dia mór na glóire ann so" i.e. "May God and Mary, Patrick and Columkill mac Felim, Peter of the

Keys, John the Baptist, the twelve Apostles and the Great God of Glory bestow a blessing here." f. 42.

II. 12. Two phonetically written tracts which James Hardiman describes thus (f. 2 b) :—"Prayers and religious instructions in Irish, curiously written in English character, by Father Myles Gibbons, Priest, according to the pronunciation of the west of Ireland [Burrishoole, county Mayo]."

(i) headed "Morning and evening prayers; together with some instructions before Mass, by way of prone [etc.] 8ber 20th, 1783 . . . M. Gibbons: Parochus de Borrussoull, vicarius foranius et canonicus Tuamensis."

After some liminary matter in English the Irish begins, under rubric of "the 5 joyfull Mysteries, to be said on Mun. Thurs. and Sund. in Advent" :—

"1st *Do cwnu ar an loufara vi ar vury nour hanic an tagul le scela gur hortin mac de fou na bronn le coebru rún ivrach an sp^a noif. 2^d go naky si ar court in a suir Elizth agus mac de fou na bronn. 3^d go rug she mac dea in nolog gun a ho iach a millu*"¹ i.e. "(1) To remember the joy which Mary experienced when the Angel came with tidings that by mystical co-operation of the Holy Spirit the Son of God was descended and in her womb (2) That she, having God's Son in her womb, went to visit her kinswoman Elizabeth (3) That at Christmas she brought forth God's Son without detriment of her virginity." f. 47.

(ii) headed "The following instructions may be read for the flock, when time permits, by way of Prone."

Begins :—"Is oil deef (a phobail gradhach) gur le dea gach la gach ouir agus gach tra"² i.e. "Ye are aware (beloved people) that every day, every hour and every season are God's." f. 61.

¹ leg. : (1) *do chuimhninghadh ar an tálgháire blá ar Mhuire an uair tháinic an taingeal le scela gur thuirling mac de fóna broinn le comhoibriughadh rúndiamhrach an spioraid naomh (2) go ndeachóidh sí ar cuvirt chum a suire Elizabeth agus mac de fóna broinn (3) go rug sí mac de in nodlaig gan a hoigheacht do mhilleadh.*

² leg. *Is eol daoibh a phobail ghradhach gur le dia gach lá gach uair agus gach tráth.*

Egerton 161.

Paper; A. D. 1778-1788.

Small octavo; ff. 170.

Written by several hands, of various demerit:—f. 1 has a title "*Tús ar an leabhar beag so le Labhrás O Tarann* (sic) *an ceathramadh lá fiched do mhí August annsan bhliadain d'aois an tigearna míle seacht gceud agus seasgad a hocht deug do bhliadnaib*" i.e. "Here is a beginning made of this little book by Lawrence O'Taran, on the 24th day of the month of August in the year of the Lord's Age one thousand seven hundred sixty and eighteen years." The MS. is of Ulster.

OSSIANIC AND OTHER POEMS; TALES IN PROSE.

1. A jocose set of verses, headed "*Tomás O Bacacháin .cc.*" i.e. "Thomas O'Bacaghan cecinit": 25 quatrains; *ceangal*, 1 stanza.

Begins:—" *Is é Emonn mac Cathail riabhaigh . an gobha fiálmhar ina cheardchain*" i.e. "It is Edmond son of Cathal Riach that is a smith generous in his forge." f. 1 b.

The piece is a catalogue of a great number of most heterogeneous articles, very ingeniously strung together, which this incomparable smith could turn out; here and there English vocables Iricised are used freely *metri gratia*:—

" *G hní sé sgeana buistéra . búclaidhe do bhróga ánda :
ghní sé an tál cúipéra . is siurdála doghní an plána
G hní sé an tiarann smudála . is dubálta doghní an gráta :
ghní sé peignéal gréasaidhe . chuirios go tréitheach sála*"

i.e. "He makes butcher's knives, buckles for high shoes; he makes the cooper's adze, and 'tis with sureness he makes the plane. The smoothing iron he manufactures, and cunningly he makes the grate; he makes the cobbler's peggail that efficiently sets on the heels" (quatt. 4, 5).

2. Ossianic poems, headed "*Leabhar laoidheach*" i.e. "A book of [Ossianic] lays": 121 quatrains only.

(i) headed "*Laoidh na sealga sonn*" i.e. "Here follows the Lay of the Chase": 81 quatrains. f. 4.

Begins:—" *A Phádraic an gcuala tu an tseilg*" i.e. "O Patrick, hast thou heard of the chase?"

(ii) headed "*Laoidh an mhaighre bhuirb sonn anos*" i.e. "Now follows the Lay of Maighre Borb": 40 quatrains.

Begins:—" *Sgéal beag atá agam ar Fhionn*" i.e. "It is a little story that I have anent Finn." f. 12.

3. Love-song, headed "*Brian dubh O Raghallaigh .cc.*" i.e. "Brian Duff O'Reilly cecinit": 23 stanzas.

Begins:—"*Do bhidheas lá ar maidin go deacrach déarach*" i.e. "At morn one day I was distressed and tearful." f. 16.

A burlesque affair in the form of a vision, full of classical pedantry.

4. Stanza on a bad alewife.

Begins:—"*Do chuir bean mar mhark¹ na tábhairn féin*" i.e. "A woman stuck by way of mark [sign] in her own tavern."

f. 18.

5. Lines on Poverty, by a rejected lover: 3 quatrains; *ceangal*, 1 stanza.

Begins:—"*Goineadh me ó mo bheith lom*" i.e. "I have been wounded by my being naked [i.e. bare of wealth]." f. 18 b.

6. Epigram: 1 quatrain.

Begins:—"*Is cruaidhe iná cloch*" i.e. "He is harder than a stone." *ibid.*

7. Censorious lines on Woman: 3 quatrains.

Begins:—"*Ní raibh duine b'fearr ná Aodh*" i.e. "A man better than Hugh there was not." f. 19.

8. On tavern-haunting: 2 quatrains, corrupt and defective.

Begins:—"*Cumann mná an leanna*" i.e. "The alewife's affection." *ibid.*

9. Address to a waverer in the faith that was in danger of 'conforming': 3 quatrains; *ceangal*, 1 stanza.

Begins:—"*A phlannda chrú na ngaodhal b'fiál*" i.e. "O scion of the generous Gaels' blood." f. 19 b.

10. Lines on Brian O'Byrne's horse 'Punch': 3 quatrains; *ceangal*, 1 stanza.

Begins:—"*B'fearr liom gearrán Bhriain úi Bhroin*" i.e. "I had rather have Brian O'Byrne's nag." *ibid.*

11. First quatrain of the poem beginning "*Cia an saoi² le a seinnter an chruit*" i.e. "Who is the sage by whom the harp is played?" f. 20.

¹ English words are subject to the initial changes that affect Irish words of the same letter in regimen, and here prep. *mar* requires 'mhark,' pron. 'vark,' for 'mark.'

² ms. *cia an taoi = cia an tsaoi.*

12. Quatrain beginning "*Marcach aghmharach na neach*" i.e. "The fortunate cavalier [leader] of [many] horses." *ibid.*

13. Two quatrains, being a string of laudatory epithets selected for their sound and applied by the rhymester to Brian of the Tribute:—

"*B achall ballán buinne bróige . bricne bonnsach brannamh biadh :
bradán Bóinne biolar Bladhma . bile barrghlas Banba Brian
B rian mac [mhic] Lorcáin mhic Lachtna¹ . tigherna chloinne gile Chuirc :
bwinne tuinne tinne truime . coinnel chloinne luinne Luirc*"

i.e. "Ireland's staff, her milk-vessel, her brogue's welt, her variety, javelin, backgammon board and meat; her salmon of the Boyne, her cress of Slieve-bloom, her green-leaved *bile* (p. 367 n. 4) Brian was. Brian, son's son of Lachtna's son Lorcán, lord of the bright children of Core; the spouting wave, the ponderous ingot, and the candle of Lore's impetuous progeny he was."

f. 20 b.

14. A quatrain called "*an rann breac*" i.e. "the spotted quatrain,"² consisting of play on the word *breac*.

Begins:—"Rann gan bhreacadh do bhreac mise" i.e. "A quatrain without variety I have dotted down." *ibid.*

15. Two independent quatrains of esoteric meaning, which may be propounded as an exercise for the ingenious:—

"*D há chuirc is a dtaobh re hathainn . dhá chapall dhá chaoirigh dhá choin :
dhá éan dubha ar dhath an ghuail . dhá mhnaoi dhá ghruaire dhá bhoin
F éigirlín mac fé feoige . fathóige fíoige fa féige fíge :
ro ghabh gaoth geoige gaoige . geoige ga géige gíge*"

ibid.

16. Verses ridiculing Conor Duff O'Reilly the harper: 3 quatrains; *ceangal*, 1 stanza.

Begins:—"Abhac beg nach adhbar gáire" i.e. "A little dwarf that is no food for laughter." *ibid.*

17. Verses on decay of the Old Irish gentry supplanted by parvenus: 3 quatrains; *ceangal*, 1 stanza.

Begins:—"Ré linn uaisle chloinne thoiceach" i.e. "In the time when the sons of wealth were noble." f. 21.

Followed by a pair of epigrammatic quatrains too defective for description.

¹ ms. *Brian mac Lorcáin mhic Luighdeach*, which spoils the metre (*seána*); besides, is there any record of such an individual

² Sometimes given as *ceangal* to art. 13.

18. Lines to a pretty girl upon seeing her mantle fastened with a spine of the blackthorn : 4 quatrains.

Begins :—“ *A mbrot an bhrollaigh ghilse* ” i.e. “ In that white bosom’s mantle.” *ibid.*

19. Address to a young woman, by an impecunious lover : 6 stanzas ; *ceangal*, 1 quatrain.

Begins :—“ *A chailín an tlaicht mhoill is an déid mar chailc* ” i.e. “ O ‘colleen’ of the gentle expression and of teeth like chalk.” f. 22.

What this poor fellow lacked in substance he made up in wit.

20. Verses, witty if somewhat cynical, addressed to all married men inclined to jealousy : 6 quatrains.

Begins :—“ *A fhir éadmhair agá mbí¹ bean* ” i.e. “ O jealous man that hast a wife.” f. 22 b.

A pleasant warning against the folly of contending with the inevitable.

21. To the jealous husband of an ugly wife : 5 quatrains.

Begins :—“ *A fhir doghní an téad* ” i.e. “ O man that practisest jealousy.” f. 23 b.

Followed by a quatrain from Manus O’Donnell’s skit on the friars of Donegal, and by another of his ; very incorrect.

22. Verses ostensibly in dispraise of O’Donnell (Manus) : 5 stanzas.

Begins :—“ *Nach gránda do’n áirne sin i talamh más críon* ” i.e. “ Is it not an ugly thing for that sloebush if it be withered in the ground ? ” *ibid.*

This piece is a panegyric ‘per antiphrasin.’

23. On a bad harper : 7 quatrains.

Begins :—“ *Searbh an chrágsa tháinic tar tuinn* ” i.e. “ A bitter [harsh] claw is this that is come o’er the wave.” f. 24 b.

24. Amatory lines : 2 stanzas.

Begins :—“ *A gcathraigh na háille thárla mise mar aon* ” i.e. “ In the city of beauty I chanced to be.” f. 25.

25. On the vanity of worldly pelf : 1 stanza (see art. 91) :—

“ *I s fada do’n té atá i néadach phurpuir is sróil
dá mhealladh ag an tsaoghal is ag tréigean dile na nórd :* ”

¹ Here, as very often, the ‘consuetudinal’ or ‘present of habit’ is not particular and personal, but ethical and universal.

*is deimhin an sgéal a fhir dhéanta an chruinnidh 's an stóir
go sgarann an téag re chéile an duine is an tór*

i.e. "Too long a time has he that's clothed in purple and in silk been deceived by the world, and has abandoned faithful following of ecclesiastical instruction: a certain tale it is, O man that makest hoard and store, that the human being and his gold Death parts one from the other."

26. Lampoon on a friar from the monastery of Murrisk:
4 quatrains.

Begins:—"A fhir na gcos lom bfiar bfuilsge" i.e. "O man of the bare and bandy ulcerated legs." *ibid.*

27. Stanza by a determined snufftaker:—

*"B eoir go leor agus fíon mo sháith
arán cróich mo dhóithín is fige sámh:
gach sórt d'ar chóir dol do líonadh chláir
níor shógh sin dom dhóighse gan snaoisín d'fagháil"*

i.e. "Beer 'galore,' and my satiety of wine; bread, saffron, as much as I want, and the dainty fig; all and every sort of what by rights should go to furnish forth a table—in my estimation the whole of them were no comfort unless I might have 'sneeshin' too."

25 b.

28. Lamentation of one that was mated with a cross old woman, a devotee to boot: 3 stanzas.

Begins:—"A aonmhic an áirdrígh bheir grása is pronntanas"
i.e. "Thou, the High King's Only Son, that bestowest grace and gifts." f. 26.

29. Amatory address to *Síle* or 'Celia': 3 quatrains;
ceangal, 1 stanza.

Begins:—"Tairis linn do theacht d'ár dtír" i.e. "A welcome thing to us thy coming to our country is." *ibid.*

30. A Priest that was in the gout to another just out of it, and the answer: 2 stanzas.

Begins:—"A shíogaidhe shagairt atá le fada faoi phéin go bocht" i.e. "Accomplished priest that under torment long hast miserably lain." f. 26 b.

31. On Maguire's successful raiding of O'Reilly's and of O'Rourke's countries: 1 stanza.

*"A tá an dhá Bhréifne ag égcaoineadh is gan bhó aca
ó an chaolchoin ó'n Éirne atá beo bradach:
ní féidir go mbéidhid siad gan cheol feasta
is an méid úd théid le téadaibh dá ndeoín aca"*

i.e. "Both Brefnys are lamenting, being left without a single cow between

them by the active wolf¹ from the Erne, who is all alive and predatory ; it is not possible that henceforth they should be musicless, considering how very many of them have voluntarily 'taken to the strings.'²

32. A medley :³ 3 quatrains ; *ceangal*, 1 stanza (misplaced).

Begins :—" *Ithtear iasg i mbaile shac*" i.e. "Fish is eaten in Ballyhack." ibid.

33. A lover's facetious remonstrance to his sweetheart that refused to speak anything but English, which he did not possess : 2 stanzas.

Begins :—" *O do thréigis an ghaoidheilg ba dhearbhcruaidh binn*" i.e. "Since thou hast forsaken the Irish that was 'hard' and sweet." f. 27 b.

34. Anonymous lines on the writer's own transient but inopportune loss of vigour at some athletic sports : 10 quatrains ; *ceangal*, 1 stanza.

Begins :—" *Is truagh liom do bhás a bhoill*" i.e. "Alas, my limb, that thus thou perishedst away!" ibid.

By Andrew Mac Curtin, county Clare.

35. Detached verses : 1 quatrain, 4 stanzas.

(i) On the O'Neills of the North :—

" *A bhla cumhra tháinig i gcéin . clanna Néill na nabhall óir ;
ná samhail clann le clannaib Néill . decair dréim leisan muir móir "*

i.e. "Fragrant appletrees come from afar are the children of Niall, of the golden apples ; to Niall's children never liken another clan : 't is hard to vie with the vast sea."

(ii) A Jacobite toast :—

" *D há thrí do bhíodhbaib phollus an chruach
laidion ar aon dtóbh is fíor a geanaim gan chruas ;
áinm díles do'n tsaormhac dar dhealbhás duan
do sgríobhas go caoílcheart ar chumus gach suadh "*

i.e. "Two triads of the enemies that perforate the stack—give the Latin for a single one of them (what I utter is true and devoid of difficulty)—and the

¹ This word [*eú*] points to a *Cúchonnacht* : see p. 430 n. 4.

² The 'voluntarily' is ironical ; the allusion to strings involves a play on the use of prep. *le* : *dul le téd* [= *dul re téd* also] may mean either to adopt the harper's profession, or 'to go off with [by means of] ropes,' i.e. to be led away captive or to be hung.

³ Here and hereinafter this term is applied to a set of verses consisting in a number of independent and utterly irrelevant propositions strung together like loose beads of many diverse colours and shades ; their humour evaporates in translation.

name of the noble lad for whom I have framed my rhyme I have with minute accuracy written and placed within reach of every lettered man."¹

(iii) A riddle.

Begins:—" *Muin ailm ruís coll gé chanas é ar a lán*" i.e. "The vine, the palm, the elder and the hazel,² although to many I have propounded them."

(iv) A stanza such as Swift might have addressed to some Celia, or to the Drury lane beauty.

Begins:—" *A chraoisbhéil fhairsing bheir alpadh ar bhiadh go moch*" i.e. "A gluttonous wide mouth that early tuckest in thy meat." f. 29.

36. Poem headed "*Consbóid Donnchaidh Mhic Labhraidh agus Ghiollamhuire chaoich Mhic Chartáin*" i.e. "Controversy between Donough Mac Lowry and one-eyed Gillamurry Mac Cartan": 48½ quatrains.

Begins:—" *Cia an traghna so san ngort*" i.e. "Who is this cornerake in the field?" f. 29 b.

The disputants were well-known harpers, and their argument is a pleasantry.

37. Epigrams:—

(i) To one about to enter a monastery: 1 quatrain.

Begins:—" *A bhráthair atá ag dul go tech dé*" i.e. "O Brother, that repairst to the house of God."

Metrical version in English annexed.

(ii) Ridicule of an unfortunate lover: 1 quatrain.

Begins:—" *Ní hiongnadh liom tu bheith fiata*" i.e. "'Tis no wonder to me that you are so stuck up."

(iii) Ridicule of a jealous lover whose suit was hopeless: 1 stanza.

Begins:—" *A dhuine gan feidhm is dona do chaoi*" i.e. "O man of no account, thy condition is a wretched one."

(iv) On the futility of trying to force nature: 2 quatrains (independent).

" *T arraing nádúra ní dual . as an ngual do bhíos go dubh .
gé go ndearnais geal é andé . atá ina ghual féin aniuigh*"

i.e. "To drag its nature out of the coal, that naturally is black, one ought

¹ i.e. take six [in Irish *sé*] mice; the Latin for one of these is 'mus'; then *sé* + 'mus' = *Séamus*, which is 'James.' Probably this refers to the Old Pretender.

² In Irish these trees denote respectively the letters *m, a, r, c.*

not: the which though yesterday thou shouldst have made white, yet is it its own coal again to-day."

*"D á mhéid céim réim is rachmus . gheibh an bathlach mac an daoi :
sgiortaidh a dhúthchas tríd a chrúba . d'éis a chársa chur a gerich"*

i.e. "How great soever the advancement, the promotion and the affluence which the clown, son of a churl, may acquire: his inbred nature breaks out through his [coarse] paws even after his education is brought to an end."

This latter quatrain in its different recensions is a great favourite.

Followed by:—

"If Nature be expelled by force, yet still it turns to have its course;
If an ass to Rome so journ, an ass from thence he shall return.
Naturam expellas furca tamen usque regurret."

(v) On the recklessness of the Old Irish hospitality: 1 stanza.

Begins:—"Comhgus tíre draoithe éigse is dámh" i.e. "The countryside full of kinsmen, wise men, poets, and whole companies of such." f. 34 b.

38. Riddle propounded to a seminarist just fresh from Salamanca, and the answer:—

*"A dhaine uasail do ghluaisios ar sodar ó'n Spáinn
ag fuasgailt gach cruaidcheist mar Sholamh mhac Dháibh:
aithris uait an uairse go follus ar chlár
cá huair a bfuair buachaill Mhic Dhonnchaidh bás.
F uaras ó naislibh euideachta ar chlár
ag fuasgailt gach cruaidcheist mar Sholamh mhac Dháibh:
is í uair a bfuair buachaill Mhic Dhonnchaidh bás
an tráth d'fuarraigh a chluasa a chosa is a lámha"*

i.e. "Young sir that comest trotting home from Spain, resolving every knotty problem as it were Solomon mac David: out of thine own inner consciousness declare now promptly and clearly at the table at what hour it was that Mac Donough's herdsman died? Of nobles I have had society at table, when solving knotty questions of all sorts like Solomon mac David: therefore the hour in which Mac Donough's herdsman died was when his lugs, his feet, and hands grew cold."

f. 35.

39. Detached verses.

(i) Quatrain on vanished greatness:—

*"I s maith duine agá mbl muc . do bhádar muca agam féin:
is fearr an mhuc atá beo . ní fhuil acht ceo san mhuc andé"*

i.e. "A man that has a pig is good—I myself have had swine; the pig that lives is the better one, the pig of yesterday is but a whiff of mist."

(ii) Didactic quatrain :—

“*D obhéraínn comairle amhra . míne i naghaidh gharbha
firinne i naghaidh ghó . agus tó i naghaidh labhra*”

i.e. “An admirable counsel I would impart: to oppose coarseness with refinement [or, violence with gentleness], falsehood with truth, and loquacity with silence.”

(iii) Stanza on the vanity of all things :—

“*I s díomhaoin gach prímhri dá dtáinic riamh
's is díomhaoin gach ríoghbruilhen dá dúile riamh:
is díomhaoin 's ní síorraidhe táinte is triath
's is díomhaoin gach aoinní dá sháimhe acht dia*”

i.e. “Vain has been every monarch that ever has arisen, vain too all royal palaces however grand their lustre; vain and not everlasting both herds and the chief, and vain (however pleasant) is every single thing but God.”

(iv) Quatrain on prudent recognition of ‘force majeure’ :—

“*I s gilide cloidheamh caile . is miride cruaidh fabhairt:
urraim agus tu i nairc . ní trumaide thu thabhairt*”

i.e. “A sword is all the brighter for a bit of chalk, and steel the sharper for its being tempered; so you too will find yourself none the heavier for keeping civil when you are ‘in a tight place.’”¹

(v) A metrical obit :—

“*M uin luis is sé cuill chalma . cheithre bliadhna láindearbhta:
is edh aois Chríost réim gan locht . go bás Briain mhic Chonchonnacht*”

i.e. “A vine, a rowan tree, six stout hazels, and four well authenticated years: that was (a series without an error) the Age of Christ down to Brian mac Cuchonnacht’s² death.”

(vi) Date of the great frost of 1683 :—

“*D uisín caogad míle becht . ochtmoghad a trí i néinfecht:
ó thecht in rígh dhíol ár gcáin . gusín síoc chlaoi na cnapáin*”

i.e. “A dozen fifties, a thousand exactly, eighty and three both together, there were from the Advent of the Great King that paid our fine for us down to the frost that ruined the buds.”

f. 35 b.

40. A Jacobite toast and the antidote : 2 stanzas.

Begins :—“*A dhuine úd shíos ataoi go tréithlag fann*” i.e. “Thou fellow below that art weak and feeble!” f. 36.

¹ i.e. a due knowledge of when and where to give in is no encumbrance to a man.

² Here again we have names of letters: *m* (1000) + *l* (50) + *cccc* (600) + 4 years = 1654; Brian was son of Cuchonnacht Oge Maguire: see pp. 398 (xv), 453.

Followed by :—

(i) Quatrain against sloth.

Begins :—“ *I geois chon a bhíos a cuid* ” i.e. “ In a greyhound’s legs his provision lies.”

(ii) Bacchanalian couplet, probably an extempore on bad measure :—

“ *I s mílse braithlis ná gabhthann tré dhomblas ae
bí leth leanna mo channa is cubhar go béal* ”

i.e. “ Worts are sweeter than henbane mixed with gall ; but one-half of my can’s ale consists in froth up to its mouth.”

(iii) Jestling elegy on a harper :—

“ *M o chreachsa féin na méir do dhul faoi ’n bfód
do sheinneadh gach séis gan bhréig gan ghiorra gan ghleo :
is do chuireadh na dhéidh gach glés léir bhinne liom ceol
drádrum ó dré glé is gliogram ó gleo* ”

i.e. “ A woful loss to me it is that under the sod are gone those fingers which without a false note, without shortness and without an effort, used to play all melodies and after that would flourish away in every key that to my fancy renders music sweetest : harmonious ‘dradderum-o-dre’ and ‘giggerum-o-gleo.’ ”

ibid.

41. Jocose verses.

(i) Quatrain to a priest.

Begins :—“ *Ag dul i dtús na dtráth dhuit* ” i.e. “ When you make a beginning of your Hours.”

(ii) Stanza by a child to a mother, on his or her paternity.

Begins :—“ *A mháithrín ná háirdaigh is ná hisligh mé* ” i.e. “ O mammie, neither lift me up nor cast me down.” f. 36 b.

42. On an avaricious priest (‘ Rob the Robber ’) : 4 quatrains.

Begins :—“ *Sagart sanntach cian ro clos* ” i.e. “ A covetous priest, of old ’t was heard.” *ibid.*

43. Verses by one that loved two women : the one a wife, the other a maid : 5 quatrains.

Begins :—“ *Crann do chuires ar dhiais bhan* ” i.e. “ It was a lot that I cast for two women.” f. 37.

44. Medley : 4 stanzas.

Begins :—“ *Ní mé féin do chuir an chéadchloch a geaisiúl Droichíd átha* ” i.e. “ It was not I that laid the first stone in the wall of Drogheda.” f. 37 b.

45. On the perversity of woman’s coyness : 1 stanza.

Begins:—“*Is mór an tubaist nár fhiosraigh me Cáo riamh*”
i.e. “A great misfortune ’t is that I have never applied to Cato.”

f. 38.

46. Facetious lines: 2 quatrains, another play on letters’ names.

Begins:—“*Beith onn duir dobhérainn duit*” i.e. “‘Birch’ and ‘furze’ and ‘oak’ I would bestow on thee.” *ibid.*

Followed by an enigmatical quatrain, written too badly for description.

47. Detached verses: 5 quatrains.

(i) Play on certain homonyms.

Begins:—“*Cuirim eo tre sceing*” i.e. “I pass a fibula through a mantle.”

(ii) Obit of William III:—

‘*O bhreith Chríost i mBeithil bhinn . go bás Uilliam nár chan gó:
adbath an tochtmadh lá ’n ré . muin duir dhá choll is a dó*

i.e. “From Christ’s birth in sweet Bethlehem to the demise of William that never told a lie: he died on the eighth day of the moon, m,d,c,c, and two [= 1702].”

(iii) Play on the word *muin* in its different meanings.

Begins:—“*M briathar re a mbiodhgaim*” i.e. “*Muin* is a word at which I start.”

(iv) On faith without works:—

“*A lucht déanta an chrábhaidh fhuair . is díbh as dual ifrionn lán:
crábhadh is gan ghníomh dá réir . samhail sin re déis gan ghrán*”

i.e. “O ye that practise hypocrisy, ’t is of you that Hell by rights ought to be full; piety without corresponding works is but as an ear empty of grain.”

(v) On the difficulty of making a silk purse of a sow’s ear.

Begins:—“*Síoda ór agus airgeat*” i.e. “Silk, gold, and silver.”

f. 38 b.

48. First quatrain of a poem beginning “*Cos ar do chuid a choiléin,*” which occurs elsewhere.

f. 39.

49. Prescription, couched in humorous terms, addressed to a priest: 2 quatrains.

Begins:—“*Más é an tallus atá ag cur ortsa*” i.e. “If it be a sweating that oppresses you.”

ibid.

50. Problem propounded to a priest, and the answer; another put to a butcher, no solution: 3 quatrains.

Begins :—" *Ceist agam ort a chléirigh*" i.e. "A question that I have to ask you, cleric." *ibid.*

51. Enigmatical stanza :—

"*Cé atáim cáinte casta éirdhubh*" i.e. "Though I be dispraised, and all awry, of murky hue." f. 39 b.

52. Verses headed "*Moladh beinne Edair*" i.e. "Praises of Ben-Edar [the Hill of Howth]": 5 quatrains.

Begins :—" *Aoibhinn beith i mbeinn Edair*" i.e. "Pleasant it is to be on Ben-Edar." *ibid.*

53. A scribe's colophon: 1 stanza.

*"S eacht gcéad déag mar léightear linn ar chlár
tríocha is a sé acht caoicighes oidhche is lá:
aois mhic dé fuair céasadh daor is crádh
gur sgríobhas éuchta an déignhic Ghuill gan táir"*

i.e. "Seventeen hundred according as we read upon the table [almanack]—thirty and six, all but a fortnight with a day and night—was the Age of God's Son that suffered cruel pain and torment, up to the time when I wrote the great deeds of Goll: that good man unapproached."

f. 40.

54. Lines on the husband of a woman whom the poet admired: 4 quatrains; *ceangal* or *abhrán*, 1 stanza.

Begins :—" *Gach maith ó neamh go lár*" i.e. "Every good thing from heaven down to earth." *ibid.*

55. In praise of love: 3 quatrains; *ceangal*, 1 stanza.

Begins :—" *Aoibhinn an galar grádh mná*" i.e. "A pleasant disease love of a woman is." f. 40 b.

56. Satirical quatrain on monks.

Begins :—" *Más ionnmhain leat na bráithre*" i.e. "If you prize the friars." f. 41.

57. Request for the loan of Geoffrey Keating's *forus feasa ar Eirinn*: 1 stanza.

Begins :—" *A chara mo chléibh a riarus oirfidigh is báird*" i.e. "Friend of my heart that gratifiest minstrels and poets." *ibid.*

58. On new-fangled and un-Irish notions in dress: 1 stanza.

*"A óigbhean deas ná meas gur mhór do chiall
is an nós sin leat nár chleacht do phór ariamh:
bólacht bleacht do b'áite leo ar shliabh
is ná cóta breac ar phlaic a dtóna shiar"*

i.e. "My pretty lass, never deem your sense to be prodigious: this fashion

of yours, sure your people never practised it at all ; to have the milch-kine herd upon the mountain's side was that which pleased them most, and not a figured skirt extended o'er their rearward charms."

ibid.

59. The verses known as "*Dán an bhotháin*" i.e. "Song of the Cabin" : 3 quatrains ; *abhrán*, 1 stanza.

Begins:—"Do'n *bhothán is deacair baint*" i.e. "With the cabin it is hard to meddle." f. 41 b.

60. Detached verses.

(i) Quatrain on the relative permanence of some things :—

"*I s buaine bladn ná sgríbhinn . buaine sgríbhinn ná meabhair :*
is buaine bladn ná saoghal . buaine ina daoine leabhair"

i.e. "Fame endures beyond writing, and writing outlasts memory ; fame again is more lasting than life, and books more permanent than men."

(ii) Quatrain, apparently on one that was disposed to grab ecclesiastical lands :—

"*S é méid do thola d'ferann cille . dobheir gan iarsma do bhaile :*
's go nimeochaidh do shliocht uile . mar chith dhuille le sruth aille"

i.e. "The magnitude of thy desire for church land¹ it is that makes thy place to be without remainder [i.e. representatives of thee] ; and sure all thy posterity will depart away like a shower of leaves adown the stream that tumbles from a cliff."

(iii) Well-known stanza on Ireland's degeneracy :—

"*N í hé an Éires an Éire bhí anallód ann*
acht Éire lucht béarla agus annstró ghall :
Éire gan éifeacht is é a nannró fann
Éire gan ghaedheilg 's is searbh leo rann"

i.e. "This Ireland is not the Ireland that was there long ago : but an Ireland of such as speak English, and of Protestant vexations ; an Ireland of no account, and exhausted in misfortune ; an Ireland without the Irish tongue, to whom a quatrain [i.e. poetry in general] is discordant."

(iv) Quatrain on steadfastness and dependability :—

"*N í mé an teanga liom leat . m'annsacht ná thugaim go héasca :*
mar a mbímse bím ann sin . ní bhím an taobh thall 's an taobhsa"

i.e. "No tongue that is both mine and yours am I, nor lightly bestow I my affection ; wheresoever I be, there I am : not over yonder and here too [all at once]."

f. 42.

¹ Here is a play on words: *ferann cille* involving the notion of 'churchyard earth' as well ; we are to understand that the whole progeny for whose sake land was being amassed bade fair to 'predecease' the paternal grabster.

(v) Quatrain on the deference paid to wealth :—

*“ M ílis cumhra glór an fhir . agá mbí cuid agus spré ?
ní mar sin do'n duine lom . bun ós cionn a labhrus sé ”*

i.e. “ Sweet and fragrant is the utterance of the man that has substance and cattle ; not so he that is naked finds it : he never speaks but upside down.”

f. 42 b.

61. A laggard and jilted lover's remonstrance, with the repartee, headed “ Arvalis : land that is not sown, *branar . mar adubhairt an tóigfhear ag casaoid ar a ghrádh* ” i.e. “ ‘ Arvalis ’ : fallow ;¹ as the young man said complaining of his love ” : 2 quatrains :—

*“ B ranar beg dorighne mé . is mé a bfuad a bpéin na bhun :
is gan ag an bfer ó anté . acht a fhoirsedh dho féin 's a chur
fregradh na hógmhá ag rádh*

*M airg dogná branradh go bráth . is ann a dtráth gan chur shlí :
an branar ó théid a bfuadh . air ariamh níor cuireadh crí ”*²

i.e. “ It was a little fallow that I had made, and I long time attending to it toilfully ; and lo a fellow of but yesterday had nothing to do but to harrow and to sow it on his own account.

Answer of the young woman, saying :—

Woe betide him that leaves land fallow, neglecting to have sowed it in good time ; when once a fallow shall have run to weeds the true corn-bearing surface cannot be imparted to it [without beginning again ab ovo].”

ibid.

62. Detached verses.

(i) Jacobite quatrain :—

*“ M o chreach agus ón mo chreach . nach dtig an rí breitheach ceart :
do dhíbirt a bfuil abhus . dár nuimhdib tá cas carrach ”*

i.e. “ My grief, and oh my grief, that the just and rightful king comes not to banish away all that are here of our tortuous and scabby [i.e. generally foul] enemies.”

(ii) Stanza to a lover :—

*“ A fhir do chleacht a dheacht san áit i mbím
ná tabhair gean ar mhaise ná ar áille do mhnaoi :
gomadh fheasach dhuit an ceap ó a dtáinic sí
is go mbíonn meas gan bhlas mar bhláth ar chraoib ”*

i.e. “ Man that hast practised thy studies in the place where I reside, neither

¹ In Ireland *branar* is Englished ‘ley [i.e. lea] land.’

² ms. *cuireadh críoch . ir . íthir* i.e. read either *críoch* [perperam] or *crí* = the *críthir* of Munster, i.e. the dry crumbly earth of a field well ploughed and harrowed fine ; the sinking of the aspirate *th* to a mere *l* itera prolongationis (like guttural ‘gh’ in ‘right’) shows that these quatrains are out of the north.

for beauty nor for loveliness bestow thine affection on a woman until the stock from which she comes be ascertained by thee : sure many a time the bough is decorated with a fruit that has no flavour."

f. 42 b.

(iii) John O'Naghton's quatrain on tavern etiquette.

Begins:—" *A dtoigh an óil is béasadh ceart*" i.e. "In the drinking house the right usage is."

(iv) Devotional stanzas:—

" *A Iosa a ainmhic an athar is a uain
thug fíorfhuil do chroidhe astigh d'ár gceannach go cruaidh :
bí am dhéan bí am chruimhdeacht bí am aice go buan
más luighe dham más svidhe dham más seasamh más suan*"

i.e. "O Jesus, the Father's Only Son and Lamb, that gavest Thy heart's inmost blood in order painfully to purchase us : shelter me, accompany me, be by me everlastingly, whether I lie down or sit, whether I stand up or be asleep."

(v) Couplet with translation:—

" *Deoraidh shíor gan síth gan fhos . mianáid a dtír 's a ndáthchos*"
i.e. "Restless exuls as they roam, still languish for their native home."

(vi) Punning stanza by a lover on his own name and his sweetheart's.

Begins:—" *Mo shloinne féin do phréach 's do chreach mo lár*"
i.e. "My own surname it is that has burned and laid waste my inward parts." f. 43.

63. A tippler's appeal to his parish priest, Father O'Neill, to strengthen him against the seductions of James Grummin and his girl Mary in their pothouse : 3 quatrains ; *ceangal*, 1 stanza.

Begins:—" *Fagh mo chiall dam ó Ghruaimín . a shagairt uasail an pharráiste*" i.e. "Get me my senses back from Grummin, O noble priest of the parish!" f. 43 b.

The penitent was a veteran:—

" *A shagairt úi Néill do shliocht Fheidhlim is Chonaill an áigh
ná léig inntleacht mo chéille uaim féin le duine shíol Adhaimh :
le secht mbliadna dég atá Séamus dá goid uaim gach lá
is nír chodail sé nel do'n ré sin gan chuid di ina lámh*"

i.e. "O priest O'Neill of Felim's and of warlike Conall's race, my intellect and wits ne'er suffer to go off with any being of Adam's seed ; for seventeen years James is fleehing them from me every day, and a single wink of all that time he has not slept without having a portion of them in his hand [i.e. in the shape of my coin]" (*ceangal*).

64. Detached verses.

(i) Quatrain on inhospitality.

Begins :—" *Anfhochain ó dhia ós áird* " i.e. " Misfortune openly come down from God."(ii) Punning quatrain on the word *bior*, which signifies both 'a spit' and 'water.'Begins :—" *Gé beo is é ar bior* " i.e. " A goose alive and it upon the *bior*."

(iii) An old man about to marry a maid implores Garrett [Mac Namee], a well-known satirist, to let him down easy :—

*"A Ghearóid ná déan fonómhaid fá mo dháil le mnai
is go raibh bean óg ina sheansóir ag Dáibht an rígh"*

i.e. " Garrett, make no mock at my trysting with a woman : sure David the king when he was an ancient took a young one."

Garrett finishes the stanza with a facetious couplet, the gist of which is that two blacks do not make a white.

A metrical statement of the interval between Adam and the Deluge follows.

(iv) Quatrain on a niggard's house gone to decay :—

*"A dhoruis nach bfaightar suas . do dhíolsa ní truaigh le neach:
go créachtach ní bhiadh do chlár . dá léigféasa cách asteach"*

i.e. " O door that art not found standing, by none is thy condition compassionate : thy boards would not now lie shattered hadst thou but given all men entrance."

f. 44.

65. The legend of S. Veronica, in prose.

Begins :—" *Do bhí rí forsin doman dar ba chomainm Nér Césair . is leis do crochadh Críost agus Pedair agus dogníodh mórán uile agus éccóra . agus ina dhiaid sin do ghab galar díochra dofhuilngte é agus ní fríth luibh ná liaig do chaibheoradh é ná do leigheosadh é fó thrí fodhalrannaib in bhetha* " i.e. " There was a king over the world, and his name was Nero (*sic*) Cæsar. It was by him that Christ and Peter were crucified, and he practised much evil and unrighteousness. After which a violent and intolerable sickness took him, and in the whole world's three separate parts was found neither herb nor physician either to help him or to cure." f. 44 b.

66. Stanza headed "*Dall Mac Muircheartaigh* " i.e. " The Blind Mac Murtough," bantering Margaret O'Dornin upon her singing at her household duties :—

“ *A Bhréd*¹ *ní Dhuáirín gádhain tu burdún go tenn coimsech láidir*
bíonn tu ag dúrdán ar fedh an úrláir mar bhíadh corr ar fhásach:
cé mór tormán an doill úi Ghormáin a mesg na ngoirgidhe gállda
ní fiú trompa mar ghní sé an tabrán a bfarrad mar leigios tu an ghráig sin”

i.e. “O Maggie O’Dornin, stoutly and powerfully and ably you pursue your sing-song and hum all about the floor, but ’t is as it were a crane in a wilderness; and for all the *Dall* [blind] O’Gorman’s² great booming among the louts of Protestants, the manner of his rendering the song is not worth a jew’s-harp in comparison with your emission of that croak.”³

f. 46 b.

67. Detached verses.

(i) Epigram on ‘the Contention of the Bards’:—

“ *L ughaidh Tadhg agus Tórna . ollaimh óirdherca ár dtalaimh:*
coin iad co níomad fhesa . ag troid fé’n esair fhalaimh”

i.e. “Lughaidh O’Clery, Teigue Mac Brody and Tórna éiges, the excellent ollaves of our land: dogs they are, endowed with much learning; that wrangle over the empty kennel.”⁴

(ii) On decadence in the faith: 1 stanza, worded somewhat freely.

Begins:—“*Atá galar Póil go góbhailteach bríoghmar tréan”*

i.e. “The ‘Pauline sickness’ [epilepsy] now is infectious, strong and powerful.”

(iii) The biter may be bitten: 1 quatrain.

“ *A n sionnach cid ar uairib . cuirenn chuain ar a bfaicenn:*
go gcead do féin ’s dá chríonnacht . minic díoltar a chraicenn”

i.e. “Albeit the fox for the most part plays off his tricks on every one that he sees, yet (with all due respect to himself and his cunning) ’t is often his own pelt is up for sale.”

(iv) Enigmatical quatrain.

Begins:—“*Cuill toraidh re teas ngréine*” i.e. “Hazels in full bearing exposed to the sun’s heat.”

(v) Donall Gorm Mac Lachlainn’s stanza to Maccon O’Clery.

¹ *Bred* (more convenient than *Mred*) is short for *Mairgréd*.

² Evidently a piper with a connection among ‘the ascendancy.’

³ He compares her to the crane and to the raven, most unmelodious birds. The word *grág* is onomatopoeic; see couplet quoted s.v. *nát* in Cormac’s glossary:—“*asbeir in fíach goblom grág . ao creim nát námat anocht*” i.e. “the bare-billed raven says *grág!* as to-night he picks our enemies’ hindmost parts.”

⁴ i.e. when the pups of both are stolen; so the poets wrangled about merits of North and South after the cause of either was lost for ever.

Begins:—" *Táinic tu andiu agus táinic tu andé*" i.e. "Thou art come to-day, and yesterday thou camest." f. 47.

68. Lines in English.

(i) headed "General Owen Roe O'Neil's epitaph":—

"The Bellonian's brush,¹ the nursery of arms,
The son of Mars allured [inured] to high alarms;
Ireland's eye, and Ulster's lamp,
The grace and glory of the camp;
The sword and buckler of the Church and Commonweal,
Here lyes the Lyon ramphant Owen Roe O'Neal."

(ii) headed "Colonel Felix [Felim] O'Neal's epitaph": 14 lines:—

"Felix here lies, to camp sent from the bar,
Muses' delight, and darling of the war;
Active in arms, great doctor of the law,
The sword and pen by turns his hand did draw

The Lord regard his soul with mercious eyes
Whose mangled body in the battle of Aughrim lies."

f. 47 b.

69. A neglected man of art upon the success achieved by mediocrity: 2 quatrains; reply by Turlough Oge Mac Donough, commonly called "the great counsellor"²: 1 stanza:—

"*A n fear sin chanus a ghrág . nach sámh is nach suaire a chiall:
deimhin nach file is nach bárd . 's gidh fada is gearr a thriall
A cht mise chanus an dán . chuirios plán is fuaim na dhiaid:
anois cuir chugam an fáth . mo dhuais nach bfághaim mar iad
A tá feabhas na cléirche ar lár 's an fáidh go buan gan riar
is an tuile gach tráth a ndán do'n tuata riamh:
is fearr an tágh ná a lán do na buaibh ar sliabh
sin chugat an fáth nach bfághair do dhuais mar iad"*

i.e. "Yon man that chants his croak and whose meaning is neither sweet nor mirthful: certain it is that he is neither bard nor rhymor, yet however long his visit it is all too short. But I that sing true poesy—that first give the 'piano,' then follow it up with a burst of 'forte'—now pray transmit to me the reason why I do not like them [of whom said croaker is one] have my reward? Answer:—Minstrely's value is at zero, no more the man of taste

¹ i.e. 'Bellona's brush': *an scuab catha* i.e. 'scopa proelii' is what he had in his mind.

² In correct Hiberno-English parlance a 'barrister' is called a 'counsellor,' and a 'solicitor' an 'attorney'; the term 'lawyer' too (but seldom used by the people) always denotes the former, never (as it does in England) the latter.

and science shall have his demand; for now the flood-tide is decreed to him that ever has been a boor and ignorant, luck being better than many kine upon the mountain: and there you have the reason for which you miss of having your reward like them."

f. 48.

70. Political poem [1650] headed "*An síodhgaidhe rómhánach*" i.e. "The Roman Sprite": divided here into 81 stanzas; *ceangal*, 1 stanza.

Begins:—"*Innsim fis is ní fis bhréige*" i.e. "A vision I relate, and no sham vision 't was." f. 48 b.

71. Stanza by one that had seen his sweetheart in a dream:—

"*A bhréideach ghasda dheas gheanmnaidhe chráibhtheach shuairc
an dlaofhwilt bharrachais fhada is na dtáintedh geuach:¹
araoir am leabaidh do mheasas ar lár mo shuain
do ghmaoi is do dhealbh go bfuas is do sgáile ar cuaird*"

i.e. "O maiden, arch and pretty, pure, pious and yet mirthful too—of long hair floating loose in curls, of ringlets in their masses—last night upon my bed and in my slumber's deepest I imagined that thy features and thy form and all thy portraiture I saw pass by."

f. 55 b.

72. Stanza involving play on the word *cill*: 'church' and 'churchyard,' with heading:—

"*Seantsagart agá raibh parráiste . agus do b'é Bonaventura Mac Ailén do
b'uachtarán ós a chionn agus do bhí sé ag cur shagairt óig ina áit . agus do
scriobh an seantsagart chum fir chomhairle do bhí aige chum a chomhairle d'
fagháil agus do scriobh an fear comhairle chuige tar ais mar leanas:—*

"*O s deimhin liom gur chinnte an pápa athair
tusa chur ó'n chill is gurab innle atá t'áit feasta:¹
do chionn a chuir faoi linn agus tu lánchaite
go cinnte bíodh greim an fhir bháidte agat*"

i.e. "An old priest that had a parish; his superior over him being Bonaventura Mac Allen, who was putting a young priest in his place. The old priest therefore wrote to an adviser that he had, in order to have his counsel, and said adviser wrote back to him as follows:—'Since certain it appears to me that the Pope-father is resolved to oust you from the church [churchyard] whereas 't is in it your proper place is for the future: in order to drag him too under water now that you yourself are spent utterly, do you most decidedly maintain 'the drowned man's' grip.'"

f. 56.

Followed by the quatrain *is í an ghabar gidh é an tech*, on the gender of certain words; occurs elsewhere.

¹ i.e. there is but one way in which you can defeat him who acts by the Pope's authority: die, be buried in the *cill* from which he would extrude you, and so continue there in spite of him.

73. Detached verses.

(i) Quatrain comprising a few of the leading Irish interrogatives:—

Begins:—“*Fiafraighidh na bfocal geas*” i.e. “The ‘interrogation’ [interrogatives] among complicated vocables.”

For additional items see Eg. 88, f. 67 col. 2.

(ii) Stanza to a censorious young woman:—

“*A réalt bhreagh an aolbhrághaid ’s na lonurosc righin
is an déid bháin d’ aonchnámh ’s na dtromfholt mbuidhe:
cad é an fáth as a ndéanfása trom ar mhnaoi
nó go bhéachfá cionnus bhéarfá do long a dtír*”

i.e. “O lovely star of the white neck and of the langorous eyes, which yet can flash, with the white teeth of pure ivory and with the heavy yellow tresses: what is the reason that upon another woman you should weigh so heavily until you shall have tried how you can manage to bring your own ship into port?”

(iii) Stanza dissuasive from marriage, addressed to a maid:—

“*M ás deoin leat do phósadh is gan ní ad dháil
is do bhualadh naoi nuairé fós thri san lá:
gan bhólacht gan sómas gan aobhneas d’fagháil
déna comhairle do thóna mar ghníd na mná*”

i.e. “If you consent to be wedded and no profit to accrue to you, but to be beaten nine times multiplied by three in every day; to lack milch-kine, and affluence, and all delight—then act upon the prompting of your passions as other women do.”

f. 56 b.

74. The arms of O'Rourke, in English:—

“Two rampant lions and a spotted cat,
a scarlet scutcheon and a crown to that;
These in a field directly do define
the arms of O'Rourke sprung from a royal line.”

Followed by the stanza *tríur ban séimh*, which occurs elsewhere. f. 57.

75. Verses headed “*Aodh Mac an Bháird ar thrí leabhraib an dochtúra Mhic Alionduin*” i.e. “Hugh Mac Ward on doctor Mac Alinnon's three books”: 4 stanzas; *ceangal*, 1 stanza.

Begins:—

“*A úrflaith mhaith chluiteach nach mór leimhe
do dhiulus go buan lucht na fóghlama:
atáid na hughdair ag tráth leat 's gach sórt file
mar dhiurnais a genuasach ar nós tuile*”

i.e. "O generous and far-famed gentleman of but little folly [= of the greatest wisdom] that perpetually drinkest in the new milk of erudition: authors and every species of poet are at envy with thee, since all their collectanea thou as a flood hast swallowed up."

f. 57 b.

After st. 3 an independent couplet on a gouty patient is written in:—

*"A Bhriain chátaigh ní náir dod chois do bheith tinn
is a liacht cárta chuir an lámh sin chum doruis do chinn"*

i.e. "O honourable Brian, 't is no disgrace to your foot to be so sore, considering how many quarts that hand of yours has presented at the portal of your head."

76. Ossianic poem, headed "*Laoidh locha dheirg sunn*" i.e. "Here is the Lay of Lochderg": 19 quatrains.

Begins:—"An cuala tu fianna Finn" i.e. "Hast thou heard of Finn's Fianna." f. 58 b.

77. Ossianic poem, headed "*Pátraic agus Oisín*" i.e. "Patrick and Ossian": 24 quatrains.

Begins:—"Sgríobh sin a Bhrógáin sgríbhinn" i.e. "O Brogan, write a writing." f. 60 b.

This is 'the Lay of *Lon mac Liómtha*.'

78. Poem, headed "*An tathair Pátraic O Cuáin*" i.e. "Father Patrick Quane [cecinit]": 6 quatrains; *ceangal*, 1 stanza.

Begins:—"Mo chomairle dhuit a dhuine uasail" i.e. "My counsel to you, gentle sir." f. 63.

A witty effusion on an alewife; the language is good, but very incorrectly rendered here.

Followed by the quatrain *ní truimide loch an lacha*.

79. Question addressed to the grave of James II: 1 stanza; the answer: 1 line:—

*"A n dara ri Séamus is é atú a dtalamh faoi fhód
Saxan dar ghéill is ba thréan ar Albain fós:
a leacsa cad dobhéarfadh réx na Breatain as mó
a dtaisge fád thaobh is gan aonneach ina aice dá phór
an freagradh
dá athair bain sgéala ós é dar gearradh a sgóig"¹*

¹ A translation follows:—

"Here second James from foe secured,
Great Britain's monarch, in French earth immured;
Great Britain's monarch—marble, tell for what?
Ask King Charles and he will tell you that."

i.e. "The second king James, 't is he that is in earth beneath the sod: he to whom England submitted, and that was powerful o'er Scotland too; O stone, what should make the greater Britain's king to be beneath thy surface and no single being of his race beside him? Answer:—Get your information out of his father, for he it was that had his weasand chopped."

f. 64.

Some detached lines in English follow.

80. Elegy, headed "*Marbhnadh Fhloinn Mhic an Bháird*" i.e. "Death-song of Flann [mac Hugh] Mac Ward" † in Spain: 43½ stanzas; *ceangal*, 1 stanza giving the date: 1743.

Begins:—" *Is mór an béad do'n éag nár chaomhain*" i.e. "It is a great act of treachery for Death that spared not."

f. 66.

Better than a good many pieces of the kind.

81. Legend of S. Paul's visit to Hell in a vision.

Begins:—" *Tárta Pól absdal i naimisir áiridhe san geathair dar ba ainm Smirna i geríchaib na Siria . agus is amlaidh do bhíodh sé go gnáth ag guidhe dé fá ní éigin do phianáib ifrinn do thesb-ánadh do*" i.e. "At a certain time the apostle Paul chanced to be in the city which is named Smyrna, within the confines of Syria (*sic*), and his constant practice was to beseech God that he would show him somewhat of the pains of Hell."

f. 71.

This tract (in the style of Tundal's vision) is perfect, and written in an excellent hand; the orthography too, notwithstanding many local peculiarities and simple misspellings, is good by comparison with the preceding matter.

82. Poem, headed "*Tuireamh na hEireann arna chumadh le Seaan O gConaill a gconntae Chiarraidhe*" i.e. "Ireland's Elegy: composed by John O'Connell in the county Kerry": 117 stanzas, wanting two or three lines.

Begins:—" *An uair a smaoinim ar shaoithibh na hEireann*" i.e. "When I reflect on Ireland's nobles."

f. 79.

83. Ossianic poem, headed "*Laoidh in Fhiaich*" i.e. "The Lay of the Raven": 44 quatrains, wanting a line or two.

Begins:—" *Sgél is caithréim innsim dóibh . ar fhiach fhergach an tréshlóigh*"¹ i.e. "A tale and roll of exploits I relate to them concerning the wrathful Raven of the mighty host." f. 89.

¹ This is at least good Irish, metrical and intelligible; MS. reads "*sgéul is cathrem dhó . air a fhiach fergach na tren slogh*," which is none of the three, and much of the piece is no better.

'The Raven' (son of the king of India) comes to Ireland on 'renommiren' bent, and nothing will do him but to fight Goll mac Morna with his right hand, Oscar with his left, simultaneously; he has however to put up with Goll singly, whom he wounds sore, but himself falls by Illann; the news reaches India, and his brother *Buadh gach áir* or 'Victory of all carnage' (in spite of his mother's entreaty) starts to avenge him; at his arrival Goll rises from his sick bed and would meet him, but is restrained; him also the same Illann lays low, and he appeals for medical aid, which Finn refuses; Goll puts in a chivalrous plea for him, but Dermot ends the controversy by taking off the patient's head. Imperfect apparently.

84. Poem headed "*Laoidh Chonnlaoidh*" i.e. "The Lay of Connlaoch": too defective for division into either quatrains or lines.

Begins:—" *Iar dtiacht do'n mborb a dtír*" i.e. "After the fierce one was landed." f. 94.

85. Ossianic poem (which O'Curry calls 'modern' and 'clumsy'), headed "*Ag so síos seanchas agus oileamhain Oisín mhic Fhinn*" i.e. "Here follows Ossian's legendary lore¹ and the manner of his bringing up": 49 quatrains, wanting quat. 15 *d* and exceedingly corrupt.

Begins:—

" *In tseilg uim Bhoirinn úi Lochlainn . seanachas Oisín mhic Fhinn:
do inneosainn duit a chléirig . dámadh áil leat éisteacht linn*"

i.e. "The hunting over Burren-O'Lochlainn and the old lore of Finn's son Ossian I would recite to thee, O cleric, didst thou incline to listen to me."

f. 99.

86. Religious poem headed "*Tuireamh an tslánaigtheora*" i.e. "Elegy of the Saviour": defective; occurs elsewhere.

Begins:—" *A Iosa a dhia is a thriath na cruinne*" i.e. "O Jesus, O God, O Prince of the globe." f. 103 *b*.

87. Didactic verses: 10 quatrains.

Begins:—" *Mo naoi rainn ón mo naoi rainn*" i.e. "My nine quatrains and O my quatrains nine." f. 108.

This introductory quatrain explains that long life here and

¹ According to Irish idiom this means 'the legend concerning Ossian's parentage,' and a very extraordinary one it is: he makes himself out the progeny of a doe, whence his name *oisín* or 'fawn,' dim. of *os* 'deer.'

Heaven hereafter will reward him who takes the advice tendered in the other nine; in its original form this was a pretty little bit.

88. Didactic verses: 6½ quatrains.

Begins:—“*Téidh go haifrenn an domhnaigh . más fuar fliuch an mhaiden*” i.e. “Go to the Sunday’s Mass, even though the morning be cold and wet.” f. 109.

Here, as in the preceding art., Death chiefly is dwelt on; from the churchyard the bard apostrophises a bird:—

“*A éin tuas i mbarr an bhíle . an eagal nó ad truaig leat bás?
nó a bfeicir fear na huaimhe tíos . is féar uaine thríd ag fás*”

i.e. “O bird up there in the great tree’s top, is death a terror to thee, or a sorrow? or seest thou the tenant of the tomb beneath thee, with the green grass growing up through him?” (quat. 3).

89. Religious poem headed “*Na críocha déidheancha*” i.e. “Man’s last end”: 70 stanzas.

Begins:—“*A dhuine cuimhnigh ar do chríochaib déidhencha*” i.e. “O man, remember thy last end.” f. 110.

This and the eight following artt. are in the same hand as art. 80.¹

90. Religious poem, headed “*Donnchadh mór O Dálaigh [ec.]*” i.e. “Donough More O’Daly cecinit”: 55 quatrains.

Begins:—“*Fada fairsing pobal dé*” i.e. “Long and broad is [the realm of] God’s people.” f. 117 b.

91. Didactic verses, headed “*Trí rainn dég Donnchaidh mhóir*” i.e. “Donough More’s thirteen ranns”:² 13 stanzas.

Begins:—“*Is fada do’n té atá . . .*” (see art. 25). f. 120 b.

92. Charm to replenish an empty larder:—

“*Bennachadh cuile Bhrigde naomhta . agus atá do bhruadaib orra gídbé cuile nó lanntaoir i naibeoraidh duine bhíos ar degstaid iad i nonóir do dhia is do Bhrigid go bfuighidh a riachtain a les leo agus cosc a náire uada. Do bhen-naig sí roimpe ☩ ina diaid ☩ agus ar gach ☩ taobh di ☩ le comartha na croise ☩ agus adubairt na ranna so síos:—Mo chuile si ☩ an chuile so ☩ cuile fiadh*”

¹ The intermediate artt. would almost seem to be from the same scribe, but written hastily and coarsely, and their cacography could hardly be worse; in these he may have written partly from memory, partly from dictation.

² In Irish this word is applied indifferently to what in this book are distinguished as ‘quatrains’ i.e. four-line integers of the *dán díreach* or classic syllabic metres; and ‘stanzas,’ containing any number of lines, of the modern accentuated measures. Needless to remark that the above lines are Donough More O’Daly’s as much as they are Dr. Watts’s.

fionn ✠ *cuile ro bhennaig an rí* ✠ *cuile gan ní ann* ✠ *tigedh mac Muire mo chara do bhennachad na cuile so* ✠ *flaith in domain go himel ronbe* [immed] *la suide* ✠ *a choimde mo ruiresi* ✠ *conic na huilese* ✠ *bennaig a dhia nuall gan gheis* ✠ *dot láim dheis* ✠ *mo chuilese*”¹ i.e. “The blessing of holy Bridget’s kitchen : which is endowed with virtues such that, whatsoever be the kitchen or storeroom in which a man (he being at the time in a state of grace) shall repeat them [i.e. the blessing’s component parts] in honour of God and of Bridget, he shall have all that of which he stands in need, and wherewithal to avert his own discredit.² She blessed before her ✠ behind her ✠ and on every ✠ side of her ✠ with the sign of the Cross ✠ and uttered these versicles :—My kitchen ✠ this kitchen is ✠ a kitchen of pure meats³ ✠ a kitchen which the King hath blessed ✠ a kitchen without a thing in it ✠ Mary’s Son, my Friend, come to bless this kitchen ✠ the Sovereign of the world fill it to overflowing, through Whom may we have abundance ✠ O Lord my Prince ✠ that can effect all these things ✠ bless, O God (this is a lawful petition) ✠ with Thy right Hand [i.e. favourably, propitiously] ✠ my kitchen.”

f. 123.

For the story of S. Bridget’s triumph over the wizard and his wife that came to trap her see Whitley Stokes’ *Irish Lives of Saints* pp. 186 sq., and *Three Irish Homilies* : in the first work (p. 320) is printed another version of this charm, from the *Franciscan Liber Hymnorum* p. 40 and (p. 321) a shorter one from *Rawlinson B 512*, f. 31 *b* col. 2 ; that in the second is from *LB. 63 a*. Our excerpt seems an issue of the *Franciscan* copy, but the order varies.

93. Didactic verses.

(i) Stanza on this world’s vanity.

Begins :—“ *Ní fhuil rachmus ar thalamh nach dtéid ar gcúl*”

i.e. “There is not on the earth a grandeur that passes not away.”

(ii) Three quatrains.

Begins :—

“ *S íubhal go díreach an ród . is ná déan stródh as do bhrot :*
ná féach go minic do bhróg . is beannaig fá dhó do’n bhocht”

i.e. “Walk the road straight, be not conceited of thy mantle ; glance not at thy shoe frequently, and doubly salute the poor.”

f. 124.

¹ MS. readings corrected (apart from mere misspellings) :—*chuil* for *cuile* ; *dam-* for *domain* ; *ro b-e* for *ronbe* ; *mo reirsi* for *mo ruiresi* ; *congáibh*, replaced by scribe with *conmac*, for *connic*.

² The inevitable result of his not having anything to set before the unexpected guest.

³ The only feasible rendering of this substitution for *fiadat fím*.

94. Ossianic poem, headed "*Laoidh Laighne mhóir mhic rígh na bfmór*" i.e. "The Lay of *Laighne mór* son of the king of the Fomorians:" 39 quatrains.

Begins:—" *Lá dá rabhmar a ndún bhó*" i.e. "One day when we were at *dún bó*." f. 125.

This hero comes over, from Scotland proximately, and his great size (he was seven times as tall as Finn, and had twice his beam) determines the Fian-chief to play a cautious game: he disguises himself as a poet therefore; takes with him Fergus his son, who is an ollave, his tiny elfin harper *Cnú deireoil* and *Bláthnait* his little wife, and interviews the Titan; he with terrible threats demanding unlimited tribute, Finn binds him on his honour to spare the bardic tribe; he readily grants this, and Finn discloses himself, with assurance that besides being a warrior he is a duly qualified man of art; this restores the baffled giant's equanimity; he makes friends all round, a grand banquet ensues; next day he weighs and shapes a course for his father's dominions again.

The story is told by Ossian, to S. Patrick; in spite of much corruption and metrical havoc the piece appears to be one of the older and better of its class.

95. Ossianic verses, giving the length of years lived by Finn and by some other heroes of the Fianna: 11 quatrains.

Begins:—

" *I gcionn naoi mblíadan fuair Fionn . ceannas ar fhiannaib Eiríonn:
ó mhogh Nuadat na nech . rígh gan saman gan éithech*"

i.e. "At nine years completed Finn had command over Ireland's Fianna all, from Moghnuadat of the horses: a king devoid of fear or falsehood."

f. 128.

According to this record Finn lived 249 years; Ossian 334 years, 5 weeks and a day; Oscar 38 years; Caeilte 113; Finn's father, Cumall, 140; Goll mac Morna . . .; Conan Mael mac Morna 140; mac Lughach 212; Dermot 169; Finn's son Cairrell 100.

96. Ossianic poem, headed "*Laoidh an deirg*" i.e. "Lay of the Red One": 69 quatrains.

Begins:—" *Inneosad caithréim fir mhóir*" i.e. "I will relate the triumphant progress of a big man." f. 129.

97. Ossianic poem, headed "*Laoidh na eon duibhe san duain*"

so *síos*” i.e. “This *duan* that follows contains the Lay of the Black Wolfdog”: ostensibly about 50 quatrains, many of them defective, and the whole very corrupt.

Begins:—“*Lá dá raibh Fionn rí na bfiann*” i.e. “Of a day that Finn chief of the Fenians was.” f. 126.

98. Ossianic poem, headed “*Laoidh an amadáin mhóir*” i.e. “Lay of the Big Fool”: meant for about 60 quatrains.

Begins:—“*Sgeul uaigneach [do chuala] gan bhréig*” i.e. “An exceptional tale I once heard verily.” f. 140.

Followed by this scribal reflection, in a very bad hand:—

“*Cuid dar chaill mé le mo fhoghlaim is truagh nár chaith mé ar éadach*” i.e. “A portion of what I wasted on my education it is a pity that I did not spend on clothes.”

99. Desultory lines in this last hand, unintelligible for the most part.

Begins:—“*Más féidir a dhéanamh a bháineala*” “If to do it be possible, O white swan.” f. 146.

Refers to the superhuman difficulty of bidding her farewell.

100. Burlesque Ossianic tale in prose, headed “*Ag so turus Chaoil an iarainn mhic rígh na Tesáille go hEirinn agus chomh mífhortúnach is d'éirigh a shiubhal leis*” i.e. “Here follows the visit of *Caol an iarainn*, son of the king of Thessaly to Ireland, and how unfortunately his walking match turned out with him.” f. 147.

Begins as in Eg. 154, art. 2 (ante p. 573), which is a copy of this; a translation by Eugene O'Curry is in the Irish Penny Journal; text printed from this copy, with independent version, by Standish H. O'Grady: no. XIX in *Silva Gadelica*.

Colophon (f. 157 b):—

“*Bennacht ar anam na marb agus na dermad an sgríbhóir . arna sgríbadh le Labhrás Mac Elermaidh an bhliadhain d'aois ár dtigherna 1788 nó mar so mdccclxxxviii . Finis*” i.e. “A blessing on the souls of the dead, and forget not the writer; written by Lawrence Mac Alerny in the year of Our Lord's Age 1788.”

101. Humorous verses, headed “*Tuireamh an bhotháin*” i.e. “Elegy of the Cabin”: 78 lines; *ceangal*, 1 stanza.

Begins:—“*A óigfhir atá rómhear dtomsach*” i.e. “O young man that art too impulsive and conceited.” f. 160.

102. Witty verses by a sort of pessimist, on the market

value of his body, of his soul and of his wealth, respectively :
6 quatrains :—

“*T riar atá ag brath ar mo bhás . agus iad do ghnáth am bhun :
truagh gan a gerochad re crann . an diabal an chlann 's an chnam
A n corp an tanam an spré . ar ndúil dam i gcré mar chách :
orra atá brath an triair . 's is deimin go mbiaid go bráth
N í thinbradh aoinnech do'n triar . do'n dís oile gid iúl claon :
an chuid do roicheadh na ghéig . dóib ar a gcuid féin araon
A n diabal as dorra dáil . an fer leis nach áil acht ole :
ar an anam shuilibir shéim . ní ghébadh sé an spré 's an corp
N a cruma gid umhgar súd . dá gcurtaoi mo cháil i gcré :
do b'ferr leo aco mo corp . ná m'anam bocht is mo spré
D o b'ferr le mo chloinn mo spré . do bheith aco féin anocht :
damsa cé fogus a ngaol . ná m'anam araon 's mo chorp
A Chríost do crochad re crann . 's do goinedh le dall gan iúl :
ó atáid ag brath ar mo shlad . is truaig gan ghad ar an triur*”

i.e. “Three that narrowly watch for my death, and they incessantly occupied about me : pity it is but to hang them on a tree—the Devil, my children, and the worm ! The body, the soul, and the substance, when I like all the rest am turned to clay : upon these it is that the aforesaid trio have their eye fixed, and certain it is that so it will always be. No individual of the three (perverse a conduct as it is) would for both their shares united make over to the other two that one which should come within his grasp [lit. ‘arm’]. The Devil, that is cruel of disposition—the man¹ that would not have aught but evil—in lieu of the cheerful gentle soul he would not accept body and gear together. The worms—a most sad thing it is to say—were my poll laid in mould, would possess my body rather than my poor soul and my fortune. Close to them as my kinship is, my children would prefer to be this very night seized of my pelf before my soul and body all in one. O Christ that wast hung on a tree, and wounded by the blind and ignorant : seeing that they are on the watch to spoil me, pity but there were a gad on the three !”

f. 160.

103. Poem headed “*Tuireamh Eoghain [ruaidh] úi Néill an so síos*” i.e. “This that follows is the Elegy of Owen Rua O’Neill” : 32 lines out of at least 40 stanzas ; occurs elsewhere.

Begins :—“*Do chaill Éire a céile fire*” i.e. “Ireland has lost her veritable spouse.”

f. 162.

104. Opening verses of a well-known satirical piece in prose and verse, headed (differently from and more at length than in

¹ In both Ireland and Scotland *feor* ‘vir’ (not *duine* ‘homo’) is sometimes used for superhuman beings, and even for inanimate things ; in Dublin itself the people when speaking of the Deity will say ‘the Man above,’ in which there is no allusion to the Incarnation ; also see the song *Ar maidín dia mairt is mé ag dul go Droichead átha*.

most copies) "*Comhairle Mhic Lamhaigh ó achadh na muilleann do Airsidh ruadh Mhac Bhradaigh mhac Fhiachrach mhic Dhomnaill ghruama mhic Sheain mhic Thoirdhealbaigh i. seanbhodach albanach*" i.e. "Mac Lavy of Achanamullion's advice to 'foxy' Archy Brady son of Fiachra son of Donall Groome¹ son of Shane son of Turlough viz. an old Scottish carle."

Begins:—" *A Airsigh chroidhegheanmhail ruaidh*" i.e. "O noble-hearted foxy Archy." f. 162.

105. Obits of SS. Patrick and Columba, and their length of life.

Begins:—" *Bás Pátraic mhic Chalpuirn*" i.e. "The death of Calpurnius' son Patrick." f. 165.

Scarcely intelligible.

106. Short tract headed "*Seanchas na napstal*" i.e. "History of the Apostles."

Begins:—" *Ar dtús Peadair iarna bhreith i mBetsáid i gcathair do'n Ghalilee*" i.e. "First of all Peter, who was born in Bethsaida, in a city of Galilee." f. 165 b.

The first six lines excepted, this is in the good hand of art. 81.

107. A charm, headed "*Ortha do leighes chíoch mná do bhiadh teinn*" i.e. "An 'Oration' to heal any woman's breasts that might be sore":—

" *O ch och a Iosa nach bfaicenn tu a cíoch ar nat
fóir uirre a Mhuire ós tu rug an mac!
fóir uirre a Iosa ós tu rí na bfert
fóirem arsa Iosa fághham é gan nimh gan at*"

i.e. "Oh, oh, Jesus, seest Thou not her breast swollen? help her, Mary, since it was thou that barest a son! help her, Jesus, since Thou art He that is King of miracles! 'We do,' answered Jesus: 'We leave it free from all virulence and swelling.'" f. 167.

108. Ossianic poem, headed "*Laoidh arrachtaigh beinne cailce*" i.e. "Lay of the Monster of *benn chailce*": about 25 quatrains, defective.

¹ Adj. *gruama* (recte *gruamha* fr. n.f. *gruaim*) 'sullen,' 'surly,' 'forbidding,' and its synonym *modardha*, were in some northern septa (especially among the O'Neills) very commonly tacked to proper names; with the Mac Donnells (Irish and Scottish) *gorm* 'blue' was a favourite, and appended to *Domhnall* chiefly. By Elizabethans the first was anglicised 'grome,' 'groome'; the second 'modder,' and the last 'gorme': except when translated 'blew.'

Begins:—" *Selg do commóradh le Fionn*" i.e. "A hunt that was set on foot by Finn." ibid.

109. Ossianic poem, headed "*Laidh chnuic an áir*" i.e. "Lay of Knockanaur": 4 quatrains only.

Begins:—" *Cnoc an áir an cnoc so thiar*" i.e. "'The Hill of Slaughter' this hill to the westward is." f. 169 b.

The remainder of the MS. is lost.¹

Additional 18,951.

Paper; A.D. 1799-1801.

Duodecimo; ff. 231.

Consists of two parts:—(i) Irish: written inaccurately (as the writer himself knew very well) and with coarse materials, by John O'Regan, farmer, of *cnoc an chuillinn* or 'Knockacullin,' i.e. 'holly hill,' in the parish of Desart, county Cork (ii) English, and the older of the two: in various hands, amongst which appears to be that of John Collins of Myross.

OSSIANIC AND OTHER POEMS; TALES IN PROSE.

I. 1. Instructions for reading Irish.

(i) Tables of contractions, many of them quite modern and of a rebus character, with a few observations in English. f. 1.

(ii) Tract in Irish on the powers and combinations of letters, and their pronunciation, headed "*Clár na gaoidheilge an so*" i.e. "This is a conspectus of the Irish tongue."

Begins:—" *Gach nduine le ar mhian an ghaoidheilg do léaghadh nó do sgríobhadh tugadh sé a aire go dítheallach do na riaghala-thaibh beaga so síos. Óir ní feidhm do an ghaoidheilg do léaghadh gan a bfiós do bheith aige do mheabhair*" i.e. "Every one that is desirous either to read or to write the Irish tongue, let him diligently give his attention to the following little rules; for without having them by heart it is a vain effort for him to attempt the reading of Irish." f. 18.

This and similar little treatises were meant for natives already possessing the language orally.

¹ Among some older scribbles on f. 170 b are two mems. written perhaps about 1815:—(i) "*O Coileáin a ccairbre* compiling an Irish dictionary (ii) *Eoghan Caomhánach agus O Lionng* . . . at Ospital [Hospital, county Limerick] an Irish reader." John Collins of Myross in Carbery began an English-Irish dictionary, also a history of Ireland in Irish, some leaves of both which are in the hands of Standish H. O'Grady; for Eugene Kavanagh see Add. 27,946.

2. Ossianic tale in prose, headed "*Bruidhen chéise an Choráinn ann so*" i.e. "Here follows the Enchanted Fort of Keshcorran."

Begins:—" *Selg fiadhach agus fianchoscairt do commóradh le Fionn mac Cumail mhic Airt mhic Thrénnmhóir úi Bhaoisene*" i.e. "A chase, a hunt, a grand display of venery, that was instituted by Finn son of Cumall son of Art son of Tremmor grandson of Baeisene." f. 24.

3. Poem, headed "*Eachtra an amadáin mhóir*" i.e. "Adventures of the Big Fool": 63 quatrains, a very short copy.

Begins:—" *Do chuala sgéal uaigneach gan bhréig*" i.e. "I have heard an exceptional yet veracious tale." f. 29 b.

4. Ossianic poems, headed "*Agallamh Oisín agus Pátraic*" i.e. "Colloquy of Ossian and Patrick": 241 quatrains.

(i) The introductory piece, under the above general heading: 194 quatrains;¹ a good version.

Begins:—" *A Oisín is fada do shuan*" i.e. "O Ossian, thy sleep is long." f. 36.

(ii) headed "*An tsealg ann so . Oisín .cc.*" i.e. "Here follows 'The Chase': Ossian cecinit": 51 quatrains.

Begins:—" *Lá dá raibh Fionn na bflaith*" i.e. "Of a day that Finn of the chieftains was." f. 56.

Same colophon.

(iii) headed "*Laoidh an deirg ann so síos mar leanus*" i.e. "The Lay of Derg [son of Droithchell] down here as follows": 96 quatrains.

Begins:—" *Aithreosad caithréim an fhír mhóir*" i.e. "A story of the big man's progress I will tell." f. 62 b.

¹ Colophon:—" *Críoch air sin le Seán O Réagáin feibh mar fuaras reomham é acht muna nderna dearmad agus ní le faillíth . sirim gach naon do léaghfus an stair so nó aonstair dá bhfuil san leabhar so beannacht do thabairt ar anam an sgríobhnóra agus abradh an léaghtóir Amen.* There is 196 (sic) wrote; *ionpa thort goruige an seilg*" i.e. "An end of that, by [me] John O'Regan, [written] as I found it before me, unless indeed I may have made some mistake; but [any discrepancy] is not through negligence. I beseech every one that shall read this story, or any other that is in this book, to bestow a blessing on the scribe's soul; and let the reader say 'Amen' . . . Turn over and go on to 'The Chase.'"

² Colophon:—" *Críoch air sin le Seán O Réagáin . iarraim párdún ar dhia a dtuobh cuimille leisan saoire ar sgríobh na suarachta so is iarradh gach léaghtóir dam é*" i.e. "An end of that by John O'Regan: I ask pardon of God for having encroached upon the holy day [i.e. Church festival] for the sake of writing this frivolous stuff; and let every reader as well ask it for me."

5. Poem, headed "*Aiste Sheagain úi Chonaill mar leanus*" i.e. "John O'Connell's Composition, as follows": 117 stanzas.

Begins:—" *An uair a smaoinim ar shaoithibh na hEireann*" i.e. "When I reflect on Ireland's nobles." f. 72 b.

6. Elegy, headed "*Domhnall na tuile Mac Carrtha ar néag Thaidhg an dúna .cc.*" i.e. "Donall 'of the flood' Mac Carthy cecinit after the death of Teigue of Doon": 35 stanzas; *ceangal*, 1 stanza.

Begins:—" *Adhbar toirrise brón is géarghoin*" i.e. "A cause of woe, a grief, a wound acute." f. 85.

7. Elegy, headed "*Marbhnadh iarla chloinne Charrthaigh*" i.e. "The Earl of Clancarthy's Death-song": 50 stanzas.

Begins:—" *A b'fís tarfás an tráth do léigenn*" i.e. "In a vision it was revealed, what time [Somnus] permits." f. 89.

Repeated at f. 117.

8. Political poem, headed "*Dáibhí O Bruadair [cc.]*" i.e. "David O Bruadar cecinit": 49 stanzas; *ceangal*, 1 stanza.

Begins:—" *Crécht do dháil mé am ártach ghalair*" i.e. "A wound that has reduced me to the condition of a vessel full of all disease." f. 94.

9. Elegy, headed "*Marbhnadh ridire an ghleanna*" i.e. "The Knight of Glynn's Death-song": 31 stanzas, wanting a line (stanza 29 d); *ceangal*, 2 stanzas; defective and corrupt.

Begins:—" *A Eire phláis is nár an gníomh dhuit*" i.e. "Deceitful Ireland, it is a shameful deed for thee." f. 99 b.

10. Fragment of a comical story in verse, entitled (as appears from the last line) "*Sgéal capaill an chaimín*" i.e. "Story of the Horse of the common-land": the 8 concluding stanzas, which between wear and tear, bad writing and inaccuracy, are for the most part unintelligible.

Begins (2nd stanza):—

*"A n uair do chualaidh an gearrán ruadh [an glór sin]
do thóg sé suas a gcluas go beodha:
ag gluaiseacht fá thuairim na geoine
is ní raibh cor a gcois ná a dtóin leis"*

i.e. "When the foxy garran heard that utterance, in lively wise he cocked his ear as though to make towards the cry [of hounds]; but not a stir he had in either leg or hinder quarters."

f. 110.

11. Elegy, headed "*Marbhnadh Fheidhlimidh Mhég Charr-*

thaigh dá chloinn” i.e. “Felim Mac Carthy’s death-song for his children”: 31 quatrains; *ceangal*, 1 stanza.

Begins:—“*Caoinfed féin má thig liom*” i.e. “I, even I, will mourn if I am able.” f. 111 b.

Wants the *feartlaoidh* or ‘epitaph.’

12. Didactic verses, headed “*Comhairle Dhonnchaidh mhóir úi Dhálaigh*” i.e. “Donough More O’Daly’s counsel”: 11 quatrains.

Begins:—“*Ná tréig mo theagasg a mhic*” i.e. “Forsake not my doctrine, son.” f. 115.

13. Tale in prose, headed “*Eachtra Chonaill ghuban*” i.e. “The Adventures of Conall Gulban.”

Begins:—

“*Ri uasal oirdherc céillide ceirtbhréithrech álainn iobhuadhach saorchlan-nach saorghlórach míleata mearchalma fearamháil forustu feidhmláidir féidhe-amháil-feasach fireolach cosantach ardeomhachtach do ghaibh flaitheas agus forlámhas ar Éirinn iathghlais oilénaigh dar ba chomhainm Niall naoighiallach*”¹ i.e. “It was a noble and excellent king: full of wisdom, just in his judgments, handsome, of many victories, having noble children, of noble utterance, martial, daringly valiant, virile, erudite, mighty in effort, of a good wit, knowledgeable, well instructed, tenacious, supremely powerful, that in green-soiled insular Ireland had rule and sway, and whose name was ‘Niall of the Nine Hostages.’”

f. 123.

Much soiled and defaced by use.

II. 14. Curious miscellaneous entries and scribblings, in English which often adheres closely to Irish idiom: copies or drafts of leases, indentures, marriage contracts, legal citations, family matters, ‘tickets’ requesting the parish priest to ‘publish’ or announce the lost, stolen, and strayed, etc. :—

(i) “Florence [*Finghin*] Mac Carthy to Felix [*Feidhlimidh*] Mac Carthy on board of his M.S. Swiftsure in Halifax or elsewhere²:—

¹ ms.:—“*R uasal oirgeirach ceillidhe cairtibreithe alluin iobhuadhach saorchlannach saorghlógrach mill7 mor callama fearabháil furusz feimlaidr faigebuill feasach fior eolach cosantach ardeomhachtach do gaibh flathus agus ardeannus E.” John O’Regan, like many others, wrote this sort of thing purposely. Here is nothing that from any point of view whatever: dialect, phonetics, or what you will, possesses the smallest interest; but it is important that, while it is yet time, such vagaries should be noted and appraised at their just value.*

² To celebrate his return an ode was begun (f. 195 b) but got no further than :—

“I am lately returned from the Ocean
Where fire, blood and balls are in motion.”

- (i) "To wear the breeches ladies all are very fond of trying,
 then habit-shirts must have a fall ¹ and bonnets have a crying ;
 For ladies the will have their day so longing is their passion,
 for women all both great and small now breeches are the fashion."²

f. 181 b.

- (ii) "I will return this book with my best compliments to John Reagan and his offsprings of Knuckacuillin. I am sir your humble servant R. Reagan of Oakmount."

f. 191.

(iii) "This revelation was made by the mouth of the Blessed Lord Jesus Christ to S^t Bridget desiring to understand what [were the] particulors affairs of the blessed passion. At last, after prayers done to the Almighty God, Christ appeared and provealed as follows :—'I received 20 blows of a whip 2ly. I received 400 blows when apprehended in the garden 3ly. Comeing to Anonias his house I got 9 falls 4thly. I receivd 540 cuffs in my head 5ly I received 5 cuffs in my shoulder 6ly. the gave me 540 blows in my breast 7ly. the raized me from the ground by the hair of the head 63 times 10ly (*sic*) I received a mortal wound from the foot of the cross 11ly. when I was bound to the pillar of stone I received 5540 cuffs 12ly. the put a crown of thorns on my head 13ly. the spitt in my face 63 times 14ly. then shouldered me and gave me 559 blows of a whip 15ly. the gave [me] vinegar and gall to drink 16ly. when I hung on the cross I received 5 mortal wounds. This revelation has the power that Christians that men or women that carry it about them [and] will say 7 prayers [paters] and 7 Eves [aves] once every 24 hours for the space of 15 years in honour of the blessed Passion of our Lord they will have a plinary Indulgence of their sins; shall not die of any evil or unprovided death; if it happened that the die within said term the will have a pleinary Indulgence of their sins, and the same remission as they suffer mimorandum for their Christians. Lastly, I will come myself in person,' said our Lord, 'not only to save their souls but also their parents from Purgatory and conduct them to aturial glory. And men or women who cary it about them will be free from all their enemies; will never be in danger of being drowned; any woman that carry it about them will be free from any danger of child bearth; any house it is in will not be troubled with sperrits or contigious [disease], never burned. Whosoever read it once aday, or cause it to be read for him, the blessed Vergin will appear to them 7 days before their death.'

This revelation was made by the mouth of our Lord Gesus Christ, and approved by the blessed Vergin, and made for the use of the publick."

f. 209.

¹ i.e. 'try a fall': have a bout, a turn, a vogue.

² This stanza announces that, as the manolas of Madrid, the majas of Andalusia and the grisettes of Paris have done since, the beauties of Desart were discarding their own becoming headgear for the bonnet; the loss of the Old Irish kerchief being further compensated by the adoption of a new and portentous item of 'underwear' hitherto unknown among them. What would the man-o'-war's man say could he but turn out once more, and keep a single Sunday's forenoon watch in the Carberys now?

(iv) "Captain Conner of Fort Robert: the application of John Collins humbly sheweth your [honour] that poor honest Collins is mighty bad as to his health this long time; being troubled with the kidney gravel, with a wonderfull piercing and darting through his back bone and bowels, scorching with an hot bleazing pain; and has been striped [stripped, fleeced] by doctor and all to no porpose, and found that the torpentine drops tooke more effect than all the cures he had from the doctors; now assuming with submission to your honour to make his cause known: to wit m^r Conner knows him to be an honest man."

f. 214 b.

(v) "Revd. Father Murphy: Andrew Reagan of Knockacuillin, a parishioner, should remain under a compliment to your reverence in publishing a manageable instrument called a hand saw, which he left or stuck in a bush in his own land, and suspects one of his neighbours to take it. And I would wish unless presumtious your Reverence might make a strict enquiry about the same. Andrew Reagan."

f. 217 b.

(vi) "Dear Miss knuckacuilline June the eight 1800 hundred. I beg leave to inform you that since I had the pleasure and pleaseing hapiness of seeing and getting acquainted with you I feel myself incenseably grown very much attacked by your beauty. Your affible and mild behaviour induces me to present you with those few lines letting you know, miss, that I would be very glad to make you happy, and that nothing would giue me a greater satisfaction than to know whether I should be so happy as to continue a correspondent with you either in publick or private. If the pen was better I would strive to mend in writing."

f. 218.

(vii) "To the reverend James Healy: may it please your Reverence to publish in your congregation that last Monday night a sheep was stolen from the lands of Knuckacuilline, the property of Timothy Cahalan [*Tadhg O Cathaldain*] a poor labouring man which had but one more in his custody [possession] which I hope your Reverence will give them law of Church. Timothy Cahalan."¹

f. 218 b.

¹ In these efforts a noticeable feature is the spelling, which in the excerpts is given exactly as it stands; even where command of English is but slight the orthography is comparatively good:—"To the reverence: may it please your reverence to publish to your congration that on last Satterday night some evil minded person or persons came to timothy crowly kitchen garden and stole away handful and . . ." (f. 179 b; unfinished).

Egerton 138, ff. 26—3.

Paper; A. D. 1807.

Small quarto; ff. 62.

Written in an ugly but distinct hand by 'Michael O'C' i.e. *Michael O Cathasaigh* or 'Michael Casey'; orthography varies, as though scribe had pretty faithfully followed his originals of diverse quality. Prefixed (f. 1) is a table of contents in Irish by Fineen O'Scannell; the last item, in English, is by James Hardiman. Several leaves having been misplaced by the original binder, now that the error is rectified this table is useless.

OSSIANIC AND OTHER POEMS.

1. Ossianic poem, headed "*Tuarasgabáil chatha ghabra sunn*" i.e. "Here follows the description of the battle of Gowra": 82½ quatrains.

Begins:—"Mór anocht mo chumha féin" i.e. "Great this night my sorrow is." f. 2.

2. Ossianic poem (spurious) in form of a prophecy, headed "*Pátraic is Oisín agus Fionn .cc.*" i.e. "Patrick and Ossian and Finn cecinerunt": 47 quatrains.

Begins:—"A Oisín in ráidhe rinn" i.e. "O Ossian, wilt thou tell to us?" f. 9.

3. Ossianic poem, another prophecy, headed "*Fionn mac Cumáill .cc.*" i.e. "Finn mac Cumall cecinit": 10 quatrains.

Begins:—"A bhean labrus liom an laoidh" i.e. "O woman that to me utterest a lay!" f. 12 b.

Followed by the first quatrain of *Abair riom a Shédna*; left unfinished.

4. Ossianic poem, headed "*Laoidh chatha Ghabra*" i.e. "Lay of the Battle of Gowra": 89 quatrains.

Begins:—"Innis sin a Oisín" i.e. "Ossian, relate that to us." f. 14.

5. Ossianic poem, headed "*Laoidh an deirg*" i.e. "The Lay of Derg mac Droichell": 66 quatrains.

Begins:—"Inneosad cáithréim an fhir mhóir" i.e. "I will relate the big man's triumphant progress." f. 20 b.

6. Ossianic poem, headed "*Comagallamh Oisín agus Phátraic*" i.e. "Colloquy of Ossian and Patrick": 128 quatrains; imperfect at end.

Begins:—"Suidh am fharradh síos a Phátraic" i.e. "Sit down beside me, Patrick." f. 25.

Belongs to the class known as 'spurious' Ossianic: it tells how Angliota, the king of Troy's daughter, in her distress visits Ireland and throws herself on the chivalry of the Fianna; thither her persecutor, Formaltus son of Maelrad, follows her but, after a fierce set to, loses his head to Goll mac Morna; the latter marries the girl and, she desiring that Goll should know her father, they set out for Troy there to spend the honeymoon; the narrative breaking off leaves them in a terrific gale of wind resulting from the joint frolics of Æolus, Eurus and Notus. The style and plot are mock heroic and burlesque but, notwithstanding great scribal detriment, the diction is for a piece of the kind exceedingly good.

7. Historical poem, well known: 34 quatrains.

Begins:—"Fuaras i saltair Chaisil" i.e. "I found in the Psalter of Cashel." f. 34.

8. Rules for the ascetic life as promulgated and practised by S. Patrick: 7 quatrains, with heading and postscript in prose, very corrupt:—

"Is inmhesta gur thuic Pátraic naemtha apstol Eirenn in duadh dhlegus duine do chur air féin do thuillead fhlaithis dé dá anam ac saothrugud a bhethad is ar fedh a ré. ¹ amail tuicther as in laoidsi do benad as shenbethaid Phátraic mar a nochtar cinnus do biodh feidil ² do'n dúilemain gach aonlá ar fedh a ré ocus in tinnell ocus in tórdugud ar a ndénadh é. ac so in laoid:—

T rí caoca salm luaidter lib . co nimnaib co cainticib:

dá chét orrtha uidblib seoil . cíos Pátraic cach laoi lánmóir

A ifrend foirchetal co fíor . tecasc cáich ina míghntom:

baistedh cacha leinb co tenn . na dhegaid d'feraiB Eirenn

T rian na hoidche in nisce fhuar . ac cantain shalm co sírbuan:

in trian aile fáth cen oil . ac salmaib is ac sléchtain

I n tres trian ac cottud cain . i carcair eitir chlochaib:

cen chercail ar a lebaid . cen étach cen chuilcedaib ³

A endeoche do chuip ba hé a fhíon . ba hí fós a phróind co fíor:

in cach tráth dá luaidter liom . órdóc éisc ocus ablonn

O inít co cáisc cen biad . adeirim 's ní héitirchian:

acht gas do bhiror ghlan ghlé . ocus in taendeoch uiscé

C ápa lom is triubas lín . éirge mhoch isin maitín:

a thaeb seng a chlí co lag . is dol i cionn a chaecat

Cibé légfus betha Finnechon bríg gobann do chaith secht mbliadna ina luige ar charránaib . ocus [betha] Cáimghéin glinne dá lacha adeireadh a shaltair ina

¹ ms.: air a shaothraídh tuig a bheatha as ar feadh a ré.

² ms.: cinnus do módh feidear.

³ ms.: acht beag eadach cuilceadha.

shesom co himlín i fíoruisce [fuar] agus do chaith secht míbliadna ar chrem agus ar selgán. agus do chaith dá fichit lá in chorguis ac róchaelad ar lecaib loma cen biad corporra do chaithium acht acá shásud le comfurtacht agus le ceolaib aingel. agus betha mic Duach do bíodh gach aenlá do'n chorguis i nd-thrub láim le boirinn ar becán ardín eorna agus biorair agus fíoruisce inaefecht umáin sin ló. agus Berrehán [ms. beagán] naemtha ar arán eorna thur cen annlann acht uisce agus sin féin inaefecht sin ló co fuair bás ina shenóir chianacsda. agus mar sin do mórán aile do naemaib Eirenn tuc sadaile na bethad so i dtarcaisne do thuar agus do thuillead na bethad suthaine dóib féin. agus mar do gabadar in droing adubart spirut o'n spirut naem chuca dá táinic solus na ngrás d'faghbáil dóib le lesugud a mbethad mar in cétna dlegait na daíne do denam i coitchinne" i.e. "It is to be supposed that saint Patrick comprehended the hardship which a man is bound to inflict upon himself in order to earn the kingdom of God for his soul as he earns his livelihood throughout his allotted span; as is understood from this lay taken from an ancient life of Patrick, in which is disclosed how daily during his life long he was steadfast to the Creator, also the manner and order according to which he used to achieve the same:—

Thrice fifty psalms that are spoken of amongst you, together with hymns, with canticles, and two hundred collects (a great array) were Patrick's tribute every single day. Mass and preaching of a verity, instructing of all men concerning their misdeeds, rigorous baptising of all children, he used then to administer to the men of Erin. The night's one third merged in cold water [he would be], and chanting psalms incessantly; another third still singing psalms, but with making of genuflections. The third third [he spent] in placid sleep in a 'carcer' among stones: without a bolster on his bed, without raiment, without coverlets. A single drink of froth, that was his wine; his supper in truth, on every occasion that is named by me, was a thumb-piece of fish and a wafer. From Shrove to Easter he was without meat (I affirm it, 'tis not so long ago) excepting only a sprig of the pure fresh watercress, and a solitary draught of water. A threadbare mantle, linen trews, and early rising in the morning; to keep his body lean, his trunk in debility: [such] together with undertaking of his fifties [was his discipline of self].

Now whosoever will peruse the life of Finnechu of Brigown [will find that] he spent seven years lying on spikes; and the life of Kevin of Gendaloch [will show that] he used to say the psalter as he stood up to the navel in cold water, and that he put in seven years on wild garlic and sorrel; and the forty days of Lent he passed on naked flagstones in extreme and increasing emaciation, without use of corporal meat, but nourished sufficiently with angels' music. And the life of Macduach [a quo 'Kilmaeduaigh,' will show that] he used every day in Lent to be in a wilderness nigh hand to Burren, trusting to a small modicum of barley bread, of cress and of spring water, once only in the day. And holy Berchan was on stale barley bread without *annlan* [i.e. 'obsonium' or 'kitchen'] of any kind except water, and that same but once a day, until he died a very aged ancient; so too with many others of the saints of Ireland that contemned this life's luxury to secure and to win for themselves

life eternal. Now as they whom I have mentioned derived from the Holy Ghost a spirit by means of which they were enabled to acquire the light of grace to the amending of their lives, even so it behoves mankind in general to act."

f. 36 b.

9. "The Church hymns translated into Irish verse from the Latin, headed as follows"—

(i) Vexilla regis prodeunt : 7 quatrains.	f. 38.
(ii) Audi benigne conditor : 6 quatrains.	<i>ibid.</i>
(iii) Ad regis agni dapes : 8 quatrains.	f. 38 b.
(iv) Lucis creator optime : 5 quatrains.	f. 39.
(v) Creator alme siderum : 6 quatrains.	<i>ibid.</i>
(vi) Jam sol recedit igneus : 3 quatrains.	f. 39 b.
(vii) Jesu redemptor omnium : 7 quatrains.	<i>ibid.</i>
(viii) Crudelis Herodes Deum : 5 quatrains.	f. 40.
(ix) Salutis humanæ sator : 5 quatrains.	<i>ibid.</i>
(x) Ut queant laxis resonare fibris : 5 quatrains.	f. 40 b.
(xi) Decora lux æternitatis auream : 4 quatrains.	<i>ibid.</i>
(xii) Te splendor et virtus Patris : 5 quatrains.	f. 41.
(xiii) Placare Christe servulis : 7 quatrains.	<i>ibid.</i>
(xiv) Exultet orbis gaudiis : 6 quatrains.	f. 41 b.
(xv) Tristes erant Apostoli : 6 quatrains.	<i>ibid.</i>
(xvi) Rex gloriose martyrum : 4 quatrains.	f. 42.
(xvii) Jesu corona virginum : 5 quatrains.	<i>ibid.</i>
(xviii) Memento rerum conditor : 3 quatrains.	f. 42 b.
(xix) Jesu dulcis memoria : 14 quatrains.	<i>ibid.</i>
(xx) Ave maris stella : 7 quatrains.	f. 43.
(xxi) Quem terra pontus sydera : 5 quatrains.	f. 44.
(xxii) O gloriosa Virginum : 4 quatrains.	<i>ibid.</i>
(xxiii) Ave regina cælorum : 3 quatrains.	f. 44 b.
(xxiv) Te lucis ante terminum : 3 quatrains.	<i>ibid.</i>
(xxv) Stabat mater dolorosa : 20 triplets.	<i>ibid.</i>
(xxvi) Alleluia alleluia alleluia : 12 triplets.	f. 45 b.
(xxvii) Pange lingua gloriosi : 7 sixes ; collect in prose.	f. 46.
(xxviii) Te Deum laudamus : 11 quatrains.	f. 46 b.
(xxix) Dies iræ dies illa : 19 triplets ; antiphon and collect in prose.	f. 47.

Copied from Eg. 197 apparently, with slight variations of order.

10. A version of the elegy on Carolan, headed "Duan-

mharbhadh Thoirdealbaigh úi Chearballáin le a charaid innmhain [Cathaoir] Mac Cába” i.e. “Turlough Carolan’s death-song, by his dear friend Cahir Mac Cabe”: 3 stanzas.

Begins:—“*Tug mé an chuairt*” i.e. “I paid a visit.” f. 48 b.

Followed by “Rules for an Historian: from Cicero de Oratore, lib. 2, cap. 15,” in English.

11. Poem on the introduction into Ireland of various animals, ascribed to Fintan the Antediluvian: 10 quatrains.

Begins:—

“*G abáil le a tucad bó . in Éirinn ní himargó:
cá hainm in laeich tuc anair . co tír iarthair in domain
I n bó ionlaeig táinic ann . nó in bó shes i tír Éireann:
in aenlaeg ruc lí cen acht . nó in dá laeg iar toircheacht*”

i.e. “A colonising [there was] whereby a cow was brought into Ireland: but what was the name of that warrior by whom she was conveyed out of the east and into the world’s westernmost part? Was it an in-calf cow that thither came, or a dry one, into Ireland’s land? Was it beyond dispute a single calf that she bore at her due period, or was it rather two?”

f. 49.

Nechtain son of Nuada brought her, she was in calf, and dropped twins: a cow-calf with a white belly and two horns, a light grey bull-calf; the lady Cesair imported three sheep: a white, a tawny, and a brown black ram with a light poll; the children of Nemed introduced horses, and the Firbolgs grey- and other hounds; deer came in with the *tuatha dé danann*; the sons of Milesius, whom at their postdiluvian advent a single sow accompanied, are responsible for the swine.

12. Invocation of the B. V. Mary, headed “*Colum cille ro chan a mbliadhain ár dtighearna sé chéad*” i.e. “Columbkille cecinit in the year of our Lord six hundred”: 60 lines.

Begins:—“*A Mhuire mhín a mhaith inghen*” i.e. “O gentle Mary, best of women!” f. 49 b.

13. Historical poem, headed “*Iomarbháidh . Tórna éiges .cc. Anno Domini 380*” i.e. “Contention [of the Bards]: Torna cecinit A.D. 380”: 59½ quatrains, very incorrect.

Begins:—“*Dáil chatha idir Chorc is Niall*” i.e. “A meeting of battle between Corc and Niall.” f. 58.

14. Poem, headed “*Nuallghuba Thórna ag caoinedh a dhal-tadh*” i.e. “Loud lamentation of Torna mourning for his two fosterlings [Corc and Niall]”: 13 quatrains.

Begins:—" *Mo dhá dhallán nírsat liuin* " i.e. " My two little pupils, they were not idle." f. 54.

15. Elegy, headed "*Duanmharbnadh a mhná le Toirdealbach O Chearballáin síosana . ar fonn Conchobar O Cuireallaigh*" i.e. " His wife's death-song, by Turlough Carolan, to the air of 'Conor O'Curelly'"¹: 4 stanzas.

Begins:—" *Inntleacht na hEireann na Gréige is na Rómha* " i.e. " The united intellect of Ireland, of Greece, and of Rome."

f. 55.

Followed by some lines in Latin, with a reference to Walker's Historical Memoirs of the Irish Bards p. 93; and a translation, from some annals, of two passages relating to the battle of Clontarf.

16. Ossianic poem, headed "*Laoidh na seilge*" i.e. " The Lay of the Chase " : 49 quatrains.

Begins:—" *A Phátraic gidh adhbar caoi* " i.e. " O Patrick, a subject of lamentation though it be." f. 56.

Followed by four lines from Buchanan de Sphæra; the quatrain *Truagh sin a lebhair bhig bháin*; and a colophon:—

" *Arna sgríobhadh le Mícheál O C² . . . (sic) an dara lá déag do mhí d'obhrail an bhliadhain d'aois an tighearna 1807. gach neach dá léighfidh nó dá bfaicfidh é tugadh beannachd ar anam na déise remhraidte agus beannacht dé dhósan. Amen* " i.e. " Written by Michael O'C. the twelfth day of the month of April in the year of our Lord's Age 1807; and let every one that shall either read or see it bestow a blessing on the souls of the aforesaid wo, and God's blessing be to him."

17. On the age attained by some of the Fianna: 11 quatrains.

Begins:—" *I gcionn naoi mbliadain fuair Fíonn* " i.e. " At nine years completed Finn attained." f. 60.

18. Ossianic poem: 23 quatrains, a mere fragment.

Begins:—" *Cnoc an áir an cnoc so shoir* " i.e. " ' The Hill of Slaughter ' this hill to the eastward (sic) is." f. 60b.

19. Ossianic poem, a lamentation for Goll mac Morna: 11 quatrains.

¹ O'Curry remarks:—" This piece, if it be Carolan's, does little credit to either his poetical or musical taste; the latter [the music] being here too light for the expression of grief."

² ms. *Mícheál ui C.*, which represents a corruption prevalent in some districts, viz. the substitution of gen. for nom. and dat. in patronymics with O and Mac.

Begins:—“*Leachta Ghuill do chráidh mo chroidhe*” i.e. “Goll’s tomb it is that has wrung my heart!” f. 61 b.

20. Poem, with postscript which were better prefixed as a heading: “*Ferflatha O Gnính ro chan re linn Eisibél do bheith í gcennus na Sacsan (1558)*” i.e. “It was Ferflatha O’Gnieve qui cecinit, at the period of Elizabeth’s being in the sovereignty of England”: 24 quatrains.

Begins:—“*Mo thruaighe mar táid gaoidil*” i.e. “Alas for the condition of the Gael!” f. 62.

21. Song, headed “*Eamonn an chnuic*” i.e. “Ned of the Hill”: 3 stanzas; imperfect.

Begins:—“*Is a chúlálainn dheas*” i.e. “And O pretty one with the lovely ‘poll’ of hair!” f. 63.

Printed by Charlotte Brooke: Reliques p. 309.

Egerton 144, ff. 3 b—72.

Paper; A.D. 1809.

Quarto; f. 70.

Written by Fineen O’Scannell (Eg. 111) in whose hand are prefixed a title-page and some memoranda:—

f. 1 “Poems of Oisín taken from the mouth of a Connaught shepherd (county Mayo), with a literal translation”; the scribe’s employer adding: “Transcribed for Jas. Hardiman 1819.”

f. 2 “Archæologian Society, Nov. 10th 1813: Mr. William Kelly laid before the Society his MS. Irish poems taken from the mouth of the Connaught shepherd, in the winter of 1812, at Kilruddery.¹ Mr. Kelly was then proposed by Colonel Keating, and elected a member. Nov. 10th 1814: Mr. Kelly presented to the Society the copies of the poems of Oisín as taken from the mouth of the Connaught shepherd,² with a literal translation; he was then presented with ten guineas. Extracted from the minutes of the Board [signed] J. H.”

f. 2 b Table of contents in Irish, followed by one in English.

The original reporter for the most part used a rude and random phonetic system of his own, which our scribe reproduces faithfully; another hand has in pencil interspersed many orthographical and other corrections and conjectures; sometimes however the shepherd is in the right.

1. Rhapsodical lines, headed “*Geinelach Oisín*” i.e. “Genealogy of Ossian”: 15 in number:—

¹ i.e. *cill ridire* (= ‘Ritterskirche’) the Earl of Meath’s place in the county Wicklow, near Bray; colloquially *ridire* is made *rudaire*, hence the anglicised form.

² One would fain have learnt his name, his locality in Mayo, how long he had been in a country where not a soul could understand his recitations; lastly, whether he too got any little honorarium at all.

“*M*ac do Bhaoisgne Garadh na sluagh
mac do Gharadh Conn na gcath mór
mac do Chonn Farlacht nár ghann
mac d’Fharlacht nár ghann Trénmhór
mac do Thrénmhór Cumhall na hfeadh
mac do Chumall Fionn fáidh
mac d’Fhionn mé féin . bocht beo ina dheoidh mé.
is fíor gur mé Oisín mac Fhinn
is dá mbiadh na fianna beo
ag éisteacht le d chrónán a gcill
ní chaithfinn féin an ló.
tráth bhíodh Caoilte is mé a maigh an fhuaith
ní rabhmar ann sin bocht
is a Phádraig nach truaighe leat
mé ársa anbfann ar a slíocht”

i.e. “Son to Baeisene was Garadh of the hosts, son to Garadh Conn of the great battles, son to Conn Farlach the generous, son to the generous Farlach Cumall of the feasts, son to Cumall Finn the seer, son to Finn am I myself in poverty thus living after them. True it is that I am Ossian son of Finn; and if the Fianna were alive it is not listening to thy droning music in a church that I would spend the day! When Caeilte and I used to be in Maynooth, then we were not poor; and O Patrick, dost thou not deem it pitiable that I in old age and debility am left after them?”

f. 3 b.

2. Poem, headed “*Laoidh an bhuadhais*” i.e. “The Lay of Victory”: 107 lines.

Begins:—“*Aithris dúinn a Oisín fhéil*” i.e. “Relate to us, O generous Ossian.”

f. 4 b.

This rather incoherent piece relates to the septennial burning down of Tara, at *samhain*-tide, by a monstrous being¹ whom Goll destroys; also to the feud between Finn and the *clanna Mórna*.

3. Poem, headed “*Laoidh an sé fear déag*” i.e. “Lay of the sixteen men”: 142 lines.

Begins:—“*Aithris dúinn a Oisín fhéil*” i.e. “Relate to us, O generous Ossian.”

f. 11 b.

The sixteen (who are named) having accepted an invitation to a feast in Tara, Cormac the king and his son *Cairbre lifechair* have them treacherously seized there; they not only cut their way out however, but spoil the Egyptians by carrying off a *creach* or ‘prey.’

¹ Qu. whether the word which the translator (and after him O’Curry) renders by ‘victory’ be not really this mischievous creature’s name? (but cf. *Silv. Gad.* p. 130).

4. Poem, headed "*Laoidh Oragáin mhóir*" i.e. "Lay of Argan More": 92 lines.

Begins:—" *Lá dá raibh Pátraic ar a dhún*" i.e. "Of a day Patrick was on his *dún*." f. 20 b.

Otherwise 'the Lay of Aircenn son of Crannchar of the ships'; there is an air called 'Argan More.'

5. Poem, headed "*Laoidh Dheirg mhic Dhroithchill*" i.e. "The Lay of Derg son of Droichell": 186 lines.

Begins:—" *Aithriseoghad¹ caithréim an fhir mhóir*" i.e. "I will relate the big man's triumphant progress." f. 25 b.

6. Poem, headed "*Laoidh Thaile mhic Threoin*" i.e. "The Lay of Tale mac Treon": 72 lines.

Begins:—" *Aithris mar as cuimhin leat*" i.e. "Relate according as thou dost remember." f. 39 b.

7. Poem, headed "*Laoidh beinne Bhoilbin*" i.e. "The Lay of Benbulbin²": 179 lines.

Begins:—" *A bheinn Bhoilbin is dubhach aniu*" i.e. "O Benbulbin, dismal thou art to-day!" f. 45 b.

Printed by Hardiman: Irish Minstrelsy II. p. 386.

8. Poem, headed "*Laoidh an ghaisgeadhaigh ó'n Iotáille*" i.e. "Lay of the Hero from Italy": 117 lines.

Begins:—" *Lá dá rabhmar a gcionn talmhan*" i.e. "Of a day that we were in Kinnatalloon." f. 57 b.

This youth, with a force of 2000 men, comes to Ireland; Goll mac Morna takes his head, and the rest perish variously.

9. Poem, headed "*Imreas Ghoill le Lughaidh láidir na gereach a dtigh Teamhaire*" i.e. "Goll's controversy with Lughaidh láidir of the preys in the House of Tara": 104 lines.

Begins:—" *[Do] chuadhmar go tigh Teamhrach*" i.e. "We repaired to Tara's House." f. 65 b.

Otherwise '*Laoidh an duirn*' i.e. 'Lay of the Fist.'

¹ This, and *aithriseochad*, colloquial forms, represent the *aithreosad* of the 'Schriftsprache,' found in most manuscript versions of the piece.

² Colloquial form; correctly *benn ghulban*: a mountain on the coast some twelve miles N. of Sligo.

Egerton 175, ff. 5—87.

Paper; A.D. 1821.

Octavo; ff. 83.

Written by Edward O'Reilly in his later and better hand; some memoranda in James Hardiman's hand are prefixed:—

f. 1b "A miscellaneous collection of poems, with the exception of a small tract in prose beginning p. 81 [f. 37]; some of the poems transcribed from vellum books of considerable antiquity [including Add. 30,512]."

f. 2b A note by Eugene O'Curry: see art. 1.

f. 3 A table of contents.

OSSIANIC, RELIGIOUS, AND OTHER POEMS.

1. Poem, headed "*Fingin mac Flainn dalta Dubdartaig . cc.*" i.e. "Fineen son of Flann, and pupil of *Dubdhartach cecinit*"; Hardiman adding "circ. A.D. 850": 70 couplets.

Begins:—"A mo chomdiu néll . cid dogén fri firu arddae" i.e. "O my Lord of the heavens, what shall I do against the *fir arda*?"¹ f. 5.

O'Curry says "A satirical poem . . . on a tribe of people who inhabited the headland of Corcomroe in the county of Clare, about the middle of the 9th century. It is written in a very ancient and peculiar measure called *tréfhocal*: 'the three worded.' This poem is very incorrectly described in a table of contents at the beginning of the book."²

Inaccurate and defective transcript.

2. Poem, headed "*Do ríoghaibh Chonnacht in so*" i.e. "This that follows is concerning the kings of Connacht": 34 quatrains.

Begins:—"A fir téid i mag Medba" i.e. "O man that enterest into Meave's plain [i.e. Connacht]." f. 80. b.

Enumerates the Christian kings, beginning with *Amhalgaidh*³ †449 and ending with O'Conor-Connacht (Turlough⁴ mac Rory)

¹ In later times the *fir arda* seated in the present 'barony of Ferrard,' county Louth, were better known.

² And in O'Reilly's *Irish Writers*, p. lv., i.e. as being 'in honour of the blessed Trinity,' an error which O'Curry corrects at f. 2b. O'Reilly (*lib. cit.*) says that it occurs in H. 54, p. 35, Trinity College, Dublin, and in a MS. owned by him.

³ Son of Fiachra son of Eochaid Moyvane, a quo *tír Amhalgaidh* or 'the barony of Tirawley' in Mayo; he was converted by S. Patrick circ. 434 (IV Masters ad an. 449).

⁴ Father of Rury or 'Roderick' †1198, last claimant of the title of king of all Ireland. It is worth noting that here we find both nom. and gen. of a name which

†1156, in whose lifetime it was written; as appears from quatt. 33, 34, which contain aspirations for his preservation.

3. Religious poem, headed "*Maolmuire O'Móirín .cc. in uair réna eibilt*" i.e. "Mulmurry O'Moreen cecinit the hour before his death":¹ 12 quatrains.

Begins:—" *Ailim mo dhia*" i.e. "I implore my God." f. 13.

4. Religious poem, headed "*Uilliam Mac an Leagha .cc.*" i.e. "William Mac Alee cecinit": 13 quatrains.

Begins:—" *Ailim an triur*" i.e. "I implore the Three Persons." f. 13 b.

Here again Hardiman, after O'Reilly (loc. cit.) who calls the writer 'O'Hanly,' perperam, adds "circ. A.D. 1100"; corrected at head: "A writer in Leinster in the 16th century! [signed] E. C."

5. Religious poem, headed "*Ciaranus cecinit*": 12 quatrains.

Begins:—" *An rim a rí an richidh ráin*" i.e. "Tarry for me, O King of the glorious Realm!" f. 14.

The marginal *ráin* for scribe's *rain* is by O'Curry.

6. Religious poem, headed "*Maol Ihu² .cc.*" i.e. "*Maelísa cecinit*": 13 quatrains, a pretty bit.

Begins:—" *A mo coimdiu namcomed*" i.e. "O my Lord, preserve me!"

The poet commends to the divine protection his soul, his members severally, and finally his whole person.

7. Didactic poem, anonymous: 19 quatrains.

Begins:—" *Dlegaid ríga a riarugad*" i.e. "Kings have a right to be obeyed." f. 16.

8. A few old proverbial maxims:—

" *Ní huasal minab ecaide . ní hecaide minab aitrigeach . ní conách minab cráibtech . ní rathmar minab riagalta . ní saidbir minab sognímach . ní flaith*

generally occurs undeclined, i.e. in the gen. form for all cases: as e.g. in the IV Masters, who write *Duach galach*, *Duach tengunha*; but in quat. 3d we have *Dúi galach*; in quat. 5 ac *Dúi tenga* and *d'eis Duach*.

¹ Hardiman, following O'Reilly (p. lxxxii), adds "circ. A.D. 1100"; and on f. 12b is pencilled "This O'Moirin was poet to the Mac Namaras of Clare in the 16th century! [signed] E. Curry."

² i.e. 'calvus Ihesus,' a name which the Scots anglicise 'Malise':—A.D. 1100. About this period flourished *Mael Iosa*, a Divine, says O'Reilly (p. lxxxii); a *Maelísa*, coarb or successor of St. Patrick, i.e. abbot of Armagh, †1091; another was still bishop in Ulidia in 1170 (IV Masters ad ann.).

minab fírinnech . ní fírén minab fáisitnech . óir dá tucad nech ór na talman mar dhéire amach ní fuigbedh sé trócaire minab fáisitnech ocus aroile” i.e. “None is noble unless he be wise ; none wise unless penitent ; none prosperous unless devout ; none fortunate unless regular ; none rich unless beneficent ; a chief unless truthful ;¹ righteous unless practising confession ; for though one lavished all gold of the earth in alms, yet would he not find mercy unless he were given to confession, and the rest [as aforesaid].”

9. A few prophetic utterances of *Beg mac Dé*: rhapsodical.

Begins:—“*Olc bith ar uptha*” i.e. “A bad world it shall be, trusting to incantations.”

10. More dismal forebodings, headed “*Bec mac Dé cecinit*”: 4 quatrains.

Begins:—“*Ní bia crábad i cellaib*” i.e. “There will not be piety in churches.” ibid.

11. Metrical obit, headed “*Ar bhás Aedha fhinnléith mheic Néill² chaille . Fothadh³ .cc.*” i.e. “On the death of *Aedh finnlíath* son of *Niall caille* ; *Fothadh* cecinit”: 3 quatrains.

Begins:—“*Cúic bliadna ar secht ndeichib*” i.e. “Five years and seven tens.” f. 18 b.

Merely records the year and day, which according to the writer’s chronology were A.M. 6075 (quat. 1) A.D. 876 (quat. 2) XII kal. Dec. (quat. 3).

12. Elegy, headed “*Ar an adbar cétna ro ráid Flannacán⁴ mac Ceallaigh and so [leg. in so]*” i.e. “Upon the same subject [as art. 11] it was that Flannacán son of Cellach uttered this”: 6 quatrains.

Begins:—“*Is fota in gamadaig*” i.e. “Long is the winter-night.” ibid.

13. Ossianic poem, headed “*Laoidh [Chuinn] mhic an Deirg*” i.e. “Lay of Conn son of Derg”: 41 quatrains.

¹ The form of these adages is of frequent occurrence, i.e. “non nobilis nisi sapiens, non sapiens nisi poenitens . . . non princeps nisi verax. . .”

² Drowned in 844, æt. 55, after a reign of thirteen years as monarch of Ireland; his son Aedh above was monarch 861–876, when he died naturally; they were of the race of the O’Neills of the North. This and the following art. are given by the IV Masters: II p. 524.

³ i.e. *Fothadh na canóine*, called by Colgan ‘Fothadius de Canonibus’; for the authorities see IV Masters ad an. 799, in which he gave his famous decision exempting Ireland’s clergy for ever from all compulsory military service (p. 408 note e).

⁴ “A.D. 819. Flannacán son of Cellach, lord of all Bregia, was slain at *Ollha* [qu. *Odbha* in Meath] by the Norsemen” (IV Masters).

Begins: "*Sgéal mór ar Chonn mhac an Deirg*" i.e. "A great account of Derg's son Conn." f. 20.

This and the following art. are in O'Reilly's earlier unformed hand.

14. Ossianic poem, headed "*Laoidh [scilge Almhaine]*" i.e. "Lay of the Chase of Almhaim": 43 quatrains.

Begins:—" *Selg do commóradh le Fionn*" i.e. "It was a hunting party set on foot by Finn." f. 24 b.

15. Poem, headed "*Caithréim Aodha mhic Sheagain arna chumadh le Ferganainm Mac Eochaidh*" i.e. "The triumphant career of Hugh mac Shane, composed by Anonymus M'Keogh": unfinished, 15 quatrains only (see ante p. 503 n. 1).

Begins:—" *Ceana Aodha an fhabhraidh mhoill*" i.e. "The depredations of Hugh of the gentle expression of eye." f. 29.

Copied from the *duanaire* of Hugh mac Shane O'Byrne in the *leabhar branach*: see Eg. 176.

16. A Christmas carol, headed "*Fáilte roimh Iosa oidche nodlaig*" i.e. "A greeting to Jesus on Christmas Eve": 4 quatrains.

Begins:—" *Dia do bhetha a naoidh naoimh*" i.e. "All hail, thou Holy Infant!" f. 31.

17. Ossianic poem, headed "*Laoidh locha deirg*" i.e. "The Lay of Loch Derg": 18 quatrains.

Begins:—" *A gcuala tu Fianna Finn*" i.e. "Hast thou heard of Finn's Fianna?" f. 31 b.

18. Ossianic poem, headed "*Oisín .cc.*" i.e. "Ossian cecinit": 47 quatrains.

Begins:—" *Is fada anocht i nOil finn*" i.e. "Too long this night is in Elphin." f. 33.

19. Excerpts from an Ossianic tale in prose (see Eg. 211, f. 67 b).

(i) Exordium, headed "*Agallamh na senórach ann so síos*" i.e. "Here follows 'the Colloquy of the Ancients'"¹:—

" *Iar gear chatha ghabra ocus iar dtuitim urmhóir na féinne ná raibh rath ná rí orra tré mhallacht Airt aoinfir meic Chuinn chédechathaig airdrúg Eirenn noch tug a mhallacht d'Fionn ocus d'fiannaib Eirenn tré gan techt leis do chur chatha muige mhucroime i nagaid mheic chon . innus iar dtecht do Phátraic in Eirinn nach mór do mhair díob acht amáin móirsheiser . ocus is amlaid aithrisios*

¹ Forms no. XII in *Silva Gadelica*, where it is printed from the Book of Lismore.

in lebhar darab ainm agallam na senórach go raibh Pátraic lá naen in Ulltaib agus é ag dul ag senmóir in tsoigéil do'n chóiged sin . agus go dtarladar an mhóirsheiser sin d'iomar na Féinne ar bhruach locha agus iad ag déanam doghra agus dobróin mhóir aon agus ag iomrád ar in bflaithféinnid Fionn . go dtáinic in naom uasal agus in tapstal ardcumachtach dá láthair agus buiden mhór do chléirechaib ina fhochair . agus fa hacirde gach nech do'n mhóirsheiser sin agus iad ina suide ina aon do na cléirechaib agus iad ina sesamh. Táinic tra do thegasg in naoin agus dá shenmóir dóib gur ghlaesat baistedh uada . agus fuaradar eúiger díob bás do láthair iarna mbaisted . agus níor mhair díob acht dias .i. Oisín mac Finn agus Caeilte mac Rónáin . agus is ó Chaeilte fuair Pátraic iomad eoluis agus senchasa . óir do mhair in Caoilte iomad do chédaib bliadain . agus d'faisnéis féin agus Oisín iomad do shenchas agus go háirithe dála na féinne do Phátraic amail atá ann so síos" i.e. "When the battle of Gowra had been fought, and after that the major part of the Fianna were fallen, then by the malison of Art son of Conn of the Hundred Battles, monarch of Ireland (who had cursed Finn and all Ireland's Fianna because they joined not with him to fight the battle of Mucramha against MacCon), they that survived were leaderless, reft of prosperity; so that by the time that Patrick was come into Ireland hardly there remained of them any but seven only. Now the book which is entitled 'the Colloquy of the Ancients' relates thus: that one day, Patrick being in Ulster (and he on his way to preach the Gospel to that province), said seven of the remnant of the Fianna chanced to be upon a loch's shore, where they made moan and great lamentation as they meditated on Finn the Fian-chief. The precious Saint, the Apostle of exalted powers, having with him a great company of clerics, entered into their presence; when each man of those seven, and he sitting, was taller than any one of the clerics as they stood. And of the Saint's doctrine and preaching to them it came that from him they received baptism; after administering of which, five of them died upon the spot. Thus there survived of them but two: Ossian son of Finn, and Caeilte son of Ronan; of which latter it was that Patrick had much instruction and antiquarian lore, for Caeilte had lived for many centuries. He therefore, and Ossian, showed Patrick much ancient matter: but especially the doings of the Fianna as here is set down."

f. 137.

(ii) Poem, headed "*Caithréim Fhinn mhic Chumail ann so . agus Caeilte mac Rónáin .cc. i bfaidnaise Pátraic*" i.e. "Here is Finn mac Cumall's panegyric, which Caeilte mac Ronan cecinit before Patrick"; introduced by:—

"Is ced linn a Chaeilte ar Pátraic testas in rígféinneda Fhinn mhic Chumail do chlos . nó in rabatar na huile degghnímartha aithriste air ann. Uch mo thruaige a thailchinn ar Caeilte nochu nféidir le nech teist in rígféinneda do thabairt trian mar do thuill . agus is doilig lem chroide agus do mhese mo mheibair buadh ná imrád do dhéanam air . agus do chan in laeidlh so le doimhenmain" i.e. "I must desire, Caeilte (said Patrick), to hear the fame of the royal Fian-chief Finn mac Cumall, and whether in him really were all the per-

fections that are told of him.' 'Alack and woe is me, *Tailchenn* (answered *Caeilte*), to tell the Fian-chief's record to within one third of his desert were not possible for any; and the mere mention of and thinking on him is sore to my heart and has perturbed my memory.' Then with dejected spirit he uttered this lay."

Begins:—" *Dursan liomsa in teo óir* " i.e. "Melancholy to me is the golden salmon¹ [now no more]": 36 quatrains. f. 38.

(iii) Some episodes of the Colloquy, written consecutively here, but separated in other recensions:—

a. The first introduction of horses among the Fianna (*Silv. Gad. p. 97 inf.*).

Begins:—" *Beir buadh ocus bennacht a Chaeilte ar Pátraic: is mór an turghairdiugad menman ocus aicenta linn beith ag éistecht let* " i.e. "Success and benediction be thine, *Caeilte*," said *Patrick*: 'a great recreation of mind and soul we deem it to listen to thee.'" f. 42.

b. Story of *mac Lughach*'s parentage and birth (*Silv. Gad. p. 106*).

Begins:—" *Beir buaid ocus bennacht a Chaeilte ar Pátraic: ocus cia dar mac an mac Lughach sin do rádhais ann sin* " i.e. "Success and benediction be thine, *Caeilte*," said *Patrick*: 'and whose son was that *mac Lughach* just mentioned by thee?' " f. 45.

Ends with *Finn*'s advice to *mac Lughach*: 12 quatrains; repeated at f. 79 b.

Begins:—" *A mhic Lughach comairle gab* " i.e. "O son of *Lugh*, a counsel take." f. 46 b.

c. How the king of Leinster's son *Airnelach*, and *Sálbuide mac Seilecair*, died (*Silv. Gad. p. 117 inf.*).

Begins:—" *Beir buadh ocus bennacht a Chaeilte ar Pátraic: ocus créd í an tulach thonnglas so ar a bfuilmid* " i.e. "Success [etc.]: and what is this green-coated *tulach* on which we are?" f. 47 b.

d. Origin of 'Cleena's Wave,' and of *Téide's* (*Silv. Gad. p. 176 inf.*).

Begins:—" *Is mór an turghairdiugad menman ocus aicenta beith ag eistecht let ar Pátraic: ocus innis dam anois créd fá*

¹ So O'Curry and others; but *eo* means also 'a brooch,' which agrees better with the context.

dtugadh tonn Chliodna ar thoinn Chliodna agus tonn Téide ar thoinn Téide i ndeiscert Eirenn thes” i.e. “Great recreation [etc] : and tell us now wherefore were these two waves away in the south of Ireland so called.” f. 48 b.

Contains three merely recapitulatory quatrains not in Book of Lismore, to come in after “. . . *ocus chomlainn co maith*” (lib. cit. p. 177, l. 21); beginning:—“*In triar atámaoid ar thuinn*” i.e. “The three in number that we are upon the wave.”

f. 50.

Ends with Caeilte’s verses on Cleena: 7 quatrains (there should be 10) beginning:—“*Clíodna chennfhionn buan a béd*” i.e. “Fair-headed Cleena, lasting the sorrow for her is.” f. 52 b.

20. Ossianic poem, headed “*Agallamh Phátraic agus Oisín*” i.e. “Colloquy of Patrick and Ossian”: 52 quatrains; properly speaking, the continuation of art. 23.

Begins:—

“*M ían mhic Chumaíll fa mháith gnaoi . éistecht re faoi dhroma dheing :
 codla fá shruth esa ruaid . fídh gaibhle na gcuan do sheilg
 S colaigeacht loin leitreach laoi . tonn Rudraige ag buain re trácht :
 dórdán in daim a maig Mhaoin . báithre in laoi g ghlenn dá mhál
 F ogar seilge sléibe Chrot . is fuaim na nos im shliab gCra :
 mongáir fhaoilenn Irruis thall . gáir na mbudb ós cíonn na slua
 T úrnám cret na mbarc re toinn . donal chuanairt do dhruim tis ;
 briathra Bhrain i genoc na niall . gáir na dtí srebh im shliab Mis
 G laodh Oscair ag dul do sheilg . guth gadhair ar lorg na bhíann :
 beith na suide i mesc na ndámh . ba hé sin do ghnáth a mhian
 M ían do mhianuib Oscair fhéil . beith ag éistecht re béim sciath :
 beith i geath ag coscairt chnámh . ba hé sin go bráth a mhian*”

i.e. “A desire of Cumall’s son that had the comely countenance it was to give ear to the sough of Drumderg; to sleep to the current of Assaroc, and to hunt Feegule of the wolf-litters. The warbling of the blackbird of Letterlee, the Wave of Rury impinging on the strand; belling of the stag from the plain of Maen, the fawn’s cry issuing from Glendamale. Din of the chase in Slievecrot, sound of the deer upon Slievecua; whistle of the seagulls in Erris yonder, screams of the ravens overhead of armies. The heave and pitch of galleys’ hulls to meet the wave, baying of the pack sounding from Drumlish; the ‘words’ [i.e. music] of Bran at *cnoc na niall*, rushing of the three streams by Slievemish. Oscar’s shout as he went forth to hunt, the voice of beagles following in the Fianna’s track; [all this], and to be sitting amidst poets, was his desire continually. Amongst the longings of generous Oscar it was to listen to the clash of shields; and to be in battle occupied with bone-splitting, such was eternally his desire too.”

f. 53 b.

21. Ossianic poem, headed "*Oisín mac Finn .cc. ar bhás Aodha mhic Gharaidh ghlúnduibh .i. gaiscedhach d'fiannaibh Eirénn*" i.e. "Ossian son of Finn cecinit on the death of Aedh son of Gara Black-knee, a hero of Ireland's Fianna": 10 quatrains.

Begins:—" *Cerd gaiscidh do fhognadh d'Aodh*" i.e. "The pursuit of skill in arms it was that suited Aedh." f. 58 b.

22. Ossianic poem, headed "*An fear céadna .cc.*" i.e. "The same man cecinit": 19 quatrains; defective; occurs elsewhere.

Begins:—" *Lá dá raibhe Fionn ag ól*" i.e. "Of a day that Finn banqueted." f. 59 b.

23. Ossianic poem, headed "*Agallamh Phátraic agus Oisín ann so*" i.e. "Here follows the colloquy of Patrick and Ossian": 36 quatrains; imperfect; art. 20 (given, as its opening quatrains often are, separately) is the continuation.

Begins:—" *A Oisín is fada do shuan*" i.e. "O Ossian, too long thy slumber is." f. 62 b.

24. Poem, headed "*Mianna Chormaic mhic Airt*" i.e. "The Desires of Cormac son of Art": 10 quatrains; a pretty little piece.

Begins:—" *Mian Chormaic tige Temrach*" i.e. "A desire of Cormac that belonged to Tara's House." f. 70.

25. Poem, headed "*Fuatha Chormaic mhic Airt ann so*" i.e. "Here follow the Aversions of Cormac Son of Art": 16 quatrains.

Begins:—" *Fuath liomsa fuatha Chormaic*" i.e. "Cormac's aversions I have in disgust." f. 71.

26. Poem, headed "*Cormac mac Airt .cc.*" i.e. "Cormac son of Art cecinit": 7 quatrains.

Begins:—

*"Is mise Cormac ua Cuinn . isam airdrig for Eirinn:
ro fhellsat oram maille . mo bhen is mo rechtaire"*

i.e. "I am Cormac, grandson of Conn, and monarch over Ireland am I; my wife and my majordomo have, both combined, deceived me."

f. 72 b.

This witty little piece, which shows a highly philosophic temperament, ends thus:—

*"A encheithrar gan ét rem linn . táinic ó Ghaeidel go grunn:
Ailill is Fergus maille . Conn céthathach is mise"*

i.e. "One single set of four that were devoid of jealousy are all that (down

to my time) have emanated from Gadelus: Ailill namely and Fergus both; Conn of the Hundred Battles and myself."

27. A farewell to Ireland, headed "*Brian mac Thoirdebaig Mhic Ghiolla Phátraic .cc. . . . January .1614.*" i.e. "Brian mac Turlough Mac Gillpatrick cecinit . . . of January 1614": 40 quatrains.

Begins:—" *Truag t' fágbáil a inis Chuinn*" i.e. "Sad it is to leave thee, island of Conn!" f. 74.

Like many kindred compositions this is both a pretty piece, and the work of an ecclesiastical student going abroad (whether to Louvain or to Salamanca) to finish his education. Besides mention made of several familiars (male and female) whose christian names only are given, the writer commends himself especially to some of the leading names of Meath and Leinster: the Butlers, Graces, Fitzgeralds, Kavanaghs; O'Ferralls, O'Mores, O'Conors-Faley, O'Melaghlin, M'Geoghegans; to the men of art of all Bregia: clergy, physicians, poets.

Colophon:—

"*Finis risin tí thuasráidhte sa lá reamhráidhte . agus is a dtoigh na coille Aodha mhic an Chalbaig do sgríobadh so etc.*" i.e. "Finis by the above-named [Brian, lin. ult.]; and in Tighnacullia of the Callough's son Hugh [O'More?] this was written."

28. Lamentation for the death of Turlough Oge Mac Donough (ante p. 618 n. 2) of Keshcorran: 7 stanzas.

Begins:—" *Atá gach árdfuil fá bhrón ó Arainn go Bóinn*" i.e. "From Arann to the Boyne every 'high blood' [i.e. ancient sept] is plunged in grief." f. 78 b.

29. Ossianic poem, headed "*Caoilte ag caoineadh rechta Oisín ina uathadh*" i.e. "Caeilte mourning for the condition of Ossian left solitary": 3 quatrains.

Begins:—

" *U aigneach sin a shenóir shaoir . a ua Chumail nar char maoin : gan laoch gan ghiolla gan choin . do bheith indiu it fhochoir*" i.e. "That is a desolate thing, O noble ancient, O grandson of Cumall: that neither warrior, nor gilla, nor wolfdog bears thee company to-day!" f. 79.

30. Poem by Dall Mac Court, headed "*Bennacht na Bóinne*" i.e. "A farewell to the Boyne": 12 quatrains, being an irregular imitation of *dán díreach*; a pretty piece.

Begins:—“*A Bhóinn do bhí ag stól Chuinn*” i.e. “O Boyne that to Conn’s seed belongedst.” f. 81.

The bard was going northward into the O’Neills’ country, and as pledges for his return to the Boyne he leaves buried on her banks the following near members, whose exact relationship to himself he does not specify: two or three Bridgets; ‘his two Sabys;’ Brian, Rory, and Rose.

31. Devotional poem, headed “*Séamus Mac Cuarta .cc. [ar] na féiltibh Muire*” i.e. “James Mac Court cecinit on the Festivals of Mary”: 36 quatrains.

Begins:—“*A bhláth na bpátriarc ’s na ningen*” i.e. “O Flower of the Patriarchs and of women.” f. 82.

Colophon:—

“*Ag sin na cáig féilte Muire gonuige sin . arna sgríobhadh re Eadbhard na Raighilligh ó chéib do bhí lán do lochtaib an seachtmad lá fiched do mhé ghénair san mbliadhain d’ aois ár dtighearna mále ocht géid aon agus fiched . iarraim gach duine chéifios nó léighfios é tugadh bennacht ar anmain an sgríbhneora má beo marbh é . bíodh mar sin*” i.e. “Thus far you have the five Festivals of Mary: written by Edward O’Reilly (from a copy that was full of faults) on the 27th day of January in the year of our Lord’s Age 1821; I beseech all that shall either see or read the same to bestow a blessing on the writer’s soul, be he alive or dead. So be it.”¹

32. Three epigrams, with translations appended:—

- (i) “*C aora thagann ar an gcaorthann
is í an áirne toradh an droighin;
cad é an dtigbháil ingen bhodacháin
tabairt do mhac fhlescacháin chum stolraig*”

i.e. “A ruby berry on the Quickbeam grows,
Blackthorn trees produce no fruit but sloes;
What hurt² a rustic’s daughter be decreed
To a clown’s son to propagate their breed.”

- (ii) “*D eireadh loinge báthadh . deireadh átha loscadh;
deireadh flatha cáinedh . deireadh sláinte osnadh*”

i.e. “The period [i.e. inevitable end] of a ship is to be drowned; the period of a kiln is to be burnt up; the period of a prince is to be dispraised; the period of all health is a groan.”³

(iii) See ante p. 614 (v).

¹ Probably his own name and the date form all O’Reilly’s share of this postscript.

² Anglice: ‘what harm though.’

³ The MS. version, which is added in pencil, is not quite correct; it is therefore slightly altered above.

Followed (f. 89) by some lines in a would-be cryptogram, headed:—

“The following was communicated to me by C. H. Tuckey Esq^r of Parson’s Green, near Clogheen, county Tipperary, to whom a copy was given by a M^r O’Hanly, who assured M^r Tuckey that he extracted it many years ago from a very ancient manuscript. 20th June 1823 [Signed] E. O’R.”

O’Curry pencils at foot:—

“This is a modern invention. It is not found in the ancient Ogham tracts [Signed] E. C. 1849.”

Egerton 142.

Paper; A.D. 1821.

Octavo; ff. 177.

Written by those well-known and prolific scribes: Michael and Peter O’Longan; the MS. falls into two parts (i) Ossianic: ff. 1–83 (ii) religious: ff. 84–177.

OSSIANIC, RELIGIOUS, AND DIDACTIC POEMS.

I. Has title prefixed (f. 1):—“*Laoithe Oisín .i. iarna dtiomarga as leabhar leasa móire* (sic) *agus as iliomad do leabharthaib barántamhla eile le Micheál O Longáin san mbliadhain d’aois Chríost 1821*” i.e. “The lays of Ossian: collected out of the Book of Lismore and a great variety of other authoritative books, by Michael O’Longan, in the year of our Lord’s Age 1821.”

1. Ossianic poem: ‘The Lay of Magnus More’: 39 quatrains.

Begins:—“*A chléirigh chanus an tsailm*” i.e. “O Cleric that chantest the psalm!” f. 2.

2. Ossianic poem, headed “*Comhrac na féinne agus mic rígh na Sorcha mar [gheall] ar inghin rígh [thíre] fó thuinn*” i.e. “Combat of the Fianna and the king of Sorcha’s son for the daughter of the king of the Submerged Land”¹: 40 quatrains.

Begins:—“*Scéal beg atá agam ar Fhionn*” i.e. “It is a little story that I have to tell of Finn.” f. 7.

Known as “Lay of the *Maighre borb*.”

3. Ossianic poem, headed “*Sealg shléibe Chrot do réir Chaoilte mhic Rónáin*” i.e. “The Hunting of Slievecrot according to Caeilte mac Ronan”: 62 quatrains.

¹ Lit. ‘terra sub unda’; often applied to Holland, and extended to the Low Countries generally.

Begins:—"Eistidh a uaisle bfeair bFáil" i.e. "Hear, ye nobles of the men of Innisfail." f. 12.

Relates to Finn's controversy with Angus Oge in *brugh na Bóinne* or 'the fairy mansion of the Boyne.'

4. Ossianic poem, headed "*Fáistine Fhinn mhic Chumail re hOisín*" i.e. "Finn mac Cumall's prophecy to Ossian": 48 quatrains.

Begins:—"A Oisín in ráidhe rinn" i.e. "O Ossian, wilt thou tell to us?" f. 19 b.

5. Ossianic poem, headed "*Laoidh na mná móire*" i.e. "The Lay of the Big Woman": 76 quatrains.

Begins:—"Lá dá rabhamarne sonn" i.e. "Of a day that we were just here." f. 25 b.

Otherwise "*laoidh sheilge ghleanna Smóil*" i.e. "Lay of the Chase of Glensmole."

6. Ossianic poem, headed "*Laoidh chnuic an áir*" i.e. "The Lay of Knockanaur": 18 quatrains only.

Begins:—"Cnoc an áir an enocsa thiar" i.e. "The Hill of Slaughter this hill to the westward is." f. 35.

7. Ossianic poem, headed "*Tóiteán tighe Fhinn . Oisín .cc.*" i.e. "The Combustion of Finn's House: Ossian cecinit": 66 quatrains.

Begins:—"Truagh liom an láithreach lis" i.e. "A woe to me the bare site of the dwelling is." f. 37 b.

This was Finn's favourite residence at *Almhain* or 'the Hill of Allen,' county Kildare; and the tragedy was occasioned by the levity and disrespect with which his ladies treated the veteran warrior *Garadh mac Mórna*, in whose charge they had been left. This account is an amplification of that given in the *Agallamh* (Silv. Gad. p. 123 sqq.).

8. Ossianic poem, headed "*Caoilte mac Rónáin .cc.*" i.e. "Caeilte mac Ronan cecinit": 26 quatrains.

Begins:—"Abhac do fuair Fionn ferdha" i.e. "It was a dwarf that the virile Finn had found." f. 45 b.

Relates to *Cnú dheireoil*, Finn's diminutive minstrel of the *tuatha dé danann*, and his tiny wife *Bláthnait*; from the Book of Lismore (Silv. Gad. p. 107 sqq.).

9. Ossianic poem on *fiinntulach* or 'Fairhill,' near Ardpatrick, addressed by Caeilte mac Ronan to S. Patrick: 8 quatrains.

Begins:—" *A thulach árd aoibhinnse*" i.e. "O thou high and pleasant tulach here!" f. 49.

From the Book of Lismore (Silv. Gad. p. 110).

10. Ossianic poem on that part of the upper Shannon called *snámh dá én* or 'the two-bird swimming place'; chiefly prophetic of S. Kieran's advent: 7 quatrains.

Begins:—" *Mairg féinnidh atchuala an sgél*" i.e. "Alas for the warrior that has heard the news." f. 50.

From the Book of Lismore (Silv. Gad. p. 134); one of Finn's prognostications.

11. Ossianic poem, headed "*Caoilte mac Ronáin .cc. ag fágbáil sláin agus bennachta ag lucht sídha esa ruaidh iarna láinleighes le Bébhinn ben sídhe an lesa sin*" i.e. "Caeilte mac Ronan cecinit when uttering a farewell and parting blessing to the dwellers in the fairy mansion of Assaroe, after his complete cure by *Bébhionn*, lady of that liss": 3 quatrains.

Begins:—" *Bennacht ar lucht an tsída*" i.e. "A blessing on the people of the *sídhe*." f. 51.

From the Book of Lismore (Silv. Gad. p. 223).

12. Ossianic poem, headed "*Cael cródha cédghoinech ua Nemhnainn .cc. do lennán mhné sídhe do bhí aige .i. Créidhe ingen Chairbre chnesbhóin rígh chiarraidhe luachra*" i.e. "Cael the Hundred-wounder, grandson of Nemhnann, cecinit for a fairy woman that he had for a sweetheart: *Créidhe* namely, daughter of Carbery Whiteskin king of Kerry-Luachra": 24 quatrains.

Begins:—" *Turus agam dia haoine*" i.e. "A journey that I take on a Friday." f. 51 b.

From the Book of Lismore (Silv. Gad. p. 111); printed in O'Curry's MS. Materials: version, p. 309; text, p. 594.

13. Ossianic poem, headed "*Laoidh na seilge*" i.e. "Lay of the Chase": 48 quatrains.

Begins:—" *Lá dá raibhe Fionn na bflédh*" i.e. "Of a day that Finn of the banquets was." f. 54 b.

14. Ossianic poem, headed "*Tiomna Ghuill mhic Mhórna*" i.e. "Goll mac Morna's last will": 34 quatrains; a very corrupt copy.

Begins:—" *A bhen beir let mo léine*" i.e. "Woman, carry off my shirt." f. 60 b.

Goll, feeling his death to be at hand, dismisses his wife to do

as best she may; the poem consists of behests for her guidance rather than of bequests to her (the above legacy being in fact the only one) and, apart from a bombastic and probably adulterated roll of Goll's exploits, contains some pretty passages.

15. Ossianic poem, headed "*Laoidh an duirn . Conán mac Mórna .cc.*" i.e. "The Lay of the Fist; Conan mac Morna cecinit": 31 quatrains; a short copy.

Begins:—" *Féis airdrígh tighe Temhrach* " ¹ i.e. "Feast of the monarch of Tara's palace." f. 65.

16. Ossianic poem, headed "*Buile Oisín i ndiaidh na féinne*" i.e. "Ossian's ecstasy, or rhapsody, after the Fianna": 120 couplets in *rithleary* measure.

Begins:—" *Fionn fairsing fial* " i.e. "Finn spacious and generous." f. 69.

17. Ossianic poem, headed "*Diarmaid ua Duibhne .cc.*" i.e. "Dermot grandson of Duibne cecinit": 12 quatrains; a semifacetious bit.

Begins:—" *Aoibhinn chaithim an bhliadhain* " i.e. "Pleasantly I pass the year." f. 76.

Dermot being one day upon the hill of Howth, towards evening he is accosted by two strange warriors escorting a lady; these turn out to be leaders of a French fleet, fresh from an expedition to Scotland, whose king they have slain, and this their captive is his widow; the representative of the Fianna asks jestingly whether dual ownership of a woman satisfies them, adding that such never would do for him; the strangers beginning to bluster, he proposes a bargain: the lady, left to herself, to follow whomsoever she will of them; Dermot walks off, and she after him, waving a farewell to the two; for three years and a quarter then they live a very happy couple.

18. Ossianic poem, headed "*Oisín .cc. ar bhás Aodha mhic Gharaidh ghlúnduibh*" i.e. "Ossian cecinit on the death of Aedh son of Garadh Black-knee [mac Morna]": 11 quatrains.

Begins:—" *Cerd ghaisgidh do fhognadh d'Aedh* " i.e. "The practice of arms it was that suited Aedh." f. 77 b.

¹ ms. *féis ardaige*, which has not much meaning; O'Curry reads *ardghaisgidh* which, as well as the other, spoils the metre; the usual first line is *do chuadhmar go tús* (or *go tigh*) *Temhrach*, and the poem is recited as "his own by Ossian to S. Patrick.

19. Ossianic poem on Finn's death, headed "*Caoilte mac Rónáin .cc. i bhfiadhnaise Phátraic*" i.e. "Caeilte mac Ronan cecinit before Patrick": 36 quatrains.

Begins:—" *Dursan tuitim an teo óir*" i.e. "A woeful fall the golden salmon had." f. 79.

20. Well-known anonymous verses, often serving either as introduction or as colophon to the famous triad of stories called *trí truagha na scélaidhechta* or 'the three Sorrows of Romance,'¹ absurdly (because most inappositely) headed here "*Oisín mac Fhinn .cc.*" i.e. "Ossian son of Finn cecinit": 3 quatrains.

Begins:—" *Truagh liom aidhedh na dtrí dtruagh*" i.e. "Woe is me for the tragedy of the three Sorrows." f. 83 b.

II. Religious poems, headed "*An treas leabhar do oibreachaib na naemh ngaedhlach*" i.e. "The third book of the works of the Irish saints."

21. Columbkil's farewell to Arann: 22 quatrains.

Begins:—" *Céilebrad uaimse d'Arainn*" i.e. "A farewell from me to Arann." f. 84.

22. Poem headed "*Colum cille .cc.*" i.e. "Columbkil² cecinit": 15 quatrains.

Begins:—" *A chorpáin cuimnig do chríoch*" i.e. "Poor body, think upon thine end." f. 86 b.

23. Didactic poem, say a metrical sermon, headed "*Ciarán .cc.*" i.e. "S. Kieran cecinit": 13 quatrains.

Begins:—" *Tús na hecna óman dé*" i.e. "The fear of God is the beginning of wisdom." f. 88 b.

24. Poem on Judas Iscariot, headed "*Ciarán .cc.*" i.e. "S. Kieran cecinit": 11 quatrains.

¹ i.e. Death of the Children of *Tuirenn*, of the Children of *Lir*, of the Children of *Uisnech*.

² Here and hereinafter such assignments of authorship are not to be taken seriously. As elsewhere during the Middle Ages, so in Ireland too authors when they wrote, copyists when they found before them, anything which it seemed to them might, could, should, would, or ought to have emanated from a man of old famous in that line, simply prefixed the name of some such. In so doing neither they, nor later continuers of the practice (e.g. John O'Naghten and Michael Conyn: writers of Ossianic poems, and the O'Longans: scribes) thought any harm; and they no more merit to be dubbed impostors than do the framers of 19th-century Jacobite 'laments,' 'gatherings' etc., to the intention of Prince Charlie, Rob Roy and the rest. More reprehensible is the trick (not unknown among 'Keltologues' in this our own day) of putting forth bits of other men's work under your own name.

Begins:—“*Ní maith do mhalairt a Iudáis*” i.e. “No good exchange was thine, O Judas.” f. 90.

25. Poem, headed “*Eoghan Mac Craith .cc. ag aithbior ar in lucht do chés Críost*” i.e. “Owen Magrath cecinit in reproach of them that crucified Christ”: 38 quatrains.

Begins:—“*Mairg clann do chroch a nathair*” i.e. “Woe to the children that hanged their Father.” f. 91.

26. Poem, headed “*Mochuda .cc.*” i.e. “S. Mochuda cecinit”: 40 quatrains; a short copy (see Eg. 111, art. 57).

Begins:—“*Naomtha an obair iomrádh dé*” i.e. “A holy work it is to hold discourse of [meditate on] God.” f. 96.

27. Poem in honour of the writer’s guardian, the Archangel Michael, headed “*O Dálaigh fionn .cc.*” i.e. “O’Daly Finn cecinit”: 10 quatrains.

Begins:—“*Diol molta maor tigherna*” i.e. “A lord’s [great chief’s] steward is a fitting theme of praise.” f. 100 *b*.

28. Invocation of S. Michael, headed “*An fer cédna .cc.*” i.e. “The same man cecinit.”

Begins:—“*Cia le a geisceantar m’ anam*” i.e. “By whom shall my soul be protected?” f. 101 *b*.

Repeated at f. 161 *b*, where it is ascribed to Father Owen O’Keeffe.

29. Poem, headed “*An fer cédna .cc.*” i.e. “The same man cecinit”: 13 quatrains (Eg. 111, art. 123).

Begins:—“*Cinnus dhiolfad mo luach leighis*” i.e. “How shall I pay my healing’s fee?” f. 103 *b*.

30. Poem, headed “*Donnchadh mór O Dálaigh .cc. ar lá na breithe*” i.e. Donough More O’Daly cecinit on the Day of Judgment”: 35 quatrains.

Begins:—“*Garbh éirghid íodhna brátha*” i.e. “Terrible will be the ushering in of the Judgment’s tribulations.” f. 135.

31. Poem, headed “*An fer cédna .cc.*” i.e. “The same man cecinit”: 11 quatrains (Eg. 111, art. 124).

Begins:—“*Rogha gach bethadh beith bocht*” i.e. “Of all lives the choicest is to be poor.” f. 109.

32. Poem on the pride of Man, headed “*An fer cédna .cc.*” i.e. “The same man cecinit”: 12 quatrains.

Begins:—“*Iarr dot uail clochlódh a chuirp*” i.e. “O Body, pray that a change be wrought in thy pride!” f. 110 *b*.

33. Poem on Death, headed "*Aonghus O Dálaigh .cc.*" i.e. "Angus O'Daly cecinit": 16 quatrains.

Begins:—" *Mithidh dam dol dam dhuthaig*" i.e. "It is time for me to repair to my own country." f. 111 b.

34. Poem on Man's vanity, headed "*An fer cédna .cc.*" i.e. "The same man cecinit": 12 quatrains.

Begins:—" *Ná dên díomas a dhuine*" i.e. "Man! exercise not pride." f. 114.

35. Poem on Resignation, headed "*Ruadhán Lothra .cc.*" i.e. "S. Ruane of Lorrha cecinit": 26 quatrains.

Begins:—" *Cóir foighide re feirg ndé*" i.e. "God's anger it is right to meet with patience." f. 115 b.

36. Poem on the Wrath of God, headed "*Láchtín naomh .cc.*" i.e. "S. Lachtin cecinit": 48 quatrains.

Begins:—" *Cia le a bhíllfidhe ferg rígh*" i.e. "By whom might a king's anger be averted?" f. 118 b.

37. Poem on the same subject, headed "*Eolainn naomh .cc.*" i.e. "S. Eolan cecinit": 40 quatrains.

Begins:—" *Teine ar na fadódh ferg dé*" i.e. "An ignited fire God's Anger is." f. 124.

38. Poem, headed "*Dalta Cholúim chille .cc.*" i.e. "A pupil of Columbkil's cecinit": 12 quatrains.

Begins:—" *Colum cille cuaird dar ghab*" i.e. "Columbkil on a visit that he paid once." f. 128 b.

SS. Columbkil and Baithinus visiting the seashore see a ship suddenly founder with all hands in perfectly smooth water; to Baithinus enquiring the cause of this catastrophe, Columbkil alleges the presence of a single sinner [one in state of mortal sin] among the crew; Baithinus further objecting that here there is apparent injustice, Columbkil makes no answer but walks on until he comes across a swarm of bees; a handfull of these he picks up and transfers to Baithinus' palm, which is instantly stung by one individual insect: but the patient as suddenly clenches his fist and crushes them all; Columbkil then asks him why he did so, and in due form confutes his former argument.

39. Didactic poem, headed "*Eochaidh O hEoghasa .cc. ag tegasg Mhég Uidhir*" i.e. "Eochy O'Hosey cecinit, tutoring Maguire": 42 quatrains; a good poem.

Begins:—"Decair ionnramh na hóige" i.e. "It is a hard matter to guide youth aright." f. 130.

Addressed (seemingly) to Cuchonnaecht Oge brother of Magnire (Hugh), when he was just entering into manhood: see ante p. 453.

40. Didactic poem, headed "*Tadhg mac Daire .cc.*" i.e. "Teigue mac Dary Mac Brody cecinit": 47 quatrains (Eg. 111, art. 67).

Begins:—"Mór atá ar thegasc flatha" i.e. "Upon the instruction given to a prince much depends." f. 135.

41. Didactic poem, headed "*Muiris mac Dháibhí dhuibh Mhic Ghearailt .cc.*" i.e. "Maurice¹ son of David Duff Fitzgerald cecinit": 20 quatrains; some copies have 23.

Begins:—

"*S cuir dot shuirge a ógáin fhínn . cuirbrig dá haimdeoin th' intinn:
ná bí ar buile do mhian bhan . a dhuine ná dé'n escar
C reid gur b' iomda curad cruaid . triath agus taoisech tromshluaig:
do túrnadh do thromghrád bhan . fá úrmagh tonn bhán talmhan*"

i.e. "Desist from thy love-making, fair-haired young man, and even in their own despite curb thy propensities; never run wild with desire of women—make not, O man, some fatal fall! Believe that many a hardy hero, many a chief, many a leader of a serried host, has by inordinate love of women been cast down and low laid under earth's green-surfaced fresh expanse."

f. 141.

This poem, like the writer's other pieces, is a good one; divers instances, from Helen of Troy downwards, are given, and personal vanity is specially discouraged.

42. Didactic poem, headed "*An fer cédna dá inghin .cc.*" i.e. "The same man cecinit for his daughter": 12 quatrains.

Begins:—

"*G abh mo thegasc a inghen fhionn . ná déna barr as do dheilb:²
níor bh' áilne thu a fholt³ mar ór . ná Ughna inghen an Deirg*"

i.e. "Accept my doctrine, fair-haired daughter: be not conceited of thy form; thou art not lovelier, O hair like gold, than Derg's daughter, than Una."

f. 143 b.

¹ A Munster poet, whose floruit O'Reilly (p. clxxv) gives as 1612.

² Metrically imperfect; leg.:—*Gabh mo thegasc a inghen óg . ná déna stródh as do dheilb:*

³ This word is masculine but, *folt-mar-ór* being taken as a compound epithet and undeclined, is not put in the vocative.

43. Didactic poem, headed "*An f'er cédna .cc. dá mhac*" i.e. "The same man cecinit for his son": 9 quatrains.

Begins:—

*"G abh mo thegasc duit a mhic . cé baoghlaich lá an chirt do chách :
ar scaoiledh dóibsen ó'n sliab . rachairse le dia na ngrás"*

i.e. "Accept my doctrine to thee my son; and perilous as the Day of Justice shall be to others, when they are dismissed from the Mountain thou shalt go with the God of Mercies."

f. 145.

A warning chiefly against the seven mortal sins.¹

44. Didactic poem on Death, headed "*An f'er cédna .cc.*" i.e. "The same man cecinit": 21 quatrains.

Begins:—

*"M allacht uaim do'n bhás bhrónach . ladronn leointe gach iaithe :
cúig míle is secht do chédaib . tá dár néirtech do bhliadnaib"*

i.e. "A curse from me for lugubrious Death: robber despoiling every land; five thousand and seven hundred years it is that he practises to massacre us."

f. 146.

45. Poem on the degeneracy of his own time, headed "*An gearaltach cédna .cc.*" i.e. "The same Geraldine cecinit": 68½ quatrains; a bad copy of a curious poem.

Begins:—"Mór idir na haimsera" i.e. "Between various epochs there is a vast difference."

f. 148 b.

46. Poem on the nature of the Trinity, ascribed here to S. Columbkil: 41 quatrains.

Begins:—"Trí glúine geinelaich dé" i.e. "Three generations make up the genealogy of God."

f. 156 b.

47. Didactic poem, headed "*Eoghan Mac Craith .cc. ag tarcaisniugad na colna daonda mar chompánach do'n duine*" i.e. "Owen Magrath cecinit in contempt of the human flesh considered as a companion for the human being": 20 quatrains.

Begins:—

*"O g an senóir an saogal . bréagán dtainn imbhaogal :
as lia fáth tuútha is toite . nua a bhláth gach belltoine"*

i.e. "A youthful ancient the world is, a pretty toy, but a thing fraught with much peril: superabundant in objects of desire and of will, and whose bloom is renewed at every Beltane."

f. 163 b.

¹ Which he calls (quat. 6) *Secht saighde an ghilla nach cóir* i.e. "the seven arrows of the gilla or 'guide' that is not right."

48. Religious poem, headed "*Colmán .cc.*" i.e. "S. Colman [of Ely] cecinit": 29 quatrains.

Begins:—

*"N í bás acht deigilt re dia . mairg dheiglios re mac Mairia :
imda fáid dam dá dherbad . ó a thoil ní cóir céilebrad"*

i.e. "Nothing but to be separated from God is death indeed: woe to him that separates himself from Mary's Son; many a prophet there is that certifies me that of His Will it is not right to take leave."

On turning from the vanities of the World (cf. Eg. 111, art. 2). f. 166 b.

49. Religious poem, headed "*O Dálaigh .cc.*" i.e. "O'Daly cecinit": 14 quatrains.

Begins:—" *Recfad festa dán re dia*" i.e. "Now at last will I vend a poem to God." f. 170.

The argument rests on the contrast between the Divine munificence and the futile rewards of earthly chiefs.

50. Poem on his own declining days, by the same O'Daly: 43 quatrains.

Begins:—" *Beg nach táinic mo théarma*" i.e. "Little it wants of my term's being run out." f. 172.

51. Address to himself, or to his body, by the same: 5 quatrains; a pretty little bit, but very corrupt here.

Begins:—" *Is mór do ghen i bferann chille*" i.e. "A great fancy for the churchyard clay thou hast." f. 177.

Colophon:—

" *Finit le Peadair O Longáin a gcurra chiopáin cois Laoi 1821*" i.e. "Finis: by Peter O'Longan at Currakippane on the Lee, 1821."

Additional 27,946.

Paper; A.D. 1825 sqq.

Oblate atlas folio: ff. 48.

For the most part written, hastily and in a very poor hand, by a country schoolmaster that was well known in his day: *Eoghan Caomhánach* ['Eugene Kavanagh'], at various places in his native county of Limerick, and in Clare; partly in a good square legible hand by his brother Thomas (by far the more correct writer), in the city of Limerick. Ink being bad, and the MS. well thumbed, the matter is in some places illegible; on the whole, the most uncouth codex in this collection.

OSSIANIC POEMS; TALES IN PROSE; SONGS ETC.

An exceedingly miscellaneous compilation: containing, besides the above, a quantity of epigrams; proverbial sayings; personal and other memoranda in both English and Irish.

1. An epistle in verse, headed "*Maolsheachlainn O Comhraidhe dochum an uasail .i. Tomás O Seachnasaigh*" i.e. "Melaghlín O'Curry¹ to a certain gentleman: Thomas O'Shaughnessy namely": 6 stanzas; air: *Síle ní Ghadhra*; in Thomas's hand.

Begins:—"Taisdil ó mhéaraibh mo chaolchroibhe a sgríbhinn"
i.e. "From the fingers of my slender hand, O writing, travel."

f. 2, col. 1.

The composer was brother to Eugene O'Curry, and a right good versifier; this missive, the diction of which is exceedingly good, was written from Clare and accompanied the return of an Irish book in prose (either Keating's History or some collection of romances) lent by O'Shaughnessy, a schoolmaster in Limerick; it requests also the loan of a volume of poetry, and conveys compliments to Eugene Kavanagh should he see him.

2. Verses, headed "[*Déantús an*] *Chaománaigh ag freagradh do O Sheachnasaigh*" i.e. "Kavanagh's composition making answer in O'Shaughnessy's behalf": 10 stanzas; same air.

Begins:—"A mhédhraigh 's a léighenda do phréimcheap na saoiheadh" i.e. "O festive and learned one of the root and stock of the erudite."

f. 2, col. 2.

For the commencement of this correspondence, see art. 47; a few well-known quatrains occurring elsewhere fill up the page.

3. Verses, headed "*Slán an Chaomhánaigh . dochum an athar Uilliam Mhic Ghearaílt sagairt pharóiste an chaisleáin nua d'éis bliadhna go leith do thabhairt ar deoraidheacht ina fhochair . san mblíadhain d'aois Chríost san bfoghmar 1825. fonn: cnoc Gréine*" i.e. "Kavanagh's farewell: addressed to Father William Fitzgerald, parish priest of Newcastle West, county Limerick, after he had spent with him a year and a half as a wandering guest; written in the year of Christ's Age 1825, in harvest; air: 'Knockgreny'": 9 stanzas.

¹ Known in his lifetime (among speakers in English) as 'Malachi Curry.'

Begins:—" *Uaim tar cách céad slán chughat siar* " i.e. " From me above all others let a hundred farewells westward speed to thee! " f. 2 b, col. 1.

4. Humorous lines in English and Irish mixed, headed " *Desmaireacht¹ an Chaomhánaigh agus a mháthar* " i.e. " Controversy between Kavanagh and his mother " : 5 stanzas.

Begins:—" You Muses peruse on Parnassus, and lend me your propitious² aid. " f. 3, col. 1.

Colophon:—" These verses were composed extempore by E. O'Cavanagh in 1802; the conversation happened betwixt him and his mother, and was his first attempt at poetry."

The subject of argument is the fair sex, love and matrimony; Mrs. Kavanagh warning her son against all sorts of pitfalls, he insists that he will take the risks.

5. Verses, headed " *Dochum Maoilsheachlainn úi Chomhraidhe ar gailleamhain a dheantúise leis an gCaomhánach* " i.e. " Addressed to Melaghlin O'Curry after a poem of his composition was lost by Kavanagh " : 2 stanzas.

Begins:—" *A shaoi chríontaitheamhaigh is a bhláth na néigeas* " i.e. " O prudent and delightful sage, thou very blossom of the bards! " *ibid.*

Signed *T. O Seachnasaigh*; the lines state that Kavanagh lost the poem when fuddled, and propose that the composer should recite it and let him take it down afresh.

6. O'Curry's pleasant rejoinder, being a metrical warrant to arrest and produce the body whether of the finder or of the thief: 8 stanzas.

Begins:—" *Ataíom buaidheartha am aigne is suaithte ar mearbhal dubhach gan labhartha a néifeacht* " i.e. " I am troubled in my mind, confused and quite astray, melancholy and bereft of all connected utterance. " f. 3, col. 2.

Colophon:—" The reader is to take notice that it was O'Cavanagh answered Mr. Curry on all these occasions for Mr. O'Shaughnessy." A list of the writer's family (in which he states that he was born on the 11th of August 1784, his wife at

¹ recte *deismíreacht*, but here written as spoken, because 's' before 'm' does not take the slender sound; cf. *casmairt* for *caismirt*, *teasbánaim* for *taisbéanaim*, and others.

² Pron. as a dactyl, with accent strong on first syllable.

Christmas of that year, and that they married in January of 1807) and a table of ancient synchronisms fill the page.

7. Petition in prose, headed "*Eoghan O Caomhánaigh ro chan so do Shéamus O Chathasaigh a Luimneach an tríomhadh lá déag do Sheptember aois Chríost 1825*" i.e. "It was Eugene O'Kavanagh that composed this for James Casey, in Limerick, on the 13th day of September A.D. 1825."

Begins:—

"*Dochum an uasaíl fhíoroirdheire Tomáis de Rís . scríbeáirigh . boill chomhdháile etc. truaighimpidhe an gháibhtigh anacraigh róuireasbaigh i. Séamus O Cathasaigh bochtmhogh dá thaisbéanadh go rómhal go bfuil an tachtuagtheoir a geinghiall róphráinneach re cian aimsire d'easba thuillính ná thuarasdáil rena geitheochadh sé a thrommhúirear atá anois a gerruadhúireasba . cé go raibh agus ní fada ó shoin in riocht meangháblmar agus a leorrachmus mar aon le mórchuid eile dá fhogusghadtaibh atá fós a geeannas*" i.e. "To the right honourable gentleman Thomas Rice,¹ Esquire and member of Parliament etc., the lamentable petition of that want- and misfortune-stricken most necessitous individual, James Casey namely, a poor labourer, most humbly showing: that for a length of time petitioner is in extremely straitened circumstances, for lack of earning and wages with which to support his heavy little family that now suffer the hardships of want; and this notwithstanding that he (not so long ago either) was in a condition above want, and in sufficient independence, as well as a considerable number of his near kin that still are to a certain degree influential."

f. 3 b.

Followed by a very flowery address in English, in which the author assigns as his reason for sending a petition couched in the Irish tongue [not a word of which could the addressee understand] the political virtues of that legislator; headed:—

"The foregoing petition to Thomas Rice Esq., M.P., was forwarded to him in this English envelope, written by Eugene O'Cavenagh in the house and in presence of O'Shaughnessy, philomath, in the Irishtown, Limerick; and forwarded by Thady Kelly Esq., Apothecary, William Street."

8. Electioneering song appended to the Petition; thus described in the last clause of above address: "The few verses attached are intended as an admonition to the friends of independence to establish their firmness against the approaching election; and for this reason are strung to the air of *Gráinne mhaol* i.e. 'Grace O'Malley': 6 stanzas; *ceangal*, 1 stanza.

¹ Thomas-Spring Rice, 1st lord Monteagle of Brandon, †1866. He sat for Limerick 1820-1832.

Begins:—

“*L e chéile anois léimeadh gan sgáth gan bhaoigheal
gach tréinfhear do phléimfhéine alainn Ghaoidhíil:
gan staonadh ar aonchor go bráth arís
ó'n bhéinnídh do shaor iad Tomás de Rís*”

i.e. “Let all the strong men of Gadelus’ comely root and branch now jump up all together without fear or apprehension; and never again to all eternity shrink away from the gallant one that has saved them: Thomas Rice.”

ibid.

9. Lampoon in English, headed “The following sarcastic lines were written for a man named William Hennessey: formerly a bratslasher [schoolmaster], but now a vendor of pork in Mungret street, Limerick; by a friend with whom he basely broke his word, September 1825. E. O’C. cecinit”: 47 lines; scurrilous enough for the *bárd ruadh*; see art. 36, note.

Begins:—“O native, shrink at this my destined fate.” *ibid.*

10. Translation into Irish, by Kavanagh, of the song “Green were the hills where my forefathers dwelt”: 6 stanzas.

Begins:—“*Ba ghlas is do b’álainn áitreabh mo shinscar*” i.e. “Green and beautiful was the dwelling of my forefathers.”

f. 4.

11. Political song in form of a vision, headed “*Eoghan O Caomhánaigh . fonn : Cailín deas crúidhte na mbó*” i.e. “Eugene Kavanagh, to the tune of ‘the Pretty Girl that milks the Cows’”: 8 stanzas.

Begins:—“*Go déidhenach aréir cois Chamaoireach¹ ag bréagadh mo smaointe gan treoir*” i.e. “Late last night beside the Morning Star as I all in debility tried to cheat my thoughts.”

ibid.

12. A Vision, headed “*Eoghan ruadh O Súillebháin ro chan*” i.e. “Owen Rua O’Sullivan cecinit”: 16 stanzas.

Begins:—“*A Saxaibh na séad a géin óm dhúthchus*” i.e. “In England of the riches, from my own native spot far far away.”

f. 4 b, col. 1.

¹ A well-known river in the county Limerick, running through the town of Bruff [on brogh], and originally called *Samhaoir* (gen. *Samhaoireach*) after a legendary lady of that name; she being in process of time forgotten, the stream acquired its present appellation: the similarly sounding and declined n.f. *camhaoir* (gen. *camhaoireach*) ‘the break of day,’ ‘la pointe du jour’; hence ‘Morning Star.’

The poet begins by describing his plight in England; the usual lovely being (Ireland's personification) appears before him, but to all his queries objects (for naturally she thinks him an Englishman) that she will not unbosom herself to or converse with a *géag do chlannaibh Láter* or 'scion of Luther's children'; Owen soon convinces her that he is one of the right sort; and between them Ireland's woes are discussed in orthodox style.¹

13. Elegy, headed "*Muiris O Gríobtha .cc. ar bhás Eoghain ruaidh úi Shúillebháin*" i.e. "Maurice Griffin cecinit on Owen Rue O'Sullivan's death": 2 stanzas.

Begins:—"*Sin agut a láinleac ráib do chlannaibh Mhíledh*" i.e. "There thou, great stone, possessest a fine fellow of Milesius' children." f. 4 b, col. 2.

14. A Vision,² by Owen Rua above: 5 stanzas; air: Jackson's Family.

Begins:—"*Am leabain aréir trém néal do dhearcassu aindir ba mhaordha taitheamhach cló*" i.e. "In bed last night, and in my sleep, I saw a maid sedate, of pleasurable aspect." f. 5, col. 1.

Shows great command of language and skill in versification,³ the air (in Irish: *teaghlach* Jackson) being a complicated and difficult one to suit with words. The last stanza contains a spirited appeal to Owen's brother bards that they should (not forgetting copious libations of fragrant punch, of ale and of usquebaugh) join their ditties to his, and invoke the B. V. Mary, in favour of King Charles's advent.

15. Song, headed "*An fear céadna do Mháire nic Ghiobúin*" i.e. "The same man to Mary Fitzgibbon":⁴ 5 stanzas; *ceangal*, 1 stanza.

Begins:—"*Da mbudh éics mé cheapfadh duanta le fuaiméint is laoithe go téxach uamach síosgaithe a gcaomhfuirm chomhad*" i.e. "Were I a poet that could concoct ditties resting on sound

¹ Kavanagh notes:—"This song was composed by Eugene O'Sullivan whilst a soldier, after being impressed into his Majesty George the third's navy, from which he deserted and joined the regular army." The scribe copied it at Kilmurry-ibricane, in Clare, 3rd of December 1828.

² Copied by Thomas Kavanagh, 24th of November 1825.

³ These talents earned for the bard a name by which he was known throughout Munster: *Eoghan an bheú bháin* i.e. 'Owen of the sweet mouth.'

⁴ Daughter of the titular 'White Knight' (*ceangal*).

metrical basis, and erudite lays correct in 'correspondence,'
adjusted nicely in 'the close.'"¹ f. 5, col. 3.

Red Owen, as most of his remains testify, was a strong theologian; thus we have him saying here:—

“ . . . *guidhim di Críost gan dearmad dá hamacal ar bhaoqal.*
I s céile congantach séanmhar súgach tréadach trúpach fearannach
nár chlaon le Luther cealgach 's nach staonfadh dá nós”

i.e. “. . . I pray for her that unceasingly Christ be protecting her from danger; and that she find a mate helpful, prosperous, gaily disposed, rich in flocks, in troops [of horses] and in land; that never has inclined to lying Luther, nor ever would swerve to his doctrine” (st. 4).

The last stanza prays for the safe return of Mary's brothers James and John out of foreign parts.

16. A Vision, headed “*An fear céadna . fonn : Seaan O Duibhir [an ghleanna]*” i.e. “The same man; air: John O'Dwyer of the Glen”: 7 stanzas.

Begins:—“*Mo chás mo chaoi mo cheasnadh an fáth thug claidte a neasba fáidhe saoithe sagairt dáimh agus cléir*” i.e. “My misfortune, my weeping, and my tribulation spring from the same cause that in want has low laid seers and sages, priests, poets and minstrels in their companies.” f. 5 b, col. 2.

17. A Vision, headed “*An fear céadna . fonn : Seaan buidhe*” i.e. “The same man; air: Shane Buie.”²

Begins:—“*Ag taisteal na sléibhteadh dham sealad am aonar go hatuirseach céasta gan áird ghrinn*” i.e. “As for a while I lonely roamed the mountains, in weariness and trouble, in no mirthful mood.” f. 6, col. 1.

18. Humorous song, headed “*An fear céadna . fonn b'fearr leigen dóib*” i.e. “The same man; air: 'Twere better to let them alone”: 8 stanzas.

Begins:—“*Sin agaibh mo theastas ar bheathaidh gach réice*” i.e. “Here ye have my testimony anent the course of life pursued by every rake.” f. 6, col. 2.

19. A Vision, headed “*An fear céadna ar ragairne an tsaigh-diura*” i.e. “The same man, on the soldier's thoughts by night”: 9 stanzas.

¹ For the meaning of these technicalities of Irish prosody (*uaim* and *comhad*) see John O'Donovan's Irish Grammar, p. 412.

² i.e. Yellow Jack: a cant generic name used in Irish (not in English) to denote Protestants.

Begins:—“*Ceo dhraoidheachta a gcoim oidche do sheoil mé trí thíorthaibh mar óinnhid ar stræ*” i.e. “It was a magic mist that sent me, envelopped as it were in night, a-straying through the country like a thing distraught.” f. 6 b, col. 1.

Here too he yearns for the return of the Stuart, backed by Louis [XV] and the Spaniards.¹

20. A Song, headed “*An fear céadna ar an árrachtach sean*” i.e. “The same man, on the *árrachtach sean* or ‘monstrous old man’”: 20 stanzas.

Begins:—“*A bhíle gan chealg’s a sheabhaic do’n fhíorshuil d’easgair do phríomsgoith thaoiseach is fhilath*” i.e. “O good fellow devoid of all treachery, thou falcon of the very blood, thou that hast burst forth from the primest prime of chiefs and lords.”

f. 6 b, col. 3.

21. A Vision, headed “*An fear céadna . fonn Clár bog déil*” i.e. “The same man; air: A soft deal board”: 11 stanzas.

Begins:—“*Maiden drúchta le hais na Siuire is mé go támhach lag faen*” i.e. “Of a dewy morning upon the banks of Suir and I torpid, weak and prostrate.”² f. 7 b, col. 1.

Printed by Hardiman: Irish Minstrelry II p. 94.

22. A Vision, headed “*An fear céadna . fonn: An spealadóir*” i.e. “The same man; air: ‘The Mower’”:³ 7 stanzas.

Begins:—“*Mo léan le luadh is m’atuirse ní féar do bhaint ar thascannaibh d’fúig céasta buaidheartha m’aigne le tréimhse go tláith*” i.e. “My woe and grief ’t is to relate that not the mowing

¹ That he was in the army when he made this appears from lin. ult.: *is ne chlaóinnse m’intin na dheaghaidh sin chum tuighe ar sheasamh ghárda lem ré*” i.e. “And after that, nevertheless during my span would I compel my mind to the duty of standing sentry.”

² This state of things would fairly suit the condition of ‘Kerry *cábóg*,’ otherwise *spailpín fághnach*, i.e. itinerant digger of the potato-crop, which at the season of the year Owen adopted: the work was hard, the pay small, and the intruders unpopular; he was not likely to visit the county Tipperary in any other capacity. In general, no doubt, these doleful adjectives with which almost all ‘Visions’ begin are purely fanciful; but very often the whole string of them might safely be condensed into ‘katzenjämmerlich.’

³ The original song to this air is a highly facetious one; a good copy was obtained in the early fifties by John O’Daly who, hearing a *bacach*, or beggar, from Clare singing it down Anglesea street, called him into his shop (no. 9) and took it down; in 1871 S. H. O’Grady heard a vocalist of the same order (from the county Cork, and blind) sing it in the main street of Falkirk, N.B.

of grass by taskwork has for now some time past left my mind tormented and perturbed, exhausted." f. 7 b, col. 3.

23. A Vision, headed "*An fear céadna . fonn : Gráinne mhaol*" i.e. "The same man; air: Grace O'Malley": 13 stanzas.

Begins:—" *Cois taoibh abhann sínte is mé tráth anéi*" i.e. "Beside a river yesterday as I lay stretched." f. 8, col. 1.

24. Love-song, headed "*An fear céadna . fonn : An lon dubh*" i.e. "The same man; air: 'The Blackbird'": 5 stanzas.

Begins:—" *Dá mb' aon mé a dtuigsin éifeacht do léighfeadh tuitim Cæsair éachta Chonail Néill duibh Chuinn Eibhir is Naois*" i.e. "Were I one that with full understanding of their purport could read Cæsar's fall, and the exploits of Conall, of Black Niall, of Conn, of Heber and of Naeise." f. 8, col. 3.

25 A stanza, headed "*Leisan b'fear chéadna . ceist*" i.e. "By the same man: a problem [riddle]":—

" *N uin 's a dó go dlúth na déidh is cápla caogát gléasta a gcóir.*

's an tga leanaid gréagaig chéidhe ainm na mná do chlaoid mo threoir: míle gléasta glé roim chúig ruis go dlúth is péith na dheoidh.

uath is tgha ghréagaig ghlinn a sloinne is ní a ngaedheilg . críoch."

Based on the Irish names of some letters, and roman numerical value of others, while *íogha leanaid gréagaigh* = 'i grec'; not translatable into English, in which language nevertheless the answer must be sought (lin. ult.), and it is 'Nelly Murphy' evidently. f. 8 b, col. 1.

26. A Vision, headed "*An fear céadna . fonn : Stáca an mhargaidh*" i.e. "The same man; air: The Market Stack": 7 stanzas.

Begins:—" *Ag taisteal na Blárnan lá is mé ag machtnamh ar ár na b'fearchon b'fáilteach b'fairsing do'n phór threon ba chalma a ngleo*" i.e. "One day as I walked through Blarney and I pondering on the slaughter of the hospitable and freehanded gallant men of that race of champions that ever was valorous in fight." *ibid.*

27. A Vision, headed "*An fear céadna . fonn : Más i an phis adeirir*" i.e. "The same man; air: 'If 'tis please you mean'": 5 stanzas.

Begins:—" *Tráth anéi is mé tnáidhte tréith gan duine am ghoire thárla tréimhse a ndoire choille am fhaonluighe ar neoín*" i.e. "Yesterday as I was spent and feeble, without a being near

me, at noontide I found myself in an oaken grove and I lying there supine." f. 8 b, col. 2.

In the last stanza he celebrates the successes of [the American General Benedict] Arnold against the British: in 1777 perhaps.

28. A Vision, headed "*An fear céadna . fonn Tape a gcluais a bróigín*" i.e. "The same man; air: Tape in the latchet of her little shoe": 8 stanzas.

Begins:—" *Am aonar seal ag siubhal bhíos a dtús oidehe a ngaorthaibh ceoidh*" i.e. "At night's commencement I walked all alone among mist-enveloped copses." f. 9, col. 1.

29. A rakish Song, headed "*An fear céadna . fonn Cáiteach róin*" i.e. "The same man; air: A winnowing sheet of horse-hair": 9 stanzas.

Begins:—" *San mhainistir lá a dtigh an tábhairne am aonar bhíos*" i.e. "In Fermoy of a day I was in the tavernhouse by myself." *ibid.*

His muse, unabashed, describes an episode in the reckless life led by Owen in common with many of his brother bards.

30. Verses, headed "*An fear céadna chum na sagart ag an gcaibidil*" i.e. "The same man, to the Priests at the Chapter": a *conachlonn* or *slabhradh* of 6 stanzas and 5 quatrains.

Begins:—" *Os follus do'n chléir gur mé ná tabhrann sógh*" i.e. "Since to the clergy it is manifest that I am one who affords them not emolument." f. 9, col. 2.

31. A Song, headed "*An fear céadna ag moladh Annaigh . fonn Balance of straw*" i.e. "The same man, in praise of Annagh": 7 stanzas.

Begins:—" *Cidh seoladh le tréimhse mé a straercacht do shíor*" i.e. "Though now for a good while I have knocked about at random." f. 9, col. 3.

32. A Vision, headed "*An fear céadna . fonn An síoda atá ad bhallait a bhuaichill*" i.e. "The same man; air: Is it silks you have in your pack, my lad?": 9 stanzas.

Begins:—" *Cois abhann aréir 's mé ag taisteal a géin*" i.e. "Last night as by the river's side I wandered off remote."

f. 9 b, col. 2.

33. Verses in English, headed "Composed by Eugene

O'Cavenagh in praise of Kilmallock mills, lately styled Creed Hall, 1828": 9 stanzas.

Begins:—"My desire to invite my kind Muse is, to inspire me in this humorous lay." f. 10, col. 2.

Conceived in the vein of certain Irish burlesque compositions in praise of localities, the humour of which consists in ascribing to the particular spot all sorts of productions (the more incongruous the better) from every part of the world.

34. Ossianic tale in prose, headed "*Eachtra an Deirg .i. riodaire na scarlóide mhic Fhinn mhic Chumail*" i.e. "The Adventure of Derg, or the Knight in Scarlet, son of Finn mac Cumall."

Begins:—

"Do bhí rí uasal onóireach gan aindlighe gan éagcóir ar dhuine lag ná láidir in Éirinn seal dar ba chomainm Cormac mac Airt álainn aoinfir mhic Chuinn chéadchathag, agus do bhí naonbhar do chloinn inghean aige agus do bhádar na hingheana sin ar na mnáibh do b'áilne san domhan, agus tug sé an inghean do b'aosda dhíobh dar bh'ainm Gráinne mar mhnaoi d'Fionn mhac Chumail, agus a geionn bliadhna d'éis Fhinn do phósadh Ghráinne d'imthig sí ar éalóidh uaidh le Diarmaid ua Dhuibne" i.e. "In Ireland for a space of time there was a king, noble and honourable, innocent of all illegality or injustice exercised whether upon the weak or on the strong, and his cognomen was Cormac son of Art son of Conn of the Hundred Battles. Nine female children he had, that were among the loveliest women in the world; and the eldest of them he bestowed as wife on Finn mac Cumall. But at the end of a year after Finn's wedding of Grainne, with Dermot grandson of Duibne she eloped from him."

f. 10 b.

The scene of this fanciful tale is laid in the county Limerick and in Scotland; its plot is of the wildest description, and the introduction of knighthood brings it quite within the category of Thackeray's 'Novels by eminent hands.'¹ In spite of some colloquial idioms introduced here and there, the language is good. Long as it is, it is imperfect here; two pages are left blank for its completion.

35. Two popular prophecies:—

(i) "*Beid ribínidhe gainmhe trí Éirinn agus frínnsidhe iarainn leo*" i.e. "There shall be ribbons of sand throughout Ireland, with fringes of iron to them."

¹ As where George Barnwell (temp. Queen Anne) is shown cantering past the National Gallery, in Trafalgar Square.

(ii) "*B eadh measgadh gaodhlach i gcomdail éigceart Bhretain mhóir do bhrisfeadh suas a dtéarma 's do chuirfeadh gaodhail tar a nais na gcóir*"
i.e. "In Great Britain's unjust parliament there shall be an Irish perturbation, which will break up their term of power and restore the Gael to their right."

f. 18 b.

The scribe explains (i) by "Railroads," and (ii) he does not attempt. Followed by a list, in English, of Irish composers and scribes in Munster: some immediately anterior to, others contemporary with, himself.

36. Controversial poem, headed "*An Caomhánach agus Eire ag deasmaireacht re chéile le linn dualgais bhliadhantamhail do thairgsin do le huachtarán na nuasholus* (Newlights) *i. dochtúir Townley ar son a dtráchtadh d'athrughadh chum ghaoidheilge*" i.e. "Kavanagh and Ireland debating together at the time of a yearly salary's being offered to him by the head of 'the Newlights,' doctor Townley namely, in lieu of translating their tracts into Irish": 24 stanzas.

Begins (the poet speaking):—" *A Eire árrsa le cian atáimse ag cur do thásga go dian tar lear*" i.e. "O ancient Ireland, long time now I am fervently spreading thy fame far and wide."

f. 19, col. 1.

'Newlights' was a name given by the people to a certain set of Protestant proselytisers in the county Limerick. In these verses Kavanagh for some time speaks as 'advocatus diaboli': he and his before him never forsook the right way, yet what worldly advantage did any of them ever reap? Preaching and practice of the clergy differ widely: they live and lie on the best, and reck not of the poor, etc.; all this gives Ireland a chance to show her eloquence.

Followed (f. 19 b) by a table of contents, part English, part Irish.¹

37. Ossianic poems,² headed "*Agallamh Oisín is Pátraic*" i.e. "Dialogue of Ossian and S. Patrick," under which general title are comprised the following sections:—

¹ In which the scribe says touching art. 9:—"Sarcastic lines; Wm. Hennessy, now of Ballinlander, lately a Newlight, and still, is the subject of it: A.D. 1843 I wrote this."

² After quat. 79 (f. 20 b, col. 4) the scribe remarks:—"I have in different copies read Ossian's poems; and I flatter myself that this collection will be found carefully selected: Kilmurry Ibrecan, Decr. 15th, 1818."

(i) The Exordium, being the theological controversy between the Saint and his exceedingly refractory convert, Ossian: 116 quatrains.

Begins:—" *A Oisín is fada do shuan*" i.e. "O Ossian, all too long thy slumber is." f. 20, col. 1.

The last quatrain (spoken by the Saint) introduces the narrative portion, thus:—

" *A Oisín is binn liom do ghlór . bennacht fós ar anmain Fhinn:
is aithris dúinn cá mhéid fiadh . do thuit ar shliab na mban bfionn*"

i.e. "O Ossian, sweet I deem thine utterance! a blessing moreover be on the soul of Finn, and tell us how many deer they were that fell on Slievenaman."

(ii) headed "*Selg shléibhe na mban bfionn*" i.e. "The Hunting of Slievenaman": 50 quatrains.¹

Begins:—" *Do scaoilemar míle cú*" i.e. "One thousand wolf-dogs we slipped." f. 21, col. 3.

(iii) headed:—

" *Cath chnuic an áir sunn . ina dtráchtar ar an geomartha nó an taidhbse dorignedh do'n draoi pháigánda do bhí ag an bfiéinn ar an bfeidhm do bhí le techt orra . agus do hiompoitheadh ina fhuil an sruth do bhí ag síledh ó bharr an chnuic . agus mar tháinig Niamh nuachrothach ingen rig Ghrég chuca agus í arna teichedh ó Thaile mhac Threoin do bhrig gur pósadh leis dá haimdheoin í . agus isé fáth a triaill ar an bfiéinn ar an adhbhar fá gur chuir sí fé ghesaibh é gan bean do dhénamh dhi ar feadh lae agus bliadna le dóig go bfuighedh laoch éigin do shaorfadh le cálmacht ó Thaile í . agus ó nach fuair a gerich na ré sin do thriall ar an bfiéinn dá hanacal fein air agus le súil go dtreasgaró-chaidhe san deabhaidh é .i. do bhí air ceann cairt . cluasa amail asán . erball sionnaig agus araile*" i.e. "This is 'the Battle of Knockanaur': in the which is treated of the sign or apparition (anent the trial that was about to come on them) which occurred to the pagan wizard that the Fianna had, when the stream that flowed from the top of the hill was turned into blood; also how Niamh of the lovely form, daughter of the King of Greece, came to them, she having just fled from Talc son of Treon because that against her inclination she had been married to him; now the reason of her having recourse to the Fianna was this: in the expectation that she should find some champion or other to save her by his valour from Talc, she had laid the latter under bond not to make a woman of her for a year and a day; but when at the end of that period she had not found any such, she for her own

¹ At the end of this, under the rubric "Paradox," the scribe writes an adage (couched as a recipe) applying in an obvious way to things foolish, or to desires impossible to realise:—" *bainne cloch circe a nadhairc mhúice agus cleite cairt dá shuathadh*" i.e. "milk of a hen's breasts, in a pig's horn, and a cat's feather to stir it with."

redemption fell back on the Fianna, hoping that in the combat Tale should be overthrown: for he had a cat's head, a fox's tail, etc.": 77 quatrains.

Begins:—"Do bhíomar an fhiann is Fionn" i.e. "We the Fianna and Finn were." f. 21 b, col. 3.

(iv) headed:—

"Teacht Mergaig go hEirinn . agus ba dherbráthair d'Aille bean Mhergaig Talc mac Treoin . ina dtráchtar mar do thriall Mergach go hEirinn a ndiaidh dherbráthar a chéile mar ba thuairim leis go ndéanfadh Talc comrae leis an bhéinn . agus le hegla a thuitme a ngleic leo do ghluais agus maraon ris do ghluais deich ruadchatha grégach agus tarla go raibh Talc marbh reompa agus an droichdeibh imíghte dhe an tan fuair bás . mar nach raibh annsan domhan aonnt do bhainfeadh an droichgéimh dhe acht dhá ní . maighdenas rioghamail nó ergna an bháis . agus dá bfuigedh tuighe aonoidche amháin re Néimh nuachrothaig do bhiaidh ar maidin arna mháirech ina fher chom breagh is do bhí san domhan . agus mar do chomraic Mergach agus Oscar cheithre lá dég . fá dheoid gur thuit le béimennaib bithbeoglacha boirbnertmara Oscair mhic Oisín ó eochairchiúmsaib na hAlmhaine . agus mar do thuit a dhias mhac mear-mordhálach leis an bhéinn" i.e. "Mergach's coming to Ireland (Talc son of Treon was own brother to Mergach's wife Aille): in which is treated of how Mergach followed his mate's brother to Ireland, because he conjectured that Tale would [as he did] fight with the Fianna; through apprehension therefore of Talc's fall at their hands, he set out, and along with him ten strong battles of Greeks; but it so happened that Talc was dead before him, the deformity having passed away from him when he expired; for saving two things only, there was not in the whole world aught that could remove his hideous mask, and they were: a royal virginity, and the pains of death; now had he but lain for a single night with *Niamh*, in the morning he would have been a man as fine as was in the universe. Here too is treated of how Mergach and Oscar fought for fourteen days, until at last the former fell under the perilous and sternly powerful strokes of Ossian's son Oscar from the precincts of *Almhain*; also of how his two rash and vaunting sons perished by the Fianna": 229 quatrains.

Begins:—"Níor bfada dháinne mar sin" i.e. "Not long had we been thus." f. 22 b, col. 3.

(v) headed:

"Achlán mná Mhergaig . ina dtráchtar mar do ghluais sí ina dhiaid do dheagadh soluidithe do taidhbsúgedh dhí san nGréig . óir ba bhean Albanach í a máthair agus dá bhrígh sin do bhé cuid do dhiseuracht nó fás do phiseogaibh na tíre innte . agus ar rochtain go Baoi bhéra dochuata gur thriall a fear is a bhuidéan go conntae Chiarraide ag tabairt iarrachta dóthcluis ar an bhéinn . agus builleadh le súil chabhartha nó chonganta choscartha do Thailc mhac Threoin ar an bhéinn . agus mar do fuair sí a fear a maca agus a dearbráthair marbh roimpe . an chaoi dorin sí . agus fá dheoid mar do cheap sí ceann Finn do bhreith léi a ndíol cháich . agus mar do thuit a mainistir leis an bhéinn acht triar amáin" i.e. "Lamentations of Mergach's wife: in which is recited how

by reason of certain prognostications that were revealed to her in Greece she set out after him; for her mother was a woman of Scotland, wherefore in her [Aille] was some portion of that country's powers of magic and spell-practice. Also how, after she had reached Buiebera she heard that her husband and his party were passed on into the county Kerry in conjectural pursuit of the Fianna, and besides, in hopes to afford Talc mac Treon help and succour to triumph over them; and how she found her husband, her sons and her brother, dead before her; the lamentation that she made; how in the end she determined to carry off Finn's head in revenge of all the aforesaid, and how all her folk (three only excepted) fell by the Fianna": 94 quatrains.

Begins:—"*A Mheargaigh na nglaslann ngéar*" i.e. "O Mergach of the keen blue blades!" f. 25, col. 3.

Consists largely of a dialogue between Finn's spouse *Gráinne* (who at this date had not eloped from him) and Mergach's widow. Followed by (a) a quatrain satirising the regular clergy, and beginning: "*Uisge beatha sugh déise*" i.e. "Usquebaugh, the barley bree" (b) a stanza criticising the seculars, and beginning: "*Sin trí gníomhartha choidche leanus de'n chléir*" i.e. "Here be three practices that continually cleave to the clergy." f. 26, col. 3.

(vi) headed "*Anmanna na bpríomlaochradh de'n bfeinn do thuit ar chnoc an áir*" i.e. "Names of the principal heroes of the Fianna that fell at Knockanaur": 21 quatrains.

Begins:—"*Do thuit ar an genoc so thiar*" i.e. "There fell on this hill to the westward." f. 26 b, col. 1.

(vii) headed "*Ainm na geon is na ngadhar do bhí ag na bfeinn ar fágbáil chnuic an áir dóib*" i.e. "Names of the wolfdogs and hounds that the Fianna had after leaving Knockanaur": 72 quatrains.

Begins:—"*Do bhí ann Sceolaing is Bran*" i.e. "There were there *Sceolaing* and *Bran*." f. 26 b, col. 3.

(viii) headed:—

"*Laoidh na seilge sonn . ina dtráchtar mar do liathadh Fionn do dheasgadh mhú . i. beirt inghen gCuillinn ghuailghné dar b'ainm Míluachra agus Aine agus do chonnarcadar Fionn lá nana agus do thuitedar araon a ngrádh fris . innis go ndubairt Aine lá d'áirithe nach pósadh aoinfear do bhiadh liath go bráth agus dá dheimniúgadh sin tug na dláithmionna . grian agus ésga . agus ranna nime agus talman . nemi agus ifrenn . a dtacaigecht níre féin na gesa sin do choimlónadh go hiomlán . Arna fhaicsin sin do Míluachra do smaoin dá mbiadh Fionn liath nach biadh ar geumus di a phósadh do bhrí a gesa . agus dochum Finn do chur tar cumus a deirbshethrach do chuaid gonnice a gaolta*

comfoguis .i. tuatha dé danann agus do chuir fandra orra loch draoidhechta do dhéanam ar shliabh gCuillinn inaus go raibh do bhruad aige go níompóchadh sé liath gach ndruine do rachadh ann. Ann sin ghluaisis roimpe agus ghabus wirce féin deilb eillte agus do ghluais roim Fhionn gur tharraing láim leisan loch é . agus ann sin do ghab a cruth agus a countanós ghnáth féin rimpe nó gur chuir Fionn san loch ar lorg fháinne (ná b'fíor) do chaill sí . agus mar do fuair an fháinne é do bhí ina shenóir chríolaiath gan rian gan treoír gan láith gan tapadh. Agus fé dheoid mar do fuaradar Miluachra agus mar admháil sí fáth an ní dorin sí le Fionn dá thoirmiosy ar a deirbshéir mar fhear phósta mar shéil go mbiadh sé aice féin" i.e. "The Lay of the Chase: in the which is set forth how by means of a woman Finn was made grey, as thus: it was two daughters of Cuillenn quailghné¹ or 'Cuillenn coalface,' whose names were Aine and Miluachra, and one day they saw Finn and both together fell in love with him; to such purpose that upon a certain day Aine, having said she never would wed any man that should be grey, to ratify her assertion swore by the binding oaths: pledging herself by Sun and Moon, by Heaven's various parts and Earth's, by Heaven and by Hell, to fully observe those [self-imposed] prohibitions. All which when Miluachra saw, she reflected that, were Finn but grey, then by reason of her prohibition the other could not marry him; and in order to place Finn out of her sister's reach she resorted to her near relatives: the tuatha dé danann, and procured them to fabricate on Slievegullion a loch which should have the special virtue of turning grey all men that might enter it. Then she departs and takes on her the form of a hind; she placed herself in front of Finn, and so went till she had drawn him off close to the loch. There she resumed her own figure and countenance, and into the loch sent Finn in search of a ring which she had lost (by the way of). How, when the Fianna found him, he was a grey and withered ancient, rest of motion, of vigour, of agility and smartness; and how, in the end, they got Miluachra, who confessed the reason of the deed which she had done to Finn: to render him impossible as a husband for her sister, and all in hope to have had him herself":² 81 quatrains.

¹ 'Volksetymologie' for *Cuailgne*.

² The scribe appends a note in English: in which, after an abstract of the above heading, he continues: "Then follows the Chace; but [the prose] romance only gives three days and three nights to the destruction of the Enchantress's cave, the poem gives five. Also in the romance the magical cup whose contents restored our hero to his former shape indowed him at the same time with additional wisdom and knowledge; his hair however remained grey. But the Enchantress after acknowledging with much confusion and terror the reason of the trick she play'd him, offered to restore that also. This offer he declined, chusing to continue grey; but the reason of his refusal does not appear (perhaps he inclined to the fair one). They then departed from the mountain, leaving Miluachra to reproach herself with such an infamous action. There is a cave on the summit of mount Gullin [*Sliabh gCuillinn*] which the people there still think was that rooted up [sacked, demolished] by the Finians. I went to see it when I was in the North, and saw the cave and loose stones; but the stones were brought there in my opinion for purposes connected with the offering of druidical sacrifices. I was on Slieve

Begins:—"Lá dá raibhe Fionn na bflath" i.e. "One day that Finn of the chieftains was." f. 97 b, col. 3.

(ix) headed:—

"Meisge agus rádh na mban . seiser fēr is seiser ban do bhí a ndáil coibnís a dTemaír mhíndúlainn luachra . agus an tan fār ghaibh baithcheiall nó fós greannmairecht bhaoise na mná adubradar uile béal ar bhéal nach raibh isan domhan mná ba ionnraice genmuaidecht ná iad féin. Is eadh adubairt fear d'fearaibh na féinne do bhí ann: is líonmar í bhar geompráid . agus is lethan é an domhan . agus is ionda ben agus maigden isan chruinne chetharda do b'ferr cáilidecht ina sibse. Ar rádh na mbriathradhsan táinic ben do'n bhruidín agus brat genmuaide mna sróill ríimpe . agus dá char a dtuigsin dib creid an brat é sin .i. brat do baineadh do hollmaigedh agus do cumadh a naoil amáin . agus do bhí ina conlúnaíthe a gosmailecht bhrúit nó aibíle chandánaig nó mhenaig . dorin Aoibell do ingin derbráthar máthar senathar Chonchudainn an tan do smain gan aithne choilata do bheith aici ar aoifer go bráth agus go gosanócaadh [= goiseonadh] í ar sheire ainmhianaig do thabairt d'aoifer. Agus do chothaig annsan staid sin í go lá airíthe . go ndeachaíd a dtobar na spéime agus ar mbaint an bhrúit di dochonnaire taidbse tréinfir nó riodaire agus do líon dá sheire agus dá shíorghrád innus gur fhág an brat a ndermat ina diaidh agus go bhfuair Maighréis thriopaillshúibhlach lennán síde riodaire na gréine taoisech na hIndia shoir roimpe ar an gcoistslighe é. Agus do dhesgadh a comachta d'aithín a bhrígh is a bhuad . agus do thesbán é do Bhogha shoillsech agus do thugas do bhuaiaib do an té ag á mbiadh do choimét a lán ionlán áge agus nirt choidche. Agus do bhí fá láimhes ag riodaire na gréine nó gur bhain Derg mac Finn de é féin agus a cheann aga roime sin go dtug leis go hEirinn é . agus cochall na hóighechta fu hainn do . agus do bhrom ar Aine chliach bentsídhe chnuic Aine é agus do choiméd go lúthgháirech é chum mí-ionnraicais fhotaighíy bhan do nochadh. Agus ar mbeith di a bhínelaib ós cionn Tembrach dochuala maoidhemh cert na mban remhráidte . agus mar do tháinic a gerúth dainenda [= daonda] ina measg . agus mar d'foillsig an brat orra do réir mar lenus. Ag sin do thaoib an bhrúit . an Caomhánach" i.e. "The Intoxication and Boasting of the Women:—It was six men and six women [of the Fianna] that enjoyed a festive gathering at the smooth and beautiful Tara-luachra; and so soon as frivolity of sense, or as it were comicality of foolishness possessed the ladies, with one accord they all said that in the whole world were no women more pure of chastity than themselves. A man of the Fianna that were there said however: 'Your comparison [boast] is a spacious one: for the world is wide, and in the quadruple globe both women and virgins excelling yourselves in quality are numerous.' These words spoken, to the mansion [in which they were] came a woman folded in a new silken robe betokening chastity. Now in order to explain to you what manner of robe that was: it was one that in but a single day had been shorn, made ready [i.e. spun] and made up; it consisted of an only thread, and was after the similitude of a canon's or of

Gullion April 10 and 11th 1818. [signed] Eugene O'Cavenagh, December 19th 1828." Here he writes correctly *Cuillenn cuailgne*.

a monk's frock or habit; one which Aoibell had manufactured for Cuchullin's grandfather's mother's brother's daughter, at a time when she designed never to have sleeping acquaintance with a man, and deemed the garment would preserve her from bestowing lustful affection upon any such. In which state then it did maintain her until of a day she entered 'The Well of Beauty'; and so soon as she had doffed the robe she saw an apparition of a champion or knight, with passion and lasting love for whom she became filled up even so that in forgetfulness she left the mantle behind her, which then *Maighnéis* of the luxuriant-clustering tresses (fairy sweetheart of the Knight of the Sun, chief of India in the East) found before her on the wayside. She by virtue of her [occult] power recognised its property and virtue; she showed it to *Bogha* the brilliant, and he by way of additional quality bestowed on it that its owner for the time being it should for ever preserve in fullest integrity of youth and strength. In the greatest esteem then it was held by the Knight of the Sun, until from him Finn's son Derg [art. 34] a short time before our present events took both it and his head, and brought the robe back to Ireland: its name being 'cucullus virginitatis.' He presented it to *Aine diach*, banshee of *caoc Aine* or 'Knockany,' county Limerick, and for the purpose of discovering the hidden unchastity of women she joyfully preserved it. She now being up in the clouds overhead of Tara-luachra heard the rank bragging of the women aforesaid, and [here we are told] how in human form she came among them, and how the robe betrayed them, as follows. So much for the robe [signed] Kavenagh": 128 quatrains.

Begins:—" *Lá dá raibe Fionn ag ól*" i.e. "Of a day that Finn banqueted." f. 28 b, col. 4.

Of the particulars concerning the robe there is no word in the poem, and its operation on the present occasion was briefly this:—Finn (for he it was) having rebuked the boasters, and the Banshee being there, Conan Mael desires his wife to make trial of the tell-tale, which should reach to the ground; she does so, it shrivels to a mere tippet on her, Conan draws and kills her. The next is the wife of *Diarmait na mban* or 'Dermot of the Women': she is covered to about her hips, and implores her husband (if he believes in the ordeal) to kill her; he answers that he is no woman-slayer, bids her go in peace, and for ever forswears all matrimony. The mantle hides Oscar's wife *Geallúr* to her waist; her paramour's name the banshee reveals, and Oscar gently dismisses her to seek him out and stay with him. Upon Finn's wife *Maighnéis* the mantle vanishes, and the very hood contracts till it does not reach her ears; Finn too draws and lays her dead. Ossian tells Patrick that now his own wife took it; it covered her completely, from her

crown to the very earth, and her husband was exceeding glad. Caeilte mac Ronan's wife is hidden 'down to the cleft of her little toe'; she confesses her one peccadillo: a little kiss that she had given, 'and not in the way of theft' [i.e. she would have done it openly], to Dermot. With a few sarcastic remarks to the six ladies the Banshee departs, taking with her the unlucky robe and Finn's hearty malison. This is told in quatt. 1-46, which make one of the prettiest pieces in the cycle; the remainder is controversy between Patrick and Ossian.

(x) headed:—

"*Sely shléibe Fuaid sonn . ina dtráchtar mar do ghluais Aile bean Mhergaig agus a derbráthair .i. Draoidhentúir ó phortaibh áilne na Gréige ag ionnsaigid na féinne chum dtoghaltais do dhénam orra . agus ba chumasach a ndraoidecht iad an tan so . éir do bhí Draoidheantúir secht mbliadna roime sin a geriochaibh Bolg ag foghlaim draoidechta. Dá bhrig sin do dhelbaig príosán in oileán mara i gconntae Chiarraide ar a dtugthaoi an toileán dorcha an tan sin agus ar a dtugthar an fhianghaid nó an fhiánaid anigh . agus do ghluais Aile wirre agus níor stad nó go ráinic sí sliabh atá a gconntae Chorcaighe ar a ngoirther sliabh Fuaid . agus ann sin do ghlac uimpe féin foirm eilte. Lena lián sin do bhádar an fhianna ag selgairrecht agus ag fianchosgradh . agus éir ná casadh leo do lenadar i nó gur deilledh Fionn agus Daire leo agus iad ar réim-sheoladh ina diaid nó gur rángadar a bhfogus do'n fhianghaid. Ann sin do sheinn Draoidhentúir bonndalán bin dorin Bolcán gobha . do foighirtedh é fá roith na geimtlidechta agus dá bhrig sin do bhí buada iongantacha égsanhlá aige inaus gur lagaig Fionn agus Daire lena fhuaim dhiabalta agus gur chelgghradaig Draoidhentúir do'n charcair remhráidte iad. Agus fá dheoid mar tháinic an fhianna uile ina geomdháil agus mar do fhóir Conán orra le bollán sídhe nó cóir gheasa do chlaoidh do bhí ag Draoidhentúir" i.e. "The Chase of Slievefuad as follows:—In which is set forth how Mergach's wife Aile, and her brother Draidentuir, set out from the fair ports of Greece towards the Fianna in order to take vengeance on them. Now at that period they [the travellers] were powerful in magic; because that for seven years preceding Draidentuir had studied sorcery in the Belgic borders. Hence he had framed a dungeon in an island of the sea off the county Kerry which then was called 'the dark island,' but to-day is named *fianaid* or 'Fennet.' Aile bestirred herself, and never halted until she reached a mountain that is in the county Cork (called *sliabh Fuaid*), where she indued herself with the form of a hind. Just at the date of all this, the Fianna hunted and plied the chase; and because they had not met with anything, they followed her until Finn and Daire were separated from them; for they continued headlong after her till such time as they were now heard near Fennet. Then Draidentuir sounded a sweet cymbal which Vulcan smith had made; it had been tempered at the heathen [i.e. magic] wheel, whereby it was endowed with properties many and marvellous so that with its diabolical sound it enervated Finn and Daire, and Draidentuir thus artfully*

ravished them away into the dungeon aforesaid. Finally [we are told] how all the Fianna joined them, and how (with an enchanted vessel, a means of counteracting spells, which Draidentuir had) Conan released them" 190 quatrains.

Begins:—"Lá dá raibh Fionn 's a shléighte" i.e. "Of a day that Finn and his host were." f. 30, col. 5.

(xi) headed:—

"*Caoidh Oisín a ndiaid na féinne . ina dtráchtar mar do chuidh Pátraic amach ag gan fhios d'Oisín agus mar d'fan a ngoirecht éistechta dhu . agus mar d'fan ann sin go rinn caoidh a ndiaidh na féinne . agus fá dheoid mar do ghéill do dhia mhór na glóire agus do fuair [bás] ina chríostaíde fhíoraithridhech tar éis na mórchospóide do tharla idir é féin agus Phátraic*" i.e. "Ossian's Lamentation after the Fianna: in which is set forth how Patrick, unknown to Ossian, went out and remained within hearing distance of him; how he stayed there until he [Ossian] uttered a lament for the Fianna; and how in the end he submitted to the Great God of Glory, and died as a truly penitent Christian, after the great controversy which had taken place between himself and Patrick:" 138 quatrains.

Begins:—"Uch a Fhinn na bhfiann 's na slógh" i.e. "Alas, O Finn of the Fianna, and of the hosts!" f. 32 b, col. 4.

With this piece Eugene Kavanagh's recension of the *Agallamh Oisín is Pátraic* ends, and he adds this colophon:—

"*Sin agat a léigheoir cheardamail ionann agus sé mhíle líne de imagallaim Phátraic is Oisín . agus saoilim nach buadhaim bréag ar udearbad dhuit gurab é an tiomsughad as fulláine as dtrighe as ceirtfhéirinnighe agus as iomláine coimlónadh é dar tharla riamh ormsa cé gur léaghas an iomad . óir is fághanach ná a goitchinne nachar casadh iomum . agus fós is fághanach clochar nó coláiste in Éirinn nach bfeaca mé a soláthair le mo linn . óir d'fiosraighes iad uile . Gibé lochta atá air so ná tugaidh oibhheim damhsa dá mbithin . óir do aithscríobhas an tsuimse ar an dtaobh astigh de na secht laethaibh as giorra san . mbliadain mar as follus do réir an dáta . agus ní thagann le chéile luaithe is léire . lá fhéile Thomáis . 1828*" i.e. "Here you have, ingenious reader, [some 1500 quatrains] the equivalent of 6000 lines of the Colloquy of Patrick and Ossian; and I imagine that I utter no falsehood when I certify to you that it is a compilation the soundest, the most correct and thoroughly genuine, the most copiously complete, that (though I have read much) has ever come in my way. For, speaking generally, it is but some stray item of the kind that I have not met with; it is moreover but some odd academy or college in Ireland of which I have not in my time seen the collection, for I have visited them all. But whatsoever faults there be in this one, never revile me¹ on their account; for this total I transcribed

¹ This is quite in the apologetic spirit of the native scribes; and to those who know what abuse has been heaped on their devoted heads, old and modern, by men

inside of the seven shortest days in the year, as according to the date¹ is evident. Festival of S. Thomas 1828."

Followed by a metrical version in English of the Lay of *Maighre Borb* (translator's name not given); for its continuation the reader is referred to p. 133, but in its present state the MS. ends with p. 92 (f. 49).

38. A Poem, headed "*Duain nó riaghail úi Dhubhagáin sonn*" i.e. "O'Dugan's Poem, or 'Rule,' follows here": defective, which the scribe accounts for by saying that he transcribed from a copy 167 years old and partly illegible.

Begins:—" *Bliadain so solus a dath* " i.e. "A year this is of lustrous hue." f. 34, col. 1.

39. Love-song in form of a Vision, anonymous, headed "*Fear-éigin .cc.*" i.e. "Some man or other cecinit": 4 stanzas.

Begins:—" *I nuaigneas aréir dam idir néalaibh do bhíos* " i.e. "As I last night was all alone and wrapped in mists [i.e. lost in sleep]." f. 34 b, col. 6.

40. Political song, headed "*An Caomhánach .cc. fonn: Cailín deas crúidhte na mbó*" i.e. "Kavanagh cecinit; air: The pretty girl that milks the cows"²: 7 stanzas; metre irregular.

Begins: "*Tráth is mé ar mire is ar uireasba mheabhrach go fann cois coille am smaointibh bróin*" i.e. "A while as I was all distraught, robbed of memory's powers, feeble in condition, wrapped in my thoughts of grief, beside a wood." f. 25, col. 1.

Cupid, sent by his mother, appears to comfort the disconsolate: who is the girl (for what else can it be?) that distracts him? let him cheer up: Trolv mac Starn, Hercules, the sons of Usnach, Dermot of the Women, Actæon, all fell in the cause; how then can he hope to escape scot free? Eugene answers that he worships a fairer than all their dames (Helen of Troy

altogether unable to appreciate their labours from a material and several other important points of view, they seem to have written prophetically. Surely there is something remarkable in the fact that men of humble position, with their daily bread to earn, executed such tasks as this out of hours, and with no reward in view (see also Eg. 112).

¹ The first piece was ended on the 15th of December; the last, on the 21st.

² A mistake: attributable to the scribe's hurry, which the writing and many errors show to have been throughout very great; the song will not go to that tune: cf. art. 19, which is written to it, though the air is not mentioned; the right melody is that of art. 41.

thrown in) and discloses her name: Ireland; st. 7 is a pæan,¹ and lin. ult. hurls defiance at Wellington, during whose second ministry (1834-5) this seems to have been written.

41. A Vision, by Eugene O'Kavanagh: 7 stanzas; air (not given): *Atáimse am chodladh is ná dúisigh mé.*

Begins:—"Tráthnóna déidhenach a géin cois abhainne go bráighte tuirsech gan aon am ghaor" i.e. "At evening late and far away beside a river, crushed and weary, without a soul beside me." f. 35, col. 3.

42. Elegy, headed "*An Caomhánach ar uaigh² a rócharaid í. an tathair Uilliam Mac Gearailt d'éag lá nodlaige 1828*" i.e. "Kavanagh at the tomb of his great friend: Father William Fitzgerald (art. 3), that died on Christmas Day, 1823": 9 stanzas.

Begins:—"A liog lombhoicht do loit mo chroidhe go cruaidh" i.e. "O bare and wretched stone that cruelly hast hurt my heart!" f. 35, col. 5.

43. Address to Ireland, by Kavanagh³: 2 stanzas.

Begins:—"A Eire ghlasmaighneach nach aoibhinn do thaidhbse" i.e. "O Ireland of the verdant surface, how pleasurable thine aspect is!" f. 35 b, col. 1.

44. Address to a Priest, headed "*An fear céadna dochum an athar Seaan Mac Cormaic sagart paróiste Chille Ainnin an tan sin .1816. acht anois sagart paróiste Ghallabhaile atharlaig .1828.*" i.e. "The same, to Father John Mac Cormac: then (1816) P.P. of Killannin, but now (1828) P.P. of Galbally in Aharlach": 3 stanzas.

Begins:—"A shaoi urramaig d'fuil Chormaic as féile cáil" i.e. "O reverend sir, of Cormac's blood and of most generous reputation." *ibid.*

¹ The Author appends a postscript:—"Sep. 1st, 1845, Kilmallock: When these verses were composed, much was expected from Eneas Mac Donnell, Sheil, and O'Gorman-Mahon; but—!!!" These patriots are named in the stanza.

² Conventional phonetic form of *uamhaidh*, dative or prepositional case of *uaimh*.

³ It will be observed that he heads it "*An Caomhánach do róchan*" i.e. "Kavanagh cecinit"; and the reason is that, the untranslatable verbal particle *ró* (denoting the preterite) being orally disused in favour of its alternative *dó*, the former has been 'folksetymologised' into the inseparable intensitive particle *ró*, which may be prefixed to adjectives, nouns, or verbs at will. Kavanagh however must very well have known the difference; some of his contemporaries habitually wrote correctly: *ro chan*.

Author's note:—"These lines were composed in favour of William Dillon, *gort na píse* ['Peasefield'] near *sliabh na mban fionn* [i.e. 'mountain of the fair-haired women,' or 'Slievenaman,'¹ county Tipperary]." They introduce the patient as a fitting one for the ghostly physician, in order to wean him (if possible) from the foible of devoting his whole time, talk, and trouble, to the service of the fair sex.

45. A Riddle, headed "*Seán Brighdeach dochum an Chaomhánaigh . ceistín suarach (agus do b'fíor do sin)*" i.e. "John Bride to Kavanagh: 'a frivolous² little problem' (and that was true for him)":—

"*Ailín idir dhá choll . do bhainfínn as do tholl amach.*"

Answer, headed "*Freagradh an Chaomhánaigh láithreach*" i.e. "Kavanagh's reply, extempore":—

"*D' óinbhíd buidh leor mar leithsgéaladh
chum óinseach gan eolas do bhréagadh ;
nó do gheocach nár dhóigh beith discréideach.
do dhreoidheist mhíásmhar do réidhteach
I s maíry duit led rácaireacht gan chiall do bhac.
led ghrabaíreacht nennghreannamhair do bhréan le cac ;
mama ar nós an mhadra an uair aisicéann gur mhór a chion.
casadh arís ag aithitheadh an ní dorin.*"

The poser (which was not John's own) is, like so many others, based on the Irish names of letters and therefore defies translation; as indeed does Kavanagh's witty rejoinder, which both solves the question and rebukes the propounder's levity, while it exposes his lack of originality.

f. 35 b, col. 2.

46. Riddle, headed "*Ceist . chum an Bhrighdigh*" i.e. "A Question; to [John] Bride":—

"*A n taobh do thugadh Cúchulainn dá námhaid
plúr an tsiopa is é tharraing na shnách gheal ;
bárr na púainne sgeithte ar an láithreach
ainn is sloinne mo chumainn is cá bfuil sí*"

i.e. "[Take] the side which Cuchulinn used to present to his foemen—the flour of the shop, and the action of drawing it out into white threads—the product of the sheaf's top, and it shed upon the ground where it stands—then where in all this is my love's name and surname?"³

¹ These veritable localities are assigned to William fictitiously (for a reason).

² Here *suarach* has the force of Fr. 'trivial'.

³ Neither solution, nor hint towards any such, accompanies this enigma; but the following perhaps may serve as at any rate a possible one:—Read backwards,

47. A humorous Song, headed "*An Caomhánach agus an poitín*" i.e. "Kavanagh and the Potheen-whisky," divided into three parts:—

(i) headed "*An moladh*" i.e. "The Panegyric": 7 stanzas.

Begins:—"*A phoitín na ndrólann a stóir dhíl mo chroidhe*" i.e. "O Potheen of my bosom, dear treasure of my heart!" *ibid.*

(ii) headed "*An díomholadh*" i.e. "The Dispraise": 8 stanzas.

Begins:—"*A phoitín céad gráin ort mí-úgh is droichechríoch*" i.e. "O Potheen, a hundred horrors light on you, bad luck, and an evil end!" f. 35 b, col. 3.

(iii) headed "*Tártháil an phoitín*" i.e. "Potheen's Exculpation": 3 stanzas.

Begins:—

"*E istse anois a Eoghain is faeseamh uait faghad.*
is duine bocht baeth thu ar díth chéille gan feidhm:
gan chuire níor théarnaig mé ad éileamhsa riam.
is ní mhairféad am éagmais gan déanamh am dháid"

i.e. "Listen now, Eugene, and I shall have relief¹ from you: you are a poor silly mortal, devoid of sense, of no account; for without an invitation from you I never went to look for you, and you would not exist without me, nor refrain from 'making after me' [pursuing me]."

f. 35 b, col. 4.

48. Verses, headed "*Maolsheachlain O Comhraidhe chum*

and you get *Gráinne ní Thuathail* i.e. 'Grace O'Toole,' as thus: phonetically, *ní = nighe* 'the act of washing,' and (as opposed to *plúr an mhúilinn* 'mill flour') *plúr an tsioipa* or 'shop flour,' drawn in white threads, may mean starch allowed to drip from clothes at the wash; *gráinne* is 'a grain of corn'; and Cuchullin used (as a sign of defiance) to drive round his enemies *tuathal* 'against the sun,' 'left-handed,' instead of *deiseal* 'right-handed' (the sign of amity). Note that *snách* is a local pronunciation of *snáth* (cf. *go brách* for *go bráth*, *crích* for *críth* 'a tremor,' and in Connacht *maích* for *maith* 'bonus,' etc. etc.) which means 'thread' in the abstract, while 'a single thread' is *snáithne* vulg. *snáilhe*; as *grán* is 'grain,' *gráinne* 'a grain'; *cáith* 'chaff,' *cáilhe* 'a grain of chaff'; *ros* 'flaxseed,' *roisne* 'a single flaxseed,' and others (see art. 65). In the county Limerick *O Tuathail* has been anglicised 'Tuthill,' as with the Tuthills of Faha [*faithche*]: one of whom, an old gentleman who in his day spoke Irish as well as any man on his lands, but for fashion's sake preferred to pose as a smatterer, would e.g. on the approach of a stranger say to his *meitheal* of haymakers, reapers or what not: *cé hí sin chughainn* 'quanam isthæc ad nos,' instead of *cé hí sin* 'quisnam isthie'; on which occasions the interrogatees could not enjoy the usual luxury of ridiculing the *fear mór* or 'big man' in Irish before his face.

¹ In Munster *faeseamh* (= *faoiseamh*, *faoisighadh*, *faothadh*, *faoiithighadh*) is the crisis of a sickness, or rather (primarily), the ease and relief consequent on such.

Thomáis úi Sheachnasaig” i.e. “Melaghlín O’Curry to Thomas O’Shaughnessy”: 6 stanzas.

Begins:—“*A ghéag gan mheath do’n cheap ba líomtha laochas tar tuinn do théarnaig faoi ghradam sheoil*” i.e. “O branch unwithered of the stock that brightest shone in valour, and hither in triumphant course arrived across the wave.” f. 36, col. 1.

This piece (which should precede art. 1¹) is a pretty one: the writer requests the loan of some book in Irish and goes on to mention several, any one of which it would give him pleasure to read:—

“*D á réir aicim ort ós ná gur féidir
 agus ná léimig go fras ar dtóis.
 A on ded leabhraibh do sgaoileadh dhom fhéachain
 pé laoidhthe drécta nó Teamhairsgoil:
 I s léir go geasfad ort é arís gan éilimh
 fá mhí de laethibh gan sol gan stróic.
 I s féach mo theachtaire cé buidhe droichghnéitheach
 leat dís gealbhuilheachas is da’chid gheobhaidh
 D o bhréagfadh sealad me cathbhuidhean na féinne
 is bruidhean na céise is feas go fóil.
 N ó léirsgrios Meargaig ar mhaoil an tsléibhe
 do claoidheadh san éigean mar Thailc mhac Threoin
 E achta mhac Uisneach is oidhedh na gcaomhchouradh
 ó chraoibh na saorchleas is na hfeasga nóil.
 A n tan d’éalaig ó Eamhain an aoileann Déirdre
 le Naóis na gcrabhfolt tar lear mar sheoil.”*

i.e. “Accordingly I pray you (since ’t is a fact that this is feasible)—nor hastily at the first blush refuse the same—to despatch one of your books to pay me a visit: whether lays [of Ossian], or [other] poems, or some of the Tales of Tara’s lore; certain it is that, without being pressed to do so, I will again return it to you, and that same within a month of days, unsoiled, untorn: and see, my messenger (all sallow and ill-favoured tho’ he be) will return you forty-two-fold cheerful thanks. The Fianna’s battle-band would for one while distract me, and for another, the Cave of Keshcorran would, I know; or Mergach’s utter destruction on the mountain’s scalp: he that like Tale mac Treon was vanquished in extremity; or the adventures of Usnach’s sons; tragical death of the gentle heroes from ‘the Branch’ (where noble feats of all kinds, and goblets, did abound), when from Emania the fairest

¹ The scribe appends a note:—“The compositions here signed O’Shaughnessy were written by me in his name; which Mr. Curry noticing after a time hints in his last verse in his composition page 3 of book (for I had to transfer page 1st and second, they being mutilated, thus)” i.e. the first leaf chancing to be torn, he rewrote the contents here.

Deirdre across the sea eloped with Naeis of the flowing hair, to be his treasure" (stt. 3, 4).

49. Verses, headed "*An Caomhánach ag freagradh ar son úi Sheachnasaigh*" i.e. "Kavanagh, answering in O'Shaughnessy's behalf": 3 stanzas.

Begins:—

"*A úi Chomhraidhe thaitheacannaig a sgoth na néigeas
as snuighte léaraighios a neagar chóir.
B imúrlabhradh críonshnasta gaodhlach
a uaim re chéile is ar ionainnathreoir:
I s caoin do thagradh ar mheas mo thréithedh
's is oth liom féin nach amhlaidh dhóibh.
A cht dá laghad m'acfaínnse mo ghean len ré thu
is ní thabharfaínn d'aonueach ní uaim reomhat*"

i.e. "Pleasant O'Curry, flower of the poets, that in legitimate order dost the most accurately exhibit the polished sweet Old Irish eloquence in words correctly fitted together, and with nicely balanced synthesis! kind thine expressions are regarding estimation of my talents, and to myself it is a grief that in reality these are not such indeed; nevertheless, and small as my utmost power may be, so long as my time lasts thou art my affection's object; and not on another rather than on thee would I ever bestow anything whatsoever."

f. 36, col. 2.

50. Verses, headed "*An Caomhánach ag moladh aráin Thaidhg úi Choileáin*" i.e. "Kavanagh, praising Teigie O'Cullane's¹ bread": 10 stanzas.

Begins:—

"*A tá síosma cruaidh is buaidhirt re tréimhse,
idir shaoithibh árrsa a gclár gheal Eibhir:
a geill tSile thárla cás na pléide.
do dheasgadh aráin chuir gráin ar Éirinn*"

i.e. "For now some time there is tough dispute and a disturbance among ancient sages in Heber's lightsome land; in Kiltelly the case that gave rise to the litigation came to pass, all on account of bread that had horrified the whole of Ireland."

f. 36, col. 3.

51. Proverbial sayings:—

¹ Commonly anglicised 'Cullen' and, in Munster 'Collins'; this member was a baker in Herbertstown [*baile hIobáird*] county Limerick, and the poet dilates on the excellence of the honest bread with which he supplanted the noxious trash hitherto disseminated from the city. A list of his chief clients and their places is given: Ballinagarde (Croker); Derk (Considine); Cappaghcullen, Elton, the Grange, Kilballyowen, Rockbarton (O'Grady's), etc.

- (i) "*A tá an saoghal go cleasach is meallann a dhúil a lán.
is ní fhuil fios cia aco an caitheamh nó an cruadhas as fearr :
an té chuir a dtaisge go beartach a bfuair a lámh.
do bhí fear a chaithte chomh maith leis ar uair a bháis*"

i.e. "The world is a tricky affair, the love of which deceives very many, and there is no knowing whether of the two; profuseness or hardfistedness, is the better; as for him who carefully hoarded up all that ever came into his hand, at the hour of his death the man that spent it was as good as he.

- (ii) "*N í thig ciall agus míchiall le chéile.
's is dóigh le fear gan chéill gurab é féin fear na céille*"

i.e. "Sense and senselessness are not compatible; but the man that wants all sense esteems himself precisely to be the very man of sense."

- (iii) "*I s'mairg do gheibh bás le linn anfaidh
is go dtigeann grian a ndiaidh fherthana*"

i.e. "Alas for him that dies during the period of a storm: sure the sun is accustomed to break out after a downpour."¹

f. 36, col. 4.

52. Vision, headed "*Seaan O Tuama .cc.*" i.e. "John Toomey cecinit": 6 stanzas; air: *Móirín ní Chuillennáin*.

Begins:—" *Am aonar seal ag ródaigheacht cé sheolfaidhe am choinne lá*" i.e. "As for a while I strolled alone along the road, who should one day be guided to encounter me." f. 36 b, col. 1.

53. Song, headed "*Caoidh na mná albanaiige .i. Jenny Cameron ar a grádh . arna cur a ngaotheilg le Seaan clárach Mac Domhnaill . fonn : An cnota bán*" i.e. "The Scottish woman's, viz. Jenny Cameron's, lament for her love; put into Irish by Shane *clárach* Mac Donnell; air: the White Cockade": 9 stanzas, and chorus.

Begins:—" *Bímse buan ar buaidhirt gach ló*" i.e. "Every day and always I am in perturbation." f. 36 b, col. 2.

Printed in Hardiman's Irish Minstrelsy II. p. 70.

54. Elegy, headed "*Caoineadh Sheain chláraig an tan do saoilidh gur imthig sé tar fairrge . le Seaan O Tuama*" i.e. "Lamentation for Shane *clárach* when it was thought that he was gone over sea; by John Toomey": 3 stanzas; *ceangal*, 1 stanza; air: *Emonn an chnuic*.

Begins:—" *Atá saegheadghalar nimhe dom ghéarghoin go huile is céasta mo thurus d'oidhche is de ló*" i.e. "A virulent dis-

¹ Refers to him that has not the 'staying power,' necessary to weather a spell of adversity.

temper as an arrow pierces my whole system, and by both night and day I mope about in torment." f. 36 b, col. 4.

55. Jacobite song, headed "*Seaan clárach .cc. [fonn]: Gráinne mhaol*" i.e. "Shane *clárach* cecinit; air: Grace O'Malley": 9 stanzas.

Begins:—"Cois caladhphuirt ar maidin a dtráth is mé am néal" i.e. "Beside a harbour one morning early as I lay asleep." f. 37, col. 1.

56. Song, headed "*Eoghan ruadh .cc. [fonn]: Cáitlín Tiriall*" i.e. "Owen Rua cecinit; air: Kitty Tyrrell." f. 37, col. 2.

Begins:—"Aisling dorigneadh dham tamall roimh lá d'fúig osnadh in mo lár is do chealg mo chliabh" i.e. "It was a dream that befell me a while before the break of day, and caused my breast to sigh, and stung me in the side." *ibid.*

57. Song, headed "*An mangaire .cc.*" i.e. "The Packman [Andrew Magrath] cecinit": 6 stanzas; *ceangal*, 1 stanza; air: *An beinnstín luachra*.

Begins:—"A charaid chlumhail díograise a shaoi ghloin do sgoth na ndámh" i.e. "O friend thou art reputable, zealously affected to me; O pure sage of the flower of the bards!"

f. 37, col. 3.

58. Elegy, or Anathema rather, headed "*Seaan clárach .cc. ar bhás Dawson .rógaire allmharraig do chomnaigheadh in Athar-taig*" i.e. "Shane *clárach .cc.* on the death of Dawson: a rogue of a foreigner that lived in the glen of Aharlach": 4 stanzas; *ceangal*, 6 stanzas.

Begins:—"Gabhaidh¹ a chlocha fá choigil a geoimeád chriadh" i.e. "Seize and cover up, ye stones, in hold of clay."

f. 37, col. 4.

59. Vision, headed "*Seaan clárach .cc.*" i.e. "Shane *clárach* cecinit": 7 stanzas.

Begins:—"Am leabaidh's mé am aonar gan aonneach am dháil" i.e. "In my bed and I alone, no one whatsoever in my company."

f. 36 b, col. 2.

Each stanza followed by an English version in the same metre; Kavanagh's own, seemingly.

¹ Sic perperam: most versions have *Taisgidh a chlocha go coigilte a geoimeád chriadh*, which is better; and so Kavanagh's friend and contemporary, Nicholas Hayes of Cahir Guillamore, used to repeat and to write it.

Followed by this colophon:—

*“A léagthóir charthanaig aicim go fíorchráibtheach.
go caoin lem anam do sháilm go caoinpháirteach:
rí na naingeal is beanaltroim an mhic ghrásaig.
go ndéanaid maitheámh a pheacadh do’n Chaomhánach”*

i.e. “O charitable reader, I crave that with genuine piety thy ‘psalm’ [orison] may kindly and with gentle sympathy pursue my soul: to the effect that the King of Angels, and she that nursed the Gracious Son, may unto Kavanagh grant forgiveness of his sins.”

Curious memorandum in English, on his own family.¹

60. Verses on Poverty, headed “*Fear gan ainm .cc.*” i.e. “Vir sine nomine cecinit”: 6 stanzas.

Begins:—“*Duine gan stór is dearóil a charaid san tsaoghal*” i.e. “A pelfless man—in this world his friends do not amount to much.” f. 38, col. 1.

61. Stanza followed by a note which may serve for heading:—

“The four last [preceding] lines were spoken by *John OhUaithnín* [‘Honin’ or, by translation, ‘Green’] in the town of Ennis immediately after the battle of Aughrim, in swearing allegiance to William and Mary. Roman Catholics ‘should’ [i.e. had to] swear that the Pretender was a bricklayer’s child picket up and reared to personate him; and when Dean Burke, P.P. of Ennis, was standing before Blood, the Justice of the Peace, *OhUaithnín* (at the instigation of Conor O’Brien, Esq.) addressed the Priest as [follows]:—

*“A shagairt ná dearbhaig gan fhios do cháise.
is gan a fhios againn cia as athair do mhac an phríomnsa:
an bricléir dearg bhí tamall ar sparra Lonndain.
nó muc ríg Saxan bé aco é cá bhios dúinne”*

i.e. “Swear not, O Priest, without cognisance of thy cause, considering that we know not who is father to the sovereign’s son: whether it was the red brick-layer that for a time was spiked in London,² or whether he be the king of England’s son—how do we know which it was?”

ibid.

62. Vision, headed “*Bean an leasa*” i.e. “The Woman of the Liss”: 5 stanzas; air: *Blátha bun leasa*.

Begins:—“*Cois leasa dham go huaigneach ar nair na maidne
am aonar re hais na Siona a mbruach chnuic ba shnuadhghlaise*

¹ Here Kavanagh makes out that his children are, on the mother’s side, connected with the O’Gradys of Cappaghcullen: hence with the houses of Ilchester and Lansdowne, and with the Fitzgeralds of Carrigoran, in Clare.

² Lit. ‘that was on the *sparra* of London’: *sparra* meaning ‘a balk,’ ‘beam,’ ‘spar,’ ‘bar,’ ‘spike nail’; also ‘a military gate,’ in which sense John O’Donovan found it to survive among the aged inhabitants of old fortified towns such as Athlone and Limerick.

sgáil" i.e. "Beside a liss as I was all alone and solitary, at morning's hour, by Shannon's bank, and on the brae of a hill most lovely in its verdant aspect." f. 38, col. 2.

By *Seon Lóid* or 'John Lloyd,' county Clare.

63. Lines headed "*An gliomach ó'n mbáinsigh .cc.*" i.e. "The 'Lobster from Bansha'¹ cecinit": 2 stanzas, the first wanting a line.

Begins:—"*Is fada riamh aindealbh mé le haiteas is le haoibhneas is is dearbhtha go mbímse idir shaoithibh ag ól*" i.e. "Long time now I have always practised to be nonpenurious, but given to mirth and pleasure, and 't is proven that my custom is to sit and drink with men of worth." f. 38, col. 3.

Somewhere in Clare (at Malachi Curry's native place, *dún átha*, it would seem) Kavanagh had lost his sombrero in a tavern kept by one Morgan and his wife; he lashes their churlishness, and curses the hat-thief.

64. Epigrammatic quatrain and stanza:—

(i) "*C eathvar dá dtug Fionn fuath . cú through agus each mall;
triath tíre gan bheith fial . bean fir nach béarfadh clann*"

i.e. "Four things on which Finn bestowed his aversion: a starved wolfdog, a slow horse; that the chief of a country should not be generous, and a man's wife that would not bear children."

(ii) "*Is luath do thosaig an sonas bheith tuirseach dhíom.
's is truagh do'n bhoichteucht nach tugann go fóil dam sgíth:
monuar ní fogus dam cabhair go deodh mo shaoighíl.
is ualach ochtair de'n donas fá'n órdlach dhíom*"

i.e. "'T is speedily that prosperity began to weary of me, and a poor job it is for poverty that for even a little spell vouchsafes me not a term of rest; alas! to my life's last end no help there is anigh me, while an eight men's load of misery is clapped on every inch of me."

f. 38 b, col. 1.

¹ This was a sobriquet affected by the scribe, its origin is however lost to posterity; *an bháinseach* or 'the lawn' (capital of a parish of the same name) is a village some four miles S.E. of Tipperary, not better known now as a station on the Limerick and Waterford line than for the famous ditty beginning:—

"The Bansha peelers went out one night on duty and patrolling-o;
They met a goat upon the way, and took him for a stroller-o" . . .

In that country 'strollers' is a euphemism (ante p. 369, n. 2) for them that roam by night, either armed or seeking wherewith to arm themselves; the police then having captured a *seanphocán bán*, or old white he-goat, for straying on the highway, the poet represents their fears as having magnified him into a Whiteboy, his horns into a brace of pistols, and so forth.

65. Religious verses, headed "This song was composed by Timothy Murphy": 3 stanzas.

Begins:—"A athair dhil an anma is fada mé le haimhles is d'eaglais ghil Iosa níor stríocas go hóg" i.e. "Dear father of my soul, long time I have been devoted to my own ruin, and to Jesus' bright Church did not yield me in my youth." *ibid.*

A general confession, addressed to his priest; in which while he acknowledges undue partiality for good company and pothouse joys, neglect of religious duties, etc., he disclaims sins directly hurtful to others (such as quarrelsomeness and faction fighting), as well as any culpable devotion to the ladies. Composed in Kanturk, county Cork, and to the praise of its denizens st. 3 is devoted:—

"A tá an ghasradh sin cheanna tuirc go carthanach neamhchoimhtheach
flaitheamhail fínech fíontach 's is fiormhaith a nós.
D earbhaím gurab eatorra do b'fearra liom bheith choidhche
is go dtayann aiteas croidhe orm ag triall seal na geomhar:
D á gcaillinnse mo hata mo mhaide nó mo bhríste ann
a dtuaisge bhíodh gach ní uco go dtiomhar am chomhair.
B híodh an bhánaltra an fearaire is an leanbh beg dá ndíon dam
is mo bheannachta go dílis dá geoimdeacht go deo"

i.e. "Those fine fellows of Kanturk are friendly and familiar, largely generous, 'wet' and winy, and their ethics are most excellent; I swear that 't is among them I had rather be to all eternity, and, as I take my way to pass a spell of time with them, exhilaration fills my heart. If there I chanced to lose my hat, or stick, or breeches, any one of them was always laid up and carefully kept ready for me; the nurse, the able man, the little child, were always sedulous to have them safe for me, and my blessing in all sincerity for ever escort the whole of them!"

66. Epigram, headed "Mr. Blood [county Clare], who became rich from being a weaver, pressed a certain man¹ to compose a verse instantler for him and that he would give [him] a dozen of wine:—

"A fhir chumasaig ná tuighear duit aoinní gan.
's go geuirfeá urchur dod smidirne bréna mílte srang:
ní misde dhuit a dtiocfadh de na fionta ar ball.
tabharfaidh ludairne² dhvine éigin díolaidheacht ana."

¹ i.e. as opposed to a 'weaver'; the scribe emphasises the word because the craft of shuttle-shooter has from very remote times been held in contempt by the Irish.

² The words *smidirne* (from *smiodar*, dim. *smidirin* 'smithereen') and *ludairne* (from *ludar*) may be added to those mentioned art. 46, note.

i.e. "O man of influence, never entertain any notion of the thing that's mean : sure you could fire a shot of your little chip of an implement [shuttle] through a thousand strings ; and never a whit the worse can you be for all the wines that may be served up, for some man or another's shoddy thread will amply pay for all."

ibid.

67. Love-song, headed "*Aindrias Mac Craith .i. an mangaire sùgach .cc.*" i.e. "Andrew Magrath or 'The Jolly Paekman'¹ cecinit": 5 stanzas; *ceangal*, 1 stanza; air: "*Cailín deas cráidhte na mbó.*"

Begins:—"*Is í an bhláthbhruingel bhláithmhilis bhéasach bhláithmhiochair bhéaltana mhodhamhail*" i.e. "She's the blooming, superlatively sweet, well-mannered, gentle, modest maid with well-cut lips." f. 38 b, col. 2.

Printed by John O'Daly: Poets and Poetry of Munster, 1st ser., p. 100.

68. Stanza on the world's transitory nature, headed "*Uilliam dall .cc.*" i.e. "Blind William [Heffernan] cecinit":—

"*C á bfuil slóighte Briain bhóirmhe do traochadh.
nà Murchadh do leonadh mo bhrón aoine an chésta:
cá bfuil mór bhuidhean an stróinse Turgésius.
nà Donnchadh thóg leis an choróinn nuim ó Eirinn*"

i.e. "Where are the hosts of Brian of the Tribute that was laid low? Where Murrough [his son] that, woe is me, was slain on the Good Friday [at Clontarf]? Where the great company of the riever Turgesius, or [Brian's son] Donough, that lifted the crown away from us out of Ireland?"

ibid.

69. Jacobite song, headed "*Muiris O Griobhtha .cc. fonn: Seanabhean chríon an dranntáin*" i.e. "Maurice O'Griffy² cecinit; air: The Growling Old Woman": 4½ stanzas.

¹ Scribe's note:—"Andrew Magrath was buried exactly at the left-hand jamb (outside) of the entrance into the aisle of Saint Peter's and Paul's church in Kilmallock, 1791. On being shown the grave the writer hereof, who recollected seeing him, and who [ever] afterwards held him in veneration, wrote the following verse with rattle over his grave on a stone in the church wall:—

"*S in file gan mheang do mheabhraig cagna is ciull.
is ba fhorusda ceann is meabhair le tathag is riaghzil;
brusgar na ngall le fonn do ghearradh go fial.
is na haingil dá chobhair a nam go flaitheas ag triall*"

i.e. "There lies a bard that harboured not deceit [treachery], that studied wisdom and good sense, that lavishly, and with zeal, lashed the rabble of Protestants; may the Angels in good time aid him on his Heavenward passage!"

² Scribe notes: "This Maurice Griffin lived in Ballingaddy near Kilmallock [county Limerick], was a schoolmaster, and died in 1783."

Begins :—“ *Ar maidín ag caoi dham go fann tír go dealbh ar thaoibh chnuic ar meabhrán* ” i.e. “ In the morning wearily you blubber to me, and on the hillside in wretched plight harp on your discontent.” f. 38 b, col. 4.

70. Poem, headed “ *Laoirdh mheallta na mban* ” i.e. “ Lay of the Deceitfulness of Women ” : 26 quatrains.

Begins :—“ *D’aithrisfinn laoidh mheallta na mban* ” i.e. “ I would relate the deceitfulness of women.” f. 39, col. 1.

Written in an irregular metre ; very severe on the unfortunate sex ; replete with wise saws, and instances ancient as well as modern.

71. Song, headed “ *Scaan O Tuama .cc. slán chum cois Mágha* ” i.e. “ John Toomey cecinit : a farewell to Coshmaa ”¹ : 3 stanzas ; air : *An lon dubh*.

Begins :—“ *Slán is fiche léigimse céad agus míle le géirshearc mo chroidhe is le díogruis do’n dáimh* ” i.e. “ One-and-twenty farewells, a hundred, and a thousand, with my heart’s keenest affection and with fervour I address to the bards.” f. 39, col. 4.

For one cause or another (especially for one : their in every respect spacious mode of life, which now and then brought them into collision with the parish priest, the bailiff or the magistrate) the chief county Limerick poets had occasionally to absent themselves from their favourite haunts until things were either patched up or cooled down.

72. Lines headed “ *Séamus mac Cinnéide ag freagairt* ” i.e. “ James son of Kennedy [O’Brien] in answer ” : 1 stanza ; *ceangal*, 1 stanza.

Begins :—“ *Is cásmhar cunnaill créimeach támhach tuirseach gnéghlas atáim le hiomad laethibh a néagruth ’s a gencadh* ” i.e. “ Perplexed and preoccupied, worn, torpid, weary and wanfaced for now many days I have been, reduced to deathlike semblance as one sorely hurt.” f. 39, col. 5.

73. Song, headed “ *An mangaire súgach .cc.* ” i.e. “ The Jolly Paekman cecinit ” : 2½ stanzas.

Begins :—“ *Is créachtmar ’s is cásmar a táimse ’s is léanmar gan aistidhe gán áthas ó thánga ar an dtaobhsa* ” i.e. “ T is full of wounds I am and in difficulties, woebegone, without ditties, without jollity, since I am come into this countryside.” f. 39 b, col. 1.

¹ The barony of *cois Mágha* or ‘ Maigue-side,’ anglicised as above.

One of the quasi-penitential utterances which in their better (rather perhaps: impecunious) moments would fall from these rollicking and, in every sense of the word, hard-living songsters, especially when a temporary change of quarters imposed itself; some of these pieces are very pretty and show much feeling, here however the bard betrays a certain complacency in his reputation for gallantry.¹

74. Song, headed "*Eoghan ruadh O Súilliobháin do'n athair Séamus Mainnséal .cc.*" i.e. "Owen Rua O'Sullivan cecinit for [to] Father James Maunsell": 7 stanzas.

Begins:—" *Atá ríghlaith san tírse do phríomhscoith na cléire is budh ghuaoi liomsa a thréithe do lérchur a geló*" i.e. "In this land is a right royal chieftain of the clergy's very flower, whose qualities it would delight me to set forth in due form."

f. 39 b, col. 2.

75. Two stanzas, headed:—

(i) "*Seathrún Céatainn .cc.*" i.e. "Geoffrey Keating cecinit":—

" *A Fhódla an phráis is nár go follus díbhse.
is gur chóir duit tál ar ál cheart mhoguil Mhíledh:
deor níor fágbadh a gélar do bhrollaig mhínghíl.
gan deol ag ál na geránach georrachaoimhtheach*"

i.e. "O brazen Ireland, it is manifestly a disgrace to you (whereas your bounden duty 't was to yield it for benefit of the rightful brood of Milesius' stock) that in thy smooth white bosom's whole expanse no drop is left but the litter of plebeian foreign sows have it all sucked away."

(ii) "*Seaan O hUathnín .cc.*" i.e. "John Honin (art. 60) cecinit":—

" *M easaid lucht fóid Fhódla is níor mealladh na fir.
cian mhairfios a mórshlóighte beidh caismirt ar chomíc:
go bfaiceadsa pósta le coróinn na Sazan astig.
a ceathair a dó fós is laitin ar tuich*"

i.e. "The people of Ireland's soil esteem (nor are the men deceived) that so long as her numerous hosts shall last there will be contention on the hills, until I see the Stuart² home and wedded to the crown of England."

f. 39 b, col 3.

¹ In the margin Kavanagh explains a word not in the dictionaries (nor in these ditties):—" *riplíochán*: a disease in cattle, similar to costiveness, and is cured by the juice of boiled bog-sally mixed with pottage or, more effectually, by a large dose of [Glauber] salts." Here we have the indigenous cure, of unknown antiquity and ready to hand, in juxtaposition with 'the doctor's shop' in town.

² Expressed by "four and two added, with Latin for 'a mouse'" i.e. *sé* (= 6) + 'mus' = *Séamus* 'James' (ante p. 607, n. 1).

76. Vision, headed "*Tadhg O Scannail .cc.*" i.e. "Teigue O'Scannell cecinit": 7 stanzas.

Begins:—"Maidin's mé am aonar cois taoibh leasa a ngaorthaibh fá dhíon duille géagghlaise am luighe" i.e. "One morning as by myself I lay beside a liss in copse by river's side, beneath a roof of leaves that clothed the verdant boughs." f. 40, col. 1.

77. Love-song, headed "*An Mangaire .cc.*" i.e. "The Packman cecinit": 3 stanzas.

Begins:—"Cidh fada mé le haodhar an tsaighil's gur loiteas bé is céad más níor dhearcas aon do lérgheoin sinn go téacht am shlighe do'n bháinechneis" i.e. "Long as I am adrift in the world, and though (if all they say be true) I have damaged quite a hundred and one girls, yet one that utterly wounded me I never have seen until this whiteskinned one came in my way." f. 40, col. 2.

78. Trial of wit between John Toomey and the *Mangaire súgach*, in four parts, headed:—

(i) "*Seann O Tuama an ghrinn .cc.*" i.e. "John Toomey, called 'the merry,' cecinit": 3 stanzas; air: *Seanabhean chríon an dranntáin*.

Begins:—"Is duine mé dhíolus lionn lá" i.e. "I am one that now and then sells ale." f. 40, col. 3.

Printed by John O'Daly: Poets and Poetry of Munster, 1st series, p. 78.

(ii) "*An freagradh ó'n mangaire*" i.e. "Answer from the Packman": 10 stanzas; same air.

Begins:—"Is duine thu dhíolus lionn lá" i.e. "A man you are that now and then vends ale." f. 40, col. 4.

Printed lib. cit. p. 80.

(iii) "*Freagradh Sheain úi Thuama air sin*" i.e. "John Toomey's retort to that": 8 stanzas; same air.

Begins:—"Ní duine thu acht straoille seambháird" i.e. "No 'homo' at all art thou, but a draggletailed old bard."

f. 40 b, col. 2.

(iv) "*Aq so freagradh an mhangaire ar Sheuan O Thuama risa ráidtear Seann O Tuathail .i. brocair geata Mhuingraíl ocus ostarí leam lom amúisg¹ . alltán aithiseach éatánta . breallsán bagarthach baothlúbach . clampán cealgach claonránach . fúllsán fulathuch faonchongadach . uallán uallach gan urraim .*

¹ A play on *luimneach* (folksetymologically explained *lom na neach*) i.e. Limerick'; as *brocair* (from *broc* 'a badger') is on *bróicéir* 'a broker.'

stuacáin stuacach gan tuiyse . fualán fuadrach gan fuinneamh . truailleán tuathail gan tuise . iarsma togair gan oideas . iarmhar daoiscir le duille . gan mhian gan mhíne gan bhinneas . gan chiaill gan chuimhne gan chruinneas . geocach gan ghaois gan ghliceas . gósta gaoithe agus gliogair . lóma gan laoidh gan litir . lóiste laghrach líosda” i.e. “Here is the Packman’s rejoinder to John O’Toomey, commonly called Jack O’Blunder, huckster at Mungretgate, and publican of Limerick : a scurrilous little individual¹ . . .” : 9 stanzas.

Begins :—“*Is feasach do’n tír thu ad bhreallbhárd*” i.e. “To the country at large you are notorious as a doggrel poetaster.”

f. 40 b, col. 3.

79. Well-known stanza² :—

“*M olann an saoghal an té bhíos cráibhteach cóir .
is molann an chléir an té bhíos páirteach leo :
dar solus na gréine is é mo rádh go deo .
go molfáidh mé féin gan bhréig an táth mar gheobhad*”

i.e. “The world praises him that is devout and just, and the clergy laud him that to themselves is well affectioned ; by the Sun’s light, my motto for ever is : that I for my part will ‘praise the ford as I shall find it.’”³

f. 40 b, col. 4.

80. Jacobite song, headed “*An mangaire .cc.*” i.e. “The Packman cecinit” : 6 stanzas ; air : *An chraoibhin aoibhinn álainn óg*.

Begins :—“*Is fada mé a gcumhaidh gan tnúth le téarnamh go dubhchroidheach tréithlag tláith gan treoir*” i.e. “Long time I am in grief without expectation of recovery, but gloomy-hearted, weak, enervated, vigourless.”⁴

f. 41, col. 1.

Here we have a review, from the Packman’s standpoint, of the political situation in Europe, as supposed to be communicated to him by the fairy chief Donn of Knockfierna (ante p. 294, note) : ‘Carolus’ with a fleet is coming over the water to quite *clann Lutérius* ; Ferdinand is in a bad way ; Marshal Daun

¹ This little posy of well-known adjectives and nouns, arranged in what may be taken as rhymed prose rather than strict metre, has a pleasant perfume very appreciable to the native ; the nouns especially, however, defy direct translation into modern literary English : Burns, had he understood them, might have found equivalents in the broad Scots.

² Sometimes attributed to Carolan ; if his it be, the diction and rhythm of his other compositions ought not to have been what they are.

³ A proverbial saying which the Irish, when asked for an opinion on an individual, often use even in English.

⁴ The woebegone adjectives with a string of which songs of this kind (especially the Visions) begin, not only afford an easy metrical success, but serve also as a foil to the ensuing paean of expectation, to be realised when said Carolus reappears.

has just beaten Henry prince of Prussia; the Duke of Cumberland is riddled with gout, Hawke and Rodney have had reverses.

Followed by a religious aspiration of the scribe's, in which devotion is blended with a comfortable self-esteem:—

“*A íeimse féin go héigneach ar rígh na bfeart.
agus ar an mbanaltroim do bhíodh dá choimhleacht feacht:
rachmus is réim saoghalta deighchrích is rath.
do'n Chaomhánach sheímh an saorbháile chroidhegthan cheart*”

i.e. “I myself instantly implore of the King of Miracles, and of the Nurse that at one time tended Him: that influence and worldly advancement, a good end and good luck, be the lot of pious Kavanagh, the pure-hearted right-minded *καλοκαγαθός*.”

81. Vision, headed “*Seaan clárach .cc.*” i.e. “John *clárach* [Mac Donnell] cecinit”: 9 stanzas.

Begins:—“*Ar thulaig 's mé am aenar ag déanamh cumha am spreas*” i.e. “As I, alone upon a hill, and reduced to a thing of no account, indulged my sorrow.” f. 41, col. 2.

82. Vision, headed “*An fear céadna .cc. fonn: Móirín ní Luineacháin*”¹ i.e. “The same man cecinit; air: Moreen”: 3 stanzas.

Begins:—“*Cia an bhean nó an col díbh*” i.e. “Who was the woman, or is it known to you.” f. 41, col. 3.

83. Detached verses: a stanza, a quatrain, another stanza:—

(i) “*A chara dhúil gabh athghairid an tsléibhe suas.
is aithrisse do'n aindir mhúilis mhaordha bhuaidhaig:
an taibgitir cheuir Cadmus glie a mbéal an tsuaig.
go dteastamhann an dara leitir déag di uaim?*”

i.e. “Dear friend, take now the shortest possible cut up the mountain, and inform a certain sweet, modest, and with-all-qualities-adorned damsel that the alphabet which cunning Cadmus put into people's mouths—the twelfth letter of the same is wanting to me [i.e. I stand much in need of it].”

(ii) “*B eag oram an chríne lom . 's an tráthnóna ag druídín liom:
iall mo bhróige in mo lám . mo chiall is m'óige am fhágbáil*”

i.e. “I abominate that bare-stripped witheredness [as of trees in winter] and the evening [of my days] now drawing near to me; that my brogue's thong [as of one loosing it at his journey's end] is in my hand, my intelligence and my youth forsaking me.”

(iii) “*G nídhim is aicim gach fearaire fíorchórách.
gach saoi gach sagart gach seabhae snilt súlheoilte:
gach am do chanfaid na ceachta dochúid reompa.
beannacht do thabairt le hanam an sribhneora*”

¹ More generally known as *Móirín ní Choinnealláin*.

i.e. "I pray and beseech every fine fellow that truly loves fair play, every gentleman and priest, every gallant and liberally educated votary of mirth that, so often as they shall recite the lessons which here they see displayed before them, they send a benison with the soul of the scribe [signed] *Eoghan Caomhánach*, December 9th 1828."

84. Elegy, headed "*Uilliam ruadh Mac Coitir .cc. ar Shémus óg Mhac Choitir do básaigheadh a gCorcaig*" i.e. "William Rufus Cotter cecinit on James Cotter junior, that was put to death in Cork": 71 stanzas; *ceangal*, 1 stanza.

Begins:—"Mór an chreidhillse gheibhim do chéas mé"¹ i.e. "A great death-knell is this that I perceive and that has tortured me." f. 41 b, col. 1.

85. Elegy, headed "*Aodhagán O Rathaille .cc. ar bhás Dhiarmada úi Laoghaire*" i.e. "Egan O'Rahilly cecinit on the death of Dermot mac Donall O'Leary": 48 stanzas; *ceangal*, 2 stanzas.

Begins:—"Créd an sídhbhrat sídhese ar F'hódla" i.e. "What is this mysterious pall thrown over Ireland?" f. 42 b, col. 1.

86. Elegy, headed:—

"*Eoghan ruadh O Sáilliobháin .cc. iarghnó ar bhás an aithar Chonchobair úi Argáin i. sagart bímhriúthrach beachtmháinte . cráibtheach caomhach coisreagtha . diadha déarcach deaghshomplach . fáthach feasach fíreolach . grianach greadhmach glémhéineach . líomhtha léigheanta lántuigseach . math-chroítheach maoríha mórmhaiseach . nósmlhar nembhómarcach . prionnsamhail páirteach prímhléideach . ríogdha rathmlhar réimdhíreach . séimh soilbhír síothchánta . triathach tréitheamhail tromchónaig² . noch déag a nDomhnach mór an taenmhadh lá déag ós cionn a fiched do January 1760*" i.e. "Owen Rufus O'Sullivan cecinit: a lamentation for the death of Father Conor O'Hargan, an eloquent-worded, accurately trained priest; devout, helpful, duly ordained; godly, given to alms, setting good example; prudent, knowledgeable, able truly to guide; sunnly, cheery, in disposition bright; polished, learned, full of understanding; good hearted, modest, exceeding comely; of good ethics, not running to extremes; princely, sympathetic, endowed exceptionally; regal, prosperous, holding a straight course; gentle, affable, a peace-lover; resembling a chief, of qualities vigorous, and affluent; that died in Donoughmore,³ on the 11th day of January 1760": 64 stanzas.

¹ Other copies begin "*Mo through an chreidhiltse . . .*"; few are so full as this

² In the simple Old Irish practice, that which is now known as a 'character-sketch' was represented by a chaplet (sometimes lengthy enough) of qualifying adjectives, always grouped alliteratively, as denoted above by (.) of the text = (;) of the version; in the latter, note also that each unit of such groups (marked by a comma) corresponds to a single word, whether compound or single, of the original.

³ In the county Cork are two parishes of the name: one near Clonakilty, in the barony of Barryroe and Ibane; another (and a much larger) in the barony of East

Begins :—“*Is fíor trím aisling gur feasadh ar éir dam*” i.e. “True it is that in my dream last night it was imparted to me.”
f. 43, col. 3.

Followed by a note in English upon the two well-known XVIIIth cent. Clare poets : Andrew and Hugh Mac Curtin ; also by the remnant of an English Ossianic version begun f. 33, col. 6.

87. Verses on the birth of Charles O'Donoghue, headed “*Seann de Hora .cc.*” i.e. “John Hoare cecinit” : 9 stanzas.
Begins :—

“*A Shéarbuís óig a ghrádh íi Dhonnchadha gan cháim
bail ó dhia na ngrás dod chumhdach.
G omadh shlán thu ó gach láimh dá mbéarthaidh (sic) ort dod ghabháil
is nár bhainídh fós go bráth drochshúil duit :
A oighre an ghleanna bhreagh do shíol na dtreabh do b'fearr
a gCiarraidhe ar fad le rádh gan amhrus.
Is tu an ghéag as gile bláth go fírinneach ag fás
at fhírleambh álainn chumtha.”*

i.e. “Young and unblemished Charles O'Donoghue, my love, a blessing from the God of Grace preserve you! safe may you come from every hand that shall lay hold on you to take you up, and may no evil eye moreover for ever light on you! Heir of the grand Glen, of the seed of such houses as throughout all Kerry are undoubtedly the best that can be named : you are the branch fairest with blossom [of promise] and growing in every deed, a genuinely lovely and well-proportioned infant.”

f. 44 b, col. 1.

On the poet's name Kavanagh gives a note :—

“This John Hoare was a native of the county Clare, and lived in *cluain fhiona* [‘Clooneena’] in the parish of *cill mac Dubháin* [‘Kilmacaduane’], near Kilrush ; he was an illiterate man, and died about 1784. The following song was composed by him on the following occasion :—Murtough Mac Mahon of *cluain fhiona* (grandson of Mary O'Shaughnessy of Gort) was Hoare's patron, for whom he [Hoare] wrought as blacksmith. O'Donoghue of Glin [‘of the Glen’] married the daughter of Murtough Mac Mahon, and on the birth of her son and heir (the [future] father-in-law of James O'Connell Esq., brother to Daniel O'Connell Esq. M.P. for Clare) the verses were addressed to the mother, who was herself an excellent Irish scholar. These facts I have collected from the cotemporaries of said people.”

The scribe adds, in English, “Notes and references to this composition,” stating that the whole was “Written at Rev.

Muskerry, whence the earldom. In Ulster this name is rendered ‘Donaghmore,’ and correctly : it represents *domhnach* ‘a church,’ not *Donnchadh*, angl. ‘Donough,’ Scot. ‘Duncan,’ a man's name.

Father Anthony Mac Guane's [*Mág Dubháin*], P.P., Kilmurry-Ibrickane, Clare."

Followed by ten lines of English verse (Kavanagh's), headed "On Miss Eliza Brown, Athenry [county Galway]."

Begins:—

"The lively blushes of the damask rose,
And modest whiteness that a lily shows,
May vainly vie with fair Eliza's face
In native sweetness and majestic grace."

88. Verses, headed "*An Caomhánach .ce.*" i.e. "Kavanagh cecinit": 14 curious lines, with note appended:—

"These few verses were composed and sent to the Revd. M^r. Nolan (P.P., Ardahan, county Galway) by O'Cavenagh, on [the theme of his] being told by Nolan in this style: *ní dhéanfá mo ghnóthaidh* (Connaught-like¹) in a school² which he [had] before promised [him]. The conversation happened in a whisky cabin where he treated O'Cavenagh to a dandy of Poteen punch, and the Priest's [horse] trembling (a snowy day) at the door. Nowlan's friend [angl. 'a kinsman of Nolan's'] was just after returning from the county Limerick, where he had been striving [to learn] but could not, being stupid. Through Cavenagh's influence he got [i.e. had had] good free quarters for two years, *agus do b'olc amugha é.*"³

*D ubhairt tu liom is do chanais gó
dam nár bl'eol a gcóir do ghnóthaidh.
D eirim ríot go ndéanfáinn gnó
dhuít ná dhóibh nár nós a dtathaidh.
A g seoladh cheacht do'n aicme óg
níor mhall mo threoir a neolus staraídh.
A g sgaioleadh cheasta a gceachtaibh cóir
nach gcualaidh fós 's nach dóigh go bfeacaídh.
M easg chlar is saoiheadh is grimhlucht coil
bém síor ar bórd ag ól an tadaídh.
I s ní in sibín íseal dearóil
's fá choinne reoidh a mbrón mo eachaídh.
A geóim oideche saoi dá ngeobhadh
na stíghé níor dhóigh a sheoladh an⁴ bhealaigh.*

¹ 'You would not do my business,' i.e. 'would never suit me'; and Kavanagh's 'Connacht-like' refers to the form *gnóthaidh*, pl. of *gnó* 'negotium,' the accentuation of which is contrasted with that of the Munster *gnóthaidhe*. Throughout the piece he mimics the speech of Ardahan, especially in the accentuation of words furnishing double assonance at the end of each line; but here and there he lapses into vocables and inflections above the linguistic level of that city.

² Before 'school' supply 'i.e.' or 'viz.': that was to have been the theatre of Eugene's supposed inefficiency, not the place in which he received the affront.

³ i.e. 'and a bad job it was to have thrown it away on him.'

⁴ Colloquially the nominal prep. *dochum* is docked to *chum*, and this again (merely to favour rapidity of utterance) is made *chum* and *chuin*; throughout the

A dtóiscach bisigh bhliadna nua
's níor bl'é an biadh 's an tól do gheobhadh dandy.
N í hainm eagair do'n ghrathainchóip
ar a mbailín dearóil Ardaráthain.
N í fheaca ann ionad snidhte a gcóir
ínar chuibhe do gheocach suidhe 'n bfearthainn.
C é fuair a shíolrach aoiigeacht is cóir
tríomsa as nós d'ár ndóigh nar thathaigh.
I s dá bfuaghadh á bhaothchnap léigheann do chomhad
ach tá innsín sgeol ar nós an tsnagaidh.
S gaoilfead go héasga sgéala a gcomhair
na Muimhneach mórdha mórchroidheach greannaigh.
G an chuid oidheche arís go deo
do thabhairt do chóbach Ardaráthain."

i.e. "You said to me (and you told a lie) that I knew not how to rightly do your business—and I tell you that I could do a stroke of business which neither you nor they [your flock] are used to be familiar with: in the directing of lessons to the juvenile contingent, not sluggish is my vigour in historian's lore; nor in the resolution, during properly ordered lectures, of problems which as yet you never have either heard, or seen [written down]. Amidst bardic companies, and gentlemen, and the witty erudite, constantly I sit at table a-drinking of the toddy—not in a low and petty shebeen, and my horses outside pining in a suit of icicles; but where, if in the dead of night a gentleman had chanced to come their way, it was not likely that in the beginning of the new year's waxing he had been sent adrift down the high road; where too the meat and drink that he had gotten would not have been a solitary 'dandy.'¹ No name appropriate to their lowly hamlet is that which its plebeian gang employ: I mean *árd rathain* ['ferny height'], where I have not seen a decent sitting-place² in which it would become a strolling beggar to take a seat away from the rain. And all notwithstanding that through me his kinsman got a guest's entertainment, kindness, and good usage such as well I ween he was not used to have, and (had his silly noddle simply sufficed to hold it) would have acquired education—but of the sneaking rascal's use and wont there is a tale that might be told. Towards the copious, large-hearted, mirthful men of Munster now I promptly will despatch a message: that never and never more again they bestow a supper on an Ardrahan clodhopper."

f. 45, col. 1.

northern half of Ireland (where the gutturals are so much evaded) *chun* becomes *an*, and in the Highlands (for the same reason) *thun* which, as aspirates are hardly heard there, = *un*. This shortening of *dochun* is at least three centuries old: see e.g. ante p. 313, ll. 1, 3, and there is no saying how many more. The employment of *bealach*, not for a 'pass' but for 'road' or 'way,' is strictly Connacian.

¹ The 'dandy of punch' is a modest jorum, equivalent as it were to the London practitioner's 'four of Irish hot.'

² Some twenty-five years or more after date, Ardrahan improved in this respect: a railway station was built there.

Here ends S. H. O'Grady's Catalogue. The description of the remaining articles is by R. Flower.

89. Acrostic on the name of Miss Jane M. T. O'Kelly, Lough Rea, beg. "Most beauteous gem of Adam's lovely race." 12 English heroic couplets. f. 45, col. 2.

90. "Moirinn," beg. "Ta enaipidh da ndeanamh do Mhoirinn": the song (8 stanzas) printed in O'Daly, Poets and Poetry, p. 314, under the heading: "Aisling an Athar Pádraic Uí Bhriain." For another copy see Eg. 122, art. 12. *ibid.*

91. A poem thus described by the ingenious author: "To be read downwards and upwards and otherwise [i.e. across]." It reads thus:—

"Am aodhaire	am oireamh	am riodaire gealghniombach
Go súléir d'oilín	do cuirín	do glanchlaoidhínsí
An tread	an t-iomaire	cumas mo bhalcnaimhde
Le feithlionn coille	lem cuingir	lem ghlaic bhrioghmar."

ibid. col. 3.

92. Note on a romance of the Ossianic cycle. "Ailbe Armus et Lágáinn Tollaire et Splunadh. Codla an Splunadh a mbeul tragha. The above is the subject of a fine Romance, the stage of which is Bally Vaughan near Formaoil na bFiann at the Burrin side of Galway bay in the County of Clare, in which neighbourhood are three hills called after the above-mentioned three sons of Fionn who were with their Tutor killed by Splunadh viz. Cnoc Ailbhe, Cnoc Armus et Cnoc Lagáin. Tollaire was an idiot in Fionn's house, by whose council Splunadh was drowned."

ibid. col. 4.

93. "Bróga Aodhgáin Raithille," beg. "Do fuaireas scóide is leor a n-aileacht": the poem printed in Poems of Egan O'Rahilly, I.T.S., 2nd ed., p. 100. Eight lines are omitted after l. 6 of the I.T.S. text, and there is no *ceangal*. f. 45 b.

94. "Seagan Ruadh ua Seitheachan ect. do Daith ua Morthamhna," beg. "Gerb fada me 'm mháighistir dheaghtach dheadhmhuinte": the poem (17 stanzas and 1 of *ceangal*), for which see Eg. 160, art. 54. The following note is appended: "These verses were written by the author in Charleville for David O Mahony of Maidenhall near that town on renouncing the Catholic religion A.D. 1764." But this can hardly be the

truth, since the poem occurs in T.C.D., H.2.5, p. 346, written by Diarmaid Ó Conchubhair in 1712. f. 46.

95. "*Seaghan ua Tuama an grinn cct.*," beg. "*Gach sárfhear saordha seimhglie socar sugach*": the poem on the fair of Croom, see Add. 31,874, art. 12 (b). *ibid.* col. 3.

96. Transcript of a number of the songs from Thomas Moore's Irish Melodies. f. 47 b.

97. "*An caith Gabhra sonn ionnar tuit Usgar mac Oisín mic Fhinn*," beg. "*Do bhí inghionn breagh, mallbrosnach, maordha, mhacanta aig Cairbre mac Airt*": the tale of the battle of Gabhair, see Add. 18,945, art. 10. Colophon: "*Ar no sgríobhad le hEoghan ua Chaomhanaigh a gCillmuire Aobhreacain a gCondae an Chlair [Kilmurry, bar. of Ibrickane, co. Clare] a n-arus roseunmar roghial rofairsin na dise beannaighthe dearbhraithar .i. na hathracha Antoinn et Pattraic Mac. Gouainn December 23 1828.*"

Followed by a repetition of art. 91 above. f. 48 b.

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